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 * NO GOVERNOR *
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 * Ideas for Individuals *
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Issue # 9. The zine of Illuminated Anarchism, incorporating Tlaloc Grinned, The Universal Instructor in All Arts and Sciences and Pennsylvania Gazette, The Scene, and all other perished predecessor periodicals published by this person.

A Green & Pleasant publication by Robert Shea, P.O. Box 319, Glencoe, Illinois 60022.

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"There is no governor present anywhere."--Chuang Tzu

"Laissez les bon temps roulez."

"Gort, Klaatu verrada nikto."

"Ewige blumenkraft."

"Nov shmoz kapop."

-g-

An Even More Dated Zine

You'd think that after almost twenty years as a professional magazine editor and another ten years as a free-lance writer I'd have learned how to get a fanzine of my own out on a regular basis. Well, clearly, if you did think that, you'd be wrong.

Just to take a hard look at my spotty record: issue # 7 came out in March, 1985, issue # 8 in November, 1985, and this issue a full two years later -- November, 1987.

I feel especially bad about this because a number of people, reading about No Governor in various listings of alternative press publications, have sent me money either for a single issue or for a six-issue subscription. Many of these people may be surprised that they subscribed to a magazine that seems to come out once every two years.

This being the case, I make the following standing offer: If at any time you're dissatisfied with No Governor, just drop me a note and I'll send back the unused portion of your subscription

money. You don't even have to give a reason. In fact, it might be better if you didn't give a reason; I bruise easily.

For those of you who haven't already started writing your letter requesting a refund, here's what I've been doing for the past two years instead of getting out an issue of No Governor: In June of 1985 I signed a contract with Ballantine Books to write a novel. The novel was to be finished in a year. I should have put "HHOK" next to my signature on the contract. Anyways, I finished basic research and started writing in October, just about the time I was getting out the last issue of No Governor.

The novel turned out to be much longer than I intended it to be. So what else is new? This has happened with every novel I have written up to now. All Things Are Lights, at about 800 typed pages, has been the shortest. The longer a novel gets to be, the longer it takes to write. The longer it takes to write, the longer it takes to get the next portion of the advance from the publisher. The longer it takes to get the advance, the more unpaid bills pile up. The higher the pile of unpaid bills, the more hours I put in per day trying to catch up.

And the more everything else has to be let to slide.

Also, during the last two years I have been managing to keep up with the two apas I participate in, Golden APA and Frefanzine. Because there is instant feedback and because these apas have rigorous deadlines I found myself, in the little time I had for just-for-fun writing, giving priority to the apas rather than to No Governor.

I'm going to try to change that. I love the apas, especially the dialog aspect, but I think No Governor means a bit more to me. Like many people, I tend to take externally-imposed deadlines more seriously than those that are internally-imposed. I'm trying to change that, both in my professional and in my amateur writing and publishing. If I become practiced at meeting the deadlines I set for myself, it will be that much easier to meet those based on obligations to others.

On October 23rd (yes!) I finished what I hope is the final draft of Mameluke, editing and printing out the manuscript from sleep to sleep during the final week. What I sent off was a monster of a book, 1447 pages, 72 chapters. It's the longest book I have ever written, and I have promised myself and everybody else who is interested that I will not write any more novels that long.

If the writing of Mameluke sounds like a grueling ordeal -- like work, in short -- well, it was work, but it was work I found deeply satisfying and enjoyable. I stretched myself. I discovered I could write harder and faster than I ever have before. I can't be sure until I embark on the next novel, but I think this has permanently changed my approach to writing. I now know that I can do more than I thought I could, and that I like doing it.

"Devise, wit; write, pen,
For I am for whole volumes in folio."

During the last two years I was, of course, doing some work on No Governor, and much of what you find in here was done during that time. I apologize to the people who wrote letters of comment on previous issues for taking so long to publish what you wrote. I'm very grateful to each one of you, and I've made very effort to publish your letters in full, and each of you will get a free issue of the magazine. I beg of you and all other readers, please write again.

Also too long delayed is my personal reminiscence of Larry T. Shaw, which I wrote after his death in 1985 but did not have ready for issue # 8. Still, delaying printing it until now has given me the chance to add a few more thoughts and memories that didn't occur to me when I first wrote about Larry. And, when a person who was prominent in the science fiction field dies, there is usually an outpouring of tributes and remembrances immediately after, and then people go on with their lives. It will be good, I think, to remember Larry again, a little time having passed.

I published the first issue of No Governor in the spring of 1975. Nine issues in twelve years shows that, while I may not have the knack of regular and frequent publication, I am pretty determined to keep this thing going. I hope that means something to you who read this, and I appreciate your understanding.

-8-

CONTENTS

Editorial Natter2

The Ether Vibrates5

The Martin Gardner Challenge
Anarchists! Are You Up to This?.....12

On the Occasion of the Confirmation of
Edwin Meese as Attorney General
 A Poem by Dan Wm. Burns.....17

Can You Hear the Eco?
 Neal Wilgus reviews Ecodefense by Dave Foreman.....18

Larry T. Shaw
 An Appreciation.....19

Footnotes to an Unwritten Text22

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No Governor wants articles and essays preferably 1000 words or less on anarchism, mysticism, SF and related subjects. Also needed are poetry, book and movie reviews and artwork. Anyone whose contribution is used will receive a permanent subscription.

THE ETHER VIBRATES

RICH DENGROVE

Alexandria, Virginia

In No Governor, November, 1985, Arthur Hlavaty wrote that the state was created as a necessary evil. You, Bob, disagreed, and countered that the state was created for total control. To show this, you gave as examples: Ancient Egypt, China and Mesopotamia. I say you're both wrong! And I'm right! I alone know whereof I speak, and you don't. You're both spouting BULLSHIT!!

