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NO GOVERNOR



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Ideas for Individuals

Issue # 6. 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.

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

"Gort, Klaatu verrada nikto."

"Nov shmoz kapop."

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After a five-year hiatus it was inevitable that quite a few subscribers to No Governor should have disappeared, and a few weeks after I mailed issue # 5, P.O. Box 319 was stuffed with copies marked "unable to forward." I would like to resume sending the zine to these people, if I can find them. If anyone can provide the current address of any of the following I'd certainly appreciate it, and the lost subscribers might, too:

Rayou La Rose, Beni Memorial Library, CC-SRAF, Stuart Christie, Richard Christopher, R. S. Cornish, B. Eden, Eric Gordon, John T. Harllee, S. L. Hobson, Harry Kelly, Glenn Meredith, L. Miles, L. Molin, Neal Rest, Philadelphia Solidarity, M. Speece, Sweet Gherkins, Harry Wade, John Walden, Mark Wruble, Rick Zehner.

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THE ETHER VIBRATES

ORWELLIAN SLIP

My article was initially only a polemic at Ullly Diemer, but it seems to have weathered rather well. It looks better than I remembered it. Probably has something to do with your computer word processor. The reproduction is very good. Did you have it printed? Or just high quality photo copy?

Aside from my ego

interest in my own article, the most interesting parts of this issue were the introduction and the "Footnotes." I also enjoyed the little joke with the dateline in the footers. All right! A lifetime subscription. That's great. I bought a lifetime subscription once. The magazine ceased publishing at just about the time I broke even on the cost. Lucky me. Some friends I know were less

lucky. When I bought it, I thought they meant MY lifetime, not theirs.

Jim Bumpas

This and the previous issue of No Governor were Xeroxed at Kinko's in Evanston. They do good work, and they've got a great escort service, too.

Believe it or not, the transposition of "1984" to "1948" in some of last issue's footers was purely a slip of the typing finger, which I didn't even notice till I got your letter. But I would have let it stand if I had noticed. You'll observe that it starts on page 5.

TIME WARP

It's great to see No Governor come to life again. With your resurrected NG adding to the rekindled Match! from Fred Woodworth and the reincarnated New Libertarian from Sam Konkin, it's almost like the good old days.

Jim Bumpas on "Libertarian Marxists" was interesting, but it hardly strikes home with me, since I have little interest in Marxism. Since the goal of Marxist/Communist theory is supposed to be "withering away of the state," there is a theoretical anarcho-aspect to Marxist thought, I suppose, but the practice has brought no withering--quite the contrary, of cours. But hell, the Capitalists would go for the withering of the state too, at least in theory.

In practice both Communists and Capitalists

have used the state pretty effectively to further their own ends. So would the "Libertarian Party" if it ever gained control of the government. Anarcho-libertarianism has to be individual and decentralized to make any sense at all.

"Balthazar Brandon's" thoughts on mysticism being all in the mind made me wonder if he was out of his mind. Not that I mind. Seriously, though, I agree that "reality" is morally neutral and that the source of morality is within ourselves, which is why nonviolent anarchy is the best of all possible archies.

"Brandon's" passing comment that "an idea is real" put me in mind of L. A. Rollins' The Myth of Natural Rights (Loompanics, 1983), in which Rollins repeatedly states that "natural rights won't stop bullets." Which is true, but he repeatedly ignores the possibility that an idea such as natural rights, even if it's a "myth," can stop the finger on the trigger so the bullet will never leave the gun. It's not the reality of "natural rights" (or any other concept) that's always important--it's the individual an social belief in the idea that makes all the difference--for "good" or "bad."

The Siren editorial by Arlene Meyers seems to be making a similiar point--"fucked up people...create fucked up revolutions." And she comes up with the proposed solution that's presently my own focus--intelligence. My

personal myth is that if we enhance our intelligence in any of numerous ways we'll eventually evolve a true withering of the state--an anarchy growing out of individual maturity spreading throughout society.

As a matter of fact, I've been doing a column on Intelligence Enhancement (IE) for the monthly futurist newsletter Claustrophobia (5047 SW 26th Drive, Portland, Oregon 97201) for the past year and am still doing a lot of reading/research on the subject. And while there's not necessarily a link between IE and anarcho-libertarianism, there's no reason not to link them together either. It's no accident that Claustrophobia is in the libertarian camp, nor that Loompanics Unlimited (Box 1197, Port Townsend, Washington 98368), which will publish a booklet based on the IE columns, is also anarcho-libertarian.

I don't think there was really a five-year gap between the last NG and this one--I think you're caught in a time warp. How else explain that your first four pages were dated 1984 and the rest were dated 1948? But can you escape Big Brother in a time machine?

And speaking of Orwellian stuff, perhaps you or your readers can spill some light on a nit I've been picking ever since 1984 approached perigee. In all the ballyhoo about 1984 finally getting here, all the media Orwell experts repeated the idea that 1984 was just 1948 (when the book was written) with the numbers reversed. But several

years ago when I was reading various collections of Jack London's SF/fantasy stories I found London scholars in agreement that Orwell took 1984 as the magic date because it was important in London's dystopia The Iron Heel (and another story whose name I've forgotten). Who's right?

Finally, let me use this London/Orwell connection to give a plug for the Libertarian Futurist Society (121 McKinley Street, Rochester, New York 14609), which gives the Prometheus award and adds two titles to its Hall of Fame each year. For 1984 the Prometheus went to J. Neil Schulman's near-perfect The Rainbow Cadenza, while Bradbury's Fahrenheit 451 and (appropriately) Orwell's 1984 were added to the Hall of Fame. All of which I applaud, but I think London's Iron Heel should also be in that Hall of Fame soon--and be more widely appreciated in anarcho-libertarian circles.

By the way, Bob--are you still a member of the LFS?

All hail Eris!

Neal Wilgus

Many people will not act upon or support an idea unless it is "real" to them--real in the sense of being a divine command or somehow written into the fabric of the universe. To such people human wishes or ideals have little merit in themselves. It seems to me that it ought to be possible to recognize that natural rights are only ideas, on the one hand, and

yet to believe that they are worth striving for, on the other.

I checked The Collected Essays, Journalism and Letters of George Orwell to see if there's a clue as to how he arrived at the date 1984, but could find nothing. I've always believed it was a reversal of 1948, but how does it figure in The Iron Heel? Orwell wrote an introduction to London's Love of Life and Other Stories in which he praises The Iron Heel for its insights into the Fascist mentality but remarks, "Its dates and its geography are ridiculous." Hmm.

Of course I'm a member of the Libertarian Futurists as I have been since its beginning, and I was delighted with their three selections for 1984--Bradbury, Orwell and Schulman.

BADNESS AND PROBABILITY

I like the new No Governor. I thought the quote was a description of New York State after Rockefeller quit and turned the executive job over to empty suit Malcolm Wilson.

I don't have a whole lot to say about the articles. Jim Bumpas does a good job of showing the contradictoriness of "libertarian Marxists." Balthazar Brandon makes a good argument for saying that you don't need God if your heart is pure. Perhaps that's further evidence for the Discordian belief that fictional characters are capable of higher degrees of perfection than nonfictional

ones. My heart is not pure. The Arlene Meyers article makes lots of sense to me. No left turn unstoned.

I don't think you've proved that people don't consider death the worst thing that could happen. What you've proved is that people don't consider death infinitely bad. When considering whether a bad prospect will dissuade us from doing something, we consider two factors: the badness (however measured) of the threat, times its probability. An unlikely serious result may thus be less of a deterrent than an almost certain minor pain or annoyance. So for instance, someone could consider death the worst possible thing to happen, but decide that the probability of its being caused by a traffic accident makes it less of a problem than never driving anywhere.

Logically speaking, "what should be" can never be derived from "what is," because a term that does not appear in the premises of an argument cannot appear in its conclusion.

Arthur D. Hlavaty

Brandon is also saying that believing in God won't make your heart any purer, nor will the lack of such belief necessarily make it less pure.

MESSAGE FROM METATRON

Although I had not seen or heard of Tlaloc Grinned before, I recognized him on your cover. Thanks and a tip of the hat for revealing

what's behind this mask!

Speaking of masks, the "Libertarian Marxists" article may be at the core of a contention heating up out in Berkeley between the Last International and a magazine called Processed World. Although it's hard to tell from what little information I've seen, the description Jim Bumpas gave of the beliefs involved and points of conflict seem to match.

Appropriately, SRAF Bulletin is/was (I've never seen it, and have no idea how to get in contact with them) one of the forums being aired for this particular battle.

My own opinion? They've each got valid points. With the current world/"government" situation, it's a shame that Leftist folks are getting drawn into in-fighting rather than mutually coexisting (or ignoring each other) and letting others make their own judgments on the other party. An example of the tar-baby principle, perhaps, both stuck on each other?

Many of the issues in the article (the Spanish revolution, Bakunin, the First International) I have not yet been exposed to.

The Balthazar Brandon article was quite well done. He writes quite well for a fictional character.

I had my experience of the "Beatific Vision," i.e., "seeing God," in the spring of 1979 (Good Friday the 13th, to be precise), and began my delving into mysticism, starting with Wicca and ending

up in the Discordian schmeer that Fall when I met Whizzard of OM in Kalamazoo. (He's now running the Elf Lore Family in Bloomington, In Diana.)

My current belief on the phenomenon, after finally reading Snapping, about the cult phenomena that came into the public eye in the 70s, and rereading Psychic Grid, published by Quest Books, is that the transcendent experience is the result of the ego-complex coming into direct contact with the Metaprogrammer (Leary's sixth brain circuit).

Unfortunately, after the experience (which might be compared to using a camera without a lens--thus the "white light" when perceiving the unpatterned Universe), there is a tendency for two things to happen:

1) The person receives it as "Divine Revelation from God," and goes on to force their particular World Grid formation upon others, rather than letting them experience it for themselves, or:

2) The Metaprogrammer short circuits, leaving the person open to an imprint immediately afterward that remains "stuck," rather than retaining the fluidity and feedback necessary to maintain a fully functional, survival-oriented world-view. Cults, brainwashing, etc., all make use of this.

Now, whether or not there is an external metaprogrammer functioning (i.e. the Jewish Metatron), is a difficult question. My own experience

seems to indicate it (whether "Eris," "Metatron," "Aiwass," or a number of other entities are providing the information), but I don't believe we have the ability yet to fully test that.

