
COSMOPOLIS

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We Have Done It!

VIE Work Credits

Compiled by Hans van der Veeke

This is it. These are my final words on this matter. We are done, through, basta, finito!

These are the credits on the final texts and the last volume credits. I hope they are right. I checked and double checked and by the time you read this, these characters have all been printed more than 500 times. So either right or wrong, they are there. For now and eternity. . .

So what more should I say? I could say lots of things but I want to keep it to these few words. This has been quite an experience for me. I think it is one of the milestones of my life. I enjoyed doing it. I enjoyed the contacts with all the people I will never meet. Even more I enjoyed the contacts with the people I did meet. I would like to thank all the volunteers for this. It was a pleasure working with you.

I would like to thank one person in particular: *Paul Rhoads*.

I know there are lots of opinions about Paul but if it wasn't for his persistence, we would not be reading the books as we are and will be reading them in the future.

Some of us know it but a lot of people don't know that Paul has been one of the driving forces behind this project. Most of his work was done unnoticed. The work I've done for the VIE is nothing compared with what Paul has done. He was always driving people, getting them to move forward, motivating them, planning, giving new ideas to improve



the workflow, the texts and above all, making beautiful illustrations for the books. No one has ever thanked him for it.

Paul is an artist and a great person and I am proud to have worked beside him!

So, goodbye and maybe we'll meet again in the future. If you are ever in the Netherlands, near the town of Baflo, don't hesitate to look me up. You're always welcome.

Signing off,

Hans van der Veeke



All the wave II credits can be found on the website:

- go to www.vanceintegral.com
- click on Editors only
- click on Volunteer Credits (second link from top)
- Or go to the page directly: www.vie-tracking.com/www/credits/

Any questions, additions or changes can be mailed to me at hans@vie.tmfweb.nl.

PORTS OF CALL

Finished 17 January 2005

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THE STAR KING

Finished 19 January 2005

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LURULU

Finished January 2005

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THE STARK

Finished January 2005

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FOR VOLUME 22 WHICH
CONTAINS:

- The Star King

The realization of this
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- Lurulu

The realization of this volume
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Errico Rescigno
Joel Riedesel
Paul Rhoads
Jeffrey Ruszczyk
Mike Schilling
John A. Schwab
Steve Sherman
Tim Stretton
John Vance
Hans van der Veeke

HERE IS THE CREDIT LIST
FOR VOLUME 44 WHICH
CONTAINS:

- Cat Island

- Clang
- The Mag. Red-hot
Jazzing Seven
- The Stark
- The telephone was
ringing in the dark
- Wild Thyme and Vio-
lets
- Guyal of Sfere
- I'll Build Your Dream
Castle
- The Kragen
- Other material con-
cerning the VIE

The realization of this volume
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Fred Zoetemeyer



38's Crucible

Wave 2 Printing, Packing and Delivery Update

When this article is published all Wave 2 volumes will be totally finished and actually being printed and bound in Milan. With Woudiver, how many may cry: 'I have participated to no small degree; let this be noted upon my scroll of honors!'

As mentioned last month Wave 2 packing has been rescheduled for the last week of April and the first week of May. To our disappointment Stephen Platt, Rob Hovel-ing, Craig Thomas, Mike Berro and Lisa Brown have had to cancel. The current roster of both-week participants is: *Andreas Irle*, VIE Composer, Vance translator, and the man whose German Vance publications inspired the VIE; *Thomas Rydbeck*, TI wallah and famous project stalwart; *Billy* and *Gale Webb*, VIE packers extraordinaire; VIE paladin *Brian Garth* with his Vance-aficionado friends Josh F. and Dustin, plus myself, intrepid 'E-in-C'. The first week we will be seconded by a rollicking Dutch contingent including the ebullient *Evert Jan*, with compatriots Menno and Jurriaan, complete with their strange nomenclature. In the second week this trio of exotics will be replaced by VIE 'monstre sacré' *Rob Friefield*, and the mysterious *Josh Snyder* from Bean Town. *Max Ventura* and *Nicola d'Angeli* promise to arrive on their motorcycles to help out, and we may also be honored by the presence of *Errico Rescigno*.

That said, we are not an exclusive club; anyone who cares to help out continues to be welcome.

