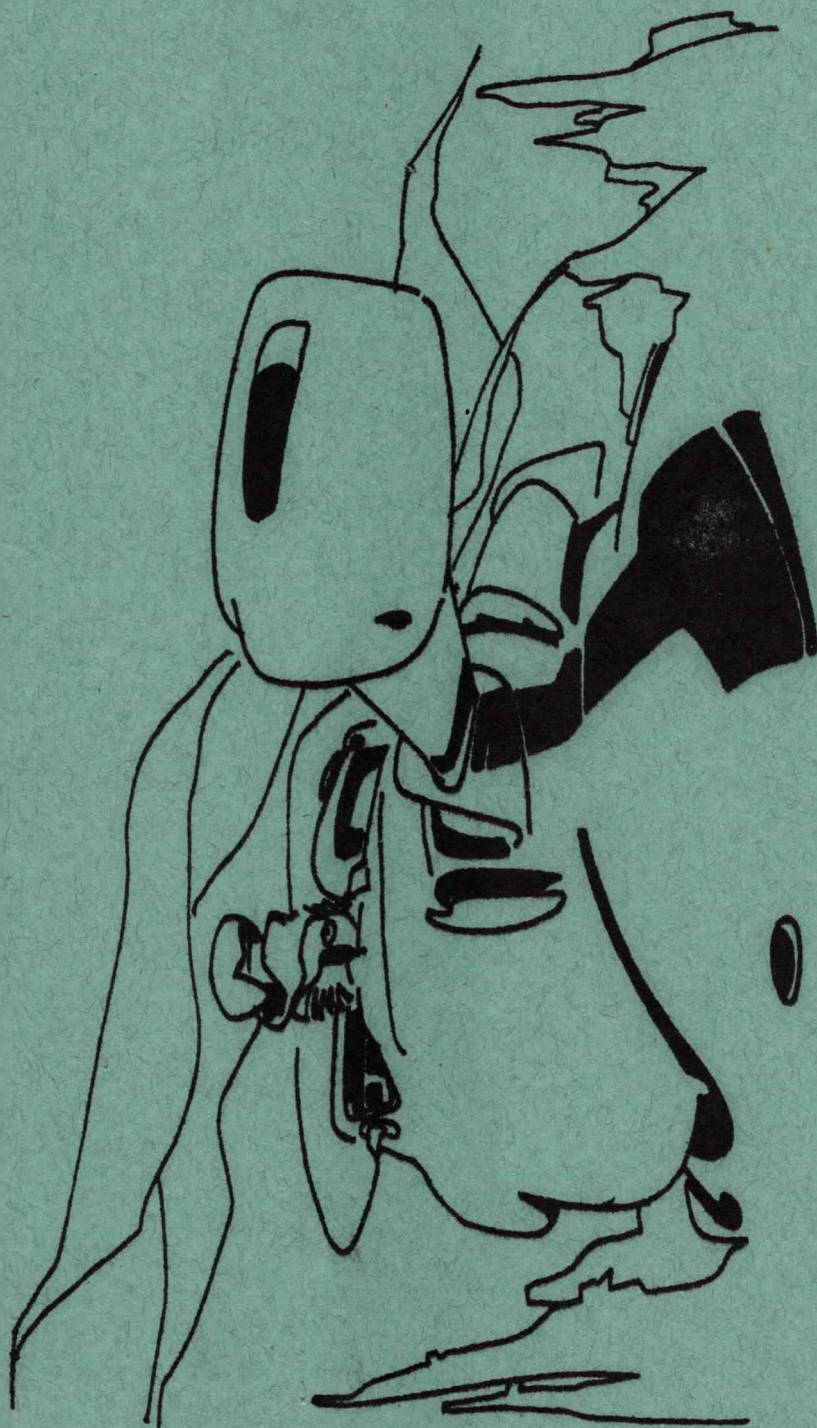


CADENZA 11



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Edited and published one or two times a year by Charles and Jane Wells, 815 Demerius Street, Apt. K-1, Durham, N.C. 27701, U.S.A. This issue is distributed in the 111th mailing of the FAPA, and shortly thereafter to those who trade, send a letter of comment, or subscribe at the rate of fifteen cents an issue, eight for one dollar. Code on the address label: t - trade; s - subscribe; x - sample; no letter - some other reason. A number, if there is one, is the number of the last issue you are currently due to get. Those who trade also get HEX; a small OMPazine. CADENZA is an amateur magazine distributed principally among science fiction fans; it is not professional and is not beholden to anyone but the editors.

INTROIT

WHO IN FAPA?

The notion of liberty is not confined to the relation of the individual to his government, although it is that aspect -- the aspect of "civil liberty" -- that has most exercised people's minds recently. An individual is also involved in and part of society, and is under pressure from society to act in certain ways. Society exercises a great deal of pressure independently of government, perhaps more than is commonly realized because of the recurring tendency to translate social pressure into laws. Examples are numerous and should occur to everyone: habits of dress, linguistic habits, the type of house we live in and what we put in it, and so on.

It is obvious, therefore, that the person wishing to extend liberty must not only put pressure on government to relax certain restrictions and to forbid certain types of private coercion (such as the civil rights law did). He must also find ways to reduce the pressures of society on the individual where those pressures reduce liberty. (Some social pressures tend to increase liberty; e.g. the social disapproval of racism among many whites in the north -- although that has a mixed effect). Now this is rather more difficult to do; "society" is altogether more nebulous than "government".

One of the ways of doing this which many liberals practice is to exercise the social freedom we do have to the very limit and to go a little beyond the limits in the direction desired. I know one man who grew a beard for no other reason than that. And the fact that sex is a perfectly acceptable subject of discussion in some circles resulted from no pickets or letters to congressmen; it came about because a few hardy souls broached those subjects before they could be completely sure they would not be frowned at, expelled, or beaten up.

It is some such motivation as this that occasionally impels minorities to agitate for reduction of certain restrictions within an organization, with varied success. For example, the DAR as a private organization has every legal right to discriminate against Negroes. The fact that such discrimination is now less than it once was is the result of a combination of internal pressure, external pressure, and their own stupidity in barring Marian Anderson from their concert hall. But why was anyone interested in applying pressure? There are, of course, a great many people who consider racial discrimination immoral even in private organizations, and this was presumably the motive of some. But mixed up with the question of morality -- intimately and probably inextricably mixed up -- was a simple feeling that the pressures that society specially places on Negroes ought to be reduced, and these people felt that out of a simple feeling of fellow humanity they ought to do something to help reduce those pressures. The Marian Anderson incident called the DAR to public attention and provided those opposed to racial discrimination with an opportunity to demonstrate that a certain segment at least of society disapproved of such actions and would object whenever they occurred.

