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T O M O R R O W

No. 4

A decorative rectangular border with intricate, repeating patterns on each side, enclosing the central text.

AMAZING STORIES

R. I. P.

DEDICATED TO THE FOND MEMORY OF A
GOOD MAGAZINE, AMAZING STORIES,
DEAD FOR TWELVE YEARS, AND BURIED
BY RAYMOND PALMER IN MARCH, 1945.

Historic Reconstruction: 332 BC - 640 AD

By ARTHUR LOUIS JOQUEL, II

I

Long before the time of the final destruction of Atlantis ten thousand years prior to the beginning of our present era—the exact time of the catastrophe is placed by some researchers at 9564 B C—Egypt had become the repository of knowledge for the eastern hemisphere. When the Atlanteans departed from the ways of wisdom, indulging in war, practicing magic, erecting great temples in their own honor, and abusing the forces of nature, then the doom of the island continent advanced swiftly. And the guardians of the accumulated wisdom of this once mighty nation departed silently from the legendary city of the Golden Gates on the east coast of Poseidonis, and transferred their precious documents, filled with the accumulated knowledge of a race, across what was then the Sahara Sea to the territory of Egypt.

Plato, in the Timaeus, related how Solon traveled to the Egyptian city of Sais in search of wisdom, about the year 600 B C. There the priests told him that the constitution of their city was drawn up more than eight thousand years before their own time, and that they had preserved in their temples a complete record of all the important happenings in every region of which they were informed, from the time of the city's founding.

Thus, not only was the salvaged lore of Atlantis preserved in Egypt, but the history and enlightenment of many other countries as well. It is in fact difficult to determine how long the implements of learning had been accumulating in Egypt. The pre-dynastic kings had encouraged and assisted in many ways this compilation of knowledge, while the Pharaohs had been patrons of every branch of learning from the earliest periods. Thus it was that the scientific accomplishments of the Egyptians reached a height which still amazes and challenges the world.

For thousands of years, the guardians of the wisdom of the ages steadfastly preserved their records and documents, even while Egypt passed slowly into her autumn and started along the same declining path than Atlantis had fatally followed. Through all the vicissitudes that beset a nation in its historical course, the light of knowledge was kept burning along the Nile.

It was in 332 B C that Alexander of Macedonia, having peacefully conquered Egypt after the Persians had ruled the country for almost two hundred years, founded the city of Alexandria. He chose the site wisely, as the city's survival to this day proves. Laying the plan for the future metropolis around a small town at one of the mouths of the Nile, through which he passed on the way to the oasis of Ammon, construction was already in progress on his return. Alex-

andria became one of the earliest of the planned, chess-board form cities, the symbol of soullessness in architecture to which every civilization eventually attains.

When the empire of Alexander was divided after his death in 323 B C, the division which included Egypt fell to the share of Ptolemy, who had long been a companion, bodyguard, and one of the generals of the would-be world conquerer. The selection by Ptolemy of Alexandria as his capital was a choice which could hardly have produced better results. Being a seaport, Alexandria swiftly became a great naval center, and her trade covered the Mediterranean and extended to Arabia and India through the Red Sea.

Ptolemy encouraged manufacture and commerce, and Alexandria became known as the most industrious city in the world. Spengler calls Alexandria the first example of the Classical world-city—the gigantic end-product of a civilization, which reduces all the rest of the culture to a provincial status, and within which the culture eventually ends itself. Thus, Egypt and Greece were reduced to provincial level in contrast to the cosmopolitan Alexandria, and the other contemporary world-cities—Byzantium, Carthage, and Rome—were forced to admit the onetime garrison-hamlet as an equal.

Ptolemy established a government which the Egyptians found extremely lenient and sympathetic. He patronized the Egyptian religion and followed the existing customs. The succession of the Pharaohs had been broken, and the line of the ancient kings was lost. So Ptolemy was invested with the power of the Pharaohs, given the surname of Soter—or savior—and continued in traditions which had their origin in fathomless antiquity. So complete was the assimilation of already existing culture, it might be said that Egypt ruled the Ptolemies, through its religious and political customs, rather than that the Greeks had imposed their dominion on Egypt.

II

The ideas of Aristotle regarding the systematic organization of knowledge, which Alexander had learned from the philosopher at the court of Macedon and which he had sporadically assisted, bore fruit in Ptolemy's Alexandria. There was established the national Museum of Antiquities, which from its name was dedicated to the muses, the nine goddesses presiding over science, art, and poetry.

The Museum was primarily a research institute, composed of learned men who had been invited to take up their abode there, and who investigated the various branches of phenomena and recorded their results. A menagerie of wild beasts and rare birds was attached to the Museum, as was the botanical garden, which was filled with strange and exotic plants and medicinal herbs. There was a theatre for debates and festivals, and corridors where the professors could lecture while walking, as was the custom. A dining-room for the museum researchers was also provided.

A branch of the Museum was the Brucheum, the larger of the two public libraries in Alexandria, in the founding of which Ptolemy

Soter was encouraged by Demetrius of Phalerum. Here, in a magnificent rotunda-like gallery, were between five and seven hundred thousand manuscripts—on parchment, vellum, clay tablets, papyrus, stone slabs, cloth, wood, wax, terra cotta, inscribed on imperishable metal plates, and graven by now unknown arts on the surface of precious stones—gathered from every source known to the savants of that time.

Here, in one building, were collected together all the rare and curious manuscripts which had been accumulating in Egypt for thousands of years. This was the fruition of the work of the priests and teachers, who for centuries had devoted themselves to gathering, classifying and preserving the wisdom of a hemisphere, while the philosophers had spent their lives in the study and interpretation of the arcane lore which was available to them.

Among the multitude of documents brought to Alexandria might have been portions of the great collection which formed the "city of books" founded in Irak by Sargon, only undecipherable fragments of which we possess today. The Library of Memphis, which was formed during the Seventh Dynasty, possessed a vast number of manuscripts, of which only one unimportant fragment is known at present. This aggregation probably contributed its store of priceless treasures to the Alexandrian collection.

That the Greeks were represented in this storehouse of knowledge cannot be doubted. While only a small number of works have come down to us—a bare handful of philosophers; almost solitary tragedians, dramatists, and comic writers; and distinctly second-rate historians—the Greek lists name three hundred and fifty poets, six hundred historians, and philosophers past counting. Sophocles wrote a hundred dramatic pieces, Aeschylus was the author of seventy tragedies. Less than a tenth of these have survived. Aristophanes is the only comic writer known today.

Yet Greek was the language of the intellectual class in Egypt for several centuries before and after the period of Christ, and the Jewish community there had the Museum translate the Old Testament into Greek, so that it could be read generally. Greek scholars, coming to Alexandria, must have brought with them the works of their outstanding countrymen to add to the other knowledge accumulated there. Callimachus, librarian of the Brucheum under Ptolemy II, purchased and brought to Alexandria the library of Aristotle. The city of Athens sent autograph editions of its dramatists to Alexandria during the reign of Ptolemy III, and the copies were never returned.

India and Tibet contributed invaluable material to the collection, as did China, Persia and Arabia. Moses of Pharene remarks that the libraries possessed the scientific and historical works of the Hindus, Persians, and Chaldeans, some in the original and others translated into Greek. These might have included the astrological records of the Chaldeans and Babylonians, whose observations of the stars cover an almost incredible period of time, according to Cicero and Diodorus Siculus.

It does not require a stretch of the imagination to believe that the Celtic Druids exchanged knowledge with Alexandria from their great library at Alesia, which thrived for a thousand years before Caesar ordered its destruction. And if, as LePlongeon speculates, a Mayan princess at one time crossed the Atlantic Ocean and settled in Egypt, it is quite possible that records of the Americas were preserved in Egypt.

The foreign representatives of the Ptolemies were instructed to watch for new works for the library, and special book collectors were sent to all countries. In addition, Ptolemy III enacted a law that any traveller who brought a previously unknown work to Egypt had to have a copy made of it for the library. Reede declares that the originals were confiscated for the archives, and that only the transcriptions were returned. A considerable staff of scribes and copyists was maintained by the Museum, for this purpose and that of making copies of popular and instructive works.

The other public collection was housed in the Serapeum, so called from the patron deity of the Ptolemies, Serapis, whose statue was located in the building. The manuscripts preserved here were almost entirely devoted to the more obscure forms of knowledge, and greater care was therefore taken of them. Each of the almost forty-three thousand manuscripts housed in the Serapeum was kept in an individual fire-proof container, shaped like a bucket with a sealed lid.

Private libraries were numerous, being the property of researchers in various specialized fields of learning. And in addition, the priesthood possessed secret collections, written in the hieratic glyphs—or sacred writing—which only they could understand.

The total number of literary treasures in the Brucheum, the Serapeum, and the private collections—each item written by hand, and in many cases the only copy in existence—has been estimated to exceed one million documents.

It was only natural that such an unparalleled opportunity for research and investigation should attract the finest minds of the time. Among those whose work is outstanding during the height of the Museum's glory are Archimedes, master of an amazing gamut of knowledge; Eratosthenes, who measured the diameter of the earth with an error of only one-fifth of one percent; Hero, who developed an early steam engine; Apollonius, who wrote on conic sections; Aristarchus of Samos, developer of a heliocentric world-system; Hipparchus, who mapped the stars with the view of noting any changes in their positions; and Euclid, whose geometrical reasonings still have a voice of authority.

The school of medicine was unique in its time, both for its study of anatomy and the development of the science of drugs. Geography, mathematics, and astronomy were raised to new heights. And because of the multiplicity of languages represented in the library, the beginnings of philology were made, and lexicons and grammars

were first compiled. Under the sponsorship of the early Ptolemies, expeditions were organized to explore the headwaters of the Nile, in search of the causes of the annual inundation.

The great Pharos, or lighthouse of Alexandria, was commenced in the reign of Ptolemy I, and completed under his successor. This prototype of all lighthouses was over four hundred feet in height, and was classed as one of the seven wonders of the ancient world. The Suez Canal, which had been in use during the reign of Seti I, a thousand years before, had also been reopened by Ptolemy Philadelphus, after the previous efforts by Necho and Darius to rebuild it had failed. The combination of Greek intellect and Egyptian practicality produced remarkable results wherever it was applied.

Students came from every civilized country, often at great expense to themselves, in order to study at this shrine of wisdom, and learn from the finest intellects of the period the intricacies of science or philosophy. One of the thriving businesses of Alexandria was the lodging and catering for these pilgrims to the greatest of all colleges.

Being largely dependent on royal support, the Museum gradually declined as weak and debauched descendants of the first three Ptolemies succeeded to the throne. The schools began to disintegrate and lose their identity as early as 150 B C, and pedantry supplanted the true wisdom which had marked the first century of the Museum's existence. As the Museum's glory faded, however, the libraries thrived, for despite the weakness of a king or the distant thunders of war, the knowledge contained in the **myriad scrolls and documents** of the Bruchem and Serapeum continued to draw scholars who sought to solve the riddles of the world.

III

The first catastrophe to strike the libraries occurred in 51 B C or 47 B C—historians differ as to the exact date. It was during the struggle for the throne of Egypt between Cleopatra and her brother, Dionysius Ptolemy. Julius Caesar, the Roman lover of Cleopatra, had fortified the larger part of the city against Ptolemy's forces, but was unable to properly protect his fleet of about a hundred ships which were at anchor in the harbor. Fearing that they might be captured and used against him, Caesar issued instructions for the destruction of the fleet by fire. Shortly after the carrying out of this order a brisk wind arose, the flames escaped from the ships to the shore, and great havoc was wrought in the section of Alexandria where Caesar was entrenched.

The Bruchem was undergoing repair at this time, and a large number of the most valuable manuscripts, particularly those of which no duplicates existed, had been removed and stored in the houses of the principal librarians. And, in the several hours that elapsed between the firing of the fleet and the spread of the conflagration in the city, the librarians, assisted by several hundred slaves and attendants of the Museum, were successful in removing many of the more precious documents from the doomed building.

--- After the fire had subsided, Cleopatra visited the ruins of the Museum. There she beheld a veritable mountain of burned and charred manuscripts—the greater part of the seven hundred thousand documents which the Brucheum had housed at that time. Confronted with this scene of devastation, the like of which had never before been seen, the Queen of the Sun cursed her ancestors for not having made provisions to protect the library from such a calamity.

To partially atone for the disaster, Marc Antony presented Cleopatra with a new library of two hundred thousand pieces, and assisted greatly in the restoration of the Brucheum. The collection which was housed therein was largely composed of manuscripts taken by the Romans from the library which Attalus III had founded at Pergamus, together with several other valuable groups of documents seized from conquered peoples.

But the intellectual curiosity which had brought students to Alexandria in droves during the first hundred years of the Museum's existence was on the wane. The vigorous mentality and creative genius which had marked the early periods of the metropolis of wisdom had declined, and in their place was rising the sophist, the pure intellectual—the spiritually dead type that appears in the autumn of every culture's existence.

By the second century A D, Alexandria had fallen from her proud position as a world-city. Egypt had long since ceased to hold the position of relative independence she had displayed under the Greek Ptolemies, and was only a minor factor in the sprawling, belligerent Roman Empire. Spengler says of Alexandria at this period that it was little more than a collection of houses surviving from the Classical civilization, the declining inhabitants of which were of entirely different spiritual constitution from those who had helped bring the city to its metropolitan status centuries before.

The Brucheum and Serapeum were as islands of knowledge in a slowly encroaching sea of ignorance. They still drew students who realized that here, almost exclusively, could be found the true path to enlightenment. But the main function of the libraries was as repositories of wisdom.

After the disastrous fire of Cleopatra's time, the guardians of the archives had realized the danger of future occurrences of this sort, and adopted comprehensive measures for the protection of the libraries in times of emergency. Thus, when Aurelian entered Alexandria and destroyed both the Serapeum and Brucheum, about 273 B C, not a single volume of importance was lost, and the buildings were reconstructed soon afterwards.

Between this time and the middle of the fourth century A D, a serious menace to the safety of the collections gradually arose in Alexandria. This was the Christian church, the militant and fanatical outgrowth of the Gnostic Christian religion, which had its greatest strength, if not its actual origin, in Alexandria instead of Jerusalem.