In the absence of Patrick, with his clip-board and whip, I am not sure how we are going to proceed. Casual improvisation is not a method appropriate to the packing of thousands of volumes of 22 different books, to say nothing of numbering and sluicing volume 44's into designated boxes. Thomas has made dark hints of revolutionary methods. I have been wondering whether it might not be a good idea to wrap each set of volumes in numbered papers before any boxing. Patrick's methods allowed us to retroactively discover mistakes, and I believe there was only one case of mistaken inner boxes, and very few cases of wrong books (perhaps only 1). Billy has encouraged me with the news this sort of thing is what Gale does for a living. I am counting on both Thomas and Gale to save us. My own talents, as revealed last time, are in the 'lifting' and 'gofer' categories.

Bob Lacovara has been exploring the possibility of shipping both the Wave 2 as well as the 'second printing',

which will be packed in the same container at the end of June. This would delay U.S. delivery of Wave 2 boxes but might save expenses. On the other hand it might not. The matter is being explored.

I have reminded Stefania of the signature errors in some of the Wave 1 volumes, and she has duly scolded the guilty. Stefania is also letting the printer know that we want that print nice and 'dark', so there won't be any easing back on a good ink-flow.



Wave 1 Errata

The following errata have been 'authorized' on the project site (references are to page and line):

The Rapparee (Vol 4)

57/26 psysically/psychically

Abercrombie Station (Vol 6)

68/26 pavanne/pavane

91/19 every day/everyday

The World Between (Vol 6)

199/6 and, in a year/and in a year

[Table of contents] Tynott/Tynnott

Gold and Iron (Vol 7)

1/21 Barch found/Barch, found

140/31 flats. She/flats. "She

Clarges (Vol 7)

208/7 when, earlier/when earlier

Strange People, Queer Notions (Vol 10)

339/1 awhile/a while

374/1-2 carabinieri/carabiniere

392/29 forebearance/forbearance

418/31 awhile/a while

The House on Lily Street (Vol 11)

70/1 SmithA-1392/Smith A-1392

76/4 year/years

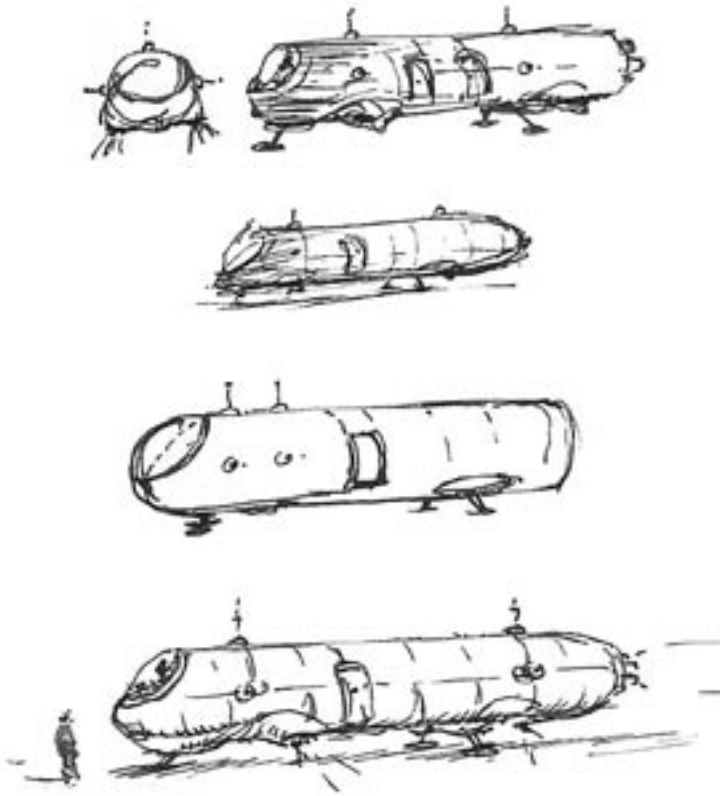
163/25 Jean/Jean-Louis

175/2 He's/"He's

178/9 plain-clothes-man/plain-clothes man

Bad Ronald (Vol 12)

137/27 awhile/a while



144/15 awhile/a while
 148/28 awhile/a while
 160/16 awhile/a while
 163/25 awhile/a while
 171/6 awhile/a while

The Moon Moth (Vol 17)
 212/12 interpersonal/inter-personal
 229/4 nonexistent/non-existent
 236/5 microseconds/micro-seconds
 234/9 maskless/mask-less

Emphyrio (Vol 20)
 57/23 rising/rising,
 148/4 pavannes/pavanes
 14928 pavanne/pavane

The Book of Dreams (Vol 26)
 38/28-29 room."¶¶On/room."¶¶On
 121/14 swotsman*/swotsman*.
 183/23 Harp on the Sacred Ram/Harp of the
 Sacred Ram
 185/15 valetudenarians/valetudinarians

The Domains of Koryphon (Vol 28)
 176/21 heard?"heard?