Now, I am opposed to racial discrimination. But the point of this article is that I am also in favor of freedom of speech. This latter freedom also has a

private as well as a public aspect. Most people find it distasteful, for example, when they hear of public meetings of one organization or another in which members who make unpopular suggestions are ejected or squelched. These people do not object on the grounds that what those organizations are doing is illegal, for it usually is not. They simply feel that a person's right to speak out if he wishes is desirable and that restrictions on that right -- public, private, or social -- are undesirable.

I was pleased when Dick Ellington made those denigrating remarks about President Kennedy right after his assassination, and at the same time I was mad as hell. I was mad because of what he said, and I was pleased because I am always pleased when someone says something unpleasant or unpopular, particularly when I suspect that there were other people who might have said the same thing had they not felt the pressure of possible disapproval or worse -- a pressure that is hard to fight because it is nearly invisible. I am pleased that George Lincoln Rockwell says he hates Jews out loud in public. I am pleased not only for the practical reason that it makes him an easier target of attack than the man who protests in a mealy-mouthed way that he is indifferent to a man's religion but who in practice performs all sorts of nasty little acts of discrimination (indeed, this point is two edged, since such open discrimination as Rockwell practices can, if engaged in by too many people, reduce other liberties, as I pointed out above). I am also pleased because he is living proof that we really do have freedom of speech in this country, at least to a point, and that this freedom is relatively free of private encumbrance (i.e., Rockwell hasn't been lynched or anything).

It is natural, then, that I would like to see FAPA become something of a leader in the field of freedom of speech. After all, FAPA is a logical organization to consider in this regard; it is a publishing organization; its sole purpose is to provide a forum for its members. I envision FAPA as an organization embodying the most radical possible form of freedom of speech, in which a person can advocate literally anything, can defend any position, without being in danger of expulsion. I see FAPA moreover, as a place where a man's words are taken at face value, where no matter how poor a citizen or human being he is in his actions he has the right to speak without fear of reprisal other than verbal reprisal.

Therefore I will support an amendment to do away with the blackball provisions, and I will also promise not to attempt by any means, legal or other, to expel a member from the organization for any reason except the abuse of his membership privileges (a cause which needs to be carefully defined). I would also be interested in other people's reactions to endorsing some sort of statement of official policy of absolute freedom of speech within the organization. This latter I consider rather more important than the question of mechanism of expulsion. A mechanism of petition and referendum, such as F.M. Busby recently suggested, seems satisfactory, although I would like it made official, if possible, that expulsion must be for some cause rather than completely arbitrary as it is now.

--CW

To say a man is bound to believe, is neither truth nor sense.

Swift

WHAT I DIDN'T SAY

In view of the recent schism in FAPA it is inevitable that the preceding article will be misinterpreted. Perhaps it will help if I point out a few of the things I did not say.

I did not say that FAPA has a moral obligation to accept anyone as member. I'm not sure that organizations can have morals at all. My idea of what FAPA should be is outlined in the preceding article, with reasons; if the membership rejects this point of view then I will simply have lost. I will be unhappy, but not very unhappy because FAPA is a very small and insignificant organization and the cause of freedom of speech won't be set back very far.

I did not say that I would like to see George Lincoln Rockwell in FAPA. I have never said that, Chuck Hansen to the contrary. If he were in FAPA I probably would not read what he published, but I would not vote to expel him on the grounds that his opinions are repulsive to me, although they are. (This is called "democratic self-restraint", people).

I did not call any of the members of the losing side in our recent fracas any names. In fact, I didn't mention the recent fracas at all, although its occurrence inspired this article. Indeed, although I have had harsh words in the past about individual members of the other side, I do not recall ever having said an unkind word about the group in toto, and the reason for that is that I do not have any unkind thoughts about that group.

Finally, the statements in my article are mine and no one else's. They are in particular not Ted White's, John Boardman's, Prentiss Choate's, Redd Boggs', or anyone else's on "my" side. E.M. Busby appears to find a great deal to snicker at in the fact that the people on "my" side have a variety of different reasons for their actions ("...they are carrying highly diversified tunes and the words are equally heterogeneous"), but whatever his attitude towards the fact, he is correct: the reasons vary, and this should be kept in mind.

--CW

One man's Mede is another man's Persian.

WAW

ALIENATION

It has become fashionable lately to talk about people, particularly artists, poets, and poor people, being "alienated". The word is used in two different senses, one of which is, I suspect, a misunderstanding of the other. One meaning, which makes more sense etymologically, refers to the state a person is in when his point of view, his mode of thought, is so different from those of the people he comes into contact with, or is so different from the attitudes held by the "average person" as a result of the fact that the latter is a member of an American (or European) culture group, that there is no common ground for communication. Such a person is alien to the world (world - monde, not world - terre); he does not understand the world and the world does not understand him. The absolute separation from the world that he feels is, naturally, a source of bitterness, which is expressed in his art or poetry if he had such a mode of

expression, and is demonstrated in riots and criminal acts if he has no education and therefore no other outlets.

The other way in which the word "alienated" is used is to refer to those who are in rebellion against certain aspects of our organized life (which is called "Society"). These people are the radicals, the rebels. They are not necessarily alienated in the first sense and I do not think that the word "alienated" is a good one to use to describe them, so I will use the word in the first sense from now on.

The confusion in meaning probably arose because the alienated and the rebels often behave similarly. A person who experiences the injustices of living in our world may recognize them and be infuriated by them. He takes such action as is appropriate to his nature: he paints a "Guernica", writes a "The Fire Next Time", or goes out with several compatriots and damages a white-owned store. He is a rebel.

On the other hand, he may not recognize the injustice for what it is. For one thing, the propaganda machines of our society may have convinced him that the frustrating circumstances in which he lives that keep him from "fulfilling himself" (important notion, lousy phrase) are just and that he is to blame for being unhappy rather than society. There were once many (and still are some) Negroes who believed themselves to be inferior and meant only for manual labor who felt guilty about not "staying in their place". There are many women today who are driven to alcohol, affairs, and tranquilizers (and who raise neurotic children) because they believe that the competitive spirit they have, the desire to be somebody with a career and a place in the world, is "unfeminine" and is something to be ashamed of. (I am not saying that women are as competitive as men -- merely that many of them are more that way than they are led to believe by women's magazines and sappy television dramas.)