IV

But many years before the final demolition of the libraries, steps had been taken for the withdrawal from Egypt, and indeed from the world in general, of the vital portions of the knowledge which had begun to be menaced by changing conditions. The decline of the Ptolemaic line had been one of the symptoms. And the loss of the great mass of manuscripts in the first catastrophe which struck the Brucheum, while an accident which could not have been foreseen, was ample indication to the sages of Alexandria that the time had come for them to remove the sacred wisdom from the reach of irresponsible humanity.

There are widespread traditions, current to this day among Eastern monks and rabbis, in monasterys and desert retreats, of the disposition which was made of the manuscripts salvaged from the Brucheum, and from the other destructions of both libraries. While the impression was allowed to circulate that the most valuable documents had perished along with all the others, in reality they were transported to immense subterranean galleries near Ishmonia, now known as the "petrified city." Here, protected from the destroying hands of bigots and tyrants, the priceless records were stored to await the coming of a time when the wisdom contained therein could be safely restored to the world at large.

In the great vaults beneath the Sahara desert were secreted the vital works of history, philosophy, science, art, music, religion, and literature known to the ancient world. The histories which hundreds of generations of savants had compiled, dating beyond the time of Atlantis, and chroniciling the whole history of the human race in every land since that era, were carefully laid away.

In the literary fragments of that time which have come down to us there are mentioned many sciences and arts which are now considered to be lost, because present-day technicians are incapable of restoring or duplicating them. Among these are the mysterious ever-burning lamps, which are reliably mentioned by nearly two hundred writers. Malleable glass was another secret of the ancients, as were the methods of making everlasting pigments.

Removed beyond the reach of the hands of ignorance were the details of the science by which the Egyptians were able to reduce emeralds to a fluid state and cast them in molds as if they had been but so much glass. The famous Emerald Tablet of Hermes, which was over two thousand years old before the time of Christ, was an example of this art. Also known to exist was a statue of Serapis, thirteen feet high, which was made in this manner, and withstood all the tests of a genuine emerald.

The transmutation of metals, just now being rediscovered by modern physicists armed with the atomic theory of matter, was another art known to the savants of Alexandria. Although the documents concerning it were among those hidden in the desert, enough alchemical lore had escaped into the world to inspire the search for the elixir of life and the philosopher's stone.

Shortly after the death of Jesus his followers dispersed, and the group which settled in Alexandria found there a tolerant atmosphere in which they could organize and maintain their beliefs. But over several centuries the original knowledge which the Christians had possessed was lost or distorted, dogma replaced understanding, a belief in miracles was substituted for study of natural laws, and what had once been a liberal philosophical doctrine became a rigorous theology.

Bent on establishing the uniqueness of its religion and the divine origin thereof, the rising church used every means possible to destroy the evidence of the pagan sources of Christian rituals, symbols and doctrines. The sacred books of all other religions were destroyed wherever they were found. Bands of zealots roamed the country, effacing all representations of the cross that appeared in the Egyptian sculptures and reliefs, and demolishing countless valuable works in their effort to stamp out any remnants of religion previous to or other than their own.

Theophilus, a bishop of the Christian church in Alexandria, was accused of bribing the slaves of the Serapeum to steal books for him, after which, with no apparent qualms about the conflict of the volumes with his theological leanings—the best works of the ancient philosophers were among his loot—he sold the plundered documents to foreigners at exorbitant prices.

The foresight of the librarians again saved the collections when in 389 A D the edict of Theodosius was issued. In response to this order the Christians of Alexandria stormed the Serapeum and completely razed the building. The colossal statue of Serapis, which had graced the library since the time of Ptolemy I, was demolished by the mob. This alone must have been a gigantic task, for one report says that a soldier's axe was shattered amid a shower of sparks when it struck the image.

After this act of faith by the Christian fanatics, no effort was made to rebuild the Serapeum. The activities of the seekers of knowledge were thereafter centered in the Brucheum and the Museum, where Theon the mathematician and his daughter Hypatia brought about a brief renaissance in Alexandrian learning through the activities of the neo-Platonic School. About 415 A D Cyril, bishop of Alexandria and nephew of the thieving Theophilus, seeing in Hypatia a menace to the rise of dogmatic Christianity, inspired a band of Nitrian monks to attack the noted woman philosopher on the street and deliver her to a martyr's death.

Following this tragic event, the learning of Alexandria faded almost to extinction, so far as the outer aspects were concerned. And when in 640 A D the last vestiges of the great collections were utterly wiped out by the Arab General Amru, a fanatic who declared that the literary treasures of the ages were as naught compared with the wisdom of the Koran, there was little but an empty shell left to feed his torch. Alexandria and the Mediterranean world were left in complete intellectual darkness.

The secret symbolism of the Seven Wonders of the ancient world was also concealed. So was the true interpretation of the Shamir, the mysterious jewel with which King Solomon tried the stones for his temple. Astronomical lore and maps of the heavens constructed over an enormous period of time were secreted from the hands of vandals.

It can hardly be doubted that storage batteries and the use of electricity in communication were known to the ancients. Examples of the former have been discovered that are reputed to be more than five thousand years old. Evidence exists that one of the Cleopatras sent messages by a mysterious wire to cities along the Upper Nile. And greater than these was the terrible vril—the vital-electricity, the cosmic moving force, known to the eastern schools as fohat—the abuse of which brought on the destruction of Atlantis. Thousands of documents, containing the keys to knowledge far in advance of any since discovered, were placed where no misuse could be made of them, and where they would be safe until the time arrived for the wisdom contained therein to be released in a world which would use it wisely.

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with the editor

In the Rough

I first conceived the idea of publishing for the fan field three years ago while enroute from Galveston, Texas, to San Francisco, California. Up to that time, I had seen but two fanzines. I have since published over a dozen, of various sorts and sizes, and have had a hand in as many more. Of these, the four issues of TOWARD TOMORROW are the only ones worth mention, and I'm not so sure about the first two of those.

TOWARD TOMORROW was entered into the Fantasy Amateur Press Association after the first issue. However, now that I am active in two Amateur groups, I cannot say for sure whether the magazine will continue in Fapa. However, as long as I am editor, publisher and sole controller of the magazine's policies, all members of both Fapa and the Vanguard Amateur Press Association will receive the magazine gratis. There is a possibility that TOWARD TOMORROW might be taken over by the new Futurian group as its official publication.

A feature in this issue is Arthur Louis Joquel's article on the history of the ancient library at Alexandria. We feel that this serious attempt to trace one of the chief cultural developments of ancient man provides a welcome relief from the work of the usual historian, so cluttered with military and other incidentals as to miss completely the fuller meanings of the historical continua. We feel that this fresh approach to a little known subject was worth all the work that Art put into it.

With the exception of the cover by Bill Watson, a book review by Jack Speer, a good deal of crank turning by Jerry Hewitt and the moral support of Saha and Rogers, this magazine represents the work of the editor down to the last word.

A few months ago, I had the idea of attempting to analyze fandom, veiwing it as a social unit. Fran Lancy's excellent article in the thirty-eighth issue of VOM prompted me to write THE STEFNIST MANIFESTO in rebuttal. The article SOCIAL STRUCTURE OF FANDOM, in this issue of TOWARD TOMORROW is a further elaboration of some of the ideas I expressed in VOM # 39.

Most of the copies of this magazine will include the department, SUPERFLUOUS, devoted to my comments of the various magazines which appeared in the last Fapa mailing.

Wade on, Oh, brave ones.....

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BOOK NOTES

being random comments

on Philip Wylie's GENERATION OF VIPERS, by one, Jack F. Speer.....

Once again, TOWARD TOMORROW picks up one of Ackerman's rejects. We have taken material originally intended for VOM at various times now in the hope that someday we will get something worthwhile. We realize that Ackerman has no taste anynow, so its only logical that someday, he will reject something worthwhile, and toss it our way. / / / / / It would be decidedly unfair to Jack to preface his opinions with the statement that we, as editor, disagreed with most of them, however, if anyone wants to know our opinion of Wylie's book, they are set down for posterity in the Thirty-eighth issue of VOM. / / / / / Jack takes the book by outstanding chapters - - -

* * * * *

CATASTROPHE, CHRIST, AND CHEMISTRY: The suggestion that cruelty could be countenanced and encouraged in America as in Germany is frighetning, but I think it's improbable. There are deep differences between Germany's culture and ours, aside from their difficult geographical and historical position.

SUBJECTIVE FEUDALISM: What Wylie is doing here, viewing the present from the future, has been done a thousand times before, some examples going back centuries. He not only exagorates and selects to a degree that procludes rational appraisal, but also makes the mistake of Mark Twain in writing about medieval England: He fails to put himself in the place of the people described, and supposes that they are depraved in proportion to the backwardness of their outward semblance and certain fragments of their ideas, as compared to the standards of the time from which he judges.

A PSYCHOLOGY LESSON, A STUDY, AND A SERMON: This reraises the old question of whether human nature is essentially good or bad, but Wylie does not seem to realize that the basis of his whole discussion is only one of several contesting concepts. I think that reflections on the evil innate in man do not go to the lowest layer of psychological reality; that evil is not an invariable component of human nature like the true instincts are. A case I'm somewhat familiar with is that of America up to the Gilded Age. With exceptions many, but comparatively limited, the people from 1607 to 1865 were sound and good. (This was what destroyed Calvinism: the inescapable fact that the children of the Puritans were not the wicked beings they were supposed to be.) Their energies were directed against nature, in the business of carving a great nation out of a wilderness. Only when nature receded and men were surrounded by men did "evil" break out as a general phenomenon. The conviction of sin may be a necessary requirement for regeneration (the absence of this in de Gaulle's France makes me pessimistic about France's future), but it is not the old Original Sin in any modernistic dress.

A SPECIMEN AMERICAN MYTH: Cinderellaism - - I find little to quarrel with in this chapter.

A SPECIMEN AMERICAN ATTITUDE: Sex - - Here again, Wylie is not saying anything new, and he seems unaware that everything he says has been more or less successfully refuted.

Wylie admits that he

doesn't know what might be the outcome of publicly countenanced promiscuity, and the historical examples cited --the decadent

Greeks and the South Sea Islanders-- are not reassuring. But he believes it is inevitable so he advocates it. As to his statistics: The figures on the draft must be from 1942 (the date of writing) or earlier, when fathers were not being drafted. They therefore include a somewhat disproportionate number of bachelors well along in the twenties. (Making earlier marriage economically feasible has been suggested as a partial solution to the sex mores problem). A survey of college men some time back showed that about half of them had had extra-marital relations at some time or another. While Wylie would still conclude that since this conflicts with public ideals, it indicates a condition that could be called public insanity. Now look: It's quite likely that more than half of the citizens of this republic have done some buying or selling on the black market during the war years. Would Wylie then conclude that rationing is a denial of majority rule, and ought to be abolished to preserve our moral integrity? The Anglo-Saxon countries, by not officially countenancing black market dealing, have done much better than French North Africa, for instance, where the *marche noir* operates openly and is patronized by everyone.

Reports that I've seen in the War Department contradict Wylie's account at every turn. Refusing to adopt the French system, the American authorities in the World War closed up the houses of prostitution or placed them off limits, resulting in a VD rate phenomenally low for armies.

Many of you don't believe in morals. For those who don't believe in anything, have no purpose in life, there's nothing to say. But for the rest, perhaps we can agree on the survival and improvement of the species as a *summum bonum*. There are an appalling number of young men who are saying that they never intend to marry, because they fancy they can get everything that marriage offers, without double harness.... Strike at the social tradition in which pleasures and responsibilities of marriage go together, and man will make long strides toward extinction.

Wylie seems to have overlooked this: The libido, long circuited through a synthesis of chivalrous and cavalier customs, can be sublimated into art, craftsmanship, enterprise, research, recreation, social courtesy, and be a mainspring of human activity and achievement as the food-hunting instinct once was. Or it can be dissipated in immediate promiscuous gratification in a system of freedom without responsibility.

A SPECIMEN AMERICAN INSTITUTION: the School -- Of Dorothy Thompson's three props of western civilization, I concur that Rationalism and organized law are the great distinguishing marks of our culture. If one doubts it, let him compare the civilizations of pre-Hellenic times or of backward regions today, and consider what a difference it would make if they had either rationalism or organized law. On the subject of education, the words of the Power-Giver from *Man/Miracles* seem appropriate: "Have patience. They were only apes yesterday." There are many encouraging experiments being made in education today, and with the barrage of criticism, it is bound to improve greatly.

The rest of the book is often pleasant, or even stimulating, but rarely new and important. I expected that after all his destructive criticism, Wylie would do some affirming, but about all he has to say when he turns constructive is that we ought to be more introspective (pace Henry C Link) and should contemplate a Chinese monad. The greatest fault is his falling into that old error of the doctrinaire: "This is the only way."

JUFFUS

THE SOCIAL STRUCTURE OF FANDOM

A society is a collection of human beings (in most cases) interrelated in a certain distinguishable pattern who have certain features in common which set them apart from other nearby individuals or societies.

There are two general types of societies: local ones which have a geographic, ethnic, or political basis, and are usually defined by classifying the relations of all the people within a given locality; and organizational societies, which may transcend localities, or may represent a variant strain within a larger local society, and are defined by classifying the relations of the members of an organized or semi-organized group.

One local society may exist within another or wider range, or within an organizational society. (The L.A.S.F.S. was originally the Los Angeles branch of the Science Fiction League.) The inhabitants of a certain town or country form a local society. The members of the D.A.R., the American Red Cross, Christianity, the United Auto Workers, F.A.P.A., or Mlle. Yvette's Dancing Society compose typical organizational societies. As we move from a smaller to a larger group, we lessen the number of things held in common by the members of the group, so that discussion becomes increasingly more abstract.