Trullion: Alastor 2262 (Vol 29)
 [Map] Ripple Broad/Ripil Broad
 172/17 salon/saloon
 249/1 over the Chief/over to Chief

Marune: Alastor 933 (Vol 30)
 140/31 Kaiarks/kaiarks

Suldrun's Garden (Vol 36)
 445/14 forebearance/forbearance

The Green Pearl (Vol 37)
 83/24 Witherwood/Foirry
 377/15 footman/footmen

Madouc (Vol 38)
 51/13 precedence.¶¶The/precedence.¶¶The
 55/12 Artwen/Artwen.
 57/5 gentleman/gentlemen
 367/7 fretfully/fretfully.
 383/25 red,/red
 565/20 Don't your remember/Don't you remember

Ecce and Old Earth (Vol 40)
 104/19 This an/This is an

Night Lamp (Vol 42)
 72/4 recreation/re-creation
 302/17 Handbook to the Planets/*Handbook to the
 Planets*

A special errata page is being prepared that will be sent to all subscribers in the Wave 2 box, probably tucked into volume 44. This sheet will define an authorized method of correction, for those who care to do so, for the most important errata, either with pen or by cutting out lines of text provided on the special page, to glue over the errors.

In discussions with *Steve Sherman* and *Tim Stretton* some of the errata displayed above have been called into question.

The VIE has not managed to be consistent regarding hyphenations, any more than Vance himself. Sometimes we have followed evidence strictly. Sometimes we have had no evidence, in which case we have, sometimes, standardized. Sometimes, evidence or no, we have up-dated.

These errata, therefore, have been rejected. I assume, but do not affirm, that they represent deviation from actual manuscript evidence.

The spelling 'pavanne' may be 'wrong' but it is a van-cian spelling that seems, at least to me, to carry its own conviction. Most often it has been corrected by the VIE. I am glad at least a few made it through.

Another class of errata will not impede anyone's understanding of the texts, and cannot even be considered 'textual errors' in a strict sense because they are merely VIE formatting wobbles or inconsistencies:

11/70/1 SmithA-1392/Smith A-1392
26/121/14 swotsman*/swotsman*.
38/51/13 precedence.¶¶The/precedence.¶¶The
42/302/17 Handbook to the Planets/*Handbook to the Planets*

A further class of errors, though more or less 'wrong' are petty typos which, whatever their annoyance factor for purists and perfectionists, offer no serious impediment to understanding:

6/91/19 every day/everyday
26/185/15 valetudenarians/valetudinarians
30/140/31 Kaiarks/kaiarks
36/445/14 forebearance/forbearance

A special case is:

11/76/4 year/years

Despite appearances this is not an error, and has only been so designated because I failed to make a note in the cor-bf file to this effect after having taken information with Norma Vance.

This still leaves a number of real errors. The worst, because they actually change the meaning of the text, are:

4/57/26 psysically/psychically
37/83/24 Witherwood/Foirry

These will be among the 6 errors the special errata sheet will help subscribers correct by hand, and the 13 for which we will provide corrected text, on VIE paper, to cut out and glue in.

The error at 37/83/24 (Witherwood/Foirry) is a special case and, bad as it seems, might have been far worse for, if the VIE text is not correct, neither are any of the

published editions. And thereby hangs a tale.

The following is adapted from *Patrick Dusoulrier's* explanation of this matter, mostly a collation of comment culled from various VIE documents.*

Issue of who was absent in *The Green Pearl*: "Langlark and Foirry" or "Langlark and Witherwood"?