The latter sort of people, the rebels who blame themselves rather than Society for Society's injustices, are not alienated. They, too, are in their own way rebels, rebels without a cause not because there is no cause but because they unknowingly rechannel their rebellion inward against themselves. The resulting behavior reminds one of the behavior of the people called "alienated", but according to my understanding of the term the person who is really alienated has nothing to rebel against because he is separated from the world by a chasm of non-understanding.

When I discussed this with Jane, she pointed out that there is a strong similarity between the description of neurosis and the condition of the people who turn their rebellion inward, whereas the ones I called "really" alienated are apparently psychotic. This notion struck me with a jar, for the word "alienated" has much more of a flavor of literary criticism about it and does not bring the thought to mind that something must be "done" about it. "Alienated" is a word Virginia Blish would use, and it almost doesn't fit in the same world as "psychotic". But I am compelled to admit that the two words do seem to describe the same condition. Since the alienated or psychotic artist or author can produce some extraordinary work, I suppose the admirers of such work have been led into thinking that the alienation was not a sickness, but a unique view of the evils of the world (or the condition of a poor simple soul who could not comprehend the complexity and inhumanity of life, or something) and as such is

something to be grateful for. Since I cannot believe any work of art is worth the anguish of psychosis, I do not share this view. But there is a further point.

The claim that modern artists and authors must be alienated to be genuine artists is, I believe, false. Perhaps they must affect something like alienation to be popular among those who live in the world of art and literature, but there is art and art. Propoganda and entertainment are art, too; and although popular entertainment and other elements of popular culture are usually sneered at by a certain class of literary and artistic types, they contain great works too. This has happened in the past (after all, to give the stock example, Shakespeare's plays were popular entertainment in his time) and it is happening now, although to say which of our entertainers and detective story writers and even science fiction writers will be called "great" two hundred years from now is impossible.

And these writers are not psychotic. Some of them are angry at some of the world's current stupidities and say so in a loud voice. But the writers cannot be "alienated" and do any good work, since they have to have some set of basic concepts in common with their public or they cannot communicate. The alienated writer can only communicate his own anguish, and this may result in great works of art; but the popular writer, the craftsman, the storyteller, and the cinema director must be part of the world and must have a greater than normal understanding of and sympathy with the people around him to say anything worthwhile (or even to write entertainingly) and this is the very opposite of alienation.

--CW

Yes, yes, you may say, but 0.0000000000000032 centimeters is close enough. IA

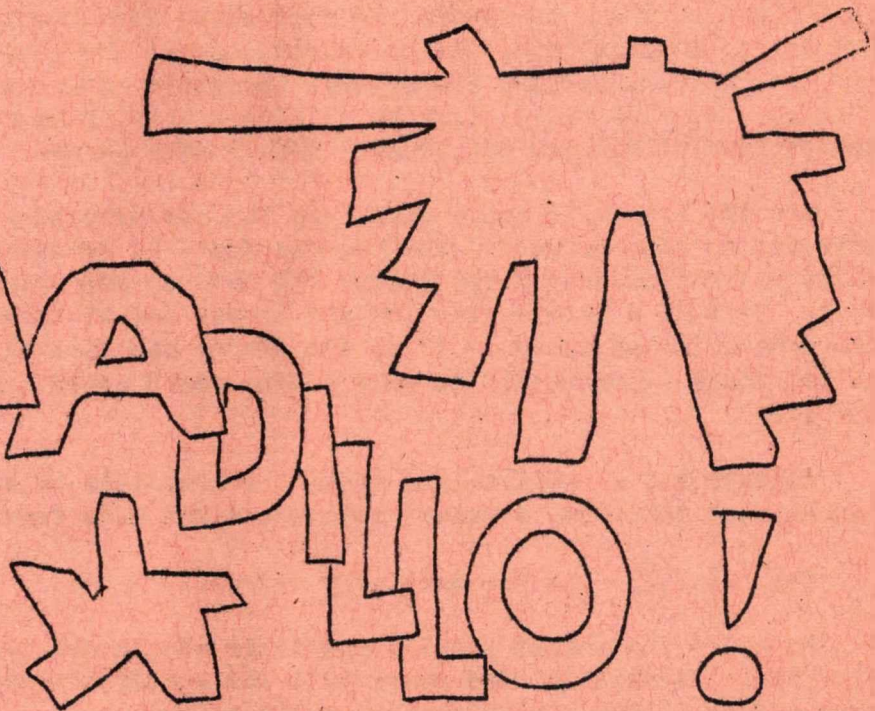
SELMA

The situation in Selma underscores the need for new voting legislation. The elected hooligans in control in many places in Alabama demonstrate once again that a restricted electorate produces bad government; only if everyone has a voice in government can government be expected to treat everyone fairly.

People like Sheriff Clarke are the last representatives of that plague known as "the Southern Way of Life". Southern notions of gentility and "place" are directly responsible for the bestialities committed there and in places like Montgomery and rural Mississippi. For if a person is to be judged by his "breeding" (as if he were a horse) then the "lesser" breeds are bound to be treated as other than human. If the once decent notion of "gentleman" is to be twisted around so that it has something to do with whether one wears a coat and tie then naturally civil rights workers who wear dungarees and sneakers are not going to be treated with the respect their very humanity deserves.

The sickness of Southern society can be cured. Furthermore, it can be cured without the violent revolution some Marxists think necessary; it is the glory of democracy that it can channel revolutionary tendencies through the ballot box and so avoid the horrors of a civil war. But the governments of some Southern states must be made democratic before this can happen. A very much stronger law than the present one is essential and it must be passed in time so that Wallace, Clarke, and company can be expelled in the 1966 elections.

THE ARMADILLO ONCE AGAIN



The road ran along a cliff face, skirting high, danger-ridden mountains; it was narrow, winding, twisting, and for a careless or luckless driver, a death-trap.

Now, it was night.

A dark figure skulked silently across the road and climbed the guardrail. The figure was dressed in a long, full, black coat and his features were masked by a grotesque likeness of an animal. Skirling a rope from the hidden recesses of his cloak, this figure quickly fastened the rope to the guard rail and lowered himself several feet until he found a narrow ledge which no normal man could begin to gain purchase on. Quietly, still skulking as it were, this dark figure made his way some hundred yards along this two-inch-wide ledge until he was underneath a certain point in the narrow road.