Many organizations do not have an integral enough influence on the lives of their members to be classed as societies - - likewise with many localities. While some church organizations might well be termed societies - - the lives of the members being closely bound up in the group - - such a unit as the Taxpayer's League of the Westlake Area in Los Angeles would not. Nor do the inhabitants of Bixel Street form per se a society, even though they do live in a close community - - they have little in common that would distinguish them from the inhabitants of other streets in this section of Los Angeles.

A society tends to cast its members into molds, although not necessarily the same mold for all its members. It tends to determine (to an extent depending upon the intricacy of that particular society) the morals, manners, occupations, habits, and culture of its members. There are variations within the society (classes, castes, organizational units, cliques) which divide it into groups, for each of which there is a different but interrelated mold.

Fandom is a semi-organizational society, constructed within the larger group which includes all those who have or have had any marked interest in science fiction or fantasy. (Except when otherwise designated, I shall henceforth use the term fantasy as including both types.) Fandom itself includes only those who have deliberately sought and maintained some contact with other persons in the group. Thus their interest takes an active form.

Fandom consist of all persons who take part in one or more of the following activities: regular reading of some science fiction or fantasy periodical; publishing, reading, or contributing to "fan magazines"; correspondence or social activity carried on with other fans; or membership in some fan organizations. (A person who fulfilled the first activity only would be classed as a reader, and would not form an integral part of the society of fandom.) Fan's

interests fall loosely into about nine lines: interest in fantasy; interest in science fiction; interest in fandom itself; cultural interest; scientific interest; social and/or socio-sexual interest; sociological interest; altruistic interest; and professional interest. (I have gone into this in greater detail in a recent article in VOM) These are the reasons for which various individuals become part of the fan society, and these are the particular factors that shape their activities.

As in the case of the Christian Church, no single organization encompasses fandom, although several have attempted or claimed to do that. It transcends localities, spreading to almost all parts of the earth (centering chiefly in the United States, and secondarily in the British Empire.) It includes a large number of organizational and local societies, such as the Futurians, the L.A.S.F.S., Slan Shack, and other groups that have been broken up by the war. There are also such semi-local societies as the Midwest F.F.F. and the British Fantasy Society. Non-local organizations, such as FAPA, the Neff, and the Cosmic Circle (what little there really was of it) possess varying aspects of societies. The Neff for the present must be classed merely as an organization - - of the membership-dues type - - it is hardly a society. Fapa is, and in the same manner, so is the VOM subscription list.

Most societies are subdivided by certain lines into sections which fulfill different purposes in the society's organization. In a compact, conservative society, these lines are so rigid that persons can seldom if ever pass from one group to another. They fall into the group into which they were born, and only by certain very definite procedures (if at all) may they ever leave that group. There are almost invariably a different set of moral, cultural, social, and political standards for each group. There is little social intercourse between members of different groups - - any such activity not absolutely necessary to the function of the society is strictly avoided. (Naturally, it is assumed that the reader will understand that in this analysis of existing conditions, the presentation of facts is not to be taken as an expression of approval.)

All societies are not divided in the same manner, nor are the lines quite as impregnable in all cases. In modern political terminology, a society would be recognized as reactionary, conservative, liberal, or radical in exact ratio to its tendency to break down these lines altogether. In a reactionary society, such as India, or the Deep South, the lines are exceptionally rigid. In a radical society, such as France during the Revolution, they are unrecognized - - their very mention may well be taboo. Extreme emphasis is placed on the equality of men in the latter type of society.

These dividing lines are seldom vertically parallel. The purpose of the entire system in most cases is to superordinate one group to another, usually so that the other may be held down as a laboring group, with such arrangements made as to insure wealth and leisure to the upper group.

The most rigid of these dividing lines is that which is known as the caste line. There have been societies where this division did not exist. It is usually based on a difference that is hard to erase, such as the caste system based on religion and race in India, where no social activity whatsoever transcends the line

(except recently among a very small group of radicals,) or the color line in the semi-feudal South (and in varying degrees throughout the United States) where only such social intimacies as obviate the superordination of the whites are permitted, and where the line can be crossed only by that rare individual who possesses so few Negroid physical features that he can pass for a full white. (Even in such a case, he would obviously have to move to a locality where he was unknown.) The caste line purports to separate an inferior type of human from the superior type. (In some cases, the underdogs aren't even given the satisfaction of being recognized by their self-ordained superiors as human beings.) It is obvious that the individual in such a society can do little to change his caste. (Often there is more than just one caste line.)

The next type of line is far less rigid, but is almost universal - - the class lines, which cut society across horizontally into a series of superimposed layers. Except in extremely reactionary societies, it is possible for an individual to climb, if he is able to fulfill the requirements for membership in the class above him.

The class arrangement usually "classifies" the particular society's standards for individual quality. The class lines often set off hereditary family groups as a whole, rather than just individuals. The line is based on such standards as wealth, religion, culture, political power, fame, manners, etc. In reactionary societies, a person's class position is determined by the position that his family has traditionally held, even though all traces of distinction may be lost in the individual, or for that matter, in the entire present-day representation of the family. More progressive societies put more emphasis on individual merit. (See footnote.)

Every society has what are known as social climbers. In spite of certain stigmas that have been attached to this term by those already in top positions (and reflected, a la sour grapes, by those subordinates unable to climb) a social climber is merely a person attempting to better his condition. He must identify himself with

FOOTNOTE: The Deep South affords an excellent illustration of the typical class structure in the modern world. It is no longer so clear-cut as it once was, due to the struggle between two radically different types of social structures within the same society. The Old South was feudal, but more recently, a commercial system has been superimposed on the structure. The metamorphosis not yet complete has left the South with a decadent remnant of the feudal aristocracy still rated as the upper class.

The Upper Class is composed of the descendants of the ante-bellum aristocrats, with little or no regard for the present-day conditions of the persons concerned. Many of these families may be in an extended state of bankruptcy; however, they keep up the front and continue to be recognized as holders of the top place on the social ladder.

The lower half of the Upper Class cannot trace its aristocracy quite so far back. The upper Upper Class places its emphasis on the past. Ancestor worship is their religion, and membership in Historical Societies their chief function. Their morals are rather loose, and they belong to those Churches which which wink at moral strictures - Episcopal and higher Presbyterian. The lower Upper Class is distinguished by an almost exaggerated effort to emulate the upper Uppers. (Continued on foot of next page.)

the superordinate group by changing both his position in the socio-economic structure, and his own personal makeup. He must mold his interests, morals, ideas, manners, dress, activities, etc., to correspond to those in the class into which he is attempting to move. As he is often prone to overdo himself, for emphasis, it can be seen why the climber is often placed in a ludicrous position. This is all the more so due to the fact that the persons concerned are usually no more aware of the exactnesses of the social structure than a cell in our pulmonary vein or our biceps might be aware of the structure of our body. Successful climbing gains for the climber the prestige and privilege afforded to members of the higher group.

Some of you may have been wondering how these classes are determined. If the Upper Class isn't powerful anymore, what claim do they have to the title? To be sure, the social structure is no more aparent from the surface than is the skeletal structure of our body - - but it doesn't take a scientist long to trace either.

It is common for individuals in almost any position in society to minimize the distance between themselves and those above them, and to magnify their separation from those below them. It is also understandably common for them to be antagonistic both toward those above and those below.

Many types of subordination and superordination are obvious (employer-employee, etc.,) while others are more subtle, and must be looked for in less obvious traces, such as deferences, omulations, jealousies, and condescensions. A person may often deny that another individual is above him, but may show by his manner that he unwillingly or unconsciously recognizes his subordination.

FOOTNOTE (cont'd.) The Middle Class is the powerful class by all present-day standards. With the upper Middle Class rests the controll of politics, economics, and the powerful "respectable" Churches, usually Persbyterian or upper Methodist. This class places a strong emphasis on morality, patriotism, and community spirit. They are the Kiwanis and Rotarians. They form the nervous center of Southern society, and in the not too distant future will probably succeed the old aristocrats to the title of Upper Class.

The lower Middle Class is subservient to the Upper group, but otherwise rather similar to it. They are the clerical workers, less substantial professionals, and smaller business men - - the backbone of Fundamentalism; Presbyterina, Methodist, Baptist (and occasionally Lutheran or Catholic.) They are the most strictly moral group.

The upper Lower Class is composed mainly of day-laborers, whose conditions are none too stable. The average family in this group is almost always in debt for the barest necessities. Subject to periods of unemployment for which they are seldom able to be prepared, they live in rented houses of from four to six rooms which are not too well furnished or kept. If they are members of any Church, it is usually the "hell's fire" Apostolic, Mission, Baptist, Salvation Army, or Catholic. Morals are comparitively low, and standards in general are loose.

The lower Lower Class has almost no stability - economic, moral, religious, occupational, or marital. They live from hand to mouth by precarious means. They have little contact with the Churches, although some of them get "converted" quite often at "meetings." Common Law marriage and separtaion are almost the general rule. They usually live in one room shacks. Morals are low, and education practically nil.

So much for the usual structure of society. I felt that these remarks were necessary to orient the discussion of the social structure of fandom.

As I have said, fandom as a social unit is constructed within a larger group, which includes all persons who are in any way connected with the fantasy field. This extended group does not in itself form a compact enough unit to constitute a society, for the majority of the individuals concerned have only a passing interest in fantasy - - the determining factor.

This group is divided obliquely by two caste lines which separate the fans in the center from the readers to the one side and obliquely below them and the professionals to the other side and obliquely above them. There is in reality such a large overlap on both sides that each caste line here actually amounts to a wide zone rather than a mere line. (See Figure 1.) Within the upper overlap zone are those individuals who are both fan and professional. The lower zone includes those readers who are semi-fans.

It is the fan group, together with those in the overlap zones which interests us. This group forms the society known as fandom. Those professionals and readers outside the overlap zones are related, but do not form an integral part of the society. It might be said that their relations to fandom parallel the relations of historical characters to the usual society. Fans adulate the pros in much the same way that great historical figures are revered in the ordinary society. The readers are in a position similar to the less famous contemporaries of historical heroes. As individuals, their relation to fantasy, much less fandom, is quite insignificant. It is merely necessary that enough of them exist to support the pros, just as in the past, the masses have always filled in the wide spaces between the heroes.

The fan field forms a rather fluid society. Few of the members are at a stasis, as in most societies. (A similar but less extreme condition exists in the socially fluid city of Los Angeles.) As is shown by the existence of the very large overlap zones, the caste walls are far from being rigid. A large number of climbers are constantly moving from the lower caste into fandom, I doubt if there are more than a handful of fans who did not come originally through this caste. Further, fans seldom shun contact with readers. Indeed, if the reader isn't obviously of the lower class, fans welcome contact, usually in hopes of developing the reader into a fan.

Thus, while this wall is rather tenuous, I feel that it may justifiably be termed a caste line, as the metamorphosis from reader to fan involves such a complete change in the individual, and as there are so very few who make the change, in comparison to the

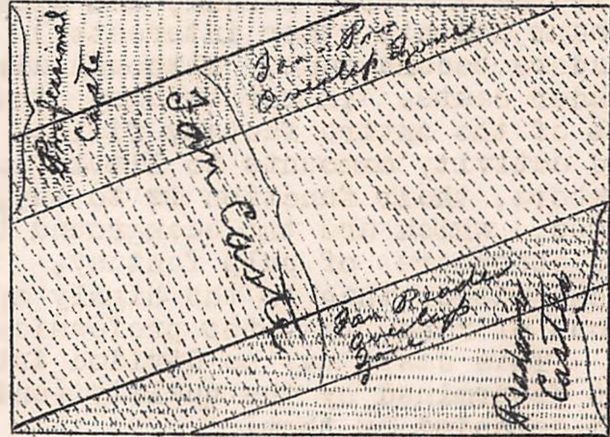


FIGURE #3. The Structure of the Castes in the Fantasy Field. (Professional-Fan-Reader.)

total number of readers. The reader's interest in fantasy is not strong enough or exclusive enough to draw him into much contact with persons of like interests. In the fan, however, this interest in fantasy must become magnified to the point of a prime interest, (if not the prime interest) and must be shared with other fans, or else such related interests as may be shared with other fans must take their place among the individual's chief avocations. The change from reader to fan is one that usually involves a major change in the individual's interests, activities, social life, education, philosophy and general habits. (Naturally, the degree and rapidity of this change would depend the particular manner in which he entered fandom, and upon the width of the bridge between fandom and his other interests.) Only a minute fraction of the readers become fans, although almost all fans come out of the reader caste. In percentage, the readers probably form more than 99% of the entire fantasy field. However, their individual interest and activity amounts to little in fandom. With all their mass of numbers, their function is to buy, and presumably to read, the prozines, which are the background to fandom. They are the bulk of the consumers of pulp fantasy, and due to this fact, it is to them, rather than to the highly specialized, but minutely small group of fans, that the professional magazines are slanted.

This caste may be divided into classes of readers. The classes are determined by the quality (and quantity) of fantasy consumed and demanded by them.

The Lower Class is composed of readers who are usually incapable of comprehending literary subtleties and abstractions (which lend much to the quality of fantasy), who prefer the cheapest type of fiction, with only the faintest aroma of science fiction or fantasy. They follow the magazines whose fiction, often tinged with poor humor or cheap sadism, is of the lowest order. The editors of these particular magazines (need I soil this page by naming them?) deliberately slant their product for this audience.

The Middle Class is composed of those somewhat more intelligent who have at least a partially developed taste for better fiction, and usually have stronger inclinations for science, or for the fantastic (as compared to the fantasy-coated adventure hack.) They usually read almost anything that comes their way, although most of them eventually drop the worst crud. Several editors slant their magazines toward this middle group, and all of the editors are careful to take them into account.

The Upper Class is composed of the most elite: the most discerning readers of the old WIERD TALES or of UNKNOWN, and the most technologically-minded followers of the highly scientific ASTOUNDING of today. The wierdist in this class are usually persons of extremely high literary taste, and are often piqued by the fact that they cannot get a regular diet of good fantasy in more reputable publications than pulp magazines. Some are interested in various esoteric subjects, from which most fantasy springs. They usually follow closely the works of certain of the most literary fantasy authors, and them exclusively. The science fictionists in this class (often scientists or technicians) also have comparatively high literary tastes; however, their distinguishing point is a strong interest in science, and a desire to have their fiction loaded with heavy (and accurate) scientific data. ASTOUNDING has been slanting more and

more toward this specialized group.