How do I justify my incredible obnoxiousness? With this answer: If stone age men resembled today's primitives they had governments thousands of years before Egypt, etc. And they probably weren't founded on a single principle -- neither necessity nor obedience -- because they would have varied far more than today's developed nations. Some of these governments would have totally controlled their citizens. Some would have partially controlled them. Some would have been democratic. And, yes, some would have been anarchist.

Even the anarchist societies would have varied if they resembled primitives today. Some anarchist societies would have shunned wrongdoers. Where the village believed you guilty, not only would you be given the silent treatment but excluded from collective foodgathering. Other anarchist societies do not shun, but allow escape.

When the strong threaten the weak, the weak just move on. I read a book on primitive anarchy once, John Middleton and David Tait (eds.), Tribes Without Rulers: Studies in African Segmentary System, 1970.

Since I'm attacking tactlessly, Bob, you were also wrong thousands of years later in ancient Egypt, etc.! Even then governments were more varied than now, and those ancient despotisms lay in the minority. Ancient Egypt was a despotism; but its rival, the Hittites, were a republic with lenient laws. Ancient Babylon was a despotism; but a Mesopotamian city before it was ruled by a bicameral legislature. For this variation I get backing from Karl Wittfogel, Oriental Despotism, 1957. He claimed despots were limited to lands around large rivers, and gave a reason for this. About Wittfogel several encyclopedias claim while these river despotisms can unravel and despotism without rivers can arise, he has discovered an important factor.

Does all this food for thought justify my obnoxiousness? Probably not.

Reply: Thanks for the book references. I hope to get around to reading them some day. I'm especially interested in learning more about actual anarchist communities, at whatever time and place they may have

appeared.

Many anthropologists distinguish between the state, the autonomous community and the tribe as different forms of human organization and also as representing different stages in the evolution of government. From what I can recall reading about the tribal stage, the chiefs of tribes rule pretty much by consent of the governed. Any assumptions about what prehistoric tribes were like can only be inferences based on encounters with recent tribes.

The state, as I understand it, is defined by the extent of its territory and by the existence of permanent institutions for ruling and legislating. Kingdoms, empires, republics and democracies can all be states. A republic may claim as much power over the lives of its citizens as a despotism does. For example, the Roman republic.

Arthur's letter did not make any assertions about history or prehistory. He just claimed that people, in general, need the state to protect them from "the law of the jungle."

I did not disagree with Arthur about the origin of the state, but merely commented that as far as I know the state did not start out as an organization purely for a defensive/protective purpose, and that the idea of a state limited to such a purpose is of recent origin. I didn't say that the state was created for the purpose of total control, but rather that the early states assumed they had total control.

In other words, I was responding to something Arthur

didn't say, and now you're responding to things neither Arthur nor I said.

Well, that's the way it often goes with good conversations.

JOHN H. DAVENPORT
Tenerife, Canarias

Thank you very much for printing Robert Anton Wilson's essay on "How to Read/How to Think" (No Governor, # 8). Such reminders of our human weaknesses cannot be too often repeated, and to make them in the form of questions is an especially effective teaching technique. Perhaps this is why Korzybski chose to be so dreadfully repetitious in his Science and Sanity, a book I want to read again; I didn't understand some chapters.

My own experience -- first under the tutelage of the Terrible Twins, Mortimer Adler (How to Read a Book) and Robert M. Hutchins at the University of Chicago, and later as a "leader" of "Great Books Discussion Groups" that were popular at one time among "bored, middle-class housewives" and frustrated would be intellectuals (please excuse the naughty sweeping generalizations!) and, all along the line, exposure to the rhetoric of "capitalists," "communists," "socialists," "anarchists," "pacifists," "militarists," machos, feminists, etc. ad infin. -- not to mention "scientists," "mystics," and philosophers -- has convinced me that the "correct" interpretation of the famous first verse of the Gospel According to St. John, "In the beginning was the Word, and the Word was with God, and the Word was God" -- unless it is to be considered

mere gibberish, a consideration not permitted to any good Christian -- must be: "In the beginning of all the problems and misery humans cause themselves and each other was the Word..." And indeed in various other parts of the Bible, beginning with the story of the Tower of Babel, the viciousness of human babble is explicitly recognized.

Thus was an anti-intellectual created. Becoming a Quaker on the wrong assumption that Quakers worshipped silently was a learning experience for me: I learned they didn't.

Am I belaboring the obvious to your sophisticated readers by explaining the modern State's interest in "education," "Literacy," was not merely to keep kids off the labor market but to control their Pavlovian salivation and that the de facto world oligarchy's use of TV and radio is similar?

I wish Wilson had explicitly mentioned one function of the Word: its use in "creative" writing, poetry, drama, fiction, for innocent pleasure -- though he does refer to Shakespeare's puns ("plays on word") and e.e. cummings's "joke." Here its appeal is not to thought, but to emotions. In the best cases, we "see ourself's as others see us." But even here, a Hitler can stir baser emotions. The Aristotelian distinction between the passive "passions" and the active act of "thinking" -- as I guess Wilson would consider it -- may provoke some readers' thought. I don't want to develop it here, though. But what else can you do with something like James

Joyce's "her plump mellon-smellonous rump" -- except to laugh?

Reply: Old Zen saying: Kiss the moon.

JAY HARBER
Libertyville, Illinois

In response to the letter in # 8 from A.

Chalfin-Antonoff: Authority didn't create brutal attitudes or motivations, stupidity or intolerance. It just manipulates them very, very well and coaxes out of people and refines those traits useful to it. Take away the state (only one form of authority) and the fragile respect for other people's rights on the part of the bulk of the populace goes out the window. This "respect" comes not so much from "concern" for others as from respect for the authority of the state (which tells them not to do certain things to other people).

Besides, most people's worship of authority is too deep-rooted to ever be changed. It's far more basic than reasoning, which can't begin to compete.

John P. McClimans: The anti-abortionists are idiots, but I could extend John's thinking in the opposite direction. Children are parasites after birth because they are completely dependent. Why not do away with them, if you feel like it? We have to stop determining right and wrong on the basis of simplistic, usually arbitrary criteria (life is sacred from conception on, or a baby is a parasite until the moment of birth), which tend to merely justify already-present attitudes.