Here, death waited for an unsuspecting driver.

The night was as quiet as it was dark. A low, maniacal laugh escaped the lips of the dark figure and, had anyone lurked on the road above, he might have sworn the laugh was the laugh of some nut. It was the laugh of the Armadillo.

JERRY PAGE

The Armadillo! Mysterious scourge of evil and crime. Healer of wrong-doings that have been done! Correcter of things incorrect. The man in the mysterious armored mask that was the likeness of the animal for which he was named. By day, Ronald Faldaytonworthington, playboy, scoundrel, do-nothing. But by night Faldaytonworthington donned his costume and became the Armadillo, scourge of evil and crime, etc.

Now, the Armadillo was waiting for disaster. He was on the trail of a gang of criminals who had been stealing paperclips from the big Government Warehouse in New York (which city had twice been leveled in battles that were the results of

meetings between that gang and the Armadillo) and now he had his first big lead. Even now a secret agent who was close to the same lead was speeding along the twisting mountain road toward the spot above the Armadillo where the gangsters had a trap awaiting him. As he passed, one of the gangster trucks would drive right at him, forcing him against the guard rail. And the guard rail was rigged so that a section would collapse on hinges leaving no safety barrier between the secret service man and the yawning empty abyss below.

But the Armadillo had a plan. As the car dropped past him, the Armadillo intended to leap outward, open the car door, if necessary forcing it (the Armadillo was skillful at locks), yank the man out and swing back to safety on a silken rope. It took a little practice and it was one of those little things for which the Armadillo was famous. True, the Shadow had recently duplicated the feat, but he had found it necessary to take a nine-month sabbatical in order to practice for it.

Beneath his Armadillo-like mask, the Armadillo twisted his lips into what, had he been unmasked, a casual observer might have remarked was a smile.

The Armadillo did not have long to wait.

He heard the secret service man's car coming and then the engine of the gangster car. He waited. The guard rail collapsed; the car sped through into emptiness and the Armadillo swung out on his rope.

He reached the car. Sure enough, the door was locked. It was but a moment's work to get past that little barrier, though, and Faldaytonworthington was true to form. The door opened and the Armadillo reached in. He grabbed the secret service man's arm.

"If you'll be so kind as to come with me," said the Armadillo, "I'll be glad to save your life." He tipped his hat, and, still holding the man's arm, he swung back to the cliff face.

"A snap, if you'll pardon my saying so," said the Armadillo. "If you'll find a foothold here, I'll let go and we can climb up--"

There was a ripping sound.

It was damned embarrassing, thought the Armadillo, as he watched the secret service man plummet to his death. That sort of thing never happened in the old days. Nowadays they just couldn't sew a sleeve to a coat well enough to stay on under stress.

It was a damned shame.

So thinking, the Armadillo made his way back to the roadside.

--Jerry Page

"...We continued to see a lot of the /J.B.S./Haldanes, and I used to go swimming with him in a stretch of the River Cam, which passed by his lawn. Haldane used to take his pipe in swimming. Following his example, I smoked a cigar and, as has always been my habit, wore my glasses. We must have appeared to boaters on the river like a couple of great water animals, a long and a short walrus, let us say, bobbing up and down in the stream."

--Norbert Wiener

MATHEMATICS DEPARTMENT

We have a question from LARRY McCOMBS: "In physics we are all the time saying things like: 'F is directly proportional to m; F is also directly proportional to a; therefore F is proportional to the product ma.' This is obviously true, but so far I've been unable to find a satisfactory mathematical proof that it has to be true. I'd really like to find a proof that would be convincing to high-school students who don't know partial derivatives or even much about functions, but for my own satisfaction I'd like to see any kind of proof."

JOHN BOARDMAN answers: "Yes, F is proportional to m, and is proportional to a. This does not mean that it is proportional to ma. Equal to ma, yes, but not proportional. This looks a little odd at first glance, so I'll follow with a rigorous proof.

"DEFINITION 1: If, for every value of the variable x and for every value of the variable y, there exists a constant k such that $y=kx$, then y is directly proportional to x.

"DEFINITION 2: If, for every value of the variable x and for every value of the variable y, there exists a constant k such that $y=k\sqrt{x}$, then y is proportional to the square root of x.

"Theorem I: If z is directly proportional to x, and z is directly proportional to y, then z is proportional to the square root of xy.

"Proof: By definition 1, there exists a constant k_1 such that $z=k_1x$. There also exists a constant k_2 such that $z=k_2y$. Thus, $x=z/k_1$ and $y=z/k_2$. Consequently

$$xy=z^2/k_1k_2.$$

Solving for z, we obtain

$$z=\sqrt{k_1k_2}\sqrt{xy}.$$

"So far this has been a mathematical proof. But Larry is concerned about the physical meaning of $F=ma$. Stated this way, the equation means that if m is kept constant, F is proportional to a, and if a is kept constant, F is proportional to m.

"Why is Newton's Second Law written this way? The reason was worked out by Mach, when he reformulated and tightened up Newton's laws of mechanics. Mach began by assuming units of length and time; with these units acceleration can be defined and measured. He then makes the observation that, if two small masses (small with respect to their separation) are isolated from other masses (so that the net effect of other mass is negligible), then each mass will accelerate toward the other. The accelerations are along the line joining the masses; this is an experimental observation. Call the acceleration of the first mass a_1 and the acceleration of the second mass a_2 . A ratio a_1/a_2 may be defined for this system; this ratio is defined to be the "mass ratio" of the system, and we may set it equal to another ratio m_2/m_1 /note the different order of the subscripts--cw/. If one of the masses is a standard mass, then the value of the other can be found if the standard mass and the two accelerations are known. Then, just as length can be defined from a standard measuring rod and time from a standard clock, so mass can be defined from a standard mass. Note that at no time has the word "force" been introduced. Force is simply defined as mass times acceleration. See Taylor's Introductory Mechanics for a simple discussion of this."

JACK SPEER (2034 Kiwa, Santa Fe, New Mexico) Some years ago i started a campaign, which didn't get very far, to rely more on correspondence and less on published ~~mas~~ for commenting on others' apazines. A FAPazine with a letter section still inclines me to write the editor instead of cutting comments into a stencil that has to be run. So to Cadenza:

The cover was pleasing, and the name for it was very good.