Thus the readers are the support of the magazines, which are the parents of fandom (the umbilical cord has yet to be cut), and they dictate to a large extent the policies and contents of the magazines. They occasionally come in contact with fans, but rarely in any proportion to their numbers. There are many readers, however, in the overlap zone, those who have partially entered fandom. They may be classed as fans, but not quite acti-fans.

I shall skip over the Middle Caste - - actifandom - - momentarily, to the Professional, or Upper Caste.

The Upper Caste is composed of authors, artists, and editors, as well as the publishers of the prozines. A considerable number of fans have gained a foothold in this pro-group, and almost a majority of the pros have in one way or another connected themselves with fandom, by corresponding with fans, attending fan conventions, joining fan clubs, mixing with fans socially, subscribing and contributing to fanzines, etc., so that the fan-pro overlap zone probably includes more than half of the Professional Caste.

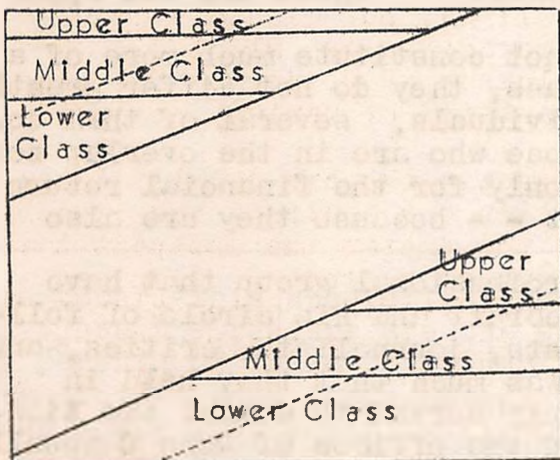


Figure #2. The Structure of the Classes in the Professional and the Reader Castes.

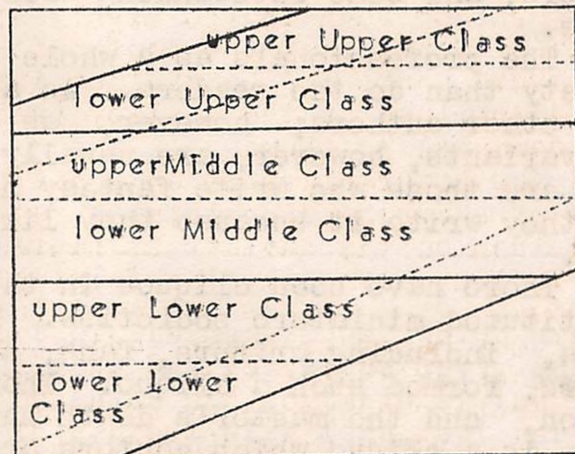


Figure #3. The Structure of the Classes in the fan Caste.

Among the professionals, there is also a class hierarchy. The differentiation follows the scale of the ascending quality (and popularity) of the pro, with the balances heavily loaded by the rating of the magazines in which he most frequently appears, and occasionally influenced by his membership in some clique. (For instance most of the intimates of Lovecraft have ridden a good way on his laurels.)

The pure hacks and stinkers form the Lower Class, accompanied by most of the new writers who haven't "earned their spurs" as yet. (Usually these latter have a fair chance of climbing into a higher class after they've had a larger amount of material published. The really poor writers seldom improve enough to climb to a higher position. Their names will be found most often in the magazines aimed at the lowest group of readers, and any author appearing often in these magazines - - unless he has already established a solid reputation in a higher class - - is likely to be taken for

granted as Lower Class. A Lower Class author may occasionally hit one of the better pros, but unless the work is outstanding, this is not likely to raise his status much. Most of the fans just crossing into prodom are in this group. It takes awhile to establish a good reputation unless one hits off from the very first with stories that are outstandingly fine.

In the Middle Class are the better pros who don't quite make the top bracket. (Almost all ASTOUNDING, UNKNOWN and FFM authors are in this group or above.) These names are likely to appear in any of the magazines - - they are the best contributors to the poor mags, and the lesser contributors to the quality mags. At least they are good enough to keep the average fan from turning up his nose in impulsive disgust - - the typical fan response to the Lower Class pros.

In the Upper Class we have the aristocrats of fantasy. The well-known names (See footnote.) that graced the pages of the old Gernsbachs and the WIERD TALES of a decade ago, the names that Mary Gnaedinger has dug out of the old ARGOSIES, the names that made Campbell's two mags the best in the field, exceptional fantasy illustrators, and some outstanding book authors - - these are the Upper Class.

The professionals as a whole do not constitute much more of a society than do the readers. As a class, they do not differ greatly from other authors; however, as individuals, several of them do. The variants, however, are usually those who are in the overlap zone. They are those who write fantasy not only for the financial return - - they write it because they like it - - because they are also fans.

There have been cliques in the professional group that have constituted miniature societies. Lovecraft and his circle of followers, including writers, fans, artists, journalists, critics, and others, formed such a clique. There was much that they held in common, and the master's death has only served to cement the ties. There is a clique which centers around the offices of John Campbell, and another around the offices of Ray Palmer. The Mañana Literary Society in Los Angeles a couple years back included several of the top pros. The New York Futurians provided us with an excellent example of a fan clique moving boldly into the pro field, and maintaining their clique identity. This small group edited and wrote rather prolifically for several excellent - - if short lived - - magazines which were among the war's first casualties.

Now we return again to fandom. Fandom (including the two overlap zones) divides approximately into three classes, each of which

FOOTNOTE: This class includes H P Lovecraft and most of his disciples, Merritt, Robt Howard, Brundage, Campbell-Stuart, St John, Bok, Finlay, Austin Hall, Francis Stevens, Heinlein-McDonald-etc., Dold, Van Vogt, Schnoeman, Frank Paul, H G Wells, Stapledon, G A England, Tremaine, C A Smith, EE Smith, H Rogers, Lawrence, Coblenz, De Camp, Williamson, Taine, Cabell, Harry Clarke, L Ron Hubbard, Philip Wylie, Gnaedinger, Shiel, Gallun, and others too numerous to mention. These are our pride and joy. These were our major reasons for entering fandom. Only on rare occasions have most of us had contact with any of them, but they are the recognized gods of our society. If fandom has turned much of its energies into other channels, it still is not likely to ever forget these names.

can be further cut into two sub-classes (upper and lower sections).

The upper-Upper Class is the old Aristocracy, the fans who have rated tops for several years, so that even those among them who are merely resting on their laurels are still rated among the top fans. Popularity is the chief criterion of the Upper Class in general, and with the upper-Uppers, the main factor is seniority. The fan polls are based largely on popularity, as well as activity and reputation, and it is a known fact that many fans remain high on the polls long after they have become partially or even completely inactive. Thus such fans as Ackerman, Tucker, and Wolheim will maintain their upper-Upper rating even if such as Lancy, Watson, and Ashloy should be twice as active within a given few years. A large percentage of this class is in the fan-pro overlap zone.

The lower-Upper Class consists of those fans who are the outstanding figures of the moment - - who publish the best mags, take the lead in the organizations, sponsor this or that project, and are generally the most active. (This does not necessarily mean that they surpass all of the upper-Uppers. Some of the latter are always in the active foreground.) Most of these have been in fandom for only three or four and will probably be completely out of fandom three or four years hence. As they are usually the most active at any given time, they tend to resent the subordination to the "Old Guard," and they will seldom admit of any subordination. Several of these also are in the fan-pro overlap zone.

The upper-Middle Class includes most of the well known fans who haven't made the top-ten listings (at least not often enough to get excited about). Most of them have turned out a few excellent publications, but they have never quite gotten into the groove. Their work is generally either of exceptional quality and small quantity, or the reverse. (Examples of the former would be Yerke, Goldstone, Joquel, and Brown, while the latter group includes the publishers of Newzines and certain very regular Papazines.) Several of these made a flare some time ago with a few excellent items and haven't gotten their breath back yet - - they've been riding on reputation ever since. A few of these are in

ACKERMAN	WOLHEIM	TUCKER
	LOWNDES	SPEER

Koenig-Mitchel	Chauvenet	ASHLEY
LANEY	DB Thompson	
WATSON	fortier	EVANS
Yerke	SEARLES	Bronson goldstone
DAUGHERTY	joquel	NStanley
UNGER	Robinson	DUNKELBURGER
Brown		
Anderson	Ebey	damonknight tomwright
SHAW		Trudy

Saha	Alva Rogers	Sarrl
		Fern
Inman		pogo
	miske	RoscoWright
	hensley	Washington
billjames		cunningham
	honlg	
Suddsy	Schwartz	ludowitz schmarge

		Degler
helenbradley		
	"steve"	

Figure #4. Position of various fans on the class ladder. Caps are active fans.

the fan-pro overlap zone.

The lower-Middle Class includes a large number of "quality" fans who are just beginning to be known, as well as quite a few mediocre fans who are already too well known. This latter group has been responsible for much of the juvenilia in fandom; however, most of these haven't been too bad. Most of their poor work is due either to their age, or to the fact that they haven't had enough contact with other fans to know the ropes. Many of these will be bursting nova-like into the higher classes once they've had a chance. There is another group also in this class - the few fans, usually all-too-well known, who having little to offer fandom have in one way or another raised enough of an odor around their names that few fans can even hear the names without being annoyed, or at least amused. (The worst of these are usually classed below this. Several fans in the higher classes have committed some rather amazing faux pas, and may have become extremely unpopular with large groups in fandom, there are no fans rated above this class who are almost unanimously unpopular.) The fans whose names appear in the letter columns of the THRILLING publications are usually in this group. A few of these are still in the fan-reader overlap group.

Those in the upper-Lower Class are fans who are almost completely unknown, or else those who are flagrantly juvenile and unpopular. Naturally, a steady crop of these unknowns and juveniles can be expected to climb higher on the ladder, either by becoming more widely known, or by the simple process of growing older. Sometimes, even a grossly unpopular fan will redeem himself, or at least partially; however it is more likely that he will continue to slip downward, or drop out of fandom altogether. This class includes most of the fans who are in the Ziff-Davis stage; however I would be inclined to rate anyone who honestly thinks he remembers Lomuria in the very lowest class. An exceptionally large number in this class are in the fan-reader overlap zone.

The lower-Lower Class is so far removed from more reputable fans that there is scant chance that a person from this group could ever redeem himself sufficiently. Most of these are far below level mentally, or their psychological natures are so thoroughly warped as to make them undesirable in our society, or in almost any other. Fandom has had a few morons (in the proper sense of the word) who have stumbled into one or another of the local groups. We had one such recently in the L.A.S.F.S. - - known to posterity only as Steve. He finally had to be requested to stay away from the club - - permanently. Occasionally, some fanlet breaks into print at the ripe age of eleven or twelve - - these premature ones are experts at knocking the bottom out of the social ladder. A few of them will have a chance later, if they can be persuaded to retire completely for no less than a half dozen years. However, as we could hardly expect more level judgement of these youngsters than is exhibited by many three times their age, most of them will remain around just long enough to establish a reputation for themselves that can hardly ever be erased.

Aside from the castes and the classes, there are other types of social groups within fandom. Some of these in themselves form societies, such as the VOM subscription list, a loose society of purely non-local nature. The group that reads VOM, and the active nucleus who write to it have maintained a continuum of activity and interest for a period of several years. The Dramatis Personae has

changed constantly; however, this mimeographed bull-session has continued in an unbroken chain, binding its members together with common interests and problems, a bit of humor, distinctive art work, and several ethical problems.

The Fantasy Amateur Press Association is similar, but a more intricately developed society, with its own colloquialisms, habits, and mores. Some former actifans have given up the rest of fandom and have limited their interests to Fapa.

The new Vanguard Press will likely be similar, after it has had time to develop. It starts a few jumps ahead of Fapa however, in that the new group has as its core a clique already well developed in the ways of fandom, and with strong common interests.

Large local groups are best for observation of the social structure, as they exhibit fandom in highly concentrated doses (overdoses, for many). In such a society, the factors producing instability in the social stratification become rather apparent.

There are three such factors: social mobility; personal feuds; and the comparative newness of fandom.

In any society, newcomers oblige the group to make certain adjustments, and visa versa. Comparitively passive individuals merely attempt to squeeze in somewhere, so that the rest of the group has a minimum of adjustment to make. Dominant members are not in the group long before they begin to exert a strong influence leading to the necessity for various changes on the part of the rest. They must adjust themselves to the newcomers' idiosyncracies, prejudices, habits, and ideas, or else considerable friction results.

Social climbers I have already mentioned. The act of social climbing is seldom consciously just that, but the procedures are fairly obvious to one looking for them. Most active fans are climbing, and the continual upward motion of active members keeps fandom in an extremely fluid state.

Those fans who move from one locality to another have an effect similar to the newcomers, except that many of them are already established fans, and are not likely to be squeezed into just any corner of the local society but may be focal from the time of their arrival, so the society must make more radical, and more rapid adjustments. As they are already set in their fan ways, they are less likely to change radically for the sake of conforming than the new fan would be; however, for the same reasons, they are already partially adjusted.