The gbis file (ie37-gbis-v3.doc) contains :

PP-QUERY 59/15; Foirry/Witherwood

PP-QUERY 59/16; Witherwood / Foirry

COMMENT; At 83/10 it's Langlark and Foirry who were not present, both ruled out as a result of the "glass-merchant episode" introduced here. Witherwood is still considered a possible spy. Foirry is not suspect.

TI-COMMENT 161; Good spot! For clarity: at page 59 it is Langlark and Witherwood who are not present, while at 83 it is indeed Langlark and Foirry. We have not fixed other continuity issues (Melanthe's Cloak, The Rote of Persilian, Tatzel clasping her knees, which apparently were not spotted by the PP teams) and I don't think we should here, either. However, unlike those other cases, this is a simple fix, most easily effected by replacing Witherwood with Foirry on page 59.

PWR; Fix. According to Steve, and given Norma's favor for this sort of easy fix, this seems to be an appropriate intervention.

Comp: Instructions ferreted out of above, and Witherwood replaced with Foirry at 59/16. Please confirm that this is what was intended.

CPPR (95) Only half-fixed: as I understand it, With-

* For those to whom VIE jargon is not second nature:

II: Patrick Dusoulrier

95: Marcel van Genderen

161: Steve Sherman

655: Chuck King

cor-bf: final Word document prior to composition and Post-proofing

TextPort: cor-bf retrofitted with Postproofing and Compositional Review Team errata

gbis file: composed-volume errata collection and discussion document

CPPR: Composition Post Proofing Review

Comp: composition

PP: PostProofing

PWR: Paul William Rhoads

pdf page: page number in pdf document (composed text or volume) as automatically designated by Acrobat reader rather than the page number proper

IEB: prefix to more or less printer-ready VIE volume pdf file.

erwood and Foirry had to be interchanged on p 59. Now Foirry is both present and absent. My guess: change Foirry to Witherwood on 59/15.

TextPort-COMMENT 655; There should have been another round of review on this with the ultimate resolution reflected in this bis file! As the text now reads, none of the changes contemplated in this note were made (or they were changed back with no documentation). Since the final pdf matches cor-bf, I did not change the cor-bf file, but if this mistake was supposed to be fixed it wasn't; this should be brought to the attention of whoever is compiling errata for future printings.

11's observations:

The texts as they currently stand, using the pdf file called IEB37-green-pearl.pdf, i.e. the "Volume file", the full pdf file used for publication: pdf Page 59 lines 15-16: "Maloof, Sion-Tansifer, Pirmence and Foirry. Langlark and Witherwood were not present." Same in cor-bf.

pdf Page 83 lines 10-13: "It is hard to judge. Langlark and Witherwood are unlikely because of the glass-merchant episode. Sion-Tansifer is no doubt brave, if perhaps a trifle single-minded. A traitor? Unlikely. Maloof? Foirry?"

cor-bf is different: "It is hard to judge. Langlark and Foirry are unlikely because of the glass-merchant episode. Sion-Tansifer is no doubt brave, if perhaps a trifle single-minded. A traitor? Unlikely. Maloof? Witherwood?"

So, in fact:

a/ cor-bf IS different from pdf.

b/ The gbis note planned to modify the text to have 'Langlark and Foirry were not present' in page 59 (and to have Witherwood present, of course), which would have been consistent with page 83 where, apparently, pdf still contained 'Langlark and Witherwood are unlikely'. The end result, undocumented, is the reverse: the published text maintained page 59 with the absent couple 'Langlark and Witherwood', and modified page 83 to achieve consistency.

The two changes made in page 83 have now been retrofitted to the cor-bf document, and I have added comments in the gbis file.

TextPort-COMMENT 11; In fact, the final pdf (IEB37-green-pearl.pdf) does NOT match cor-bf, contrary to what Chuck saw. But the pdf file reflects a change that is the reverse of what seemed to be intended, i.e now, the absent couple is 'Langlark and Witherwood' in the two pages mentioned, instead of 'Langlark and Foirry' as seemed to be intended (like COMP at the time, I have tried to "ferret" all this out!"

Conclusion: the primary goal of TEXTPORT being to ensure that the Word version corresponds to the final pdf version, a change must be made to cor-bf, corresponding to the 2 changes made on page 83.

TEXTPORT 11; differences retrofitted to grnpri-cor-bf.doc

TEXT-CHANGE 11; Langlark and Foirry are unlikely/ Langlark and Witherwood are unlikely

TEXT-CHANGE 11; Maloof? Witherwood?/Maloof? Foirry?