How did Fugato get to be Introit? //Actually, that was not the first permutation of section titles that has occurred in this fanzine, but it is the first one to be noticed. (One such permutation is now permanent: this column started out as Fugato, and the review column (now defunct) as Counterpoint);. The permutation you refer to was simply a mistake in the contents page.--cw//

The "logical reason" for the shall-will rules is given at some length in Webster III, and even more in Webster I. However, i think "will" should be used for simply futurity, and "shall" for command, determination, etc. As you probably know, in the army "You will proceed to" is used because it is felt that simple futurity is the most arrogant way to say something.

I don't think we have abdicated authority to English teachers who are concerned with arbitrary shibboleths. Such standard texts as the Harbrace college handbook are pretty progressive; for example they would not condemn your "like in order to translate the Bible".

" Who says that "reliable" should mean "able to rely"? " I wouldn't say "there can be no governmental agency to tell us how to talk". There isn't here, but France has one; at least i suppose the Academy has some official status, and it decides what is correct.

" (...) "Finalize" is annoying because of the huckster and bureaucratic context. //Annoying, yes; my point is that it says something other words do not say, so that it is wrong to condemn its use because it is annoying.--cw//

Phil Harrell seems to be over-excited. Who are these dead he mentions who litter all fandom? Who has said "If you don't play the game my way I'm going to take my marbles and go home"? And with Eney mimeoing Horizons and Boggs mimeoing Synapse, i wouldn't say combatants refuse to a person to have anything to do with anyone on the other side.

I liked your essay. I have in the margin opposite the first paragraph, "This is deeply thought". " I don't know of anyone the declaration has bamboozled into thinking that anyone can become smart by studying hard, though i suppose there are a few. " The Declaration, instead of announcing any such belief, was designed to negative a way of thinking which it has now killed so dead that presentday people are unfamiliar with it. I discoursed at some length on this in an apostrophe to Lee Hoffman some years ago, and won't go into detail again. But we can see something of the thrust of the old notion by comparing some survivors of unequal status with the ones that existed in 1776: gentlemen, yeomen, serfs, slaves, kings, Jews, clerics, nobles, women; aliens, soldiers, officers, sailors, children, drunks, imbeciles, corporations, convicts. " You speak of inheriting money. Conservatives believe this is a right, not of the heir,

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POIN-TERS

but of the ancestor, just as the ancestor has the right during his lifetime to make gifts. Are you prepared to argue that no one should receive more than his just due? " You say that statistical evidence does nothing to prove guilt in the particular case. In the usual sense in which you use the term, I would agree. But I am conscious that in many cases of circumstantial evidence all we get is a high probability (and in the case of direct evidence, there is always the chance that the witness is lying or mistaken). We have a case where a former tax commission employee with no business interests or property made large deposits in his bank account, greater than his entire yearly salary, and a friend of his acquired a lot of tax-title land at prices less than the law required. Actually, we finally got more direct evidence, but those circumstances alone strongly suggest bribery, though it is only a probability. " Rather than premeditation, I suspect FAPA would modify the punishment of a crime according to the personal merits of the guilty person and his victim, the quality of cruelty, potential harm, etc., of his act, and other factors. " I don't believe it's murdering one's adulterous wife that is condoned in some states, but murdering or mutilating her paramour. " I don't think there is any principle that "in like circumstances", as you interpret it, guilty persons should be treated the same way. The wide latitude given a judge in sentencing for a particular crime, the prevalence of suspended sentences and deferred sentencing, etc., argue against this. The matter came to focus in New Mexico recently in a case I described in FAPA a couple of mailings ago, when perhaps you were not with us. " Very true, there is no one clear way to tax people equally. Likewise "It is hard to say where justice ends and practices which keep social

friction to a minimum begin." " On this general topic, you might like to look at a book called The Sense of Injustice. I have read only a little way in it, but I think

it is built around an idea I was preaching a while back, that "justice" is a far vaguer thing than "injustice".

(...) You wouldn't vote to oust Rockwell. Would you vote to oust the man that killed Medgar Evers? // See the editorial in this issue. Your question is like the one, should a man who commits murder lose his civil rights forever, or only for the duration of his sentence? The answer is that I don't know. --cw//

" You believe a person's morals are irrelevant to FAPA. Would you say the same thing about ethics? I ask this because I suspect that by "morals" you mean a set of rules or guides that most FAPAns do not agree with or do not consider important, but that there may be some other principles that FAPAns do consider important. There was a discussion of the difference between morals and ethics in FAPA recently, but I suppose you missed it and I don't think it was very significant anyway.

// No, I meant that whatever a person does or says is irrelevant to the question of whether he should be in FAPA. This includes behavior which I consider very important and behavior which I am disgusted by and condemn utterly. I will admit to some kind of exception, which I cannot define properly because I have not thought it through, with regards to "behavior which is an abuse of FAPA member-

ship; e.g., sending FAPazines to their publishers' employers, or stealing from the Treasury.--cw.//

I don't agree with you that "In a fight between experts, the layman must abstain." If the matter is important enough for me to warrant spending the time on it, I think I'm qualified to go through the arguments marshaled by the two sides, and decide which experts are right. A society that declines to judge between its experts will find itself paralyzed when action is required. "Maybe Al Scott needs to start further back than the assumption that there must be a definition of good and evil. Why does he want such a standard? For one thing, to decide for himself what he should do in choice situations. For another, to base arguments on, addressed to his fellow men, to get them to do something that is for the general welfare, or at least for the greater good of the greater number. I suggest that enlightened selfishness is the touchstone for the first, and common ground (the enlightened self-interest held in common by those being addressed) is the touchstone for the second.