Feuds, ranging from minor grudges carried for a day or two to heated animosities between large groups (sometimes stirring up the larger part of fandom for several

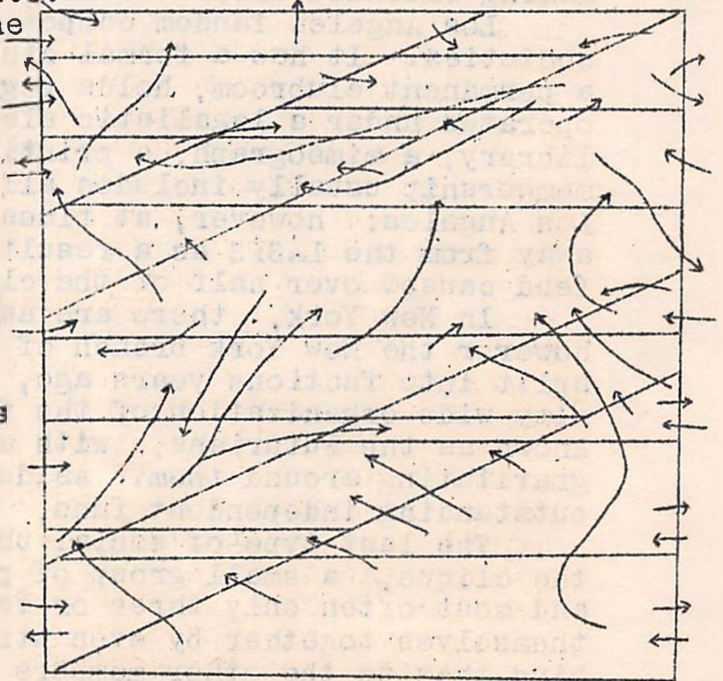


Figure # 5. Social mobility in fandom. Arrows show individuals changing social position.

years), have been a chief factor in keeping fandom static. During these "teapot tempests" many fans lose their patience and withdraw from fandom altogether, while many others leap into sudden prominence with a stimulus of sudden activity. Many feuding fans have become so unpopular that they have dropped from a high place in fandom to one of the extreme lower classes. It can be seen that any violent feud continuing over a long enough period of time would shuffle the social standing of almost every individual in fandom.

The final reason for social fluidity of fandom is that the society is less than a generation old. It is remarkable that its social is as crystalized as it is.

Local societies in fandom are usually independent, although some still maintain nominal affiliation with such-groups as the Wierd Tales Club, the Sciencefictioneers, and the Science Fiction League.

They operate in varied manners. When I was in the Golden Gate Fantasy Society, the organization was only semi-formal, with a half-page Constitution, an official get-together once a month (some months), no treasury to speak of, and a small membership. The chief activity consisted of get-togethers between two or more members a few times weekly, for publishing, browsings in book and magazine stores, or bullfesting.

Slan Shack is a local society of a different type. The nucleus of this group consists of the few fans who live together at 25 Poplar Street, Battle Creek, Michigan. It seems that things are run on somewhat of a family or boarding-house style. No evidence has leaked out of a formal organization to this central group; however, around them clusters the Mid-West Fantasy Fan Federation (including fans from about half a dozen nearby states), half of which seems to devote a major portion of its spare time to making extended visits to Slan Shack.

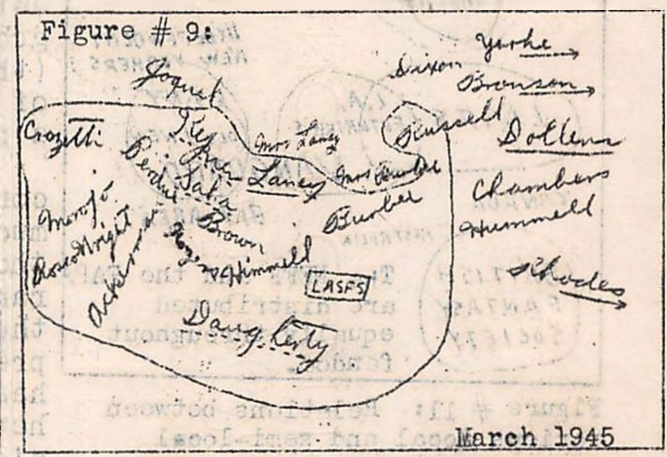
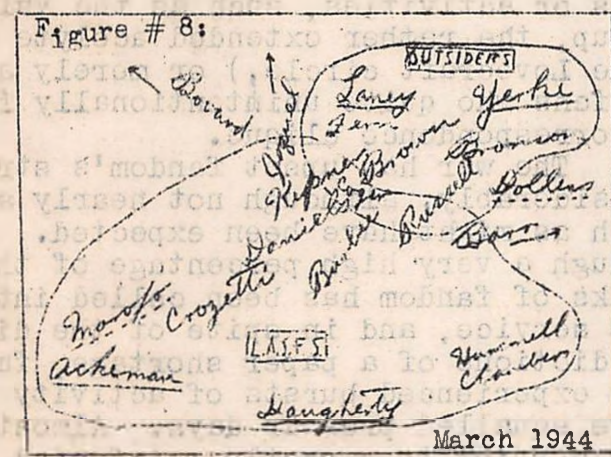
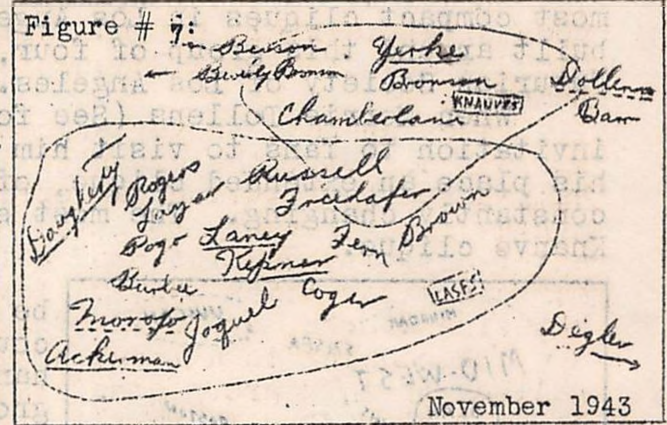
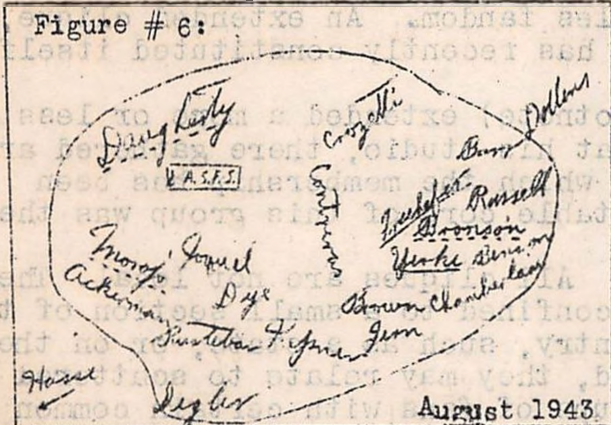
Los Angeles fandom composes one of the most intricate local societies. It has a formal club almost ten years old, which rents a permanent clubroom, holds regular meetings every Thursday night, operates under a legalistic eleven-page Constitution, and owns a library, a mimeograph, a printing press, and other equipment. Its membership usually includes all of the active fans in the area of Los Angeles; however, at times individuals or groups will move away from the LASFS as a result of personal animosities. A recent feud caused over half of the club's membership to be dispersed.

In New York, there are as many active fans as in any city, however the New York branch of the Science Fiction League was split into factions years ago, and there has never since been a city wide organization of the fans there. There is one clique, known as the Futurians, with a constantly changing group of fans gravitating around them. Aside from them, there are half a dozen outstanding independent fans, and many less outstanding ones.

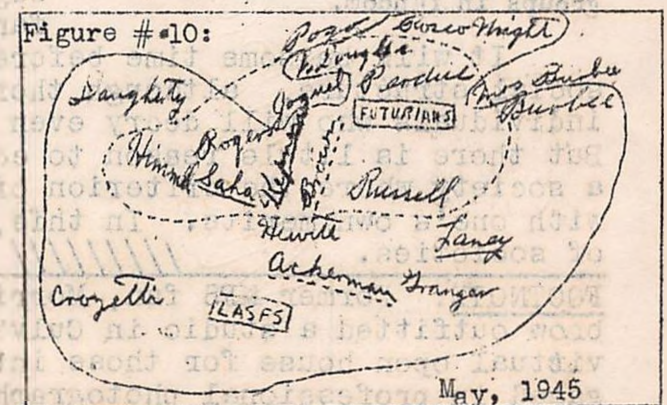
The last type of social unit to come into this discussion is the clique, a small group of people (usually less than a dozen, and most often only three or four) within a society who draw themselves together by even stronger mutual ties than those that bind them to the other members of the society. It is basically an activity group, and comes into being through the frequent association of its members. An extended clique is a larger clique which includes one or more cliques within it. Aside from the explosive move to oust Degler from the club, the various bits of inane

wrangling over the constant modifications of the Constitution, and other purely personal matters, I think that the history of Los Angeles fandom in the last two years can best be shown by Figures 6, 7, 8, 9, and 10, which illustrate the arrangement of the members of Los Angeles fandom in cliques, in their positions as changing over a period of almost two years. The close grouping of names indicates the cliques, while enclosing lines denote membership in the various organizations, chiefly the LASFS, but also the Knarves, the Outsiders, the informal group centering around Dollens Studio, and later, the Futurian Society of Los Angeles.

Charts illustrating Changing Clique Formations in Los Angeles Fandom over a period of Two Years, in five stages.



Cliques form in various manners. When a group of fans in New York a few years ago found common purpose in certain political ideals and affiliations, they evolved into the clique now known as the Futurians. Now when several years later, an extended clique is formed containing as its core the same three or four fans who have been the chief Futurians for years, they take several younger fans into their circle. A few years ago, when various other fans became



Close groupings of names indicate the Cliques. Names of the leaders in each period are underlined. Dotter under-scoring denote secondary leaders.

antagonistic to the Futurians, they formed a clique known as New Fandom, and waged a long and bitter feud with the Futurians.

A clique is seldom a formal organization, although there are usually one or more cliques at the core of every organization, with the pivotal individuals perhaps being in two or even three cliques.

Franklin Lee Baldwin, Duane Rimel, and Francis T Laney had formed a strong clique in the Northwest a few years ago, until Laney broke the tie by moving to Los Angeles. Yerke, Bronson, Russell, and Freehafer, sharing avid interests in the musical classics, formed the ruling clique of the LASFS less than two years ago. This group also has been dispersed. More recently, Brown, Rogers, Saha and myself, living in the same house, sharing common interests and views, eating, and running around together, have formed one of the most compact cliques in Los Angeles fandom. An extended clique, built around this group of four, has recently constituted itself the Futurian Society of Los Angeles.

When Morrie Dollens (See footnote) extended a more or less open invitation to fans to visit him at his studio, there gathered around his place an extended clique, of which the membership has been constantly changing. The most stable core of this group was the old Knavve clique.

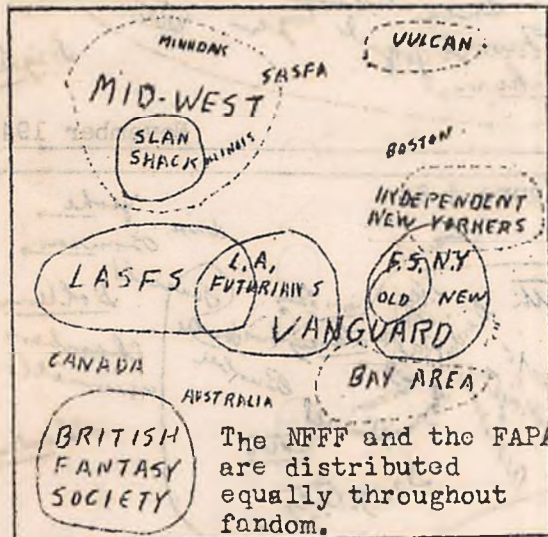


Figure # 11: Relations between various local and semi-local groups in fandom.

All cliques are not local. They may be confined to a small section of the country, such as a state, or on the other hand, they may relate to scattered small groups of fans with certain common interests or activities, such as the Vulcan group, the rather extended acolyte group (the Lovecraft circle,) or merely a set of fans who quite unintentionally form a correspondence clique.

The war has upset fandom's structure considerably, although not nearly so much as might have been expected. Although a very high percentage of the ranks of fandom has been called into the service, and in spite of the dire predictions of a paper shortage, fandom has experienced bursts of activity which have equalled pre-war days. Almost all signs point to a vastly reinforced fandom after the war is over.

It will be some time before fandom has anything like a stable social structure, although there will always be certain dissatisfied individuals who will decry even what little stratification does exist. But there is little reason to complain of social stratification in a society where the criterion of one's position rests almost solely with one's own merits. In this, fandom is one of the most liberal of societies. ////////// finis////////// thank god//////////

FOOTNOTE: Former MFS fan, Morrie Dollens, has by the sweat of his brow outfitted a studio in Culver City (LA suburb) where he has kept virtual open house for those interested in his work. He is now engaged in professional photography, and is aiming at the possibility of eventually producing fantasy film shorts. Chief activities of this clique are eating, listening to symphonies, and occasional filming or recording of amateur fantasy plays. A few unsuccessful attempts were made to organize the group. It has now all but dispersed.

Superfluous

4

A NEGRESS CONTEMPLATES THE
CARCASS LEFT BY A LYNCH MOB

by James Kepner

This head's a thing of nausea and
shame.
Unlike a part of anyone I knew.
I mused: "Perhaps they played some
loathsome game
When they told me this mangled form
was you."
I looked again, "Oh, can it be the
same?
This ravaged face, besmirched with
blood and mud,
With flesh torn loose from scratched
and splintered bone?
Those gibbous, staring eyes, daubed
black with blood
Were not the soft dark eyes that I
had known.
That mangled, fetid mouth brings
forth a flood
Of distaste. Could those lips have
been your own?
This testimonial of Dixie's shame,
This mangled death-head: Can it be
the same?"

SUPERFLUOUS #4

FANTASY AMATEUR - purty kiver - - - Gloop!

MC SNOYD'S BULETIN - I hope that in the future, we may see less of this sort of thing. I for one am getting sick of all this gutter-snipe. If the snipers, var & sun, want to keep it up, I see no way to stop them, but I do wish they'd cut it out. Admittedly, Raym had reason to be offended by Fran's attacks; however, it seems to be coming almost into style for fans to attack Laney, and I think Raym should have settled this matter in private correspondence, rather than publicly.

In other words, I wish you all (to get back to the brogue of my home state) and me would stop feuding. On second thought, maybe that sounds wrong - - what I mean is let's all try to keep feud feed out of our publications - - but then whathehell - - why not? More fun that way - - more people get killed.

ZIZZLE POP - lets hope eleven other fapeñ also send you cards.