If it comes out that it should have been "Langlark and Foirry" absent . . . well, this will have to be documented in the Errata, and changes made later to both the pdf and the textport file . . .

Published Version: Page 59: Yane nodded in slow rumination. "And the ministers who listened to your remarks?"

"Maloof, Sion-Tansifer, Pirmence and Foirry. Langlark and Witherwood were not present."

Page 83 (1st. part): Yane looked long into the flames. "It is hard to judge. Langlark and Witherwood are unlikely because of the glass-merchant episode. Sion-Tansifer is no doubt brave, if perhaps a trifle single-minded. A traitor? Unlikely. Maloof? Foirry? Pirmence? My intuition settles upon Maloof.

and again Page 83 (2nd. part) : "Witherwood? If he is a spy, his motives are hard to guess."

This last instance is the damaging one, in the text as it stands : it should have been 'Foirry'.



THE EUROPEAN UNION and the VANCIAN IMPERIUMS



EUROPEAN CONSTRUCTION

The European Union, recently expanded to 25 nations, is entering a critical phase; member nations are voting by referendum upon a proposed federalizing Constitution. Per the rules a single 'no' vote (i.e. a member nation with a 'no' majority) will nix the proposed Constitution. In this case the drafters will have to go back to work, or European Construction will simply continue along previously established lines. Meanwhile a new set of nations is seeking entry or, in Euro-speak, have 'entered the process of adherence'. Among them is the large and proud nation of Turkey.

To savor this interesting historical event of our era,

background facts are needed. The European Union was conceived, during and after the Second World War*, by French and German statesmen seeking to escape the cycle of nationalistic conflict which had inflamed Europe since the war of 1870 in which Prussian armies captured Paris and annexed the German speaking region of France known as Alsace-Lorraine. Or one may go further back, to the Napoleonic era. Or even before, for the process of change from monarchies to republics was not simple or sudden. First there were monarchical dynasties ruling territories like personal estates which could be inherited or traded like barrels of olives, with subjects often locally entitled to heterogeneous sets of rights and privileges. The modern nation is fundamentally different, with its at least theoretical triumph of rule by law, and citizenship whereby a man's basic allegiance was not to another man, the king, but to an abstract entity, the nation, of which he himself is the fundamental component.† World War I (1914-1918) was the penultimate nationalistic crisis, and the most horrible war yet known to human history. World War II, considered by some historians as the continuation of WWI after a truce of 20 years, left great stretches of Europe in ruins—as opposed to the more murderous WWI which devastated only the territories along the trench-line dividing Europe from Belgium to Italy.

Among the most famous European founding fathers were the Frenchmen Robert Schuman, Jean Monnet and Charles de Gaulle, and the German Konrad Adenauer. I do not want to over-simplify but their European vision has two salient aspects. First, to create a 'Europe of Nations' in which sovereign states would engage in more or less close cooperation in industry, research, medicine, education, trade and transportation. Second, though it did not overtly affect their plans or actions, these men were devout Christians‡ and their idea of what Europe was, like that of most educated people of their generation, included an understanding of European history, right or wrong, in which the Christian element was important or even primordial.

The first steps of European unification included Franco-German cooperation in the matters of coal and

steel, the then basic components of industrial activity. Eventually they brought the 'Common Market' into being, grouping several European countries into a system of shared economic rules and free trade.

These developments took place in the post WWII context. This had two major elements: American ascendancy and Soviet aggression. America alone was in a position to finance the Marshall Plan, an unprecedented and vast program of investment in European reconstruction. It functioned not by loans but by cash donations. Communists' hostility to European prosperity was motivated by what they denigrated as 'Bourgeois Capitalism' which, they theorized, impeded the process of revolutionizing the Western 'proletariat'. They therefore intensified pressure of all kinds upon countries under American protection, as well as those more and less under their own thrall. Intensification of Communist activism was first signaled by Churchill, when he spoke of an 'iron curtain' descending in Europe.