There's no satisfactorily

clear and "moral" solution for this. The fetus/baby develops gradually. There's no convenient moment to point to where its/his/her life changes from being valueless to valuable. We're always going to be doing something wrong, to the baby or to the mother's rights. We have to determine such things case by case. The fetus's rights exist but may not matter that much, or in other situations the mother's rights don't automatically take precedence. I will say, though that the strongest pro-abortionists don't condone it at any time up until birth. I think calling unborn babies "parasites" is just a method of making things seem a certain way (creating an impression) without really attacking the issue.

Reply: To me, any attempt to develop criteria for what we should do or not do from what purport to be objective assertions such as "human life exists from the moment of conception," or "a fetus is a parasite," collapses when we ask why either such assertion should make any difference. Also, in my opinion, claims that either the fetus or the pregnant woman possesses certain rights bestowed by nature or God cannot be proven. What we are left to base our decisions on are, ultimately, our feelings, particularly the desires which most of us have to do what will help us and avoid what will hurt us. This may not seem much of a basis for ethics either, but it's an honest basis, and in the end it is the only basis, because attempts to find an objective ground for moral decisions, no matter how elaborate and

persuasive, boil down to efforts that, as you put it "tend to merely justify already-present attitudes."

Robert Anton Wilson in Prometheus Rising writes that the human mind is divided into a Thinker and Prover, and writes, "Whatever the Thinker thinks, the Prover proves." Similarly, we could set up an ethical model dividing the person into a Wisher and a Justifier. Then, what the Wisher wants, the Justifier rationalizes.

RICHARD A. DENGROVE
Alexandria, Virginia

I am a bureaucrat, socialist, materialist, atheist, determinist, etc. If you favor something, I likely oppose it. So you would expect me to dislike your zine (No Governor # 7). But views too often serve as windowdressing for the real man. For that reason, your intelligence and heart rank higher with me than any angels on a pin.

Also, I side with Bob Black; I need not read his The Baby and the Bathwater. I assume the Processed World's staff is crazy because I have had ample experience with Marxist sectarians. This madness does not stem from ideology, however: that implies someone understands the ideas involved. Instead, this madness stems from a reptile consciousness. As reptiles only understand the buzz of flies, so these sectarians only understand buzzwords. If you say the right buzzword, you are their friend. If you say the wrong buzzword, you are their enemy. And anarchy is the wrong buzzword.

However, I was dubious when someone in Tennessee was pushing to bury Processed World in free copies of Plain Truth.

Unlike those Marxist sectarians, you do understand ideas. And you have some understanding of reality as well. For that reason, I loved "The Principle of the Good Soup." It deals with facts that do not fit your principles. That is rare: Most people would rather stress facts that fit. ...Me, for example.

I almost hate to criticise that essay -- but I will. Some facts can fit by modifying extreme views. For example, pacifists and libertarians dislike the State's massive force more than puny private force. If I remember correctly, Paul Goodman believed one-on-one fighting was alright, but war bad. And while I disagree with these views, I accord with the underlying principle: Views are made for man, not man for his views.

As well as on principle, I disagree with you about fat. Actually, I observe the issue from a different perspective. I ask the question: Is fat wrong? Is longevity worth starving for? Would it make me happier and more productive? Also, does fat make me a worse person? I have concluded that for me fat is not an ethical issue; it is a matter of fashion and status. And if I dieted I would do so for people, I despise -- status seekers and fashion plates.

You could object that I have forgotten one reason for dieting, control of my body. You have an ascetic streak, and that would mean a lot to

you. I, on the other hand, pride myself on being a reprobate.

You will disagree, too, with my next idea; I do also -- now. But in the mid-60s I rated this the equivalent of a Zone C idea. It mixed pacifism with the most heavyhanded of behavior modification conceivable. I thereby conceived the ultimate weapon, the pleasure gun. You shoot the enemy with it. Then they defect to your side because it has given them more pleasure than their side has. No draft is needed in such a war.

Back to my current disagreements. Actually, I am puzzled for now. You search how humans can be changed for anarchism. Yet, how can they be changed if they have the free will you claim?

I am also puzzled by this: "The terms Right and Left refer to political and economic systems imposed on people by governments." ["Footnotes to an Unwritten Text"] The problem isn't that I cannot think of one meaning for this; the problem is that I can think of 1001 meanings. Maybe I am puzzled because I have read only one of your zines, and have entered in mid-thought.

In the end, I like your zine though I cannot bring myself to shout, "Hail, Discordia." In fact, I am willing to pay the \$10 for a 6-issue subscription. Don't bother with a free subscription. Though I give out food stamps, I pay my way.

Reply: My ascetic streak is well-hidden under an ample layer of fat. But even though I, too, am a reprobate I haven't given up trying to be

a healthy reprobate.

My views change frequently on how much free will people have, but I do think that for the exercise of free will a free society is the best possible environment.

To try to elaborate on the statement from "Footnotes" that puzzles you: All the world's economic and political systems are maintained in their present form through government coercion. I suspect that when governments are abolished there will be a multiplicity of economic systems, and perhaps none of them will resemble the models in existence today. Therefore, people who think of themselves as Right-wing or Left-wing anarchists are labeling themselves with obsolescent terminology.

D.M.S. RENWOOD

Port Talbot, United Kingdom

Your good soup bit arouses so many thoughts that this is going to be extremely non-linear, to be politic about it.

Firstly, life (guess that should be LIFE) does give xmas presents & the inverse (there was a Henry Kuttner story called "Snidgers Day" or something like that). We're forced into statistics; which is a violation when you're confronted with a concrete human being, but-- I seriously think this is a difficult case!!??