TWILIGHT ECHOES - good reading.

ADULUX BESKAN - ne komento.

TAG LINE MUSINGS - Willie, I am not the insistent perpetuator of the "poetry-is-beautiful-thought-beautifully-expressed theme". I wrote that little piece almost two years ago, and published it sometime later. It was a shallow idea, to which I had given little thought, and it only took one person to point that out to me. You have since referred to it several times, as if it were a chief harping point with me. I can see now that it is an utterly unsatisfactory definition.

Who is to say what is a good poem - or any work of art? No arrangement of printed letters forming words on a page, no splotching of pigments on a canvas, no continuum of measured sounds from an instrument, forms art. The art is in the mind of the artist, and in the minds of any others sufficiently in tune with him to appreciate. So it seems unlikely that there can be any standard of pure art. I doubt if any universal criterion can be applied. So I shall have to admit that any of those poems I recently criticised in SAPPHO might have been really great poems, in the minds of those who wrote them, but to me they were utter slush. Perhaps when I broaden my own viewpoint somewhat, I shall be able to understand some of them, but for the present, I am more inclined to question the poet's integrity, or maturity.

Just for the sake of the record, I think that Lowndes and Wolheim got their dander up just a bit too soon in their objection to my definition. Claiming that I was a Philistine for insisting that true poetry be beautiful, they said that quite a few macabre poems were not beautiful. That's their own opinion, and I hurl the term Philistine right back at them, for I see no reason why a poem describing macabre scenes or events might not be termed beautiful. Their views are too narrow. However for the sake of several of my favorite light versifiers, I withdraw the definition completely.

SPECIAL FAPA BALLOT - what a combo of sponsors!

FAPA VARIETY - in regard to that poem - ahem! Delightful issue, otherwise.

MILTY'S MAG - Ripening was par excellence. . . . But, I wonder? An unbridled colt 'broken? Or perhaps Jed, and thousands like him, had really possessed the capacity for greatness, but instead took the easy road to mediocrity? - - I somehow can't suppress the thought that someone was allegorically writing an autobiography. Maybe?

PHANTAGRAPH - Oct. - I'm gibbering too.

BROWSINGS - ah, Khayyam!

FANTASY COMMENTATOR was superbly enjoyable. The article on Donnell especially so.

FAN DANGO - Legend of Gibraltar was excellent. I wonder how many of you noticed the article on the apes in January 7, 1945 American Weekly?

By the way, are you sure there was a mag called NOVA in the last Fapa mailing?

And I still agree with your opinions on the Neff and its "projects." There seems to be one inconsistency in your ideals of fandom. You often feel, or at least intimate, that steffnistic interests have no proper place in what should be a more or less pure fandom. You say that the steffnists, as their interests broaden attempt to bring non-fan interests into fandom, which you seem to think should be confined purely to literary diletantism and pack rat activities, yet on the other hand, you often state that a fan organization should be purely a social group, not above drinking, dancing, etc., in fact the more of those, the better. The two ideas, while I have no great objection to either, don't quite jive with one another. If discussions of sociology, and other purely steffnistic interests have no place in fandom, I don't see what excuse there is for the drinking, dancing, etc.

Personally, I see no reason why any of them should be excluded.

PHANTAGRAPH - May - Congratulations and all that sort of thing. The poems by Lowndes take high honors. And the bit of a prose poem by Michel comes in for a high rating.

STAR BOUND is one of those beautiful items.

I don't know why it is, but we always expect something more of printed items. So, to me STAR BOUND was a little dissapointing, when I first read it, but after several rereadings, I found several of the poems quite delightful. CAPTIVE, SPELL OF SILENCE, SORROW IN THE PASSING WIND, SPIRAEA, GRACE OF LIVING, SWIMMER'S DELIGHT, DREAM OF LIGHT, and TRUE LOVE shall go down among my favorite fan poems. Any one of them would have been sufficient excuse for the booklet. There were others that I liked, and still others that I didn't care for. Your style, on the whole, rather reminds me of Laurence Hope.

DOCTOR ASHLEY AND MR LOWNDES - the last on the bill, and the hardest for me to express any clear opinion on. My own thoughts on the matter are too disorganized.

and a minimum of heat on every subject. There are several smaller groups within this vast liberal front who also have the advancement of mankind as their aim, but their effectiveness is impeded because they limit their view to a point. They fail, or refuse, to see their own actions as part of the whole liberal movement. Not grasping the intense complexity of the world's problems, they can see only the answer to a single problem, and they mistake it for a universal cure-all.

There are those who feel that if alcoholic beverages were done away with, there would be no more trouble in the world, and others who feel that if every man would profess faith in Christ, things would all be perfect. Many would solve all the world's troubles by the simple expedient of shooting all the Capitalists, or the Negroes, or the Jews, Communists, Germans, or Fundamentalists, as the case may be. Quite a few nudists feel that if everyone would shed their inhibitions, all immorality, all disease, and all misunderstandings would vanish rather rapidly. There are those who feel that the world's salvation lies in seeing that no one on earth misses getting a twelve-year dose of reading-writing-and-arithmetic. The list could be carried on indefinitely. All of these are sincere. All feel that they are working for the good of humanity. And all of them impair the advance by their narrowmindedness. Humanity suffers as much as it gains from their energetic blunderings. They are the world's Don Quixotes - - their intentions may very well be the best, but their habit of taking action first and thought later (if at all) destroys most of their time-binding potential.

The liberal attempts to see each problem from as many different angles as possible. (I believe this is also considered a major factor in the scientific method.) This is his reason for tolerance. The illiberal ones, in their impulsiveness, usually consider his attempts at broadmindedness a sign of weakness.

The liberal is a timebinder, functioning at a high degree of efficiency. He attempts a realization of the significance of man's past, and of the possibilities of his future. ///

I agree wholeheartedly on your comments in re games. I have a partial written article on this and a couple other subjects which might possibly show up in the next issue of Totommy. (TOWARD TOMORROW)

Nor do I find anything to disagree with in your article on Fandom and the Future. Seems I can't disagree with you on anything.

HORIZONS: Aren't you being a bit too strong on E A Poe? After all, no one belittles the Wright brothers for having made planes inferior to the latest model by Douglas or Lockheed. ///

Incidentally, Milty slipped on a couple minor points. The book, MATHEMATICS AND THE IMAGINATION is by Kasner and Newman - not "Kartner." Also, Milty says, "Aleph-null to the Aleph-null power represents Aleph-one." Unless Milty has a later edition of the book than I have, that's a bit inaccurate. Aleph-null to the Aleph-null power represents a new transfinite, known as "C" and merely SUSPECTED to be identical with Aleph-one. However, when the numbers get that high, there's little need for commoners like us to quibble. The book on the whole is marvelous, and I heartily endorse Milty's recommendation of it. ///

By the way Harry, any time you want to check up on the appearance of Aleph, or any other letter in the Hebrew alphabet, just see if you can dig out a copy of the Bible, and turn to the 119th Psalm. Unless its the cheapest of editions, each few verses of that chapter will be headed off by one of the twenty-four Hebrew letters. The Psalm in the original tongue was supposed to have been a formidable acrostic. - - - but then maybe you don't have Bibles lying around'

AAGH # 3 was one of the most juvenile items I have seen in Fapa. This east-coast version of a watsonlaneyhonig collaboration is of about the same caliber as the Degler publications, or some of the less reputable tripe that has been coming from the Bay area recently. /// Your comments on the racial question might have been more commendable Suddsy, had it not been for the regrettably poor taste displayed in the article that followed it. . . . I HATE THEIR GUTS. This article displays an intolerance, a lack of liberalism, that would put many racists to shame. Humans have their shortcomings, Suddsy, and I must admit that several of the types and traits you mention irritate me just as they do you. But that's nothing to brag about. I work for an interurban railway company, so I know how irritating many people can be on the public transit systems. But I can't judge any individual, except only partially, on the basis of these minor irritations. An Einstein, a Tocannini, a Henry Wallace, or a John Haynes Holmes might all show up their worst colors at some such time. But certainly the world couldn't afford to be purged of them just because of some of their minor faults. You may feel that the world would be better off without pinchpennies, clerics, fat old women, doddering old men, lightheaded girls, child prodigies, reactionaries, prostitute pressmen, salespeople, loquacious girls, busybodies, gossips, and men with repulsive social habits. I will agree with you that many of these habits are objectionable, and there are few people whom I would commend for possessing same; however, the world is filled with people that are to be commended in spite of certain traits they may possess. In fact, I doubt if your world would be very thickly populated. ///

I take it the back cover depicts a man in the act of being very, very sick. Quite an appropriate cover for this publication.

PHANTASPHERE, wherein DAW outdoes the astrophysicians. Bravo. Now we have a much higher probability of planets than under the dispensation of the close-passing-of-two-stars theory.

PHANTAGRAPH - - Bloodthirsty man, this guy Burroughs.

NEITHER BLIND NOR IDIOT - a small guy - - but dynamite comes in small sticks. However, this particular explosion of Mike's was a little off center. For instance, Mike draws certain conclusions as to the motives of the Futurians, supposing them to be in a "plot to destroy or cripple the association (Fapa" He asks if there can be any other explanation. I think so. I am personally inclined to doubt any such sinister motivation. I must frankly admit that I don't know entirely what motivates the characters known as Lowndes, Wolheim, et al, but that is merely because I have not had the opportunity to know them intimately. I am willing to accept at face value their explanation that for various reasons, they felt it necessary to withdraw from activity in Fapa, and to set up another APA more after their liking. I doubt if they intentionally held up the mailing, although I must admit that I was considerably irritated by the delay /// However, if I should be wrong, I should like to quicken Mike's memory a bit. A little over a year ago, here in Los Angeles:

For various reasons, Fran Laney had followed the trail of Bronson and Yerke and had gotten into a serious feud with Ackerman and Daugherty. He was Director of the LASFS; however through a sudden shuffling of alliances, during which Fern switched to Laney side, for reasons never explained, both Laney and his opposition found themselves incapable of mustering a majority for any action in the club. The deadlock lasted for a couple weeks, so Laney, Pogo, Bronson, Lazar, Brown and Fern resorted to vindictive measures, and when these also failed, they resigned from the club,

but stated their resignations in such a way that they would have a three-week interim, during which time they would remain in control of the offices of the club. It was their stated intention to completely wreck the club during this period, and they all but succeeded. They had become so blinded by their personal antagonisms against two persons (most of them later repented) that they felt the LASFS to be a detriment to fandom, and that they could best serve fandom's interests by destroying the LASFS completely. Their subsequent actions during the first few weeks of the existence of the Outsiders bore out this intention. Fortunately, they were not quite able to carry it into effect. - - -

The fact that I have phrased this in rather uncompromising terms should be no excuse for those concerned to deny the essential facts of what I have said. Fern and Laney and others were neither blind nor idiot a year ago when they announced their intention to destroy the LASFS. Rationalisms, such as "I didn't really mean it that way," or "I just lost my temper" have little bearing on the case at hand. I suggest that both Fern and Laney be a bit more careful in choosing what stones they will throw at the Futurians. ///

Aside-to-the-audience: Mike quotes me as having made an "irritated, intemperate blast against the Futurians." Flat contradictions may not be polite - - however, Mike is wrong, here. In the letter I wrote to Mike, I did not mention the word Futurian, nor the name of any member of that group, nor did I even make any allusions to them. Mel Brown and I had received a telegram from Mike saying that he would explain why our mailings had not yet arrived, and warning us against contacting the Futurians. We heard nothing further from him for over a week, so I wrote asking rather impatiently for info. Still none arrived, until finally a couple weeks later, Mike's open letter came. - - The only intemperate language I had used was in an exclamatory manner, connected with a question as to why there had been no explanation of the delay. ////

One thing further: Since when were the Futurians ever "well-to-do?" I wonder if Mike has chacked his facts here?

MC SNOYD'S BULLETIN - on second thought, I'll sit this one out.

BEOWULF: Don't worry about suffering the fate of Degler. Not even he could be kicked out, the way the Constitution stands now. ///
Incidentally, if I hadn't made so many of the same type of slip ups myself, I would suggest that Davis use a little more care with Old English grammar. His nouns and verbs don't always match.

DEVIL TAKE THE HINDMOST: I should apologize for the hastiness of my comments on your remark in re obscenity. It sounded so strongly like a vindictive threat that I lost my temper. I still disagree with you on some points; however, you've stated your case at least partially to my satisfaction. ///

The Federal laws exist. They take certain matters into account. However their specifications are for the most part rather flexible, subject to interpretation. ///

Since the laws exist, we should for our own safety, if for no other reason, abide by them. Many of us feel many of these laws to be unjust. That is our privilege in a Democracy, and we have to opportunity to campaign for their repeal. Laws in the past have been changed in this democratic way - - and they can be changed now and in the future. Perhaps it will not be long before we can liberalize the censorship laws. But lets keep it above board, and stick to the rules, so long as those rules are not flagrantly unjust.

FANDANGO: Blood and Guts Laney, he was known as in them days. It seems that Fran has implanted in his head the idea that the New York Futurians are a menace to his dream world. It has become so much of a fixation that the very mention of their names has a

rather astonishing effect on him. One is reminded of a typical Lovecraft hero who has just had the dubious pleasure of seeing (in person) one of the unmentionable, indescribable monsters. /// At any rate, I feel fairly sure that in this Hearstian burst of scare-mongering, Laney speaks for himself, and for himself alone. So far as I know, Laney is the only fan in Los Angeles who has any desire to feud with the New York Futurians. As for the LASFS, even though Laney is Director, the subject to this date has never been brought on the floor of the club in any form shape or fashion. As for individuals, I have talked with nearly every fan around here and I feel fairly safe in saying that none of them shares Fran's views on this subject. As for the Los Angeles Futurians, I can, as Moderator of the group, officially say that we not only have no bones to pick with the FSNY, but would readily welcome an alliance with said group. //// selah////

Enough of that. Let the music discussions roll. And I do hope they will amount to more than goshwowboyoboy lists of superdooper records that no true record collector wants to be without. Those are well enough as lists for the benefit of new collectors, but they are not "discussions."