My own initial message was simple: "The information you need will be available when you need it." No instructions to found a religion (although my branch of Discordianism could be interpreted as such), no demands, no "Commandments," simply a simple statement on the functioning of knowledge.

Arlene Meyers' article was extremely informative. I myself am for the libertarian, feminist world view, and I view the Pagan movement's attempts to reintegrate the Goddess concept into our collective psyches to be the largest advance in religious theory and practice since recorded history began.

I am, however, aware how insidiously the authoritarian, repressive behavior patterns can slip in. I joined the Masons at 22 to make my Dad happy, and have regretted it since then. Many of the personal problems Milady, her son, and I are having are the result of a subliminal shift in myself, expressing these values despite my conscious and verbal non-acceptance of the basic tenets. The Reichian "muscular armoring" seems to store more behavioral information than I had figured.

Currently I am going through a ritualized de-programming of myself, using certain penalties referred to in the obligations

in a symbolic form. So far it does seem to be neutralizing the continuance of many of the behaviors, but whether or not previous problems and damage caused by it can be repaired is a different question.

On giggling--I quite agree! Another symptom showing up is the high-pitched, shrill screech they are now showing young girls doing on the latest Burger King commercial. With four more years of Reagan how far will we go? Will it take another "police action" to wake up people's awareness?

Mark P. Steele

You can reach the SRAF Bulletin at 41 Lawrence Street, Medford, Massachusetts 02155.

In some cases, at least, the practices that open a person up to a transcendent experience--meditation, dissolution of attachments--intensify one's consciousness and humaneness. A well-prepared mystic, I think, would be free of the desire to impose her revelations on others and would also not be vulnerable to exploiters. Some of the best-known mystics have been very severe with themselves, relentlessly questioning whether they've had a true mystical experience. One of the best tests of a genuine experience is "by their fruits ye shall know them." A true illumination will have a benign effect and not bear fruit in persecution or servitude.

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Joffre Stewart

IS THE STATE NECESSARY?

Prefatory Note

The material below was engaged by the author in a debate with one Pat Butler, managing editor of Lerner newspapers, at the Great American Coffee House, 2918 Lincoln Ave., Chicago (10 Jun 76). Audience participation was not-bad to very good, as exemplified by 7 flags burnt and 2 Constitutions destroyed (including ERA). Participation by libertarians was both intelligent & high.

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To ask is The State necessary is like asking is sin necessary. If you let religion lay an Authority trip on you, then you must believe that sin is necessary. God made E = MC², put Einstein in there to bite on the apple, and to tell FDR to make the BOMB which you paid to have exploded into your bone marrow to work up a case for leukemia. Since you are pious, you pray to god for getting fucked over. Bakunin said that if god existed, it wd be necessary to abolish it.

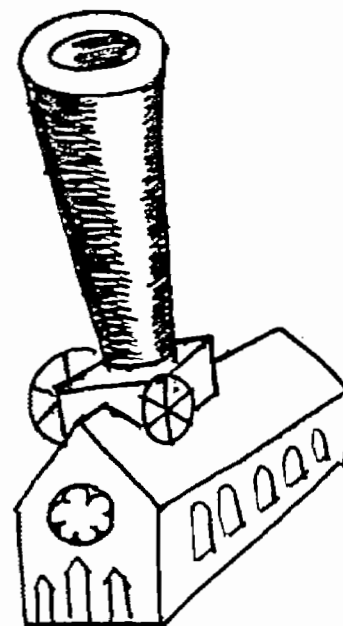
God does not exist, therefore we are not debating that. Authority exists, and the principal form of Authority is The State. By "State" is meant COPS COURTS JAILS TAXES PASSPORTS. COPS-COURTS-JAILS-TAXES. The State is an obedience machine called a body of armed men.

Now people can have a religious attitude toward The State without at all using god. Most of these people are liberals and Marxists. Their priests have powers of attorney and intercede on

their behalf with the powers that be, and often double as politicians. This pious type gives itself away with petitions. Petition means prayer. As long as people are on their knees to Authority, they are not going to get it off their backs. From 1964 to 1973 people prayed to The Great White Fathers to give peace a chance while 56,000 of the faithful got ground up in the obedience machine. In other words, if you are going to make prayer, you must have something to pray to. That which you pray to must be an affliction, otherwise, why shd you pray? If prayer is necessary, therefore The State is necessary to keep you on your knees. So we get the answer to our question: The State is necessary in order to keep you on your knees. The State is necessary in order to keep you in your place. You are never more unequal in your life than when you stand before a judge. The State is

necessary to rob you of dignity and smash your Freedom. The State is necessary to rob you of peace.

Some people petition god for peace, but Constantine grabbed the cross by the short end, turned the long end into a sword, and drove it into the body of peace all the way up to the hilt. Napoleon enlisted god on the side of the biggest cannon. He was a pragmatist: god helps those who help themselves to Empires. Those who don't pray for peace, pay psychiatrists for it (and s/he screws them), otherwise, they can be paying a visit at 10:30 AM Tuesday (Chicago time) when the nuclear war siren goes off. We have already noted how the politically faithful prayed to people like Constantine, Napoleon and Doctor Strangelove for peace. The most stupid thing you can do for peace is to pray or vote for it. You cannot ballot for President without getting a Commander-in-Chief of the army & navy: a person who is actually chosen for her--sometimes his--homicidal



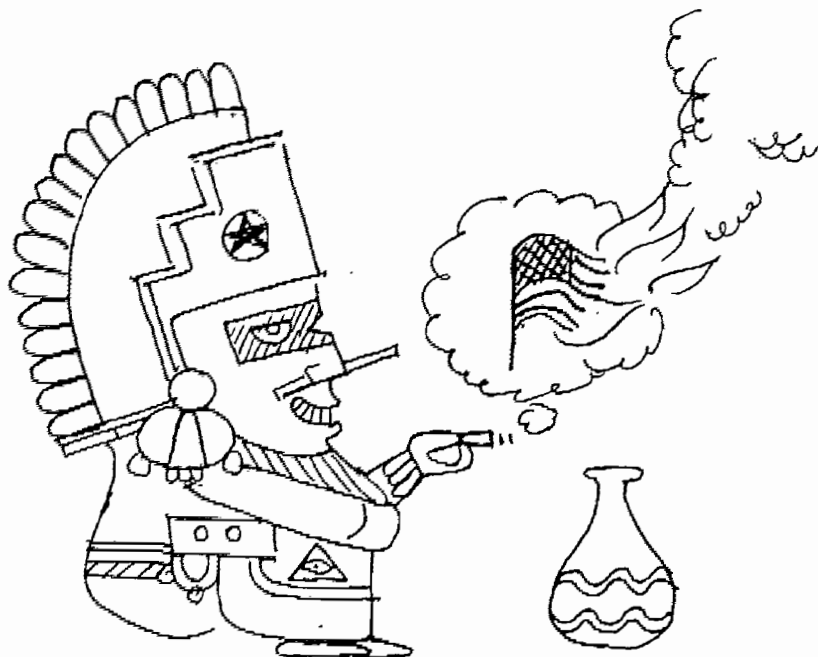
suicidal tendency to throw the nuclear switch.

It goes without saying that The State is necessary: necessary to war, true war, by which I mean conflict between obedience machines, fueled by the conscript energies of taxpayers who nowadays pride themselves on being democratic, or citizens, or patriotic.

Just as The State is essential for war, it is essential for peace that The State be got rid of: totally and permanently. There is no such thing as a little bit of cancer or a little bit of pregnancy; just so, there is no such thing as limited government or a small State. Israel, with 20 nuclear weapons, Dr Strangelove, Moshe Dayan, and more clout in Congress than 22 million Black americans, is the most dangerous tinder box in the world. Rome was nothing but all the male chauvinists you could shelter on 7 hills.

Now I am going to make a very an-archistic statement, namely: peace is both desirable and possible. Because peace is both desirable & possible--and the future of the human species, if it has one, depends on this--then & therefore it is both possible & necessary to smash The State, now & forever.

Now you don't get rid of The State by starting a harangue about 'class,' and then running off to a factory to earn the bread & keep of the CIA, the way the Marxists do. The liberal is a confirmed Statist who does not



even have a vision of Freedom, let alone a valid definition of Freedom, so it is sometimes impossible to explore this area with a liberal.

In order to get rid of The State, you start with the taxpayer you find in the mirror, you start with the citizen you find in the mirror, you start with the bi-centennial freak you find in the mirror if there is one there. Less generally, but not less pertinently, you start with the ERA supporter you find in the mirror, the Zionist, the Marxist, the party worker you find in the mirror; you start with the black nationalist or any other chauvinist who may stare at you from the looking-glass.

If you do not understand me, you break the glass and use a piece to commit suicide. If you do understand me, then you stop paying taxes, you refuse to be drafted, you renounce citizenship, you campaign against voting at the same time that you campaign FOR TOTAL VOLUNTARISM and you do not wait till the 4th of

July to burn that little flag I gave you, you burn it now.

If you do understand me, you can do something about the Equal Rights Amendment now. You can tear it out of this constitution booklet & burn it. Because the problem is not the ERA as such but law as such, you do not stop there. If you understand me, you proceed then to tear up the rest of the USA Constitution. (One on each table.)

If you understand me, you dump any interest you might have in political independence movements, national self-determination movements, Zionism or Marxism: marxism which is just another form of political nationalism. The time or interest you take from these nationalisms & patriotisms, you invest in the theory & practice of worker self-determination. The nation in "worker self-determination" is the only nationality you need. It is not political but ANTI-political. It harmonizes with F R E E L O V E and with the apolitical in all cultures. Thus, you get the boss off your back instead of changing the colors of the security guard, like in Russia, Haiti, the Phillipines or wherever.

In 10 min. I cannot handle all the objections to Freedom made by Statists. Suffice it to say that with the big problems solved, the little ones like corruption and crime will disappear with all the law and hierarchy that cause them.

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THREE NOTES ON ABORTION

The Religious Issue

In the recent political campaign of unhappy memory, some spokesmen for the anti-abortion movement insisted that they were not intruding religion into politics because abortion is the taking of a human life. Any taking of human life is a matter for secular, non-sectarian concern; they argued. Just because there is a religious prohibition against murder, this does not mean that laws against murder are a violation of separation of church and state.