The problem of dealing with authoritarian social bodies whose givens one disagrees with: Now, of a group who were seriously bothered by petty thievery, threats, one could have been raped if not interrupted; said group could have stomached

calling the ~~fix~~ police since they couldn't handle this. But one at least of the offending parties was a dealer in drugs. The others, rather approving of this, if anything, realized that any complaint had a 90 percent chance of a 5-10 stretch, which was a bit extravagant revenge. (They were fools who kept their stock ((almost)) in plain view where they lived, a routine search.)

What happened? Oh, offending parties moved.

Not know USA law, but here it would have been one motherfucker of a job ter get him out if obvious not responding (let's try just this one drug more) so am led round Robin Hood's barn to the simplistic solution, don't like this.

The other cases are more straightforward. There's an aggrieved third party (allowing that dog is a person in this special sense since there are obligations toward it). Generally, yeah, I agree any way of life that don't consider hard cases is into "Dick and Jane" territory. O'course there's the danger of getting too fasmanic. And ditto the danger of sliding back into the way me old dad used to handle this.

Page 8 stuff yess (he said thru gritted teeth) but I'd emphasise knowledge (in as wide a sense as possible) including knowledge of how the acted upon sees thingsie, but I don't like soup. Course you gotta guess most times and ignorance is an excuse provided you don't turn your back on its opposite.

The above is a bit of a mess (the last para) but I guess I leave as is; was mainly an attempt to agree

with the substance of the conclusion of your article but to distance from any talk of doing things for people's own good. Keeping the autobiog to a minimum, was educated at school of, ah, the name of the sect would mean nothing to an American; they were nice people (ditto on the gritted teeth) but arr some spectacularly stupid things; there was a strong anti-intellectual element too, so can't grant complete absolution onto other things.

"Good Times in the C Zone," yes, generally when you can; grimearrestness always makes me wary.

Liked Illuminatus! -- regret you didn't put any of the stuff cut from the first edition, but suppose would have bogged up the complete in one book.

Reply: I'm just glad the publisher of the trade paperback edition didn't ask us to cut some more.

MARK P. STEELE
Paw Paw, Michigan

Comments on NG # 6:
I, of course, enjoyed the letter column, and was interested in seeing what kind of company I was put with. I was also surprised to see that I had the longest letter! I'll try to keep this one shorter.

Joffre Stewart's article was thought-provoking, to say the least. While I'm not in agreement with either his conclusions re Church and State, nor his methods -- flag burning and constitution burning -- I'm in agreement with the sentiments there. My own private tastes run to private Gnosis on the

religious front, and tacitly ignoring unwanted rules, at least until (a) you get caught, or (b) you end up in a situation where coercion is used against you. When either happens, guess what? You either comply, get coerced, or are removed from the scene. Oh, well, no method's perfect.

The abortion issue -- having gone through a trauma one and a half years ago, I am definitely pro-life and anti-abortion. However, I feel everyone should have the right to decide for themselves, and these bombers claiming to be pro-life I consider to be ignorant (but dangerous) fools.

The concept of deciding rights, rather than making a natural-rights argument, is thought-provoking, and fits better with our already artificial network of laws.

"Nobody Else Can Do It For You" I found to be a valuable article, especially since I am entering the writing field. I've not had to work under deadline before (except my own, which I have a tendency to miss) but I do recognize the tendency to not-do. While an occasional night-long paroxysm of creativity might be fun and beneficial, the long-distance pacing is definitely an art I will be cultivating.

Reply: Since writing this letter, Mark P. Steele has become the publisher of the comic book version of Illuminatus! For information about the Illuminatus! comic book, write Eye-n-Apple Productions, Rox 1583, Kalamazoo, Michigan 49005.

THE MARTIN GARDNER CHALLENGE

A number of comments on No Governor have raised questions about whether an anarchist society can protect its members from crime, and I have promised that I would write something on the subject. This, with a bow to Benjamin Tucker is offered, "Instead of an Essay, by a Man Too Busy to Write One."

Several years ago, in the hope of provoking a constructive discussion in the Bulletin of the Social Revolutionary Anarchist Federation, I sent a letter, published in issue # 88, asking for people's opinions on how antisocial behavior would be handled in an anarchist society. Here's a slightly condensed version of that letter:

Dear SRAFriends: There are some very basic questions about anarchism which hardly ever come up in contemporary anarchist writing but which are invariably the first questions asked by non-anarchists when we try to explain the idea to them. Questions like: How does the tiny anarchist minority propose to bring about a worldwide revolution? What's to stop some other group from seizing power after such a revolution? How would a totally free society deal with antisocial behavior?

Why don't we discuss these basic questions more often? I suspect it's because we think we have the answers and don't need to think or argue about them any more. But, if these are answers we arrived at years or decades ago, will they still stand up to scrutiny?

A question that interests me very much is that of anarchism and antisocial behavior. Years ago I wrote, along with a group of co-authors, a little pamphlet called The Anarchist Solution to the Problem of Crime. I still have copies and will be happy to send one or more to anyone who writes asking me for one. I'm not sure my ideas today would be the same as they were when I worked on that pamphlet.

Recently, in a book of essays by Martin Gardner called The Whys of a Philosophical Scrivener, I ran across one entitled "Why I Am Not an Anarchist." The core of Gardner's argument seemed to be in the following passage:

"As things are, there simply is no way a modern industrial society can flourish without a strong government to enforce the law. This means, of course, a system of police, courts, lawyers, judges, jails, and, given the absence of a world community, a military establishment. You cannot even enjoy your humblest possessions unless a government supports a vast system that prevents thieves from taking them. Regardless of

whether altruism is genetically based (as anarchists like Prince Peter Kropotkin argued, and some modern biologists believe), or entirely acquired after birth, there is not the slightest reason to suppose that humanity can, in the foreseeable future, eliminate what Christians call original sin."