Incidentally, in case someone might get the wrong impression, I have no desire to start a feud with Fran, despite the sounding belligerency of my comments in this Superf. It just happens that we happened to hit a couple subjects this time we disagreed on - - however, we still happen to be on quite amenable terms - - at least until Fran reads this.

BEYOND was quite enjoyable this time. The cover drawing was one of your best to date. I hope you will try to take art lessons after the war. In these days, few artists can afford to go without at least some formal instruction.

OUTLANDI was one of the most marvelous splashes of humor I've come across in fandom. Touche', Forry. (ouch! that one hurt!)

YHOS is excellent as always. I do hope you don't continue the use of snortype, though, as I shouldn't want to take the trouble of learning it just for the sake of reading one quarterly publication. but then that's purely selfish, and your idea really is of some benefit, although it needs a lot more working over. ///

Kadjperoni's poems were both well done. The comments on censorship was ditto, and the criticism of SAPPHO was worthy of considerable note, although a bit too severe. Landry might be interested in the program of the LEAGUE FOR SANITY IN POETRY (Coblentz, Lilith Loraine Albert Ralph Korn, et al. % A.R. Korn, 785 Park Avenue, New York City). This group of frustrated poets of the Old School are out to wage war against the Modern versifiers, and they're not pulling any punches. I notice that they received on punch a few weeks back from William Rose Benet in the Saturday Review of Literature. Infact, he landed enough of a haymaker that I doubt if they've recovered yet. ///

A few comments on Gardner's article: Its a common enough habit for readers to identify themselves with a story's hero. Its that feature in the writer's craftsmanship making this easy that makes a story well liked.

I believe that the entire human race can, and hope that it someday will undertake to handle its affairs in a just, scientific, and co-operative manner. I believe that the results that may ensue from this condition will put even our bright-eyed dreamers to shame. There is no reason why those who plan, sponsor, and work for an organization should not expect to be among the beneficiaries (that is not to say that they should have the lion's share, as under Capitalism). The especially incongruous point in Gardner's argument

on this is that he seemingly applies it only to those who would radically change the status quo. When a left winger wants a more equitable arrangement of some sort or another, naturally he includes his own class in the plans. Why shouldn't he -- especially when you consider the size of the class? Does Gardner reprimand the financiers or other business men who seek returns from the efforts? (and what returns?) He has a strange ruler here -- it seems to have but one end to it. ///

I see no reason for the assumption, "any venture for a new cultural trend must have capital, and plenty of it or it will fail." (Unless you define capital somewhat as Korzibski does in MANHOOD OF HUMANITY, i.e. an accumulation of potential or kinetic energies, which may be used for the production of more wealth. (Potential energy - human goods; kinetic energy - human knowledge.) If he is using the word capital in the sense in which it is usually understood, he is making the grave mistake of assuming that what works under our present social system is the only thing that can work under any system. ///

On the whole, the corporation idea seems quite workable; however that statement does not warrant the far-fetched conclusion that it is the only workable method for a social venture. Co-ops have often proven quite as successful, not to mention several other workable methods. ///

It would seem to me that this article rests on this premise - that no group of people are capable of undertaking a successful democratic enterprise, in the realm of economics, on their own authority, and for their own benefit; therefore it is preferable to substitute a "machine" control group, organized from the top, who shall in no way be responsible to the members of the enterprise for their acts. With this idea I find myself in total disagreement. ///

Or perhaps I misunderstood you?

INSPIRATION has really started something. It makes me regret that I must wade into this fray not very well armed.

The hinge of your article seems to be on a strange new definition of the words progressive and reactionary, and related terms. Since the words aren't copyrighted, there's nothing to prevent anyone from twisting their words any way they please, with or without definition. You and Hearst may do it, so why shouldn't we all -- let see now -- grass is red, and stop lights are green. I am twenty one furlongs old and I'm a militarist because I'm generally opposed to unnecessary violence. -- what I mean to imply is that your twisting of words has reduced the semantic value of your article to something not far above nil.

Bureaucracy has been played up as a bugaboo by conservatives (and I use the word in the usually understood manner, rather than as you define it) for quite some time now. As mankind continues to progress we will find bureaus more and more necessary. The word has been sufficiently instilled with a stigma in inefficiency, but it may well be shown within not too many more years that a scientific, republican bureaucracy can be the most efficient, and the most just form of government available to mankind.

Your attempt to say that prehistoric men lived in communal societies, and therefore cooperation between men is reactionary is absurd. Men are only now beginning to glimpse the possibilities of a society in which all co-operate for the common good. The analogy of comparing half a dozen cave men and women huddled around a fire to a highly developed worldwide society of time-binding men, controlling all the forces of nature to their own benefit is likewise absurd. The comparison just isn't true. Long before men learned to live in small tribes, you had individualism in full swing, from tree to tree. And it is individualism, of the type you praise that has

kept humanity in bestialism much longer than was necessary.

In your trinary division of the economic governments, where would you put Feudalism?

You say that most of the liberals want security rather than liberty. They want both, and the two terms are complimentary, rather than mutually exclusive. Liberty thrives in security - certainly the "big boys" who want your kind of Liberty (licence) have security, and plenty of it. Listen to them yelp whenever a bit of their security is threatened. They do not oppose security - - for themselves. They oppose making it a general thing. If they really believed the idea that a race is spurred to vigor by insecurity, it seems to me that they, who claim themselves to be in their position because of their superior vigor, would want to maintain that trait, and would attempt to maintain themselves in an insecure position. Absurd, isn't it? But according to your theory, if they attain security, they will rot in spirit. (Most of them have, of course.) So I suggest that all capitalists get rid of their possessions as fast as they accumulate them. That way they will keep themselves a virile class, and just think how much more they will get accomplished. They could even donate some to the security of the lower classes, so as to keep them from becoming vigorous. ///who's laughing?///

Your type of freedom is not an equitable type of freedom at all. It is the freedom of a handful of men to trample over the masses. It is the freedom - - nay, I should use a more correct term - - it is the licence of a Hitler, a Jay Gould, a Attalia, a Hearst to murder, steal, cheat, swindle, bribe, and lie in the name of individualism, to slay a thousand that one may have the lion's share. In this sort of world, the average man has this much freedom: if he isn't starved to death first, or killed in a capitalist war (I exempt this war from that definition, because there are other forces at work that may win out) he can choose whether he will work like hell in one sweatshop or another at starvation wages, for overlong hours under unsafe and unsanitary conditions over which he has no control, or whether he shall have leisure - - leisure to sit at home and watch his family starve to death, knowing that he won't be much longer himself. - - - Am I being Melodramatic? Search the records. Look for the conditions in times and places where Capitalism has reigned supreme, unhampered by government (usually protected, even) or the force of organized labor. Melodramatic as that may have sounded, there was no exaggeration in it. ///

Government interference is far from being a curse - - it is a boon. (Naturally depending on the nature of the government itself.) As long as the people are the government, I'm all for government interference - - to the hilt. ///

As for calling the Unions reactionary because they don't allow a man to receive the wage to which his capabilities entitle him - - surely you don't expect that one to be swallowed! Before the Unions were organized, the employers had the only organization. They laid down the conditions and waited for someone to take them.

And the conditions were set to give them the maximum amount of profit for the least expenditure. (Sure there were exceptions, but few and far between.) The prospective employee was on his own hook (usually with a large family hanging on.) When he needed a job, he needed it fast, or else the stomach suffered. Occasionally, if he happened to be skilled, or exceptionally strong, or if there was actually one of those rare labor shortages, he could bargain a bit, but even then, it was seldom if ever that the employer got the worst of the bargain. If you think they averaged even near the value of their work, I suggest that you look the history books

over a bit more carefully. Certainly, the small group of skilled craftsmen, and some of the huskies, could get jobs at a premium - - sometimes, but they formed only a minute fraction of the job hunters. There weren't many men out of work in the pioneer days, because most men weren't out to hire. ////

Guess I'll have to be perverse and disagree with you on the subject of the sissifay also - - - I see less purpose to that than to the Neff, and believe me, that's not a devil of a lot!

STF COMMENTS FAPA was more agreeable.

Incidentally, there are a few outstanding extroverted fans. Most, though are about half dozen of one and six of the other. ////

You seem to have gotten the jump on me with your article on religion, as I've been planning one for quite some time that is somewhat similar in theme. - - Many of us, in rebellion from the standard forms of religion, have gone whole hog, perhaps too willingly. The fact that science has upset many of the dogmatist's apple carts doesn't necessarily effect the deeper points. The Bible and the Churches could be discredited nine ways to Sunday, and there would be no proof that there was no God, or that said God might have created the world (sans hokus-pokus) and might still have an active interest in the moral growth of mankind. We need to examine these things a good bit more closely. It may be that the atheists have thrown out the baby along with the dirty bathwater. In such a circumstance, a broadminded agnosticism seems the only logical attitude.

THE BEDSIDE PASSBEINDER was on the top row this time. However, I did find it to be a little of a letdown. FALLING OVER BACKWARD IN A SWIVEL CHAIR will never lose its flavor. Each time I read it, I am siezed with a horrible temptation - - -

ahhhhh!

AGENBITE OF INWIT sums up Doc's apologetics to my satisfaction.

As for the Kidd Apostate - - I have my doubts on the subject of the science fiction field having been dead for ten years. In fact, I think it was doing darned good right up until the war started chopping off heads. Even the stinker AMAZING is an improvement over the Sloane issues of a dozen years ago - - that is up until it turned into a True Confessions magazine. I don't mean to complement Palmer, though, he's better than Sloane, but only from a commercial angle. It has been a long time since I've read anything in either of his mags with the exception of I REMEMBER ETCETERA, which I started, only to see what all the fuss was about. //// FFM however, and ASTOUNDING, make up for plenty of the deficiency in the rest of the field. ////

Isn't it a bit unfair to reprimand Raym for attempting to defend himself against Laney's viscious and unprovoked attacks?

GREEN GUNA - Gawd, what bloodlettin!!!

FANTASY COMMENTATOR comes back with another superb issue. In regard to IT MIGHT HAVE BEEN, Crawford is working on a few more things now, pocket-books mainly. He has one pocket-book anthology, entitle GARDEN OF FEAR finished down to the job of being assembled. I hear though that it won't be out for a few months. He's hoping to follow it up with more fantasy, and also detectives. ////

FORGOTTEN CREATORS OF GHOSTS was the most enjoyable critical article I remember seeing in Fapa. The Spectre Spiders was so well reviewed that I was left fro several days with the impression that I had read the story itself. I couldn't remember where, but the memory was so stimulatingly pleasant that I wanted to go back and reread the story

//// LITTLE MEN WHAT NOW? packed a whallop, to be sure. Like Nock's MEMOIRS OF A SUPERFLUOUS MAN, so enjoyable that it was hard not to be swept away by the author's narrow conclusions.

The idea of using science fiction mags as science texts is not new with fans. Gernsbach and Campbell, in my opinion the two best editors in the field, both obviously have had ideas along that line. Naturally the most reliable place to get scientific information is in a serious text written by a recognized authority; however said authorities are often above the layman's head, and the populist writers are at best no more authoritative than the bits of science found in ASTOUNDING.

Admittedly, those who insist that every story in a science fiction magazine be accurate according to the latest discoveries are being ridiculously dogmatic - - but no more so than critics like Koenig. The argument that many classic novels have contained historic and scientific errors is irrelevant. They were great in spite of - not because of - those errors.

It is to be hoped that some day a large proportion of people will come to realize the so obvious fact that each of us does not possess the same mind - - or even remotely similar ones. Yes, fiction is read by most purely for enjoyment - - but all people do not find that enjoyment in the same factors. Laney, Koenig, and Searles find their pleasure from reading literate fantasy. Good. But each of the three seems imperviously unaware that other people may enjoy their fiction for other reasons. If Gernsbach, Campbell, George O. Smith, and Koenig's high school freshman prefer to get their pleasure from the skillful rendition of scientific problems into a story, the hyper-critics should have no ground for complaint. If Stapledon, Wells, Heinlein, and quite a few fans such as myself prefer highly sociological fiction, it's still a matter of personal taste. There is no law of any sort that prescribes why and how literate individuals shall derive pleasure from what they read, and I'll be darned if I'll subscribe to any attempt by the hyper-critics to lay down such a law in fandom. ///

As for Koenig's other criticisms of fandom, I can say this: Fandom is made up of ordinary humans - - not angels, although we do have our share of perfectionist snobs. I hold no brief for those fan dealers whose swindling methods are all too well known - - but every human society has had its share of them. As for the irresponsibility of fan publishers - - suppose you discount a few years for the average - - they measure up well enough by other AJs. ///

With some of us, fandom has become more than just an exercise of Bobby-sox tendencies. It has become a hobby that takes all of our interests into its sweep. We make no pretention of being authorities in all the fields we discuss - - but at least we aren't as narrow as some of the hyper-critics. ////

In regard to COUNTRY OF THE BLIND, you show a distaste for Wells, the preacher, as opposed to Wells the fantasist. I can't agree with you, for I feel that if the introspective Wells, the social philosopher (preacher, as you term it) were removed, the rest would be a literary husk more insignificant than most of the pulp hacks. Wells earned his laurels for the seriousness that went into his stories.

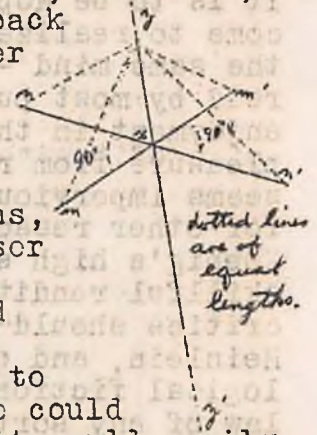
EN GARDE! seems to have more in it now, to make up for the outside loss.

