

THIS PACIFICON EDITION OF MOPSY

should introduce you to the FAPA Brain Trust. The amorphous group so styled thoroly hash over such subjects as the following in their individzines distributed by the mailings of the Fantasy Amateur Press Association. If you think you'd like to get in on those bull sessions, see Al Ashley, FAPA secretary, who will put your name on the waiting list.

THE DAY WE CELEBRATE

"When in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them,--"

"That's a lot of stuff", interrupted Robert, who was a shining example of progressive education.

"That's a lot of stuff about it?" asked the teacher, who was very patient, as progressive education requires.

"Oh, the whole thing", answered Robert. "He talks like God had ordained the system of national sovereignty--"

Eustace, who had read Stuart Chase, spoke up, "And he talks about one people and another people as if the Americans were marked off from Englishmen; actually a third of this country was tory."

"Yeah," continued Robert, "he starts out by assuming everything he intends to prove. He says in the course of human events it has become necessary for the United States to secede. Personally, I think it was a punk idea; if we'd stayed in the British Empire, we'd be running things now."

The teacher took a deep breath. "You have to remember the purpose of this declaration. Over half of the Americans had already made up their minds in favor of secession. The job of the committee was to draw up a statement to solidify that sentiment, and also to show certain Europeans that political ideas they entertained would justify intervention on the American side. For all this, it was necessary to base secession on principles of right and wrong, not merely might-makes-right. Seeing the flimsy moral basis for a lot of latter-day declarations, I think you should appreciate this quality in the Declaration of Independence. Remember that, rightly or wrong, the men who started our nation on its independent course believed that justice demanded it. And along with that, remember that we started out with a decent respect for the opinions of mankind; and with the exception of nationalistic and selfish minorities, we have always tried to keep the good will of mankind."

Someone in the back row smothered a labio-lingual roll behind his palms.

"Let's go on with our reading. '---a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation. -- We hold these Truths to be self-evident,'"

"Every ideology has to start out with some dogmatic axioms", Robert said aloud to no one in particular.

"that all Men are created equal,"

Again that rude noise from the back row.

"that they are endowed by their Creator with certain unalienable Rights," --I think we ought to stop there for a minute and make sure we understand what is meant by unalienable. 'Alien' in those times was a common verb relating to property, which meant to sell or give away. When the great thinkers of the Enlightenment said that these rights were unalienable, they didn't mean that the rights could not be wrongfully denied them, or

forfeited because of a man's criminally infringing the rights of others. They simply meant that a man could not contract away his natural rights--even today American courts will not enforce a contract which amounts to slavery--; and if you remember about the theory of social contract, as the basis of the state, you may realize what that 'unalienable' implies as to the rightful powers of the state."

"But what proof did they have for all this?" asked a more respectful student, Master Brown. "Everybody knows that government didn't originate the way they thought it did."

"Maybe this is the kind of thing that becomes true if it is strongly asserted and believed. Rights, you know, exist only in the minds of men; but if enough men believe that some rights are indestructible, they may become so. The theory of social compact is not quite as absurd as it sounds. These men were no fools. I remember a book that you may have studied in Miss Embert's class, which set out to explain music, and the different ways there are of getting variety into it. To make these clear in your mind, the author imagined a man setting out to experiment to try to invent music. Someone of a future day might read that book and think that the author actually believed this fiction; we know that it is merely a convenient device for getting the principles straight."

"Do you think the natural-rights philosophers really knew that there wasn't any Golden Age or State of Nature back in the past?"

"Jefferson, Paine, and Franklin, at least, were a very different breed from the Augustans such as Samuel Johnson. Their interest in natural history was remarkable. They believed in progress, and they rejected the story of Adam."

"But let's go on with the Declaration: 'that among these are Life, Liberty, and the Pursuit of Happiness--' Give Jefferson credit for that. He didn't say 'Property', though he believed it to be one of the natural rights--and in a socially just society, there's no reason why it shouldn't be--; he put in something that every man can have, however poor."

"It doesn't mean anything more than 'Liberty'", Robert said.