Just what is the religious issue in the abortion controversy? It is not whether abortion is the taking of human life, and it is not whether the taking of human life should be prohibited. The issue is what rights the fetus has and whence and when it gets them. Sperm and ovum are also human and alive, but few would claim that it is murder to destroy them. Every cell in a human body is human and alive. To insist that the destruction of a fetus is murder, the anti-abortion campaign has to set up certain standards to distinguish this form of human life from others, such as reproductive cells and organs of the body, which it closely resembles.

This is why the controversy over whether natural rights really exist or are only social artifacts, which arises every so often in the libertarian community, is not just a philosophical debate without serious consequences. The anti-abortion people are claiming that a natural right to life exists from the moment of conception, that this right is as real as gravity, and that no law or Supreme Court decision can affect it.

A natural-rights argument could be made for the primacy of a pregnant woman's right to control of her own body over the fetus's right to life, but most of the people in the pro-choice camp seem to support the view that rights are human inventions. In this view the question of a fetal right to life is not something that can be discovered. It is something that has to be decided.

The religious issue, then, lies in the anti-abortionists' religious belief in the fetal right to life. For this faction, the question is not subject to debate. It is an indisputable fact, just as, to most of them, the existence of God is a fact. It's as much a religious position as the Hindu belief in the sacredness of cows.

Quality of Life

Opponents of abortion claim the widespread destruction of human life it

entails necessarily reduces the quality of life in any country where it is available. Quality of life can be defined in many ways, but it is surely absent from any country where there overpopulation produces poverty and starvation and where unwanted children are abused by their unhappy parents.

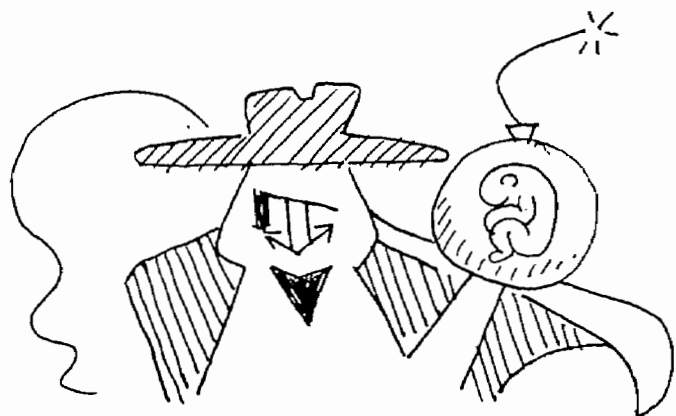
Anti-Choice Anarchists

There you go again, President Reagan. In a January 3 statement on attacks on abortion clinics Reagan referred to such acts as "violent, anarchist activities." The New York Times described this as "unusually harsh" language, meaning, I suppose, that it is a terrible thing to call anyone an anarchist.

Reagan's statement is typical of his regular misuse of language to confuse issues and people. Doubtless those who have been bombing abortion clinics will be infuriated at being compared to anarchists. What they are is authoritarians, people who believe that their moral rectitude gives them a duty to force their convictions on others by any means necessary. They are examples of the mentality that gives rise to the state, carried to its ultimate extreme.

But anarchists can complain, too. To link anarchism to the terrorist acts of Right-wing religious zealots is insulting to them.

There have been anarchists who believe in terrorist acts, and there may



still be a few around. The identification of anarchists with bomb-throwing is lively enough in the popular mind to make Reagan's language sound as if it means something. There are even libertarians who oppose abortion. There can't be an official anarchist line on these points or any others. But the mainstream of anarchist thought has always been on the side of sexual and reproductive freedom for women. Emma Goldman, for instance, is as well known for her advocacy of women's right to control their bodies as she is for her general anarchism. And it is of the very essence of anarchism to rebel against any person's attempt to force people to submit to a particular moral code.

I think it is becoming more and more evident to anarchists that "archy," that which they fundamentally oppose, is in essence legitimized coercion. Recognizing this, anarchists are less likely than ever to turn to terrorism as a tactic. Terrorism is coercion. The basis of government is coercion. Attacks on abortion clinics are coercive. The bombing of abortion clinics could, with much justification, be called "violent, government-like activities."

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REPRINTED FROM THE WRITER, NOVEMBER, 1984

Nobody Else Can Do It for You

by ROBERT SHEA

"Good storytelling means that at all times something of dire importance to people I care about must be happening on the page. . . ."

THERE'S AN old hymn that goes:

*You've got to walk that lonesome valley,
You've got to walk it by yourself.
Nobody else can walk it for you,
You've got to walk it by yourself.*

One of the hardest things about writing — and one of the things I love most about it — is that it requires extraordinary self-reliance. As I enter my eighth year as a full-time writer (after about thirty years of spare-time writing), I'm struck by how totally this occupation depends on one person — myself.

What are some of the things that we writers have to do by ourselves? We have to teach ourselves how to write. We have to be our own bosses. And we have to be our own first — and ultimate — readers.

It is often said that writing can't be taught. That may be true, but it still has to be *learned*. Which means we have to be our own teachers. Next to the practice of writing itself, my most valuable instruction about writing has come from my own reading, which has taught me what sort of writing I should try to do. The kind of writing I do best is the kind I like to

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November, 1984

read. The corollary is, I don't try to write what I don't like to read myself. I like historical novels and science fiction, so I write both. I suspect much mediocre work, be it in the commercial or the *belles lettres* vein, is done by writers trying to write, for profit or prestige, stuff they themselves would never read for pleasure.

I've also learned by analyzing the way particular pieces of writing affect me. By looking over my shoulder when I read, I've discovered that what I enjoy first and foremost in fiction is good storytelling. So this is the primary goal in my work.

Good storytelling means that at all times something of dire importance to people I care about must be happening on the pages I read or write. As that master storyteller Dr. Seuss put it, "Every piece of writing you expect to be read has to have the following elements: tears, laughter, loves and thrills." I like to write (and read) about people who have strong wills, who make big demands on life, but they must continually be frustrated, tormented, in deadly peril, or I'm not telling a story.

I also teach myself how to write by making note of my own ideas on writing. As I work along on my novels, I often get notions about how to write my story. I jot these Great Thoughts down on a big yellow pad and later type them and file them away, to be reread

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every so often. Thus, I am developing my own personal how-to-write manual, custom-tailored for my needs.

AND THEN there's being your own boss.

A writer is the epitome of a small business-person, planning, organizing and directing a cottage industry. Many people ask me how I manage to go to a desk at home day after day for years, working alone, giving total attention to the writing of the same story, adding a few more pages each day until I finish a manuscript hundreds of pages long. It seems an enormous feat, like the building of the Great Pyramid. But just as a pyramid is raised stone by stone, so a novel is built up a sentence at a time. Sometimes, it seems, one word at a time.

My most powerful ally has been habit — going to my desk at a set time and spending a set number of hours there producing a set number of pages. I began cultivating the habit of daily writing when I was a part-time writer, always trying to put in two or three hours a day. Now I work on my novels every day, six days a week (though my Saturday stint is usually short, just a couple of hours to keep the story alive in my mind).

When I'm writing, I try to think only about the writing, not about the potential rewards. I wish I had adopted this attitude years ago, when each rejection slip I received left me discouraged, convinced that I must be doing something wrong, and had I just gone on doing it my own way, not worrying about selling, I might have done more work and better work — and achieved success much sooner.

As my own boss, I am solely responsible for organizing my work. I keep records on a bulletin board over my desk — how many pages I've done each day, the date on which I finished each chapter, the number of pages in each chapter and the cumulative count of finished pages. When I began each of my recent novels I first estimated how long I wanted it to be, then figured out how much time I had, based on the deadline in my contract with the publishers. From this, I could estimate the number of pages I ought to average per day and set my own schedule for the completion of chapters and sections.

I've also had to develop my own work techniques. Take the question of planning vs. spontaneity. I like to do some planning, but I also like to leave room for the story to develop on its own and to surprise me. I've tried to combine the advantages of outlining with those of not outlining in what I call an "open-ended outline." Each of my books has begun as a 40-to-60-page outline submitted to my publisher. When I start the actual writing, I do not immediately expand the entire outline. I just make a more specific plan for the chapter I am about to write, and when I come to the next chapter, I plan in detail. So there's plenty of room for new developments in the parts of my novel I have not yet come to.

If, as I work along, I get a new idea that changes the direction of the story, I try to give it precedence over earlier plans. Within reason, of course. I wouldn't adopt a new idea that required me to tear apart my whole story and reconstruct it from scratch. But when you have been writing the same story for months and months and you know how it's going to come out, surprises make the work more fun.

One job that especially needs organizing is research. A historical novelist can go on endlessly doing research and never start writing. I avoid this trap by doing only the minimum necessary research and then beginning to write, even though I don't yet know everything I need to know. I write part of the day and do research part of the day, going back at intervals to incorporate the results of my latest research into earlier parts of the story.

WHAT about criticism? Naturally, I anxiously await the reactions of my agent and my editor to what I've done, and I follow their advice conscientiously, even slavishly. Still, I think that the most important reader I have is myself.

I used to believe the often-heard statement, "No writer can ever be a good judge of his or her own work," until I realized that such a self-defeating belief was a good way to make myself crazy. I write long books. My novel *Shike*, set in medieval Japan, was 1200 typewritten pages and took me about two years to complete. The novel I am working on now, a tale of a

The WRITER

"A writer is a kind of performer, and every performer needs an audience. . . ."

troubadour and his ladies, set against the background of courtly love and the crusades, is going to be at least 700 pages, and I have already been at work on it for more than two years. I sometimes go for as long as six months without any critical feedback. I need to know how I'm doing, and who can tell me, if not myself? A writer is a kind of performer, and every performer needs an audience. I have become my own audience.

I try to trust my own perceptions about what's good or bad in my work. I sometimes worry that I may set my standards so high that I'll become discouraged and inhibited, or that I may be too lenient with myself, setting my standards so low that I turn out nothing but trash. I handle this dilemma by setting my standards pretty close to what, from experience, I know I can achieve. For example, I don't expect my prose to be as brilliant as, say, Norman Mailer's, but I do try to make each sentence I write clear, lively and graceful. I try to compare myself with myself, not with other writers. I think I should be satisfied when I can say to myself, "That's as good as I can make it — for the present."