Tanner's article was very enjoyable. As I got only as far as Plane Geometry and General Physics in high school, and comments I make are purely speculative. However, the article did crystalize my long repressed desire to go into Math again. I've picked up MATHEMATICS AND THE IMAGINATION and shall probably follow it shortly with MATHEMATICS FOR THE MILLIONS. ///

So I went off on a few sidetracks of my own. I had forgotten whether Einstein claims that (1) light moves in a curve, (2) of that gravity

bends light, (3) that space is curved, (4) or that any "straight" line would eventually curve back upon itself. I was reading Tanner's article on the bus on my way home from work, and thinking the fourth point to be Einstein's tenet - that there could be no straight line - I set about to examine the idea (and that from the standpoint of one who knows precious little about either math or physics.) I realized, of course, that there would probably be some factor unknown to me which would render my own bit of logic void. ///

The idea was to show that an infinitely straight line was quite possible: I visualized a point with two lines, perpendicular to one another running through it. (lines n-x-n' and m-x-m') They extend to an equal distance from "x" in four ways, to n, n', m, and m'. If another line is run through x extending to an infinite length in both directions, perpendicular to lines n-n' and m-m', so that every point on this new line, z-z' is equidistant from n, n', m and m', it would be impossible for the line z-z' to ever curve back upon itself without coming closer to one or the other of those four points, n, n', m, or m'. (I had used circles originally, but it is less difficult to explain the line formation. /// There was one factor which I did not consider. My example was constructed in three dimensions. In three dimensions, the line could never curve back without getting closer to one or another of the four points, but it could curve into a fourth dimension. If I had constructed my figure on a flat surface, with only two binding points, and the infinite line running perpendicular to the line between said two points, the infinite line could never curve back on itself - - on that plain, but it could easily curve into a third dimension without coming any closer to either of the two binding points. Likewise with the other. /// Art Saha was partially responsible for my seeing where I had slipped up. /// After having used the analogy of four circles of equal size on plains at right angles to one another, tangent at a point with the infinite line passing through the point, I simplified it so that the infinite line was the extension of the altitude line of two equal isosceles triangles on plains perpendicular to one another, then cut it down to the illustration I used here. ////



Oh well, maybe by the time ten or fifteen more mailings have passed, I might be able to discuss a bit of real math. -Maybe. ////
I was wondering if either time or distance could exist in empty space, as they are each (or would seem to me to be) functions of matter. So the oft repeated discussions as to the limits of space are pointless. Space is infinite. Infinity has no dimensions or limits. A small bit of empty space would be equal to a large bit of empty space. ////
Anyhow, Tanner's article was darned interesting. ////
URGEWARD FORCES should be displayed in the Metropolitan Museum. I'll have to write and see if I can arrange it for you. ////
BUFFALO SHUFFLE-0 was one of the most marvelous splashes of humor I've come across in fandom. ////

BLITHERINGS was marvelously interesting. But dammit, Seedy, there's nothing I can say except that I agree with just about everything you said. Poems were good, although the first two under your own name were very hard to read. Some rough spots need ironing out. (Now that I've stopped writing poetry, I can settle back and be a critic.) /// The number of pop tunes that have lifted rhythm or even words is beyond counting.

FANTODS, and I still seem to be agreeing with Seedy. TRIPLE STANDARD seems to cover the subject fairly well. Of course then, in the arts there acutally can be no universal criteria. The method of judging

a work of art is not so much whether its component parts are in a given relation as whether the relation is such as to satisfy the individual tastes of the artist or critic. A work of art therefore might be said to have no intrinsic value, but rather a completely independent value in relation to each individual who considers it. Thus art to me is only that which appeals to me as art, while another person might include as art everything which I exclude, and exclude all that I include. ///

The T O'Connor Sloane anthology was one of the most marvelous splashes of humor I've come across in fandom. ///

But Norm, the mutually exclusive worlds would each be infinite, so the one-&-one-is-two falls down. As an infinite class may be equal to any one of its parts, and as the relation is generally fluid, it would seem to me that the "n times as much" is about right. ///

You imply that raising wages necessarily force up the price scale. Not necessarily. Most businesses operate on a rather wide margin of profit, which goes to a small group. The purpose of a wage raise can be either to give the working majority a "cut" on that margin of profit without changing prices at all, or else to raise the wage level of the workers in one particular industry up to something near the general level. You have several industries where the wage scale is considerably below average, and many departments within industries where lower wages prevail. Banks are almost famous for low wages, and they above all businesses could well afford a bit of liberality. ///

In regard to the delayed progress charge and automobile improvements after the war: true, Norm, new tools take time to manufacture. But that is not the chief reason for the prospective delay. It has been stated several times by persons in high places in the auto business, and in the government, that the auto models will be improved gradually over a period over a period of several years before the point is reached that could have been reached even before this war! The reasons given are that most people will want new cars so badly after the war that they will be glad to take anything. Then the manufacturers can turn out newly improved models each year making a car completely obsolete before its more than a couple years old. The margin of profit will be increased immensely by the enormous number of trade-ins. ///

As for the argument about the length of time required to retool most plants, it shouldn't be any longer than the time required for them to take over war production in the first place, which wasn't very long. Most of them will have to be retooled, and there is no reason why, when they have to put in new tools, they should put in tools made to turn out obsolete materials. ///

THE TIMEBINDER is definitely on the top row.

By the way, Everett, have you come across Alfred Korzybski's book, MANHOOD OF HUMANITY? The idea of time binding traces back to this book.

Korzybski's idea was that the bulk of the world's misunderstanding and resulting troubles stemmed from an improper understanding of what human nature really is. He says that men have always either considered themselves animals, or else a mixture of animal and something divine. Both of these theories, equally degrading to man, are wrong. Man is not an animal anymore than animals are plants, or than plants are minerals. That is a confusion of dimensions - as he terms it. Any biologist will state that plants are a more intricate form of existence than purely mineral forms. Even though they may possess the qualities that distinguish minerals, they also possess more highly developed qualities, that set them apart from non-living

minerals. Likewise animals, while possessing many of the traits of plants, are indisputably a higher form of life. So men, while they may possess many animal-like traits, are no more animals than the latter are plants, indeed the gap between plants and animals is less wide than that between animals and men.

Neither are men a mixture of the bestial and the divine - the natural and the supernatural. Man is a purely natural form of life, evolved a step higher than the animals.

Both of these theories have done irreparable harm. Man's consideration of himself as merely another species of animal has degraded his ethics, has perverted his opinion of his own nature. Because they believed themselves to be animal, and because they mistook animal nature for human nature, a great percentage of humanity has acted bestially. Our economics, our politics, our ethics, and our social life have been largely on an animal basis, merely because most of us considered that to be human.

On the other hand, the theory that men were a strange mixture of the natural and the supernatural has resulted in a bad case of schizophrenia for the other half of the human race. The idea that we are supernatural beings, merely inhabiting these earthly bodies led many people to a disregard for human affairs, while looking to a nebulous hope for another world to follow. They have been consistently unrealistic.

Both of these ideas have slowed progress no end, and have caused unmeasurable human agony.

Korziński says that the animals, with their ability to move from place to place, are "space binders."

Humans are time-binders. It is this quality, this time-binding function, that distinguishes them from other forms of life. They are able to make use of the past, in the present, for the benefit of the future. Humanity binds the past, the present, and the future into a living and growing whole.

Humanity can make use of wealth that has been produced in the past, and can create further wealth for use in the future. Wealth is the result of the utilization of energy - the energy of men now long dead, the energy of living men, or the energy of men applied to natural resources. There are two types of such energy - potential energy, or material wealth, and kinetic energy, or the wealth of knowledge. Under the present social system, there are three types of men: those possess great hoards of material wealth; those who possess knowledge; and those who possess only the energy inherent in their bodies.

Human wealth is never the product of the present generation. A man who becomes rich does not create his wealth - - he merely amasses a large share of the wealth that has been built up through long centuries as a result of the cumulative efforts of the entire human race.

No item of wealth is the sole product of the present generation, but is the product of the kinetic and potential energies of the entire human race. Wealth (including man's knowledge of the physical or exact sciences) increases from generation to generation along the line of a geometric progression, while man's knowledge and practice of its use and of himself (social sciences, morals, etc.) increase only arithmetically. This causes a great tension of maladjustment, as wealth increases beyond our ability to use it wisely. The results are cataclysmic - wars, revolutions, and other upheavals in the social structure. These cataclysms occur with increasing frequency as man's knowledge and goods continue to outstrip his economic, political, ethical, judicial, and religious

conditions. The cataclysms are a sort of time warp that allow society to catch up with its possessions.

Why do social sciences progress more rapidly than the material sciences? Because man has learned to treat the material sciences realistically and objectively, while he has not quite mastered that lesson in his concern with social science. They deal with man himself, and man still misunderstands his own basic nature. As long as he continues to regard himself as bestial or as an incongruous mixture of bestial with the divine, the social sciences will lag.

Humanity has been in its childhood thus far throughout history, he says. It has failed to look realistically at its own nature. Now, however, it has come to a state where it may realize that it is quite truly human. It may realize its time-binding nature - - its potentialities and duties.

There is no limit to the civilization that intelligent time-binding man can build. Limits in the past were derived from a misunderstanding by man of his own basic nature, and when those limits have been removed by the education of all mankind to a realization of their proper position in nature, mankind will advance beyond all imagination by the uninhibited inherent force in their time-binding natures. ///

This book was not very well written; however, I think much can be excused, due to the fact that Korzybski was writing in a language that he had only partially learned. It was several more years before he developed the erudition that went into his SCIENCE AND SANITY, the introduction to General semantics. ////

Funny think, Everett, both you and Heinlien made the mistake that Korzybski considered cardinal - - that of calling man an animal. In H.G.Wells' WORLD BRAIN, he has two or three chapters dealing with history that are very excellent. He gives a bit of an idea as to what he himself had tried to accomplish as an historian. Also he gives a few very radical theories as to the place and prominence of Palestine in the world's history. ////

PHANNY: AUTUMN FANTASY was especially good.

And if I may make an aside to Ashley - can you prove that no "great red spot" exists on Saturn? ////

Your assumption that a democracy by definition must be tolerant of minorities isn't quite correct. An ideal democracy would be, but an ideal democracy would contain ideal people. Democracy merely means majority rule - - nothing more or less - - and if the majority is intolerant, it can still be a democratic unit, but hardly an ideal unit. Majority rule alone is not enough. Democracy is only one single step toward the improvement of the world. We must go on making that world as tolerant, cooperative, enlightened, and cultured as possible. Democracy per se does not imply any of those other features, other than the willingness to bow to the will of the largest number. It's not entirely unlike making an agreement to rest your decision upon the flip of a coin. Democracy is only a single feature in our striving after a desirable civilization. ///

I wonder if your differences and similarities aren't a bit mixed? Democracy is usually understood to mean rule by the directly expressed will of the people; whereas republicanism, while retaining popular sovereignty, sacrifices directness for functionalism. Your chief mistake would seem to me to lie in supposing the political rule such as we now have is strictly democratic (It's almost completely republican) and is therefore opposed to a democratic form of economic control. Both in political and in economic government, either the democratic or the republican form may be used. We could

no time to stop - - - -

"It has become increasingly evident that Hugo Gernsback's magazine is becoming the magazine of today, is being outstripped in its fiction by fact. - - -"

RAP in AMAZING STORIES, March, 1945.

It is the opinion of the editor of TOWARD TOMORROW that these words are the swan song of a once great science fiction magazine, AMAZING STORIES. The magazine has been waning for over a decade, and now, in our opinion, it is dead. Since we have but small concern with the metaphysical question of an after-life, we do not care what sort of existence AMAZING STORIES leads from now on. We feel no affinity for cadavers.

We followers of science fiction are interested in literate attempts to "preconstruct" the future. The editor of this magazine has renounced his faith in science fiction, has stated an opinion to the effect that the world has caught up with the scientifi-ist's dreams of the future. He seems to prefer the more lucrative field of metaphysical "true" confessions. It is only right then that we should sever all interest in his magazines, knowing full well that it won't make any appreciable dent in his circulation. But then, we won't be losing much either.

The man, Christ, is credited with the following sentences:
"Some (seeds) fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun came up, they were scorched; and because they had no root, they withered away."

This we feel is the talc, not only of AMAZING STORIES of recent years, but of all too many fans. The future will be more than a few extra gadgets, and science fiction should go deeper than that. Many fans, and most non-fans, feel that the only difference between today and the civilization of several centuries hence will be the addition of a few extra toys for mankind to fumble with. The message of science fiction is that the world will change - - in most radical manners. Far more will be changed than the toys we play with.

Many have not realized this. With them, the seed of science fiction has fallen on shallow soil. Their idea of the future is complete with a few rockets, a bit more streamlining, and a new stove that cooks without fire. We have those things with us now, and they feel that science fiction, and the world itself, can go no further. They were shallow. They set their goal so low that they have overtaken it, and there is nowhere else for them to go. They have no further interest in the future.

True science fiction has only begun. For the most part, the surface has not even been scratched. Only a few - - Wells, Stapledon Heinlein, Asimov, Van Vogt, and others - - have gone deeper, have tried to "preconstruct" some of the vaster changes that may take place in the long tomorrow. These and others like them are the hope of science fiction fans.

With Tennyson - - - -

"For I dipt into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonders that would be;"

"Where on the deck my captain lies,
Fallen, cold and dead . . ."
---Whitman

It's not as if we hadn't expected it - - most of us had - - but not for four of five more years. Maybe that was just wishful thinking, but it was the intense hope for what he might have done in those four or five more years that had led most of us to vote for him again.

There are those who say he might have lived longer if we had not elected him the last time. That may be, but he would not have wanted it that way. He might have chosen to rest, but he was not that sort of man. He did not want to retire while his country was still in danger - - not while he had the chance to turn the holocaust into a glorious purpose. He did not want the easy way out. I am sure that none of those who voted for him want it changed.

He is gone now. With the Promised Land almost in sight, the Leader has passed away, like another great leader three quarters of a century ago who was snatched away just as the military victory had been won - - whose successors were not able to give meaning to the victory - - who won the fight, but lost nearly all that they had fought so long to achieve.

That must not be our fate in this day! We cannot - - we must not allow the victory to be snatched away from our very grasp!

We have fought our way to the very threshold of the New World - - we cannot slow down now!