"But it adds a great deal of substance to the idea of Liberty. It implies the many ways in which men may pursue happiness--by industry, by social life, by self-improvement--in all of which they should be free. There's an implication that if every man has a right to pursue happiness, no man has a right to spitefully or selfishly put unreasonable obstacles in his way. 'That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed,' --Notice they say 'just Powers'; this whole statement is a description of what ought to be, not necessarily what is. 'that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem likely to effect their Safety and Happiness.' Do you realize that this was the first time that a nation had been established solely on this principle of the right of revolution? It was an epochal event for that alone, and because of its success no modern government can feel secure without assuring itself of popular support. Since the invention of the 'equalizer', no man can afford to push another too far; and since the American Revolution no government dares oppress its people heedlessly."

"Notice the reasonable tone of this next remark: 'Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed.' This illustrates Jefferson's belief that the ethics he espoused was harmonious with the natural structure of human nature and society. 'But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government and to provide new Guards for their future Security.' How about that; is it a man's duty to join in throwing

off a tyranny, though he personally gets along all right under it?"

No one expressed an opinion.

"Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government." I expected one of you cynics to say something about that patient sufferance. 'The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.'

"What follows, as you might expect, doesn't always come up to the common meaning of 'Facts'; rather it is an expression of one side of the picture as the hottest heads saw it, and frequently a single incident is the basis for a charge which sounds in the multitudes. No attention is paid to the often good reasons for such practices as transporting royal appointees for trial in England when charged in the colonies.

"Yet, who expects wholly reasonable appraisals in wartime? Certainly not in posters issued by the warring government. If it be decided that the cause is just, or necessary, the object must be to rally public opinion by any means which does not too much endanger the peace-making, nor defeat itself by exaggeration and falsification. A more coldly intellectual and balanced document than this Declaration would not have enlisted such general support. If you have read the stories of the Revolution which were assigned to you, you must realize how grimly every shred of public support was needed, when large parts of the people were loyalist, and many of the nation's chief cities in the King's hands.

"So the only question is, was the war justified in the first place? Robert thinks not. Yet we must consider that what happened in the United States during the second half of its history, from 1776 to now, was without equal anywhere else in the world, not even in Canada and Australia, the countries most like ourselves but not independent until recently. The placing of local responsibility in local hands, the freedom allowed men to do as they wished with the resources of the continent, while leading to enormous abuses, yet also led to the development here of a strength without which civilization might have been lost. And the fact that men granted almost complete freedom from restraint acted no worse than they did has greatly increased mankind's faith in man.

"I can't find any sign that the weaknesses of the Declaration have had any harmful effects. If people have sometimes been misled as to the basis and meaning of the maxim that all men are equal; if they have underestimated the reasonableness of democracy's logic; it would be hard to say that the casting of the Declaration in other terms would have avoided these misapprehensions.

"The good effects of the Declaration of Independence and its confirmation in the Revolution of 1800 are apparent. You may think of the present condition of the United States as the result of an inevitable growth; but I believe that back in its formative days, it could easily have gone off on a wrong course, or been left without certain inbuilt moral principles which have preserved it in later days. The world's pioneer republic might have been stillborn if Pennsylvanians had been more friendly to the occupying British armies of 1777, or the American armies at Saratoga less devoted. I can imagine a United States in the hands of an aristocracy so blind that they would have tried to subject the Mississippi Valley to rule by the East, forcing it to form a separate nation. I believe that an America left in the hands of the populists of the 1780s, without the intelligent leadership of men like Jefferson and Madison, could have dissolved into warring sovereignties, each impoverished by mercantilist policies. I can see an America of the time of Jackson, in which the sordid side of democratic practices would be the whole of the coin, falling quickly into the decay of modern France. Without this document's placing of democratic principles on a high intellectual plane, men such as Emerson and Thoreau might never have been inspired to put their ideas into the framework

of ethical democracy; and when the crisis came halfway in our national history the men of the North and West could have lacked the fiber that Emerson's teachings gave, and courteously acquiesced in permanent division. Without the insistent principles of the Declaration of Independence always in the background, our imperialistic adventures of the 1840s or the 1890s would have continued unchecked till we became a most-hated-nation to the oppressed peoples of the world."

Turning once again to the facsimile, the teacher concluded, "And notice how these leading men of the American states put all the weight behind this parchment that they realistically could, in pursuance of which some of them spent later years of the war in British prisons: 'And for the support of this Declaration, with a firm Reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.'"