Also, I feel that if I can imagine *myself* reading the story I'm writing and enjoying it, it is likely to enthrall my readers as well. Sound

egomaniacal? It isn't, really, because I assume that what pleases me will please others, not because I am special, but because I am very much like other people.

Years ago, when I first started to try to write fiction, I was very impressionable. I read how-to-write books, articles like the one you are reading now, interviews with authors, even book reviews, to find the Secret. I didn't understand that the well-meant tips of other writers should be used as suggestions, as guidelines, never as absolute rules. I kept changing my approach, according to the ideas of the last plausible writer whose advice I read. I followed no consistent program and made no consistent progress.

Eventually, though, I did learn the Secret, and now I have passed it on to you:

Think for yourself.

Or, as the Buddha told his disciples, "Be ye lamps unto yourselves."

That's why, in this article, I've told you mostly what I think and do, rather than trying to tell you what I think you should do. I cannot know what *you* should do. I can only tell you how I approach my work. In the end there is only one person who can tell you how to do your work.

And now you know who that person is. □

A WORD FROM THE MGT.

No Governor wants articles and essays relevant to anarchism and libertarianism. Articles need not be limited to those topics. If you think it might fit, send it in. Poetry and reviews also welcome. Articles 500-1000 words long preferred, but all will be considered.

Artwork is also solicited, particularly small spot illustrations.

Anyone whose writing or art is used will receive a permanent subscription to the zine and will be dunned regularly for more material.

Inventors

In my research for my next story, set in the Napoleonic era, I ran across an interesting little book called Inventing the Ship by S.C. Gilfillan. It was published in 1935 and speaks in an opinionated, crotchety tone of voice that was more common in scholarship in an earlier day than it is now, when many books display little evidence of having had a human author. In the course of describing the evolution of ships from prehistoric hollowed-out logs down to the 20th century, Gilfillan develops the thesis that technological progress depends, not on individual inventive geniuses, but on cultural conditions and on the accumulated efforts of many people: "The popular notions of great inventors are essentially mythology, and that man is referred as the titular inventor who belongs to one's own or a related country, and who first achieved commercial success with the device."

He proves his point rather convincingly in describing the case of the steamboat, which I had always thought sprang full-grown from the brow of Robert Fulton. Actually, the idea for a steam-driven ship goes back to Daniel Bernouilli in the middle of the 18th century, and the first steamboat was demonstrated in the Seine in 1775. The Marquis Jouffroy d'Abbans sailed a 46-meter boat with 182 paddles in its stern wheel in the Saone in 1793. Fulton, who went to France to learn from these predecessors, did not build and sail his famous Clermont until 1807. Not only did he have many predecessors, but there were many steamboats contemporary with his as well.

Gilfillan says, "With the progress of the craft of invention, apparently a device can no longer remain unfound when the time for it is ripe..." Who was it that said, "It steam engines when it comes steam-engine time"?

-Ø-

The Baking Soda Plot

Here's a good one to try on your paranoid right-wing friends, if any: Armand Hammer is a businessman who has a record of many decades of cordial trade relations with the Soviet Union. He frequently speaks out on the need for closer U.S.-Soviet relations. Armand Hammer also makes baking soda, probably the most popular brand of baking soda in the U.S. The arm and hammer symbol on the box was originally the symbol of a pro-Bolshevik socialist party of which Armand Hammer's father was a leading member. Armand Hammer himself is named after that symbol. Just about every household in this country has a box of

baking soda stashed away somewhere. People use it for everything from curing heartburn to cleaning pots and pans. Even for baking.

And the John Birchers are worried about flouridation?

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The Humane Engine

When I lift the hood of my car all I see is a jumble, and I'm happy to pay somebody to fix it for me. When hi-fi addicts start talking about tweeters and woofers, I yawn. Basically, I'm a literary person. So now along come computers, and I'm hooked. My idea of a good time is sitting in front of that green screen for hours punching keys till I'm bleary-eyed. I haven't quite figured out why this should be so, but I recently read a profile of one of the new young computer tycoons and found that he was a literature major in college. And he mentioned that many of the other people involved in the development of the personal computer were people with similar backgrounds. In an interview in February Playboy Steven Jobs, chairman and cofounder of Apple, says, "If we can inject that liberal-arts spirit into the very serious realm of business, I think it will be a worthwhile contribution." Apparently working with computers is decidedly attractive to people with an aesthetic or philosophical bent. I'm still not sure what this is all about, but I like to think it presages, at long last, a reunion of what C.P. Snow called the two cultures--the arts and the sciences.

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A means is good when it doesn't need an end to justify it.

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I believe that there will much less crime in an anarchist society because a totally free society will advance, scientifically and technologically, in leaps that we today would find difficult to imagine. Freedom is the basis of creativity. Speed of communication will make it impossible for those discovered to be antisocial to travel about unnoticed. The benefits of participating in such a society will be immeasurably greater and a person subjected to boycott or ostracism will stand to lose far more. People will have better things to do than hurt their neighbors.

-Ø-



Wisdom from Chairman Mac

"How come the Mac group produced Mac and the people at IBM produced the PC jr.? We think the Mac will sell zillions, but we didn't build Mac for anybody else. We built it for ourselves. We were the group of people who were going to judge whether it was great or not. We weren't going to go out and do market research. We just wanted to build the best thing we could build. When you're a carpenter making a beautiful chest of drawers, you're not going to use a piece of plywood on the back, even though it faces the wall and nobody will ever see it. You'll know it's there, so you're going to use a beautiful piece of wood on the back. For you to sleep well at night, the aesthetic, the quality, has to be carried all the way through."--Steven Jobs

-g-

Efficiency is never that important when you are playing. I think this is a Great Basic Truth. It may be, then, that by not trying to be efficient when we are working, we can turn work into play.

-g-

The notorious CIA manual for anti-Sandinista guerillas in Nicaragua is a perfect example of the way hostile states come more and more to resemble one another. The manipulative and terrorist tactics advised by the manual are a replica of tactics used effectively in Viet Nam by the National Liberation Front. Politicians opposed to the Reagan administration may condemn U.S.-sponsored terrorism as antithetical to the American way, but the fact is that there is no American way in these matters. There is only the way that works, and once a people chooses to try to dominate others by coercive force the technology of terror is the same, whatever the ideology chooses to call itself.

-g-

The microcosmic state being created in Oregon by the disciples of Baghwan Shree Rajneesh demonstrates that what counts is not how good a religious philosophy sounds, but what its advocates do. What Rajneesh preaches--Hindu mysticism, sexual freedom and the rest of it--sounds pretty good. But somehow this turns into a practice in which the leader takes all the followers' money and buys 44 Rolls-Royces and in which the followers are required to wear clothing of the same color, are perpetually under surveillance and forbidden to speak to outsiders and are watched over by guards armed with Uzi automatic pistols. Probably the original sin in the Rajneesh commune occurred when his followers became followers--that is, gave up the privilege of thinking for themselves. What this demonstrates is, not that religion per se is a bad thing, but how tragically easy it is for it to turn exploitive.

-g-

"Very often people don't listen to you when you speak to them. It's only when you talk to yourself that they prick up their ears."--poet John Ashbery

-g-

There are people who are genuinely interested in health, and there are fitness faddists. One way to tell the difference is how much money a person spends on health-related items. Fitness faddists are compelled to be ostentatious, and that means spending lots of money. They buy velour jogging suits, join the most expensive health clubs and dine in nouvelle cuisine restaurants, where the portions are one third as big, and the prices three times as high, as in an ordinary steak-and-potatoes joint. Healthy people live simply, eat intelligently and enjoy physical activity. To know what they are up to, you have to watch for the spring in their step and the sparkle in their eyes.

And then there are the rest of us.

-g-

I am disturbed by the anti-reptile prejudice manifested in the sci-fi TV series V. Perhaps the most glaring example of this is in the initial miniseries, in which it is taken for granted that if the Visitors are revealed as a reptilian life form disguised as human, the people of Earth would automatically turn against them. Personally, I like reptiles, and always have. This began with my fascination with dinosaurs and extended gradually to the entire class. Would this make me a collaborator if reptilian invaders actually did try to conquer Earth? Certainly not. I judge people by what is in their hearts, not by the color of their scales.

Meanwhile, my friend Dave Hickey has started referring to V8 as "lizard juice."

-g-

Surely This Means Something

Bernadette Bosky and John Jakes are both prolific writers, both have duplicate first and last initials, both have last names that are English words containing the letters s and k and both are graduates of De Pauw University!

Mary Shelley was nineteen years old when she wrote Frankenstein!

-g-

Every day is a good day.