Martin Gardner is a mathematician, an author and a professional skeptic. He's written a couple of books debunking what he considers to be delusive belief systems, such as dianetics and astrology. My point in quoting him is that this seems to me an articulate statement of what many a reasonable, well-educated person says when confronted with the ideas of anarchism. Anarchists have been saying for over a hundred years that crime can be controlled, perhaps even eliminated, and that police, courts, lawyers, judges and jails are not only unnecessary but harmful to society. Most people seem never to have heard what anarchists have to say.

So, my question to anarchists and libertarians is, how, today, would you meet this perennial challenge? What would you have to say, in response to the above, that is new and persuasive? Not persuasive to those already converted to anarchism, but to all the other people who aren't -- which I am sorry to say is most of them.

How would you answer the Martin Gardners?

After this letter was published, I followed it up with another in which I offered my own answer to the question. The first draft of my letter turned out to be too long for the SRAF Bulletin, which has an upper limit of one page for letters. So I sent them a shorter version. Since in my own magazine I can let my writing jolly well run as long as I want, this is the longer version, somewhat revised:

Dear SRAFriends: In issue # 88 I suggested, as a theme for a general discussion in the Bulletin, Martin Gardner's challenge to anarchism: "You cannot even enjoy your humblest possessions unless a government supports a vast system that prevents thieves from taking them." Here's my own response:

Gardner's critique of anarchism contains an unquestioned assumption -- that the present system of governments and governmental law enforcement is effectively preventing robbery, rape and murder. But there is much evidence that law enforcement really isn't working. Crime is on the increase. For every hundred crimes of violence committed in this country, only one criminal is caught and sent to jail. And even with this low rate of punishment, prisons are terribly overcrowded. The use of legalized force to prevent or to punish crime appears to be failing. Just as this country's efforts to

protect itself from foreign enemies has led to an arms race which may eventually cause the destruction of the planet, so efforts to make police more effective against crime are moving our society in the direction of a totalitarian police state in which we'll all be so spied upon, harrassed, frustrated, taxed, ordered about, circumscribed, controlled and punished that we'll be as miserable as if we did live in a society in which thievery, rape and murder flourished unchecked.

What is it that really keeps people from stealing Gardner's, and our, possessions? I suggest it is not fear of the police, but the simple, natural fact that participation in human society is intrinsically rewarding.

The law-enforcement approach to crime essentially fights fire with fire. It assumes that since robbers, murderers and rapists use force to impose their will on others, the way to deal with them is to use force on them. Thus government comes into being in imitation of robbers, murderers and rapists, legitimizing antisocial acts for the supposed benefit of society. Government is the continuation of crime for other ends.

Force begets counterforce. This is a process that started thousands of years ago with the invention of warfare. If it continues it seems likely to lead the human race to environmental catastrophe, a permanent and universal totalitarianism or nuclear obliteration. This is protection?

Side by side with the evolution of the state, which threatens to destroy us all, has evolved culture, which may yet save us. Science, the arts, philosophy and technology have developed over the centuries in spite of the destructive intervention of the state and its perversion of the products of culture to violent uses. The greater part of human transactions are carried out in a context of trust and benevolence. Culture is nonviolent. It can't flourish in an atmosphere of rampant violence. The more people share in the benefits of culture, the less inclined they are to sacrifice the possibility of enjoying those benefits by attacking one another. In the U.S. it is the poor who most frequently commit crimes and the poor who are most frequently victims. Nations go to war hoping through violence to obtain a greater share of the world's goods, or to defend what they have.

To fight violence with violence is simply to oppose one government with another. To renounce violence is to renounce government. Gandhi knew this; it was why he called himself an anarchist. As more and more people come to see that accepting the legitimacy of violence must lead to total destruction, we are coming closer and closer to anarchism. The anarchist revolution will necessarily be nonviolent. If it were violent it would not be anarchist.

It follows that when an anarchist community is

created, its method of dealing with antisocial behavior will be nonviolent. Individuals may sometimes need to use force to protect themselves or their loved ones in extreme situations. To deny individuals this freedom would be to attack the very basis of freedom. But individuals using force would be answerable to the community, and for a society to call itself anarchist the community would have to make nonviolence a settled principle in dealing with all antisocial behavior.

Many of the benevolent functions of today's police would still be performed by members of an anarchist community -- from directing traffic to rescuing people in danger. Detection of those responsible for antisocial acts and judgment of their responsibility would still occur. People might not want to use force on those who do harmful things, but they would certainly want to know who they are. Nonviolent sanctions against crime, including boycott and ostracism, would be powerful deterrents.

The inequities and frustrations of today's society are maintained by legitimized force. In the absence of such force greater participation in human culture and greater sharing in its benefits would be available to us all. The basis for creativity is freedom, and creativity is the basis for the prosperity humanity is enjoying today as never before, paradoxically at the same time as we are threatened, as never before, with extinction. When we liberate humanity from government we will unleash a creativity so fertile that the most imaginative science fiction writers would have a hard time envisioning its benefits and delights.

In such a society the ultimate deterrent to crime will not be punishment but quite simply that the antisocial person will cut himself or herself from others. The antisocial person will create his or her own prison, and the only escape will be through restoring the bond with other men and women by whatever process of reconciliation or restitution may be called for. In a free society the platitude that virtue is its own reward will become a fact.

In SRAF Bulletin # 89, where a shorter version of the above letter appeared, there were also a number of excellent responses to the Martin Gardner challenge.

Ukelele the Short: I don't think this is a new answer, but my answer to the Martin Gardners of the world is to point out that I wouldn't rob and enslave my fellow humans if the government disappeared, that my listener (being a reasonable man) wouldn't do so either, and that neither one of us is an atypical human being. Maybe we're anarchists because we think most people are like us; statist are statist because they think they're the privileged, moral few.

Mark C.: Malatesta said in print that you could be sure that in a free anarchist society, the criminal would be treated with love and respect...somewhat like a wayward sibling or something. Of course, with a different definition of what constitutes crime, the concept of the criminal would be totally different, as well.