ALLEGORICAL

The Empire was dying. Empires usually die without the fact being realized by contemporaries, but the impending dissolution of the Third Galactic Empire was already a matter of common discussion in intellectual circles. Among its remaining loyal adherents there was a formless feeling of unease, thoughts which none dared express plainly. And among the general population of the galaxy there was mainly an indifference.

The Empire was not crumbling before assaults from without nor intrigues within. Nominally, its sway was nearly as great as it had ever been--although many worlds which failed to pay taxes and/or render homage were given extensions of their citizenship in order to help out appearances.

No, the weakness which was consuming the Empire was the old ever-present one of paucity of useful functions to perform. The empires had never been very vital parts of the life of the galaxy, but some optimists had hoped, and others had been willing to be convinced, that the Third Empire would succeed where its predecessors had failed. Except for the broadcasts from the imperial radio, however, it had never been easy to tell whether the empire was active or not; twice the Third had virtually died, and men on the planets had gone about their business in much the same way as when the triple-wrench scepter was at its height. Now for the third time it was declining, and the cause was the same as before in its own history (contemporary explanations to the contrary notwithstanding) and in the history of its predecessors: that lack of important functions in galactic life, and the crippling red tape with which it had swathed its agencies in its vigorous youth.

Let us examine some of the actual operations carried on in the Empire's name, the great number of which had led men to hope for permanence from this one.

The previous regent had established a commercial clearing house in MaB, a thinly populated part of the galaxy, which filled a long-felt need (the Second Empire had a similar agency). Its establishment in MaB had not been by the free choice of the regent, but resulted from the existence there and nowhere else of a corporation willing to operate the clearing-house service. Now the imperial auspices under which the agency had been formed were no longer of any value to it, except as the affiliation entitled it to notices on the imperial radio station. Since the clearing house had from the beginning placed advertising at other stations also, the overshadowing of the imperial station by powerful independent ones made the official recognition unimportant indeed.

All empires had had radio stations; they were the very symbol of authority, every petty noble within or without the realm having one also. The present emperor's station, however, had fallen low. This was partly due to the division of responsibility for it. Much of the script for its programs was prepared on the new throne-planet or its satellite, sent to another system for electrical transcription, and finally to yet another for broadcasting. The result was an erratic schedule of broadcasts, low listener-interest, and technical imperfections in the transmission.

So far as men knew, the priests of the Welko order were still working for the emperor, civilizing new planets; but lately they had not been bringing in the great

number of converts who had once kept the Empire imposing despite losses elsewhere; a better showing had been made by a single member of the Council recently on a trip to the relatively civilized system of Phi Alpha Delta. Moreover, the priests, like the clearing house, no longer needed the Empire. They could carry on their missionary activities and terraforming practically as well without its existence, save that it seemed more fitting to have a government in whose name to claim new planets. It was being suggested, however, that when a new version of the bible was issued for distribution to the heathen, it should be in the name of the priestly order and the church only.

Public works thruout the galaxy bore plaques attributing them to the Empire; but most men who thot about it believed that the works would have been carried out by the same local labor, whether or not the imperial bureaucracy had been directing operations. The new emperor, who was his own chief administrator, attempted to co-ordinate public works and other projects thruout the galaxy, and his telecalls were courteously received, but it was often found that local authorities had completed blueprints while the imperial offices were still considering whom to appoint as architect.

A serious blow to imperial prestige was the announcement of new peerages shortly after the new emperor's coronation. Knighthoods of the Order of the Empire had been hily regarded because they seemed to have the honor of the whole universe behind them. But the honors this time were so badly chosen, and some of them bestowed on such undeserving creatures of the emperor--who strongly influenced the selections, though they were ostensibly based on a general vote--that even deserving honorees were ashamed to wear their crests, preferring the orders of the Vampire or of the Bear-Wolf, which were not imperially sponsored.

Yes, the illusion that the empire was important was beginning to fade from men's minds, which meant that the actual process was far advanced. The immediate impression, however, was that the new emperor had merely fallen below his predecessor on the throne. This was true only in the sense that the new administration had failed to fulfill the promise of the old one. But even the intelligentsia, who had scoffed at him in his time, now spoke with nostalgia of the days of good King Evan.