The Cold War may be dated from 1947 when the Communists blockaded Berlin. The blockade was broken by one of the most spectacular efforts of the 20th century, an heroic victory for the US Air Force. But this local Communist failure did nothing to stop the Cold War from heating up. Besides the Korean War and the Viet Nam war, countless others were fought in Africa, Asia and South America, to say nothing of Soviet invasions of Prague to the west and Kabul to the south. The Cold War also had an extremely important ideological front, the effects of which remain an important aspect of our contemporary scene. The aim of Communist propaganda was to foment hostility toward America.

General de Gaulle, celebrated today as the 'savior of France' for his role in WWII, was one of the great statesmen of history. He was not, of course, influenced by Communist propaganda, but his proud vision of French glory could not abide American ascendancy. In a gout of national assertiveness he expelled the American army from France§ in the 1960's, and encouraged the development of a French nuclear bomb. But, under the American missile shield and behind American armies posted in Germany, if French

* In fact, in the first weeks of the Battle of France (1939) certain French European founding fathers proposed, with the English government (to the French government) a national fusion. It was, first of all, a tactic to nullify eventual French surrender, but the statesmen, including Churchill, understood and accepted the larger implications. This episode is recorded in the second volume of his history of the war.

† The shift from Monarchy to Democracy is not without a certain echo to the shift from traditional thought to modern thought; in both cases the seat of authority is shifted from King/God to Citizen/human. This parallel would be more compelling if various forms of democracy had not flourished prior to modernism or if successful forms of monarchy did not flourish today.

‡ By this I mean that they were not, as many men of the time, merely pro-forma 'believers' or 'practicans', but self-conscious, convinced and assiduous.

§ After WWII, and to this day, the American army has remained stationed in Europe. The largest American camp in France was at Chinon.

military technology (hydrogen bombs, Exocet missiles, Mirage fighter jets) was, and is, inferior to none, France never reconstituted her army and navy to anything like pre-war levels.* Instead, in a shadow of egalitarian ideology, encouraged on the left through Communist propaganda, and even more effectively on the right through the 'social doctrine' of post war Christian Democratic parties, French resources were largely dedicated to 'social progress'. It was the priority in other European countries as well—as it was in America in the 1930s, and again in the 1960's.† Much of the money allocated to social progress was and still is siphoned off by corruption, as is likely to happen whenever other people's money is in question. But current European stagnation is accounted for less by fraud and theft directly than the entrenchment of interest groups such a system must foster. Today most European countries lack political vitality and maneuverability. They are like whales clamped upon by schools of lampreys. Weak from loss of blood, they are also hampered in their movements by bulky, stubborn parasites.

After the Marshall Plan jump-start, the inventive and industrious Europeans, free from military expenditures, enjoyed a period of economic resurgence. This period is now over and they are afflicted with nostalgia. Globalization has changed the situation. Accompanying decolonization in the 1950's and 60's Europe invited, or tolerated, vast immigration from Africa including a high proportion of Muslims. Following 1968‡ leftist ideologies became entrenched, with growing receptiveness to Communist propaganda—even if reality was never ignored in Western Europe to the same extent as in the shadowy vastness of the Communist empire.

To make a long story short, the framers of the proposed European Constitution have transformed the vision of the European Union's founding fathers from a project of cooperation to a plan for a federalized 'United States of Europe', with a strong central government, a single army, unified domestic and foreign policies. The national sovereignty of the original states is slated for pro-forma existence only. National identity will have its last expression as folklore for the consumption of tourists.§

* The case of Germany with regard to military spending is somewhat different; its decades of post-Hitlerian pacifism are at least understandable.

† Roosevelt's 'New Deal' and Johnson's 'Great Society'.

‡ Notable in France for a student up-rising which, silly and foolish as it was, remains *the* defining event of contemporary French Leftism.

§ Mostly in the form of cuisine and regional architecture, both of which are easily transferred or even limited to Euro-Disney like parks.

Such a development is not necessarily a bad thing. Vance does not rule out tourism if it is organized with taste, and there was a time when nations did not exist. That time was not necessarily worse than now, but it is not clear how Europeans feel about such a development. I suspect they are not overly concerned about dissipation of nationhood because it does not seem a great step to switch their allegiance to the EU. It is a nation they seem to recognize themselves in.