Sean Haugh: The problem with Gardner's argument is that it has nothing to do with the existence of govt. People will lie, cheat, steal and kill, that much is certain. One reason I want to abolish govt. is to take away a major mechanism of such activities. If humanity is basically untrustworthy, then why concentrate so much power in human hands? I am not against all forms of crime control, only the ones implemented by folks I've never met who appointed themselves my representative.

Spider: Since I do street work with ordinary people much of the time, I often have to fend those "basic questions" you mention, and I agree with you that we need to address these in an up to date manner. I tried to touch on "anarchism and crime" along with "anarchism and defense" in an article some time back which appeared in Circle A under the title "A World Without Cops and Armies." I think these questions should be thoroughly discussed and researched, although we should be careful not to fall into the traps posed by nonanarchist preconceptions, such as the quotation you gave from Martin Gardner, which assumes that, other than the government "suddenly disappearing," everything else in society would remain much the same. Anarchism is a comprehensive sociopolitical philosophy, and presupposes many social changes which are necessary as part and parcel to converting the present authoritarian order to a nonauthoritarian social set-up.

L.G.: Martin Gardner believes that a powerful military and police are necessary to avoid crime in the Advanced Industrial Societies (AIS). Rather than theory, let's look at the evidence. The USA has more cops, military and more people in prison than any other AIS. It also has the highest crime rate. Scandinavian countries and Holland have much less police/military presence, far fewer people in the slammer and by Yankee standards almost no crime. Seems to me that there is a NEGATIVE correlation between state and crime! These countries with the low crime rate have put their money into social welfare, housing, health care, etc. rather than in means of torturing and kidnapping the poor. On the Quality of Life Scale (including health, longevity, crime etc.) the USA is TWELVE (Canada is 11, Sweden # 1). This is not an argument for European social democracy but it does show the SOCIAL ORIGINS of crime.

But living standard isn't all. London, England and NYC have abt. the same number of people, "racial minorities" and millions of poor, yet London has abt. 75 murders a year and NYC abt. 1500. The the key here is alienation, the Brits (like Europeans generally) have a much stronger class consciousness and political awareness than here in N.A. They are more likely to fight the system than each other. This means that the more control people

have over their lives the less likely criminal activity.

A third point is that the system WANTS and CREATES crime, drug laws being a perfect case in point. With decrim a multibillion dollar industry would collapse. It costs \$30,000 a year to keep someone in jail, pay 'em \$25,000 and they won't commit crimes and you save \$5000! But a real cut in crime would implode another multi \$B industry, the police / justice / prison complex, and all those creeps would have to get an honest job. Crime also keeps the middle class in a tizzy and thereby voting for nuts like Reagun...All in all, crime is very profitable and useful to the ruling class.

A fourth point is who defines crime anyway? It's a crime for a worker to steal from his boss, but the boss steals the worker's labor every day. Governments have killed over 100 MILLION people since 1900, isn't all this talk about criminals a lot of hypocrisy?

After these responses were published the discussion petered out. I'm reprinting this material to share it with No Governor's readers and in the hope of drawing many of you into the discussion. What ideas do you have about how crime might effectively be dealt with in an anarchist society? Or -- what weaknesses do you find in the suggestions that have been presented? I'll publish your essays, letters and mailing comments as well as my own further thoughts on the subject.

-G-

ON THE OCCASION OF THE CONFIRMATION OF EDWIN MEESE AS ATTORNEY GENERAL

Mr. Meese, of course, always pays for his soup
And tips the waiter as well, confirming
our high opinion of him.

"The vile canaille must be muzzled,"
Meese says over Bourbon. "There is a
clear and present danger

That people running around shooting off their mouths
Will lead to no good and is inconvenient as well.
I propose to establish a Dissent Commission.

To disagree with your
Government you must first apply for permission from
The Sovereign. All other dissent should be illegal."

He set his wet glass on the Grand Piano and said,
"Excuse me, I've got to make Number Two."

He went into the bathroom, unfastened his pants,
Pulled down his Boxers and sat down. Finished, he used
The Bill of Rights toilet paper sedulously and flushed
The toilet, which sounded exactly like Archie Bunker's.

Dan Wm. Burns

Neal Wilgus

CAN YOU HEAR THE ECO?

ECODEFENSE: A Field Guide to Monkeywrenching. Edited by Dave Foreman. Earth First! Books. 185 pp.

If you're a "libertarian" you probably tend to blame all our problems on the government and just wish that Free Enterprise was really free. If you're an "anarchist" you're probably pissed at private enterprise as much as government because both have been known to be oppressive now and again. And if you're an "ecodefender" you're willing to take action against anybody -- government, corporation, small business or individual -- who dares transgress against Earth.

By "take action" I mean sabotage -- or ecotage, as Foreman and his gang call it. Ecodefense, monkeywrenching, gang -- why that sounds like Edward Abbey's The Monkey Wrench Gang (1975), and sure enough, Ecodefense has a "Foreward!" by Edward Abbey. Yes, folks, we're talking Serious Steps -- burning billboards, spiking trees and roads, disabling/destroying heavy equipment, sabotaging trappers and hunters, defacing signs and planting stink bombs. Not necessarily in that order.

Dave Foreman and Edward Abbey are only the iceberg's tip -- the ones brave enough to publicly identify with these Dastardly Designs -- while an unknown number of Others carry on with the work of defending the eco in necessary secrecy. The Others are the ones who, in the dead of night, steal forth to stop the Developers in their tracks. They are the ones who burn, spike, disable/destroy, sabot, deface and plant. Necessarily.

And "nonviolently," you understand. An imprecise term, because there is violence, of course -- but violence against machines and property, not against humans, or indeed, life. Blast a bulldozer, but do nothing to endanger the operator. Escalate the cost of exploitation, but don't hurt anyone. And have a nice day.

What more need be said? If you're an anarcho-libertarian of any stripe you'll want to have this book on the shelf between Principia Discordia and Saul Alinsky's Rules for Radicals, at the very least. If you're seriously opposed to the March of Oppression you'll want to know every tactic and strategy in or out of the book.