-g-

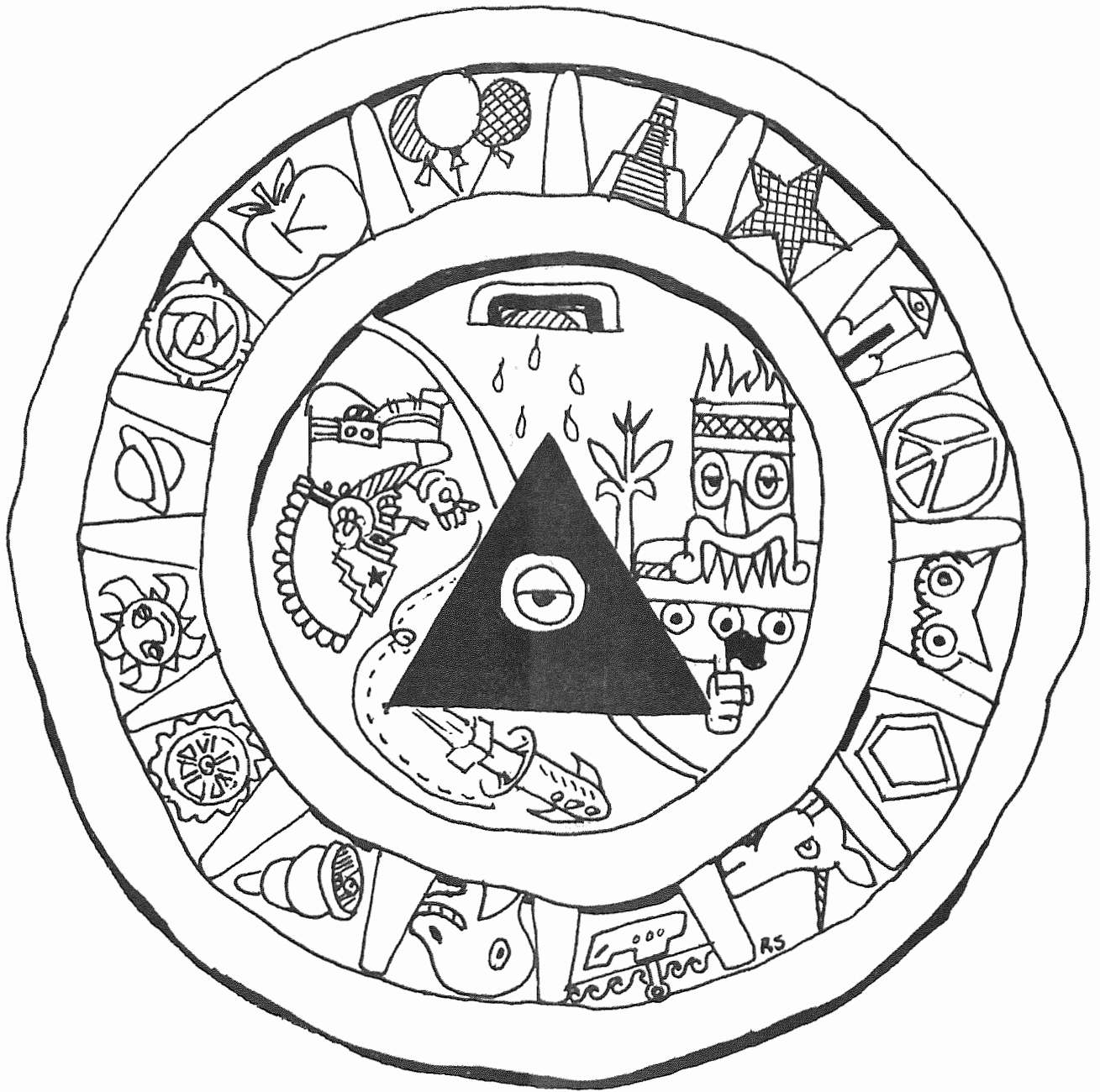
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* FIRST CLASS *
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NUMBER 7 ~ MARCH, 1985
NO GOVERNOR



NO GOVERNOR

Ideas for Individuals

Issue # 7. 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.

Send letter of comment, get the next issue free. Also available at \$2 per issue, \$10 for a six-issue subscription (make checks payable to Robert Shea), or in trade for your publication. Number in upper right-hand corner of mailing label is last issue on your current subscription. T means trade copy. P means it is your karma to get the zine as long as ye both shall last.

Unsigned writing is by the editor. Don't blame nobody else.

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

"Laissez les bons temps roulez."

"Gort, Klaatu verrada nikto."

"Nov shmoz kapop."

-g-

Lost Subscribers

Thanks to Lee Ann Goldstein, Mike Gunderloy, John Harllee and Neal Rest (the latter two themselves erstwhile lost subscribers) for helping me update my address list.

Still need addresses for: Beni Memorial Library, CC-SRAF, Stuart Christie, Richard Christopher, R. S. Cornish, B. Eden, Steve Eng, Equality, Eric Gordon, S. L. Hobson, Rev. M. Hoover, Ian Lind, Glenn Meredith, L. Miles, L. Molin, Philadelphia Solidarity, Resurgence, Sweet Gherkins, Harry Wade, John Walden, Rick Zehner.

In These Pages

I hope the items about myself and my works in this issue don't seem excessive. I intended to use them in earlier issues but didn't get around to it, so I decided to get rid of them all at once. If the self-glorification bores you, you can certainly skip it (it's your loss!).

Escargot on page 13 by Bernadette Bosky.

-g-

THE ETHER VIBRATES

POST-PARTUM REPRESSSION

Although neither he nor I have been able to track down the source, Zack Replica once told me that he read something by James J. Martin asserting that Nineteen Eighty-Four was originally supposed to be titled Nineteen Forty-Eight, or at least that the transposition was an intended one.

Mark Steele's surmise that the Marx/Bakunin conflict discussed by Bumpas bears resemblance to the current flap over Processed World is more true than he probably appreciates, extending even to details. Thus PW since August has taken to calling me a police agent--although PW is the local pioneer in calling the cops on political enemies--just as the Marxists, knowing it to be false, said Bakunin was a Czarist agent. Curiously, PW is circulating a letter from a San Francisco police officer, now dead, which is as hostile as I hope the police will always be toward me and my activities.

A WORD FROM THE MGT.

No Governor wants articles and essays preferably 1000 words or less on anarchism, mysticism, SF and related subjects. Reviews and poetry welcome, too.

Artwork is also solicited.

Anyone whose writing or art is used will receive a permanent subscription to the zine.

Not to usurp space relating to this incredibly convoluted issue--which is far more than a PW/Last International conflict--but I've finally completed a full account (over 130 pages) available for the low, low (below cost) price of \$4 if you mention No Governor from 2000 Center Street #1314, Berkeley, California 94704. I've had to incorporate numerous documents, including internal PW papers provided by its expellees, in order to prove patent truths which PW nonetheless persists in denying. Your money back if I don't prove to your satisfaction that the PWs are Marxist gangsters.

The Joffre Stewart speech was a good example of how intelligent and persuasive he can be when he gets off his Jew-baiting kick.

Bob Black
Berkeley, California

-g-



ILLUMINATUS!

by Robert Shea and
Robert Anton Wilson

Reviewed by Sharon Presley
(condensed from review originally
published by Laissez Faire Catalog
and Review, Fall 1975)

A somewhat obscure "in" joke in right-wing circles is the Bavarian Illuminati, thought by dedicated conspiracy fans to be the Master Conspiracy that controls all the other conspiracies in the world. The authors have taken this idea and elaborated it into a zany, weird, hilarious and satiric novel about the World's Oldest and Most Successful Conspiracy.

Whether or not you've ever heard of the Illuminati, you'll find the conspiracy web woven in this book fascinating in its intricacies and cleverness. Every conspiracy theory you've ever heard about the Illuminati and quite a few you haven't are all tied together in a wild plot that defies short description. Taking place in modern America, the story pits two secret societies against one another: the Illuminati vs. the Legion of Dynamic Discord (who happen to be pro-free market anarchists).

A word of warning to those with conservative tastes—the abrupt, stream of consciousness style of parts of the book, the wacky non-Randian philosophy of the Legion and the explicit sex will probably turn you off. On the other hand, if you have a sense of humor, you'll find this book lots of fun. There's a more serious side to this book, though. Shea and Wilson are communicating libertarian ideas—in what is perhaps the most effective way of all—through satire and humor.

qpb, 832p

\$9.95

Sharon Presley, a libertarian social psychologist, was the editor of the Laissez Faire Catalog and Review for several years.

BEST SELLERS

from the 1984 Summer Catalog

1. Branden, HONORING THE SELF, \$15.95
2. Friedman, TYRANNY OF THE STATUS QUO, \$10.95
3. Rasmussen & DenUyl, ed., PHILOSOPHIC THOUGHT OF AYN RAND, \$21.95
4. Hazlitt, ECONOMICS IN ONE LESSON, \$5.95
5. Hayek, THE ROAD TO SERFDOM, (pb) \$6.95
6. Mises, WHY SOCIALISM ALWAYS FAILS (audio tape), \$11.95
7. Johnston, WHO'S AFRAID OF THE IRS?, \$10.00
8. Mises, HUMAN ACTION, \$37.50
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20. Wilson & Shea, ILLUMINATUS, \$9.95
21. Prentice, HISTORY OF THE ANTI-CORN LAW LEAGUE, SALE \$19.95
22. Sowell, ECONOMICS AND POLITICS OF RACE, \$15.95
23. Wieser, SOCIAL ECONOMICS, SALE \$13.75
24. Gilbert, HISTORY OF BANKING IN AMERICA, SALE \$9.75
25. Rothbard, MYSTERY OF BANKING, \$19.95

Editor's Note: Early returns from the May Review show Thomas Sowell's CIVIL RIGHTS (\$11.95) a big favorite, with FREEDOM AND DOMINATION by Alexander Rustow at \$40.00 also a popular choice.

After nine years in print, ILLUMINATUS! finally made a best seller list last summer. The occasion was the publication by Dell of the one-volume trade paperback edition, and the list was that of Laissez Faire Books, the premiere libertarian mail-order bookstore on this continent. Too bad, in a way, we couldn't have been number 23—but that would have meant we'd have sold fewer books. Interestingly, there's only one other work of fiction on the list. Who is Ayn Rand?

THE PRINCIPLE OF THE GOOD SOUP

About two years ago a friend whom I see occasionally but, for logistical reasons, had not been in close touch with, got into pretty bad shape. I only learned about what happened after it all happened.

He had always been a heavy drinker, but he had always managed to get his work done, give time and love to his family and spend satisfying hours with hobbies and friends. Now he was in trouble. He didn't increase his intake of booze, but it seemed to be affecting him more severely. One martini would leave him slurring his words and staggering. He was often unable to work after lunch. He would come home from work, take a drink, go to bed and sleep until the next day. When sober he was surly and uncommunicative. He neglected the people close to him. His wife considered divorce.

necessary papers and by that evening they had all bundled our friend off to the detoxification ward of a good local hospital.

He didn't protest or resist. As he told me later, he was too muddled to understand what was happening to him.

The ward he was admitted to is a locked ward. The people held in it have been using alcohol, drugs or both to the point where somebody thought they ought to be hospitalized whether they wanted to be or not. They are, I learned when I visited my friend, treated almost like criminals. Some of them are even facing criminal charges. Their rooms are searched and they are required to undergo individual and group psychotherapy.

Now any good anarchist would have to disapprove of this. Here is a man being deprived of his liberty, treated without his consent, imprisoned. That all this was done with good intentions may make it even more reprehensible from the anarchist standpoint. The most dangerous infringements

Nobody considered hospitalizing our friend. Everyone who knew him and liked him—a considerable number—worried about him. But if he was intent on ruining his life by drinking too much, how could anyone stop him?