It is hard for many Americans to feel the strength of state identity which existed prior to American federalism. Though the original 13 colonies shared one language the difficulties of communication and the already long, adventurous and separate histories of each state reinforced particularism. As the American founding fathers drafted the Constitution debate was fierce between men jealous of their home states on the crucial points: how many representatives would each have in a central government, what would be the scope of their remaining powers, would the process of presidential election be fair, and so on. Nothing like this ever surfaced during the drafting of the proposed European Constitution. There was no—I repeat: *no*—public discussion of such points. One issue, however, was constantly and heatedly debated. This was a strange phenomenon since it would seem to have nothing to do with a constitution whether or not to use the word 'Christianity'.

AMERICA AND THE GAEAN REACH

It never seems to have occurred to the framers of the American Constitution to use the word 'Christianity'. In the original Constitution they do use the word 'religion' once, when they exclude it as a consideration:

. . . no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

Article IV, clause 3

The Constitution of the United States of America was adopted on September 17, 1787. Two years later a 'bill of rights' was proposed to the states, and 10 of them were eventually added to the Constitution. They include a second reference to religion, another limiting restriction rather than an establishing or foundational affirmation as was called for in Europe:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . .

In these two lapidary formulas the American Constitution a) protects religion as an inviolable sphere of individual conscience, and b) denies government power to interfere in or impose its exercise. These ideas are so anchored in the American psyche that it does not occur to an American citizen—at least it has never occurred to this one—to interfere, for example, with Muslim modes of worship or with metaphysical notions. This American style of tolerance is not equal to ‘religious tolerance’ as such but is predicated upon respect for the Constitution.* It is a phenomenon related to American history, and in this respect America resembles the Gaeon Reach:

. . . these worlds attracted immigrants; there seemed no end to the sects, factions, societies, cults or simple groups of free-thinkers who fared bravely off as pioneers to live their lives on worlds of their own.

[Ports of Call]

America was created by exactly such people, and Americans are therefore habituated to life in a Gaeon Reach context where religions freely welter. As everyone knows America is home not only to countless Protestant denominations, plus Catholicism and the various Orthodox churches, but dozens of more or less successful semi-Christian variations, such as Jehovah’s Witnesses and Mormons, to say nothing of native Indian religions, the ever more popular collection of eastern religions, neo-pagan cults like Wicca, and even atheist religions based on scientism, such as Scientology or Raelianism. But, like the Gaeon Reach with its multitudinous planets comfortably separated by inter-planetary or inter-stellar distances, America is roomy enough that most Americans need not face daily co-existence with doctrines, attitudes and behaviors radically different from their own, sometimes even repugnant in terms of their own referents. When they do, as in places like New York or San Francisco, they tend to make the best of it in a vancian spirit. Protected by the Constitution they need not experience

it as metaphysical menace but, in vancian manner, may enjoy it as a colorful spectacle. Furthermore Americans, like the denizens of the Gaeon Reach, all speak the same tongue. They thereby have a certain cultural homogeneity which groups unable to communicate directly must lack. Thanks also to shared national experience of many sorts inter-group conflict is blunted.†

It must be recognized that Islamic doctrine (as opposed to a theoretical non-imperial Muslim doctrine) is a special case. Non-Christian cults with large followings, like Mormonism, Scientology or Buddhism, pose no menace to the Constitution. But Islam cannot (at least on theoretical plane) reconcile itself to America’s foundational document, for the historical record teaches that Islamic dominance, to say nothing of the imposition of Islamic law in other regards, means that other religions, and their adherents, are eliminated or demoted to ‘dhimni’ status with reduced rights and special taxes per rules stipulated by the ‘prophet’ Mohammed in the 7th century.‡

From the American perspective, however, Islamist intolerance is not a religious problem. It cannot become a religious problem until the barrier of the Constitution is overcome. Prior to this it remains a legal problem, a question of respect for the Constitution. There is no parallel to this situation in the Gaeon Reach. The planets are large enough and far enough apart that each culture finds adequate expression without undo impingement.

THE EUROPEAN CONSTITUTION

Almost exclusively the American Constitution treats structural matters. The only exception is the following very brief statement of purpose which is part of the 52 word introduction:

. . . in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity . . .

* Americans do not feel obliged to love and honor other religions (though they feel free to do so), they feel that anyone has the right to worship any way he likes, no matter how foolish that way may be.

† For example, it is notorious that interracial relations in the south, even if marked by overt racism, are easier than in the north since southern blacks and whites are habituated to intimate daily interaction.