And if you're an ecodefender you'll already be practicing most of this stuff and sending in your suggestions for the next edition.

Now what we need is one of them left-hand monkeywrenchers!

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LARRY T. SHAW

An Appreciation

I met Larry Shaw at a gathering of the Hydra Club, a science fiction professionals' association, in 1959. I mentioned that I was looking for a magazine editorial job. He said there was an opening where he worked, a place called Magnum Publications, and suggested I apply for it. I did, and got hired to assist Larry with the two automotive hobby magazines he edited. So Larry gave me my start in the magazine business.

Larry was a soft-spoken, shy man who smoked a strong-smelling pipe and liked extra-dry martinis. He never finished college, but he had educated himself better than many a college graduate I've known. He said little unless he was feeling thoroughly comfortable, but behind those thick glasses his mind was always working, often brilliantly.

Larry was the first person to teach me anything substantial about magazine editing. What it came down to, for Larry, was giving the readers their money's worth. This was a pretty radical idea in the publishing industry. Still is. Most of the publishers and many of the editors we knew preferred to treat magazines as a racket, the idea being to separate the suckers from their money with a minimal investment of one's own. Larry's approach, which he practiced as much as his employers would allow him on the various magazines he edited -- Infinity, Custom Rodder, Car Speed and Style, Cars -- meant trying to create the best magazine his resources would permit.

A lot of publishers and editors don't like the magazines they work on. Some don't like magazines, period. Larry believed an editor should like magazines in general and especially his or her own magazine. Editors should also genuinely like the subject matter of their magazines. Larry edited a number of automotive magazines, and he really was interested in cars. He liked cars. Even though he wasn't anything like the Fonzie types who bored and stroked their engines and painted raging flames on their hoods, he could relate to them and respect them.

When I first went to work for him I knew nothing about cars and didn't care about them. By example as much as anything else Larry taught me to develop an appreciation for the complex and weird-looking machines that filled the pages we edited. I discovered that you can learn to care about a subject you've never thought about before, and I learned how to break through some of the intellectual barriers I'd been hiding behind.

Working together, Larry and I rather rapidly became good friends. We lunched together almost daily at the Mansfield restaurant on 43rd Street between Fifth and Sixth Avenues, where they made good hamburgers and decent drinks. It was a hangout for many people who worked in what we all called the schlock magazine business -- the poor man's Algonquin.

Larry also believed that magazines, even schlock magazines,

were meant to be read, and that an editor's main job was to fill the magazine with good writing. Good writing, as Larry saw it, should be clear, entertaining, easy to read, grammatically sound, useful and honest.

"I work very hard on transitions," he once told me, a remark typical of his craftsman's approach. A lot of editors worry about leads and endings, but an editor who worries about transitions really cares about his readers. He thought that flashy, chic-looking artwork was secondary in importance to reading matter in magazines, that too much visual dazzlement might even detract from readability.

Honesty was central to his concept of good editing. He hated such common schlock magazine trickery as misleading cover lines, disguising articles that had nothing new to offer with extravagant promises, plugging shoddy products in editorial pages to attract advertising -- paying, in general, more attention to the package than to its contents. In line with that he believed a magazine's contributors, writers, artists, photographers, should be paid as much as the publisher could possibly afford, thereby enabling a magazine to get the best available work into its pages. This was another radical idea. Since it's easier to find contributors who will work for next to nothing than it is to get bargain prices out of paper manufacturers, printers or a typesetters, most publishers thought last of all about paying contributors.

Larry helped me, not just with my magazine writing, but with my fiction in general. As always, I was writing fiction on the side, and Larry gave me the benefit of his advice and criticism. He lent me a copy of The Mystery Writer's Handbook. I still have it. Though it was compiled in the 50s, it's full of wisdom, particularly an article on plot constructing by Lester Dent, one of the great pulp masters, every word of which is pure gold.

Through Larry I met another good friend, who also spent an inordinate amount of time trying to teach me to write better fiction, Algis Budrys -- A.J. A.J.'s home was in the wilds of New Jersey and he needed a place to stay to be close to the publishing action in New York. While he was a house guest of the Shaws he wrote his masterpiece, Rogue Moon, which is dedicated, in tribute to Larry's devotion to craft, "To Larry Shaw, Journeyman Editor."

Every so often Larry would come out with pithy utterances, which, with becoming lack of modesty, he would refer to as "Shaw's Laws." They were not the Oscar Wilde sort of one-liners, but they would state a useful observation in a clear and memorable way. Probably the noblest of these was, "People are all we have to work with." He said this in defense of anarchism, but the more I think about it the more profound and all-embracing it seems to me. Another, in reference to fanzines, was, "Short and frequent is better than long and infrequent." I still try to be guided by that one. One time in the early 60s after a rash of short-lived humor magazines, including Hugh Hefner's Trump, appeared and then quickly folded, Larry said flatly, "Humor magazines fail." Of course, that was before the National Lampoon. Indeed, there might be exceptions to a Shaw's Law, but you ignored it at your peril.

Besides Shaw's Laws, Larry knew all sorts of other important things. For instance, it was he who first pointed out to me that the Green Hornet is the Lone Ranger's grandnephew.

Larry was the first person I ever met who unabashedly called himself an anarchist. This came as a surprise, because a gentle, rational person like himself didn't fit the bomb-throwing madman stereotype at all. His anarchism grew out of his trust in people and his belief that most of the harm done by institutions came about when people were unwilling to trust one another.

He introduced me to other gentle, rational anarchists. It was from Larry that I learned about the Industrial Workers of the World. He was an I.W.W. member. He didn't convert me, or even try very hard, but he prepared the ground for my adopting anarchism some years later. Another mental barrier breached. Again, by example as much as by argument.