But one afternoon a friend who hadn't seen him in a long time ran into him in a bar and found him to be incoherent. Not just drunk, but literally unable to communicate. This person, who has a capacity for making decisions quickly and acting upon them, became alarmed. He even became angry that so many people had watched our friend deteriorating without doing anything about it. He called our friend's wife and some other mutual friends, got the

on liberty are those which seem benevolent. As I've said, I didn't find out about this until after it happened, but if I had been in on it I might well have protested that each of us has the right to ruin his life if we choose to, that psychotherapy administered under coercion is unlikely to do any good and that mental problems should not be treated as if they were physical illnesses. I like to think I might have tried to suggest some alternatives involving voluntary treatment, but the fact is I don't know any that would be likely to be effective in a case like this.

Our friend had been in the hospital for several days when I called his home, having not talked to him in months, and his wife told me what happened. I visited him, bringing a carton of cigarettes at his request, and found him shaky, tired, accepting the idea that being in the detoxification ward was a necessity. He mentioned that he was going to undergo a number of tests, including a CAT scan of his brain.

A few days later he told me the doctors had discovered that there was a tumor the size of a plum growing in the middle of his brain, actually pushing his brain out of shape. He showed me the X-rays. Soon after, they took out the tumor, which was benign.

He now leads a more-or-less normal life. He is still recovering from the operation in some ways. He still has serious emotional problems, but he doesn't get drunk any more. He still

drinks, but not heavily, and it doesn't affect him much. It turns out that booze was not his problem, or at least not his main problem. The destructive behavioral changes that everyone attributed to alcoholism were actually caused by the tumor.

The person who instigated the hospitalizing saved our friend's life. And he did it by taking an action I think most anarchists would condemn--involuntary commitment.

This isn't the first time I've encountered a situation in which people's acute needs seem to have come into conflict with libertarian principles. James Harris, in Frefanzine # 50, raises the dilemma of a libertarian who sees his neighbor torturing a dog in his yard. Does the libertarian respect his neighbor's personal and property rights, or does he go to the aid of the dog?

Then there is the question that is asked of pacifists in various ways. What if your loved ones were about to be killed and you could save them by shooting the would-be murderer? Would you hold your fire and let the people you love be slaughtered?

It has been said that hard cases make bad law. But, then, anarchists are not lawyers.

Every ethical or political system produces its hard cases. In religion classes in the all-male Catholic schools I attended we repeatedly worried about the

question of the woman in labor who can be saved only if her infant is destroyed. We were told that if ever our own (future) wives were in that situation, and the doctor asked us what to do, we would have to tell him to save the baby and let the mother die. If we wanted to be good Catholics.

If you want to be a good pacifist, you let the murderer kill your family. If you want to be a good libertarian you let your neighbor torture his dog.

If you want to be a good anarchist you let your friend die slowly rather than force him to go to the hospital.

But it seems to me that if you want to be a good human being you demand that the doctor save your wife, you shoot the people menacing your family, you rescue the dog and one way or another you get your friend into the hospital.

I have come to feel that sticking to religious, philosophical or ideological principle in situations like this is a kind of insanity. There are times when an immediate need must be met.

The many Zen stories about enlightened people who do un-Zenlike, but just right, things in moments of crisis have provided me with some guidance here. But my favorite commentary on this kind of situation--well, not exactly this kind of situation but something like it--comes from Meister Eckhart:

"If one is in such a state of ecstasy as Saint

Paul, and knows a sick person who needs a good soup, it is far better that he suspends his raptures and serves God in a greater love."

For a mystic nothing can be more important than direct contact with God, and yet Eckhart says one who breaks his communion with God to bring soup to a sick person shows an even greater love of God.

Perhaps the key word in Eckhart's statement is "love." In the late 60s a school of thought called situation ethics attracted the attention of people interested in religion and morality. It was mostly advocated by Anglican clergymen, such as Bishop John Robinson in England and Father Joseph Fletcher in the U.S. There is only one absolute moral commandment, the situation ethics philosophers claimed, and that is always to act out of love. They quoted Augustine: "Love, and do what you will." They thought that no moral system could cover



every situation; therefore, what the good is in any situation can only be determined by the person who is in that situation and must do the choosing. That person cannot fall back on some well-established moral rule to justify his or her act. It is possible, according to situation ethics, that a person could go impeccably by the book morally and still commit an evil action.

Situation ethics was denounced by conservative moralists as permissive, as another example of humanistic liberalism invading the theological sphere and undermining our moral codes. But its advocates pointed out that it actually held people to a more rigorous moral standard than traditional morality. Most often, they said, a person will still choose to act in accord with the tenets of conventional morality. Only rarely will a person's judgment of the situation lead to an action at odds with traditional ethics. Moral rules may only be guidelines rather than absolutes, but they are still very important guidelines, to be respected, not neglected. Gradually the controversy died down, and one stopped hearing about situation ethics and its companion movement, the new morality.

Personally I am not attracted to anything that presents itself as religion or morality, but I think the situation ethicists had a point that applies to any code of conduct, even the non-supernatural principles that many anarchists adopt and by which they judge their own

behavior and that of other anarchists. Situation ethics might also be a good basis for interpreting those puzzling Zen stories in which the masters merrily flout Buddhist principles. Although Zen teachers would probably say that even situation ethics is an attempt to reduce the ineffable to a formula and therefore must fail in the end.

I recently heard a Zen talk by Roshi Philip Kapleau in which he said that once one has arrived at the Buddhist insight that there is no distinction between self and other, it may be hard to see a reason for acting, since doing something for another may seem like taking money out of one pocket to put it in another (my humdrum simile, not Kapleau's). Kapleau said that the motivation for acting is always there. The Buddhists call it compassion. Many others call it love.

The need to act out of compassion or love is what ties together all the hard cases I've mentioned. If love for a sick person, for a dog, for a family, for a mate, for a friend is strong enough, one will go ahead and violate principle. It could be argued that one is only following a higher principle, but I feel such actions transcend principle and go into a realm where words are perforce left behind.

But perhaps we must give a name to this ultimate sanity so we can talk about it. How about calling it the Principle of the Good Soup?

-g-

GOOD TIMES IN THE C ZONE

(A Review of a Review)

"I think that operating our social change efforts sometimes in the panic zone ends up putting us in the drone zone other times. Because we don't feel we have time to think and dream about work to do, we end up doing the same kinds of things again and again. 'Another boring demonstration for peace' as a sign at a peace demonstration said. It feels that way sometimes. Doing stuff again and again that we've done before and not getting much out of it--not learning anything new or feeling we're having new effects."

This is from "Let the Good Times Last" by Anne Herbert, an article worth reading--and rereading--in the March, 1985, Whole Earth Review.

I want to thank Arthur Hlavaty for calling this article to my attention. It's the most stimulating piece I've read in months.

Herbert presents the novel idea that people working to improve the human condition would be more effective if they enjoyed their work more. She sees the efforts of social change activists as marred by haste, overwork, lack of imagination, humorlessness--all arising from panic. The attitude of most social change activists seems to be: The human condition is miserable, so we should be miserable. We're facing a crisis, so we should be scared. That's the wrong attitude, says Herbert, echoing a thought expressed by Timothy Leary years ago, "If you want to do good, you've got to feel good."

Herbert got this idea

from a book called The C Zone (Peak Performance Under Pressure) by Robert and Marilyn Kriegel, which argues that we do our best work when we feel excited, exhilarated, energetic--when we're having fun. When we are too conscious of the challenge and difficulty of our work we're in the "panic zone," and when the job seems too easy to be challenging at all we're in the "drone zone," bored to witlessness. The good place to be, the place where you're having fun at what you do, the Kriegels call the "C zone"--C standing for calm, competent, confident, centered, creative, controlled--all those good things.

It occurs to me that much fanaticism must be carried out in the C zone, which is why people find it so addictive. So if you want to feel what Herbert and the Kriegels are talking about, think back to some of your high experiences doing fannish work. They're saying that the more you can get into that mood the more effective a worker you'll be generally.

It also occurs to me--this is a point Herbert doesn't make, and I don't know if the Kriegels make it, because I haven't read their book yet, but I'm going to--that it's not so much what kind of work you are doing or the conditions under which you're doing it that determine what zone you're working from, but the attitude you have toward what you're doing. Warriors, successful politicians, surgeons, fine artists frequently take delight in work that is extremely challenging, dangerous and difficult. And Zen masters, on the other hand, often remind us that it can be marvelous to chop wood and fetch water. So finding the C zone may not be so much a matter of finding the right work as it is of developing the right feeling about the work you are doing.

I find all this fascinating, because in a lifetime of changing my mind about a lot of things, the idea that we should try to enjoy the work we do has been a guide rope I've never let go of. I latched on to it when I was in college, like so many people at that age unsure about what I might do with my life. A few years out of college I ran across a whole book devoted to the idea of finding work that you enjoy: Ann Heywood's Be Yourself! Whenever I've had to make a job choice I've asked myself what would I most enjoy doing. I feel I owe a lot of the satisfaction I've experienced in editing and writing to that principle, and I feel lucky that I stumbled across it when I did.

And as a writer I know that my work goes best when I feel good about it. Conversely, the panicky feeling of having to come up with something good that sometimes afflicts those who write for a living is certain to reduce me to creative impotence. In the sexual field Masters and Johnson call it "performance anxiety." Whether the problem is sexual or literary, the mechanism is the same.

The Kriegels' book, Herbert says, is primarily aimed at the business community, and she feels this is unfortunate, because people working for peace, a better environment and other kinds of desirable social change need these ideas just as much as business people.

But then she asks some probing questions: Do people dedicated to social change want to succeed? Do they want to feel good while they do their work? Are they afraid of the responsibility that would come with being effective?

Good questions, because quite a few of the activists I've met do seem to take a certain pleasure in wallowing in bitterness, misery and fear. Many would rather grumble than accomplish anything. For such people, having fun wouldn't be any fun.

The ideas Herbert suggests in her article and the questions she asks apply in spades to the anarchist movement. We aren't as creative as we need to be.

Many anarchists seem to expend their energy denouncing things. If they're not condemning the state of the world in general they're covering reams of paper with attacks on the incorrect positions of other anarchists. I'm not sure whether this negative activity issues from the panic zone or the drone zone, but it surely puts me in the disheartened zone. Where are the new, imaginative ideas for educating and organizing people, for novel nonviolent revolutionary tactics? Where are the creative models for communities without government incorporating the latest discoveries in the behavioral

sciences? There are a handful of people generating such ideas, but these few are hardly enough. Everyone can be creative, and perhaps if they started feeling good about being anarchists they could be.