The new emperor must certainly bear much of the blame for his government's failure to meet the needs that men had expected the empire to meet, and for which they were now looking elsewhere. He was a man of great energy, erratic temperament, absolutely no judgment of the abilities of subordinates, and withal an ego-tism which made him many enemies. His Council of Five were now almost wholly out of sympathy with him and divided among themselves principally on the question of whether the realm was worth trying to save.

As we have mentioned, empires had never been strong. The little First Empire, which initiated the interstellar Olympics, had been little more than a petty kingdom with powerful radios and widespread prestige. The dictatorship that was the Second Empire had staged the greatest Games of all time, but accomplished hardly anything else. The Third Empire, profiting by some of the mistakes of former ones, had at first enlisted greater popular support than any other, had indeed come into existence thru popular demand. The imperial idea, inherited from intraplanetary beginnings, died hard; men simply felt that there ought to be a government over all. And so one effort after another had been made.

Yet there had always been many local lords and republics which had not acknowledged themselves subjects. Recently, with the quieting of trepidation-storms which had swept thru the universe, many local governments had sprung up or expanded in unorganized territories. At one end of the galaxy, where dead stars were being flared into renewed life, the ancient dynasty of Phi Alpha Delta had reasserted itself, and its allegiance was uncertain, but its potential powers were undeniably greater than those in the immediate control of the emperor. At the other end of the galaxy the star-cluster called Michelangelo, racked by many civil conflicts but claiming a continuous sovereignty over more planets than any other thru three empires, was a source of justifiable concern to the holder of the triple wrench. Such single-star systems as EC-235 and Albion, beyond the galaxy's edge, which had never acknowledged the emperor lord, nor shown any concern at the omission,

were among the brightest lights in the firmament.

Yet there was a feeling that some unifying influence, more than the Federation of Artisans and Public Administrators, was needed to preserve and enrich the culture that all civilized worlds shared. So men looked more and more to the Foundation. This institution, incorporated under the laws of Michelangelo, did not trace its origin back to anything imperial, and its complete independence weighed in its favor. Long discussed, it was at last in process of setting up shop, and its prospectus brightened men's eyes more than the optimistic pronouncements of the emperor had done for many a moon.

The Foundation, according to its plan, would drop the pretence of consulting with local governments which had hamstrung the emperors. It was not a government at all; its approach was entirely functional. Certain needs were to be met - arrangements for exchange of students, adjustment of currency fluctuations, assignment of wavelengths, etc - and the Foundation offered these services for a subscription price equivalent to the imperial taxes but carefully not called taxes. It seemed possible, too, that the Foundation might gather up such remnants of imperial institutions as the interstellar barter-market or the commercial clearing house, if they could profit from affiliation with a galactic-wide organization. Since the lifetime trustee of the Foundation was a man of known ability and devotion, subscribers were more sure of getting their money's worth from the Foundation than they have ever been about the Empire.

There was talk, too, of a Second Foundation. This was generally considered to be a folk tale, but such reports said that another foundation was being established at the other end of the galaxy. This foundation was to specialize in a different way. Whereas the First Foundation was primarily a repository, recording, and routine clerical center, the Second Foundation would bend its efforts toward production of new things, and original research in the many fine laboratories and libraries which dotted its region.

With the approach of the Olympic Games, at which representatives from all over the galaxy and from the lonely worlds beyond would attend and discuss many topics besides athletics, interest in the contrast between Empire and Foundation was heightened by speculations as to an impending showdown there. It was generally believed, however, by those who considered the question, that the Empire would fade out of the picture without any direct conflict.

LADY WINDEMERE'S FAN

For those who have not seen previous discussions, let's review briefly the objections to use of the words "fan" and "fandom" to describe us:

The word "fan" is slang. It is believed to derive from "fanatic". The most common application of the word in general usage is to rabid followers of baseball and other sports, or of movies and particular movie stars (see for example Li'l Abner's take-offs on Sinatra fan clubs, in which the word "fandom" has also been used).