(...) /Clayton Hamlin/'s starting statement is not quite correct. Interest is first of all "the penalty exacted on the buyer for asking someone else to" defer the present enjoyment of what his money will buy, so that the buyer may enjoy it instead. The "risk of payment" does not come in until later. What percentage is compensation for this first basic component of interest? Well, the prime rate of interest is now 4 percent, but back in the thirties it was 2 percent. I suspect a good deal of the difference is due to the expected inflation that now enters into consideration. Okay, anyway we have a prime rate of 4 percent now. Then bring in the factor of risk of nonrepayment. No doubt Hamlin knows what this amounts to; I don't, but I'll bet in the riskiest kind of legal lending, it doesn't call for adding more than another 2 percent. (By the way, "legal usury" is not "of course ... a contradiction in terms." New Mexico law defines usury as the taking of more than 12 percent interest. Then other sections of the law not only permit small-loan companies to charge more; I recently discovered that a statute passed at the behest of the banks a few years ago permits them to charge what amounts to 14 percent interest on installment loans. You can bet that next time I borrowed I used a ninety-day note.) I see Hamlin gives a figure here: "Loss on bad debts for these companies ... is more nearly 5% a year." All right, assuming that means what it says, add 5 percent to the prime rate of 4 percent. That makes roughly 9 percent that small loan companies would be justified in charging. Paperwork is normally part of the overhead involved in any loan; admittedly there is more, for the amount involved, on small loans. But don't give me this stuff about costs of legal action taking one fourth to one third of the amount due. Show me a loan company's note that doesn't call for costs of collection to be charged against the borrower. "Here I want to pause and take exception to the remark about a building loan, "this 8% interest is not likely to be the real interest rate at all; it may well be 8% on the unpaid balance". That is real interest. What is phony is the interest figured on the full amount over the entire period of repayment. Whatever the true cost is, borrowers have to pay, of course. An ultimate test of whether charges are excessive is whether small-loan companies that run efficiently are making a lot of money on their invested capital. And I think reports indicate that they are, but will if necessary dig up some specific figures. Naturally, a badly-run company can lose money even if it exacts 18 to 36 percent, by making too many bad loans. "But the fundamental weakness of Hamlin's position is that he has failed to justify the social usefulness of the business he's in. Sure there's a demand for it -- there's a demand for a lot of businesses that don't serve a useful purpose. And by and large, the credit business does not serve a useful purpose. With very rare exceptions, people

would be better off not buying chattels till they can pay cash for them. In my work i have seen fantastic instances of young people getting in debt over their heads because they thought they had to have a new refrigerator for \$300 instead of a serviceable secondhand one for \$30, and so on. I say screw the credit merchants and moneylenders at every opportunity, force them to advertise their true interest rates -- the more unattractive that makes borrowing, the better.

//I must say that although I agree that moneylenders should be forced to advertise their true interest rates, I don't agree with your reasons. The fact that a business or activity is socially useless does not mean it should be persecuted by government, although perhaps such activities should be taxed more heavily to pay for those socially useful activities (schools, welfare, police protection, etc.) which private enterprise cannot provide. No, the reason that moneylenders should advertise their true interest rate is simply that businessmen should be honest -- and because they rarely are, there should be laws to make them be.--cw//

LOU THIES (Box 228, Chapel Hill, North Carolina) Although I agree with your assertion that change in language should be directed so as to fashion "a better instrument for communication", I would like to point out that a language is used for many different types of communication, and thus is actually a host of sub-languages, each having an alphabet, a basic vocabulary and some general grammar rules in common. The meanings of various words which certain sub-languages may possess together will often be found incompatible. Definitions are really trifling problems, though, compared to disparities in the very frames upon which the words are mounted: ways of thinking. Any group having in common some profession or interest will of necessity develop thought processes especially suited to deal with their occupation or hobby.

Which sub-language is then to be the guide to standardization? Obviously we cannot expect general clarity from using any of the sub-languages; instead we must seek elsewhere. Even organic chemists, Zen beatniks and "maintenance engineers" must communicate sometimes, and the means is "basic English", a pool of simple, accepted words and syntax. Here is the common ground where all can speak and be understood -- nothing very profound, of course, but at least simple needs and opinions may be conveyed. Improvement here is a gain to English speakers in each specialized group. Improvement in the more sophisticated aspects of a language must be left to the few who use that facet regularly.

Now on to The Quatt Wunkery and another phase of communication: the interplay of ideas across a chessboard. You question Russ Chauvenet's statement that, "Playing games like chess or Go is quite capable of being as interesting as a conversation, if not more so. In such games each move represents an idea or logical argument."

"An idea or argument about what?" you ask.

The answer is life. Chess provides a medium where a man must expose his inner being, for a hard-fought game is contested not merely with isolated calculation, but with the soul. Human traits such as caution, greed, courage, hate, love and foolishness provide the meat of the struggle. A conversation of words usually reveals externals -- façades are easily constructed to hide genuine beliefs and character. But no one can play his best chess from behind a wall, and chess is played for the victory.

Of course, for the above to hold the opponents must understand something of the theory of the game and be roughly an even match. Then each game is an essay on humanity, the moves representing human motivations and reactions. Does player X react to an attack by withdrawing in defense or does he violently counter-attack? Player Y pawn-gathers dangerously, etc. Topics for a vigorous debate across the board, pitting concept against concept.

JOHN BOARDMAN (592 16th Street, Brooklyn, NY 11218) (...) In my analysis of the implications of the Civil Rights Act //in the last Cadenza--cw// I am not being so sanguine as to believe that southern juries will not immediately acquit people indicted under this Act. We have seen this in operation just recently, when a U.S. Commissioner in Mississippi dismissed the indictments of the ... of Chaney, Schwerner, and Goodman. But if local authorities fail to indict or to convict, the matter will speedily be taken out of their hands. And there is not a single goddamn thing Blake or Kuhn or anyone else will be able to do about it.

(...) Matter transmission would in effect be energy transmission. In theory you could change matter into energy at the transmitter, radiate it, and change it back into matter at the receiver. So that matter transmission would have to follow broadcast power.

Now broadcast power is a very nice idea. There's this big central generating plant on the highest local peak, and it sends out big pulses of energy. You stick an antenna up from your car, draw on this energy, and ride all over the place without any other fuel. Why can't these bright scientists and engineers invent some such thing?

I'll let Cadenza's readers in on a little secret -- broadcast power already exists. There are already power transmission stations which send out thousands and thousands of watts. They're called radio and TV transmitters. And the amount of energy which it is feasible to send on them is just enough, after several stages of amplification using power drawn from your wall socket, to excite a cathode ray tube and/or the membrane of a speaker.

So for broadcast power you would need to convert the mass entirely into energy (practical in theory only at the present time) beam this energy so that all of it is received at the other end, and then somehow convert it back into mass in the same form and elements in which this energy originally existed.