Larry was a quintessential science fiction fan. He had come to New York City from Schenectady in the 1940s and had been a member of that legendary science fiction fan club, the Futurians. He was editor of Infinity, a respected magazine that flourished and perished along with the sf boom of the late 50s. He was always working on one fanzine or another.

Larry and his wife Noreen were among the founders of the Fanoclasts, and with their encouragement I boldly went deeper into fannish realms than I'd ever gone before. He introduced me to the fascinating people who were active in New York fandom in the 60s and got me to read fanzines from the stacks he kept on his coffee table. He even inspired me to start a publication of my own, a mimeographed literary magazine called The Scene, ancestral to the journal you hold in your hands.

I spent a lot of time visiting with Larry and Noreen in their homes in and around New York City -- on the Lower East Side, on Staten Island, then Westchester, then Long Island. I watched their family grow with the birth of Mike and then Steve.

Our careers took us out of New York to different destinations, me moving first to Los Angeles, then to Chicago and the Shaws moving first to Chicago, then to Los Angeles.

Neither one of us was all that great a letter writer, and when I heard from the Shaws it was most often a birthday card from Noreen. Sometimes even a Saint Patrick's Day card. Then in 1984 I got a letter from Noreen telling me that Larry had cancer of the throat. I started writing longer letters, more frequently. I thought of writing to tell Larry what an influence he'd been on me -- something like what I'm writing here -- but I felt such a letter might read too much like a farewell to a dying friend and be depressing or discouraging to him. Anyway, I was glad that Harlan Ellison and Robert Silverberg arranged for Larry to hear at the 1984 Worldcon in Los Angeles how much people appreciated his contributions to science fiction.

In April, 1985 Noreen called to tell me that Larry had died. Something of him lives on in the many people whose minds and lives he touched.

And I've thought many times since then how important it is never to miss a chance to tell people what they mean to you.

-g-

FOOTNOTES TO AN UNWRITTEN TEXT

The Great Aztec Pyramid in Tenochtitlan, where Mexico city now stands (between earthquakes) was destroyed by the invading Spaniards, ostensibly because it was here that the Aztecs performed their mass human sacrifices. According to Spanish accounts, the Aztecs cut the hearts out of tens of thousands of people atop the Great Pyramid. But if this actually happened archeologists should have found thousands of human skeletons scattered around the base of the Great Pyramid. Why didn't they?

What were the Aztecs really doing in the temples of Huitzilopochtli and Tlaloc?



What did the Spaniards really see, which in their naivete or malice they described as human sacrifices?

Researchers into ancient mysteries have shown that peoples such as the Aztecs and Incas possessed scientific knowledge far in advance of

our own, very likely handed down from encounters with higher intelligences from other worlds.

Surely it is no accident that Mexico and Central America are quite close to the Bermuda Triangle.

If a 16th-century Spanish soldier entered the operating room of a modern hospital would he not think he was witnessing human sacrifices being performed to the accompaniment of bizarre rituals?

Similarly, since the medical science of the Aztecs was far beyond anything the Conquistadors could grasp, how could they realize that what they were witnessing was, in reality, open-heart surgery?

If Cortez's men saw a "sacrificial victim" rise up and walk after his heart had apparently been removed, would they not consider that demonic sorcery? Probably they would not even write about it. The silence of the historical record on this point increases the probability that such things were indeed seen. Oral reports of such happenings survive in Central American traditions of zombies.

As the long-buried temples of the central plaza of Tenochtitlan are unearthed and reconstructed, revisionist archeologists will surely find even more evidence of benevolent Aztec super-science. The stories of the Aztecs practicing human sacrifice on a mass scale will be shown to be slanderous

fabrications supported only by establishment historians and others who have a vested interest in suppressing the truth.

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Fashion news these days is full of the return of the mini-skirt. Short skirts last appeared in the early 60s, when they symbolized an attitude of daring and liberality. When hemlines dropped below the knees, yea, down to the ankles, in the 50s and again in the 70s, it was an early warning of generally conservative times to come. If the trend to shorter skirts catches on and sticks for a few years, it may be a harbinger of the next great cultural revolution.

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Just as true courage consists, not in the absence of fear, but in going ahead in spite of fear, so true self-confidence is not the absence of doubt, but acting on the light we have in spite of doubt.

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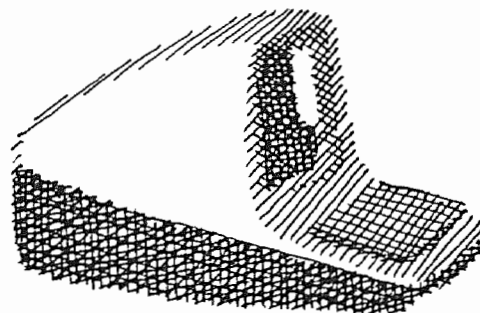
I've been reading On Becoming a Novelist by John Gardner, a very fine writer whose life was cut short a few years ago by a motorcycle accident. (Some time I must vent some of my feelings about motorcycles.) To my surprise and pleasure I ran across a nice compliment to two of my friends, one being our own BobW, on page 94. Talking about science fiction (and tell your snobby friends John Gardner refers to it as "sci-fi") he lists a number of

writers he likes and winds up with: "One finds a fair measure of literary merit in Algis J. Budrys's Michaelmas or the work of Robert Wilson, whose novels (for instance, Schrodinger's Cat) out-Barth John Barth without sacrificing the primary quality of good fiction, interesting storytelling." One could do worse than out-Barth Barth. I look forward to the day when a literary critic remarks that some work by John Barth "almost out-Wilsons Robert Anton Wilson."

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A few years ago, a lot of people were buying computers and discovering that they couldn't find a use for them. More recently, people have been approaching computers and software with a specific use in mind and considering it a waste of time to learn to do anything other than accomplish that one purpose. I've got a notion that the way to get the most out of a computer or a program is to find out what it can do and how to do it, and then see if you can find a use for it. In other words, play first, utility later.

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H. HEATH 85