I hope to write more about anarchism and creativity. Right now, take a look at Anne Herbert's article. And I'm going to get hold of the Kriegels' book.

While writing this essay, I felt very much in the C zone.

-6-

 * Central School *
 * * * * *
 * 23 *
 * * * * *
 * Last September Michael and I entered in a parent/child *
 * race as part of Central School Fun Day in Glencoe. We *
 * were to run two miles. I spent a few weeks beforehand *
 * getting in shape for it, but was appalled when I was *
 * handed the number photocopied above to pin to my shirt. *
 * I could just see the headline-- "SPOILSPORT DAD DROPS *
 * DEAD IN FUN DAY RACE." I wish I could report some *
 * odd occurrance, but, as with the dog that didn't bark in *
 * the Sherlock Holmes story, there was none. *
 * *****

Freedom to Enjoy: A major purpose of my political--or anti-political, if you will--efforts is to guarantee that I and everybody can enjoy baseball, music, movies, novels, comic books--yes, even pornography--freely and fully. Politics and economics exist to make all that fun stuff possible. This is what totalitarians ignore in their efforts to herd the arts into line.

Too Many Kooks: Last issue I poked fun at Ronald Reagan for calling the bombing of abortion clinics "anarchistic." But it seems that, indeed, one person charged with clinic bombings had, among his papers that well-known manual for do-it-yourself bombers, The Anarchist Cookbook. Anarchists can thank whoever dreamed up that title for setting us back a bit.

Capitalist Offense: Last summer the head of Moscow's leading department store was executed for selling luxury items such as caviar under the counter to affluent customers.

"Who says computing is a tool? I say it's an end in itself--quantified narcissism disguised as productive activity."--Christopher Lehmann-Haupt

Some Animals Are More Right than Others: If all animals have rights, then carnivorous animals have rights. If animals have rights, then humans, being animals, have rights. Ergo humans have a right to eat meat.

But--

According to Dr. Andrew Weil, a person worth listening to on drugs and other stuff, one peanut butter sandwich on whole wheat bread and a glass of milk will provide as much protein as the adult human needs in a day.

--And Then There Are Raisins: White raisins are five times sweeter than the dark kind. So sweet as to be almost addictive. And just think--it's natural! I've started to mix white and dark raisins on my morning cereal.

Even if you seal and refrigerate them, raisins tend to get rather hard, dry and chewy after a while. I've found that by cooking them before adding them to your cereal, you can make them softer and more succulent.

Raisins that come with dry cereal also tend to turn into hard little lumps, and if you boil dry cereal you get a mushy mess. But if you have a microwave, try putting your dry cereal with raisins in it for 30 seconds at high. It will soften the raisins almost as much as boiling them, leaving the cereal unaffected.

Leading natural-rights philosophers agree that raisins do not have rights, nor do they wish any.

Traps:
Ideology is a trap. Having no principles, or principles that are easily compromised, is also a trap. The trick is to use your ideology without becoming a slave to it.

Such, Such
Were the Joys--
If you think

your childhood was unhappy, as so many fans and anarchists seem to, ask yourself how nostalgic you are. If you're one of those people who laps up the movies, radio shows, music, comic books, cars and other cultural artifacts that were prevalent in your pre-teen years, it means you like to be reminded of those years. So quit that whining!

Diets and Other Agons: Most people who manage to lose excess weight by going on diets have gained it back within, at the most, two years. Why is it that diets don't work? Perhaps because they imply that the problem is what people eat, rather than how much. People are overweight because they eat too much. There is a simple cure for this: Eat less. But nobody will ever get rich writing a diet book that consists of just two words.

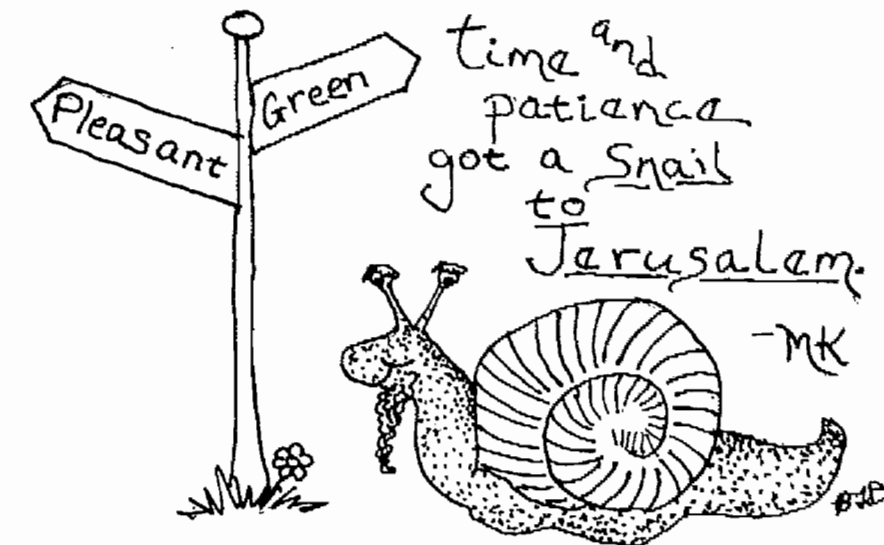
There's another problem with eating less as an approach to losing weight. Eating less necessitates an inner struggle and seems to require what people in an earlier day called "will power." Most people don't think they have much will power and feel like no-good shits for not having it. Many people think that will is a myth invented by our Victorian ancestors and that people are compelled to act as they do.

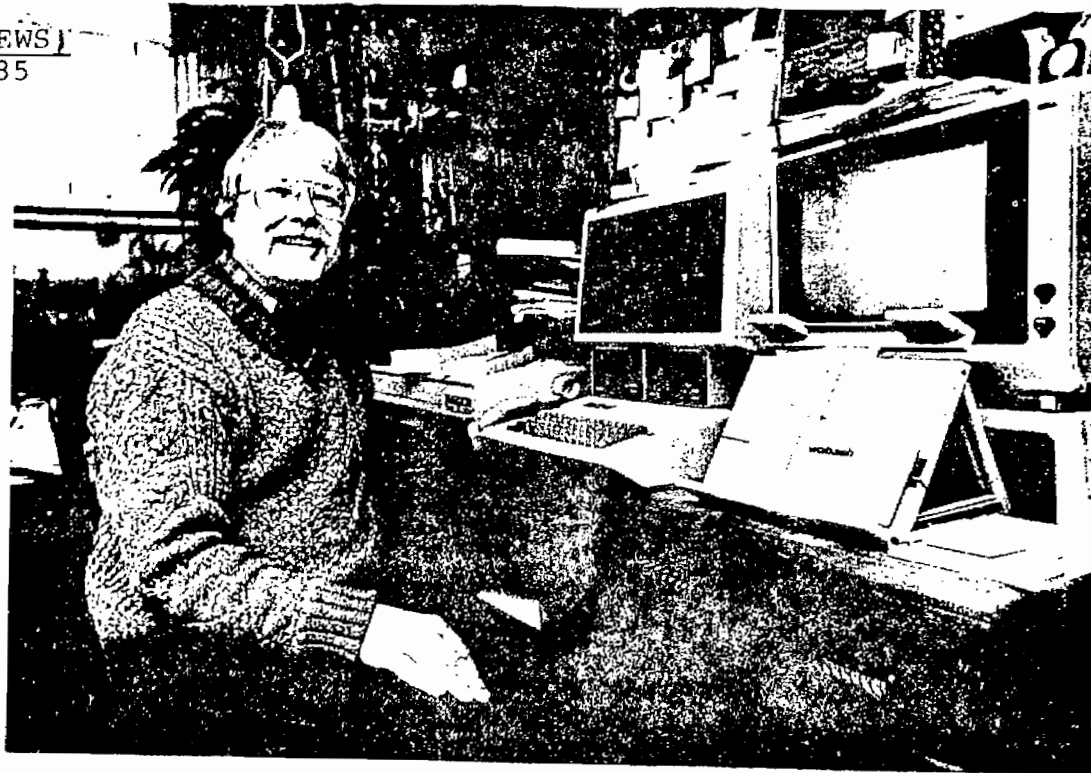
But people do have some degree of control over their actions and perhaps can even increase that control. Millions of people have managed to lose weight and stay that way. Blaming oneself for not having greater control is not helpful. Neither is absolving oneself by putting the blame on irresistible forces.

If someone could devise an approach to strengthening will-power (or whatever we want to call it) that encouraged people to approve of, rather than feel bad about, themselves, a lot of self destructive behavior would cease.

The person who writes this is presently about forty pounds overweight and struggling.

Speaking of Struggle: It is my opinion, after spending years writing and knowing a great many other people who write, that writers who talk about how much agony writing is are really having a good time.





An Apple computer doth not an author make according to Glencoe novelist Robert Shea. You've got to take interest in your subject and enjoy your work as well. (Staff photo by Vicki Grayland)

Robert Shea has the write stuff

By VIRGINIA GERST

If Robert Shea gets bored while reading a novel, he puts down the book, and tries to figure out what has gone wrong.

"Usually nothing is happening in the story, or I don't like the main character because he's not taking charge the way he should," the author said recently.

For the 51-year-old Glencoe resident, literary analysis is more than an intellectual exercise. It is a means of ensuring that his own plots remain lively, that his own heroes seize control.

Since he sold his first story to Fantastic Universe magazine for \$10 in 1958, Shea has earned at least a part of his living as a writer. A former editor of Playboy, he has been at it full time since 1978.

HIS FIRST NOVEL, "Illuminatus!," a three-volume science fiction tale he wrote with Robert Anton Wilson, was published in 1975, while "Shike," an historical work set in medieval Japan, appeared in 1981. Two other novels, both rooted in French history, are in various stages of completion.

All are produced in a small, cluttered office just off the kitchen of the two-story home he shares with his wife, Yvonne, a Chicago advertising agency executive, their 11-year-old son, Michael, and two family dogs.

The room is crammed with books, magazines and stacks of correspondence. A copy of "Dune" rests on a bookcase next to a volume titled "Zen," while the hum of his Apple IIe mingles with music from a cassette player on a shelf upon the wall.