Don't buy stock in it. //Why is it necessary to convert mass into energy for broadcast power? I can understand the necessity for matter transmission, but not for broadcast power itself. It seems to me that one way to attack the problem of efficient broadcast power would be to beam the power in a very tight beam, like a laser beam, to the power-user rather than broadcasting it in all directions with the result that most of it is dissipated.--cw//

LARRY McCOMBS (45 Bellevue Ave., Cambridge, Mass. 02140) I agree almost completely with your editorial. In grading term papers and such in my high-school science courses, I used to get very infuriated with the results of this grammar-oriented English teaching. The fact that a piece of writing ought to communicate something from the writer to the reader was completely lost in the concern for proper spelling and grammar, proper outline form and paragraphing, topic sentences, and all the rest. Somewhere there must be a successful compromise, a way to teach students to communicate, and then introduce these rules as examples of ways that the communication could be improved. One of the best suggestions I've seen is that English papers should be graded as if they were submissions to a magazine. The editor (teacher) should write a personal response to the writer (student) explaining why he feels the paper fails to communicate as intended. This has to be a personal response (for example, "this bored me stiff," or "what in hell are you talking about here?") if the student is to be really affected by it. He must become involved in trying to really say something with his writing. Of course, this takes more work on the part of the teacher than just jotting impersonal "sp." or "punct." or "dangling part." in the margins, and it requires recognition of the fact that the student must have something to say before he can write, which means that the teacher will have to put a lot more thought into the assignments and give much more personal attention and consideration to each student's situation and needs. In short, it's just too damned much work for most high-school teachers, who tend in general to be a rather lazy lot.

I know that I learned a lot more about writing by working on the high-school and local newspapers and in fandom than I ever did in English class. If I were teaching English, I think I'd try to expose the students to a lot of different writing styles, with examples of good and bad writing in each. Through a discussion of the effects of these different ways of writing, the students might come to appreciate the need for good grammar in certain situations, and the ways to transcend it when needed. Certainly there's room for a lot of experimenting in language. Psychologists such as Maslow, working with creative moments and "peak experiences", and experimenters with LSD and other hallucinogens have commented upon the impossibility of describing these things in the usual English language. The structure of the language itself imposes limitations on the discussion. For instance, in English there must be a subject and a verb, a thing acting and its action. For example, we find it necessary to say "it is raining," inventing a vague "it" to do the raining. //What about sentences like "come here" or "nice day, what?"--cw// One of the basic mystic or psychedelic perceptions is a unity between self and others, between subject and action, and this can be expressed only very awkwardly in English. Many modern writers are experimenting with ways to get around this barrier, such as stream-of-consciousness or free-verse styles. It seems to me that there is enormous room for further work here, and that it can only come when we begin in early schooling to encourage the perception of language as a tool for communication, a tool to be modified and improved. (...)

You spoke of waiters and waitresses and such being generally friendly, and of race being a possible exception in places. I think I finally begin to understand a little of how a Negro feels. This summer I let my hair grow down to my shoulders and my beard grow long. Since in most parts of the country the "beatnik" is almost as despised as the Negro, I came to expect the sort of "second-class" treatment that the Negro gets every day. It's something I never became accustomed to, though. Until you've experienced it, I don't think you can really imagine the psychological effects of continually being ignored while everyone else is waited on, always being distrusted or suspected, spoken to in a harsh and impolite fashion. Of course, unlike the Negro, I was always able to walk into a barber shop whenever I got fed up with the situation. That makes quite a difference!

John Boardman: "Regulate the actions...and the change in the hearts of men will come 'round." But that's just what was said a hundred years ago when slavery was outlawed! The various civil-rights laws will block a few more actions, but the bigots will find other ways to express their hatred. The trouble is, of course, that the "you-can't-change-the-hearts-of-men" argument is chiefly used as an excuse for doing nothing. But as an argument, aside from the actual intentions of its advocates, I think it makes a very valid point. Just how are we going to "train children away from their parents' hatreds"? Especially when their parents have been forced by them damn Yankies to close their restaurants or serve them uppity niggers? //That point about slavery doesn't seem valid to me. After all, very few people nowadays approve of slavery -- even in the south the figure is probably not higher than one fifth -- so that example would seem to argue for rather than against Boardman's contention--cw//

Clyde Kuhn: The South had a hundred years to "re-educate the White and the Negro for their place in Western Civilization," and the federal government only stepped in, very reluctantly, when they obviously were doing next to nothing. It's easy for you or me to say that without this civil rights movement the Negroes would have peacefully found their place in our civilization in another 50 or 100 years. But if it were my child that was attending an inferior school and if it were me that couldn't get a decent job because of my skin color, I think I'd insist that something be done right now too. The American colonists (or at least some of them) were unwilling to wait for the British government to gradually grant them their rights -- they claimed that those rights were implicit in the Magna

Carta and British law, and that they could not be denied even temporarily. It seems to me that the Negroes are showing remarkable restraint in making every effort to get their rights through existing channels. I've talked to a lot of Negro kids in Chicago city schools, and I know that if my kid came home with such stories I'd be out there marching, picketing, and lying in front of trucks, too --if not gathering my neighbors together and seceding from society!

//Does the fact that you would do what the Negroes are doing if you were in their place make what they're doing right or wise?--cw//

ERIC BLAKE (P.O. Box 26, Jamaica 31, N.Y.) Caucasians are not negroes and negroes are not Caucasians, and no law passed by Congress or proclaimed by the Supreme Court can change a fact of nature. More and more Americans are going to come to realize this as the enforcement of the "Civil Rights" law proceeds, and I can confidently predict that within the next few years a demand will arise for the repeal of this law.

Your article on the often mis-used word "equality" points out what is so often neglected -- that human beings are unequal. I would suggest basing laws and ethics not on an impossible idea of "equality" but upon equity. The Austrian naturalist Conrad Lorentz once wrote that, when two of his dogs misbehaved, he slapped one lightly and beat the other severely. Yet the two animals had been punished to the same degree, because one was more sensitive than the other to his disapproval. Similarly, one man will be cured by a \$5.00 fine of driving beyond the speed limit, while another would not be hindered by a 30-day jail sentence for the same offense.

I don't recall who said it, but these words ought to be graven in every court of law in the country -- "The greatest injustice is the equal treatment of unequals."

//You are attacking a notion of equality which I discarded in that article. I suspect that your notion of equity is rather close to my notion of equality, but that on the other hand we are very far apart on the question of inequality of the races.--cw//

CARL J BRANDON, JR (Sällskansvägen 7, Stockholm 48, Sweden) Like Vic Ryan says in number ten, fandom needs an article on Nabokov. However, I think fandom should rather read Nabokov than read about him. 'Lolita', for instance, is a very wonderful book, not the least wonderful, I thought, because of the obvious and (I suppose, it's that obvious) intended resemblance to other poets, especially Poe. 'Lolita' is, I think, what Poe might have written, had he chosen to put 'Annabel Lee' down as a novel instead of a poem.