It follows that insofar as we let ourselves be known as "fans", we invite connotations which make it virtually impossible for an outsider to take us seriously, and materially hinder efforts to interest people of learning or intelligence in joining or supporting us.

True, "fan" is established by long usage, and is built into other words such as "fanzine", so that it could not easily be abandoned altogether. There are, however, numerous substitutes which could be increasingly used until "fan" becomes very limited. A phrase such as "fantasy enthusiasts" or "devotees of science-fiction" is less likely to puzzle, as well as repel, persons only slightly acquainted with us. "Fantasites" is the best general substitute that I have found, more pronounceable and probably better coinage than "fantaisiste" or "fantast". "Stefniat" has acquired the special meaning of active fan. "Scientifictionist" is a fair designation for any faithful reader of fantasy. Campbell uses "science-fictionist". In some circumstances one can speak of "members" or "fellow-hobbyists".

As for "fandom", there are several substitutes which are truer to real conditions and less indicative of an unhealthy attitude toward our avocation. One alternative

is to speak in the plural of the persons who are fandom, which can often be done. More often, "the microcosm" will serve. "Fanation" is a whimsy that can be used for variety, and is in no danger of general acceptance. And where a statement actually applies only to the members of a particular organization, such as the FAPA, that name should be better used than "fandom".

Come on, fans, let's purge fandom of these two objectionable words!

"SO NOW, WHENEVER I HEAR ANYONE TALKING ABOUT 'SERVICE', ALL I WANT TO KNOW IS ..."

Apologists for capitalism / rugged individualism / private enterprise / the American Way / free enterprise (choose one) are in the habit of saying that under our competitive system, the people that best serve the public are rewarded with Success. But let's look at a typical businessman who has suddenly decided that he'd like to make more money out of his business. Here are some of the possibilities he may consider:

- I. Minimize outgo.
 1. Move to where costs are lower.
 2. Expand vertically.
 - A. Reduce labor costs.
 - a. Fight unions.
 1. Cut or keep down wages.
 2. Reduce force.
 - a. Hire an efficiency expert.
 - b. Use labor-saving machinery wherever possible.
 - B. Reduce materials costs.
 1. Investigate new plastics and other materials.
 2. Use shoddy material when you can sell it anyhow.
 3. Pay veterans to purchase government surplus for you at special rates.
 4. If your financial position is stronger, force suppliers to give you rebates or special rates.
 - C. Reduce overhead.
 1. Dodge taxes; prevaricate on returns; lobby for special exemptions.
 2. Falsify use to get lower utility rates, insurance,.
 3. Skimp on safety devices and health equipment.
- II. Maximize income.
 - A. Raise prices.
 1. Build up a monopoly.
 2. Produce or handle "higher quality" products.
 3. Break government controls.
 - B. Increase sales.
 - a. Advertise; send out high-pressure salesmen.
 - b. Offer prizes.
 - c. Run introductory bargain offers.
 - d. Dress up your product, place of business,.
 - e. Acquire a civic reputation.
 1. Take it away from competitors.
 - a. Torpedo them in the money market.
 - b. Sabotage their production and distribution.
 - c. Issue credit scrip.
 - d. Buy them out.
 2. Stimulate demand.
 - a. Look for new needs and meet them.
 - b. Make people think they need something.
 - i. New ways of doing old things--cigarette lighters, Reynolds pens,.
 - ii. Sell feminine products to men--perfumes, deodorants.--and v/ver
 - iii. Make common people want luxury goods.
 - c. Inaugurate easy payment plans.

THAT'S ALL

Science 41
back
OFF

JUST A
LOT OF
FANTASITES
HAVING FUN.

HURRAY!
I GOT DAUGHERTY!

WHADDYA MEAN
YOU GOT HIM?
I DID!

HMM

SHOOT IF YOU MUST
THIS OLD GRAY HEAD.
BUT SPARE YOUR
COUNTRY'S FLAG!

TRY TO REINFORCE
THEM AND I'LL
CUT YOU ALL
DOWN.

A DEAD
NO DOUBT.

GURGLE

I THINK WE
OUGHT TO
THROW IN OUR
LOT WITH THEM.

SOAP

PD J T MAK EP AA-194 AA FTL WJD QL EEE CB F W BEILYO JLK