"I can't say that every day I just rush to the word processor, but that's the ideal and it does happen sometime," he noted. "Other days, I have to cultivate habits."

BEGINNING AT 9:30 A.M. today, and continuing for the following three Thursdays, Shea will help other writers cultivate professional habits when he appears as guest lecturer at the Off Campus Writers' Workshop in the Winnetka Community House, 620 Lincoln Av. Admission to each

three-hour session is \$5, or \$14 for the complete series. (For information, call 761-7242 or 250-8346.)

Meetings, Shea said, will be devoted primarily to discussions of the participants' manuscripts ("Honest criticism — I've heard they've got built in baloney detectors," he said.)

The gregarious writer also will spend some time revealing "everything I know about magazine writing and writing historical fiction."

In the latter category, he is sure to place a good deal of emphasis on plot.

"Authors have got to realize that the main thing is to be a good storyteller," he said over coffee in his livingroom, filled with Victorian antiques and framed photographs of Shea family ancestors.

"PARTICULARLY WHEN YOU'RE writing historical fiction, it's easy to get carried away showing off how much you know, dragging a thing in just because it is an amazing fact. But it can get in the way of your story."

Accurate portrayal of fact is important in fiction, said the writer, who researches his novels carefully, and plans a trip to France for his latest book, set in the Napoleonic period.

But, accuracy is not always critical. Saul Bellow's "Henderson the Rain King," he pointed out, is set in an Africa that has nothing to do with the continent as it really is. "And nobody cares," he said. "It is such a wonderful piece of storytelling."

Shea takes best sellers very seriously. "They are fun to read, and that is the bottom line." And, while the long hours he has spent reading his way up and down best seller lists have not revealed any formulas for instant success, they have turned up some common characteristics among the published blockbusters.

"PEOPLE ARE ALWAYS in trouble and it is pretty bad trouble," he said. "Take 'The Thornbirds.' People suffer all the way through that."

The people, too, are crucial, particularly the hero, who had better act the part.

"Look at 'Shogun.' The main character is in a foreign land, he doesn't speak the language and everybody is hostile. In a situation like that, most people would lay down and die. But he doesn't. He is thinking all the time, about how to survive and prevail."

He has equally strong opinions about the villain.

"I want to like him as much as I like the hero," he said. "In real life, there really are no villains who set out to be villains. No one ever thinks they, themselves, are doing evil, and that is one of the truths I like to convey."

A GRADUATE OF Manhattan College, with a master of arts degree in English literature from Rutgers University, Shea has been reading and writing science fiction since he was a child growing up in New York City.

"I was the only kid in the neighborhood who read the stuff," he recalled.

He started selling stories, "at a penny a word," while in college, and met his "Illuminatus!" collaborator at Playboy, where both were employed.

For their amusement, the men used to pass notes back and forth detailing the activities of the citizenry of an imaginary land of the future. One day, it occurred to them they might be onto something.

They were. The book, a combination of political satire, science fiction and fantasy, has developed what press releases call "a small, but highly intelligent cult following." Even better, when reissued as a single, very fat, volume in 1984, it earned a place on the trade paperback best seller list.

SHEA PLANNED HIS second novel to deal with a civil war in a faraway galaxy, but when his agent showed the five-page outline to a publisher, the publisher had other ideas.

"He said he liked the story, but that he couldn't bring out any more science fiction at that time," Shea recalled. "He said, 'How about moving it to Japan?'"

His wife recently had completed a

course in Japanese history, and Shea leafed through some of her books, coming upon an historic period that paralleled the one in his outline. The result, "Shike" (pronounced She-K), has sold well, both on this side of the Atlantic and in nine foreign countries.

He may have changed his idea to get his story published, but he insisted he never would have done it had he not become fascinated with feudal Japan. He counsels other writers to be equally intrigued by their subject matter.

"MANY PEOPLE SEE that romantic novels are selling, so they rush out and start writing romantic novels," he said. "But they're going to spend a year or maybe two or three on this work, and, if they are not interested in the subject, they are not going to be very happy."

If readers notice some elements of mysticism in his writing, it is no accident. Shea has been involved with mysticism ever since he read Ray Bradbury's "Zen and the Art of Writing" in Writer Magazine several years back. He now meditates 20 minutes a day, as a means of "getting close to what ever there is out there, of trying to make contact with the ultimate reality."

"IN HIS ARTICLE, Bradbury implied that there was something about Zen that, if studied, could help people be more creative writers," he recalled. "So, like a lot of people, I got involved in mysticism thinking it would give me some practical benefit. But once you get into it, you lose that motivation. Writing becomes a way of getting closer to mysticism."

His basic goals, however, have not changed. He advises all writers to write as much as they can. Even if the work is not to be published, they should take pleasure in the process.

"I've never written for the literary critics, or to make a whole lot of money," he concluded. "I've always thought, 'Can I have fun writing this?'"



Robert Shea not only has fun, but he's managed to make a living at it as well.


"As a Buddhist, I do not believe in the Buddha. If it could be proved that the man Gautama never lived and that all the sutras were made up by a marvelous Hindu Chatterton in a garret somewhere in Benares, it would not faze me a bit. I would continue to use the life of the Buddha, as it is recorded, as a model, and words in the sutras, as they come down to me, as my inspiration."--Robert Aitken

For Practical Purposes: As Martin Gardner points out in The Whys of A Philosophical Scrivener, a widely-held misunderstanding of pragmatism is that the pragmatist defines truth as anything that is useful to believe. Thus, if it is useful for a slave-owner to believe that members of another race are inferior, it is pragmatically true for him. But that is not at all what pragmatism teaches. When the founders of pragmatism wrote that truth is "what works" they meant that a proposition should be considered true only if it can be tested by practical experiment. So the proposition that gravity bends light rays is pragmatically true, whereas the proposition that the sun moves around the earth is pragmatically false and the proposition that human beings have immortal souls is pragmatically meaningless. One reason this understanding of pragmatism is not better known is that it is so unsensational and uncontroversial.

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(does not bite).



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In the lower left-hand corner of this postcard is a genuine stamp from Fernando Poo. For explanation of the message, see next page. (Thanks to Tim Wheeler and Joe Bird.)

"I was very glad to be back in Boleskin. I had no particular plans; I had really settled down. If I had a tendency at all, it was to play little practical jokes. They were the outcome of my happiness. I put up a signboard in a field across the road:

This way to the
Kooloomooloomavlock
(does not bite)

in the hope that the wayfarer might amuse me by going to look for it. As a matter of fact, this animal created the greatest terror in the neighbourhood, the more so that it remained invisible. After my departure in 1905, the hotel keeper of Foyers determined to abate the nuisance and took his gun and tried to stalk it. He was observed from the hill by my ghillie and piper, Hugh Gillies, the best servant I ever had in Europe, advancing by short rushes and in every way comporting himself as the military necessities of the situation required.

"'She may no bite,' quoth Gillies, 'but a'm thinking she pu's legs.'"--Aleister Crowley

Universal Taboos: A few actions, such as murder, rape, stealing and lying, are prohibited in almost all human societies. This is sometimes put forward as proof that there must be an objective, universal natural law on which all morality can be based. But these prohibitions are so variously interpreted and applied in specific cultures as to be useless as guidelines for designing a better society, much less for regulating our individual lives. As well try to decide what we ought to do on the basis of most of us having two arms and two legs.

Beyond Right and Left: The terms Right and Left refer to political and economic systems imposed on people by governments. The terms have no real meaning for anarchists, because in an anarchist community, by definition, nothing is imposed on anybody. The continuing argument between anarchists calling themselves Right-wing and Left-wing demonstrates, it seems to me, a lack of understanding of what anarchism implies.

Swords: Every so often, after a bomb goes off or a public figure is assassinated, a group claiming "credit" explains that it has adopted armed violence because peaceful ways of changing society have not worked. How short-sighted this view is! Over the centuries it is armed violence that "has not worked," leaving people's lives unchanged or worse than they were before. Humanity has taken its major steps forward in spite of armed violence. To change our lot for the better requires actions far more creative than lighting a fuse or pulling a trigger.

And as for people who use violence (including the violence of legal censorship) to try to suppress movies, magazines or books that they consider evil, they don't seem to realize that such actions are an admission of defeat. To use force to keep people away from such materials is to admit that your side has

nothing equally persuasive or attractive to offer. In the war of ideas a rifle or a bomb is the weapon of one whose ideas have run out.

Plowshares: For many people, myself included, non-violence is the preferred strategy for achieving worthwhile social changes from peace to anarchy, and Gandhi is the great model. But when we think about applying Gandhi-like tactics to problems in the U.S., it's important to remember the differences between Gandhi's situation and ours. First, as far as we can tell, the majority of the people of India wanted the independence Gandhi was working for. Judging by the results of the last election, we'd have to say that at least half the people in the U.S. favor a continuation of the arms race. Second, the people of India had no legal means of rejecting British rule. They couldn't vote the British out. They had to resist. The question was whether to resist violently or non-violently. In principle, at least, if a majority of Americans wanted to end the arms race or make any other progressive social change, they have the political machinery available to them to do it. In practice, of course, the people can be deceived, as when they have elected leaders who promised peace but were secretly planning to start or to expand a war.

The position of anarchists is even grimmer than that of the peace movement. The prospect for anarchism in this country is analogous to what Gandhi's might have been if he had been advocating that Indians take up a diet of beef and pork. For most Americans the existing political system is indeed a sacred cow.

I don't conclude from this that anarchists should turn to violence or to electoral politics, either of which would not just be self-defeating, but self-negating. I think we need to recognize how big the job is, particularly the educational job, and how intelligent and imaginative we will have to be to do it.

Buck Clones: Just got hold of a facsimile of the first issue of Planet Comics, published in 1940. At that time Buck Rogers and Flash Gordon were the most popular SF heroes with comics readers, and it's amusing to note that a few of the heroes in Planet Comics have similar names--Flint Baker, Buzz Crandall, Spurt Hammond-- Spurt?

-g-

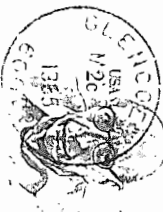
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* EVERY DAY IS A GOOD DAY *
*

HAIL ERIS * March 11, 1985 * ALL HAIL DISCORDIA

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