Also, I think 'Lolita' is an exceptionally good novel, also from a purely stylistical view, and I can't imagine what made people have it banned -- if it was not for the reason that Nabokov himself states in his book, "the strangeness of a civilization which allows a man of thirty to love a girl of sixteen but not a girl of fourteen".

But then fandom needs articles on many authors, like Kerouac, Uris, Maugham, Saroyan, and many more. As a whole, I think that most fans are rather limited in their reading, and limited in a very unfortunate way -- I mean, of course, limited to reading only or mostly stf. I think this is unfortunate, because most stf, I myself would say between 70 and 80%, is pure crud, and reading mostly crud not only limits one's literal 'education', but also one's critical standards. A stf novel which many fans consider good and well written may in the eyes of any more widely reading person stand out as unusually bad and poorly developed.

Especially in Sweden, I know this is the case. Fandom here has developed into two parts, not by any means feuding but plainly lacking common understanding; one group reads almost only stf and the other reads almost no stf at all. I person-

ally know several well-known fen, one of which is by the way co-chairman of the 1965 Scandinavian stf-convention, who has not read one word of stf for the last seven years, excepting the fanmags. This, of course, is also very unfortunate, but still I think not as bad as with those who read nothing but stf. //I believe Max Keasler was the first of stf!--cw//

CREATH THORNE (Route 4, Savannah, Missouri 64485) You say that what determines the correctness or incorrectness of grammar is the attitude of the people. But how often do the people really have an attitude? I define an attitude as being a state of being where the individual is first aware of the circumstances and then and only then is able to form an attitude. Do you really think that the masses think about the state of the language as related to them? I think not. But surely you would not deny that there should be some standard of correctness in the written language, so that a book written in California could be understood in New York, or, to give a better illustration, a book written in 1853 could be understood in 1964. If a book written in 1853 is harder to understand, it is partly because the grammar structure has changed. There are, of course, other underlying causes, but they are not pertinent at this discussion. If we agree on this, then, would it not be advantageous to have the spoken language at least somewhat similar to the written language? I think so. So, then we see that the rules for the spoken language must also be formulated by a select group, simply because the masses do not care about it. Yes, I can see that there is fallacy there, but remember that strict English is usually spoken and used by an upper group. The lower class does not seem to care. Okay, then, everything is okay. But here is the trouble: There is a middle class which speaks the more freer type of English, but is also bothered by the ruled which they have come in contact with. Herein lies the basic trouble and conflict and I only wish that I had the solution.

//I think I should have said that what determines the correctness or incorrectness of grammar is the behavior of the people.--cw//

AL SCOTT (U.N.C., 209 Aycock, Chapel Hill, N.C.) In /the Equality article/ you mention an example given by Marion Bradley in KIPPLE in which the goals of a socially oriented person and an academically oriented person are contrasted. You say, "But obviously in the eyes of society...the second boy is more of a success." I see nothing obvious about this. I can think of a number of people who would easily say that the first boy is more of a success in life. But I'm not just picking on a particular example. The fact is from my point of view the two goals are equally valid and would be even if society did so obviously accept what you say they do.

If a person decides he would rather be popular than educated that is his business. You might insist that he will be sorry some day for this decision, but there is also the likelihood that the other person might someday decide that he would really give up his education to have more friends.

I agree that this attitude of "all friends and no education" is more likely to be found unsuitable from a financial point of view in our more technological society, but I don't think that this is necessarily so, and it may be that such a person is not at all concerned with his financial situation.

I think success is basically a subjective term and that if a person can be happy with friendship and without money then he has a right to live his life with this goal in mind. I don't think that this person is too wise. That is, I think he is not leaving himself enough play or ability to change his mind midcourse, but if that's the way he wants to play it...

Schools are to meet the student's demands, and any demands it makes on the student himself must be justifiable in those terms. Society assumes the right to determine a child's life for a while, but should not continue to decide what's

right for a person beyond that person's ability to choose for himself. I personally think about the age, as we have it now in North Carolina, of sixteen is not a bad choice for this age.

In your comment on APERCU I must agree. As you say on the clarinet two scales may have a distinctly different quality. The same is true of pianos, though less true. Most people I assume are familiar with the fact that the piano is on a "well-tempered" scale. This means that certain intervals and therefore scales are slightly out of tune and gain a different quality.

After all, quality is determined by overtones, and since every string on the piano is associated with a different part of the sounding board, and the strings in sympathy with a given string are determined by their intervals from the given string and effected by equal temperament.

Probably though as Curtis Janke implies two scales played in electrically pure tones (that is, without overtones) would not be different in quality.

WE ALSO HEARD FROM: George Scithers ("Geerymander? Ha; that cover is obviously a Charliemander!"), Clayton Hamlin (who went on at length about fan feuds), and Don and Maggie Thompson, who couldn't find the last issue, they claim. ("I had something brilliant to say about the last issue, but...").

--CW

"April Fool's Day? We're Unitarians -- we don't believe in April Fool's Day."

CODA

The cover and back cover this issue were printed by my special super secret Puddle Method. Now that I have my mimeo again perhaps better reproduction can be expected in the future. Because of the rush to complete my thesis, there are no mailing comments in this issue, for which I apologize.

I have accepted a job with Western Reserve University teaching math next fall. Thus there will be a CHANGE OF ADDRESS after August 1: Charles Wells, Math. Dept., Western Reserve University, Cleveland, Ohio 44106. This is temporary; when we find a permanent place to live there will be another COA, although the above address will still be good.

At that time I hope to start publishing a games magazine on the order of Graustark or Wild 'n Wooly.

--CW

And Cadenza closes with a quotation from The American Puritans, edited by Perry Miller, which quotes a sermon delivered by Jonathan Mayhew, an eminent theologian, on January 30, 1750, the anniversary of the execution of Charles I in 1649:

"We may very safely assert these two things in general, without undermining government: one is, that no civil rulers are to be obeyed when they enjoin things inconsistent with the commands of God. (...) Another thing (...) is that no government is to be submitted to at the expense of that which is the sole end of all government: the common good and safety of society. Because, to submit in this case, if it should ever happen, would evidently be to set up the means as more valuable, and above, the end: than which there cannot be a greater solecism and contradiction. The only reason of the institution of civil government, and the only rational ground of submission to it, is the common safety and utility. If therefore, in any case, the common safety and utility would not be promoted by submission to government, but the contrary, there is no ground or motive for obedience or submission, but for the contrary."