‡ Realizing that I am here venturing out upon a ‘hot-button’ topic, and not wishing to scandalize my non-philosophical readers, my philosophical readers will pardon the following patient explanation of the obvious: as anyone, myself in particular, can see, the great majority of Muslims are honest folk who like most Christians and Jews are mainly concerned with getting by in life, and perhaps even making an occasional charitable gesture toward their fellow man. But it might as well be faced that this contradicts the internal logic of Islam which, among other things, would make Muslim men jihadists and Muslim women houris. The internal logic of Christianity, in the same manner, is contradicted by almost all Christians, since that would make radical egalitarians immolating their personalities on the altar of universal charity in the manner of monks. This is not to say that such internal logics are without effect, as the most superficial review of the relative states of Muslims and Christians must reveal to anyone who refuses to blinker his brain.

That is all. The word 'blessings' may, or may not, betray a Christian attitude but 'domestic tranquility' and 'general welfare' are compatible with the most ardent or even feverish atheism. The proposed European Constitution is a completely different in tone and content. Not only is it book length, it has both a Preface and a Preamble. By contrast to the original American Constitution, a 4500 word document, plus the Bill of Rights, which has provided the framework of the American regime for two and a quarter centuries, the proposed European text is an enervating, indigestible mass of post-Christian leftist boilerplate. The Preamble, more than 5 times as long as its 52 word American counterpart, uses each of the following words twice: 'culture', 'values', 'progress', and 'civilization'. It also uses the following word: 'diversity'.^{*} Its stipulations include:

Conscious that Europe is a continent that has brought forth civilisation; that its inhabitants, arriving in successive waves from earliest times, have gradually developed the values underlying humanism: equality of persons, freedom, respect for reason,

Drawing inspiration from the cultural, religious and humanist inheritance of Europe, the values of which, still present in its heritage, have embedded within the life of society the central role of the human person and his or her inviolable and inalienable rights, and respect for law,

Believing that reunited Europe intends to continue along the path of civilisation, progress and prosperity, for the good of all its inhabitants, including the weakest and most deprived; that it wishes to remain a continent open to culture, learning and social progress; and that it wishes to deepen the democratic and transparent nature of its public life, and to strive for peace, justice and solidarity throughout the world,

Convinced that, thus "united in its diversity", Europe offers them the best chance of pursuing, with due regard for the rights of each individual and in awareness of their responsibilities towards future generations and the Earth, the great venture which makes of it a special area of human hope. . .

If such a thing must be said, why not just say: *In the tradition of our common heritage of Greek philosophy, Roman law and Christianity. . .*? But the European elites are 'post-Christian'. They may benefit, internally and externally, from a Christian heritage but they believe modernity demands its rejection. They are not exactly wrong.

Aspects of modernity are indeed radically incompatible with Christian doctrine, but only the freedom fostered by Christianity, in that proto-Europe once referred to as Christendom, allowed modernity to emerge. Conciliating spirits might suggest that even if Modernity should replace Christianity, the former might recognize its origin in the latter. In fact this origin is only unrecognized by what may be called 'vulgar moderns'. Modernity, of course, is fundamentally anti-Christian because of its atheistic, materialistic metaphysics, and as Vance might relish pointing out this is not the first time one doctrine has generated something like its opposite.[†] The framers of the European Constitution, however, unlike the European founders, being vulgar in their thinking felt obliged to eliminate the word, or relished doing so. In either case they thus left themselves open to the suspicion that their modernity is identical with the most progressive or radical elements of it. If Europeans accept many aspects of Modernism, a majority does not endorse its radical elements. For these, or possibly other reasons, the framers felt obliged to explicate their post-Christian values. In Part 1, Article 2, we read:

The Union is founded on the values of respect for human dignity, liberty, democracy, equality, the rule of law and respect for human rights. These values are common to the Member States in a society of pluralism, tolerance, justice, solidarity and non-discrimination.

Few will object to such pious and vague pronouncements. They are, in particular, in accord with Christian morality. By whom and how are these fine ideals to be imposed and enforced? Article 3 of the same Part provides no answer, only a lengthening laundry list of post-Christian pieties costumed as intentions:

3. The Union shall work for the sustainable development of Europe based on balanced economic growth, a social market economy, highly competitive and aiming at full employment and social progress, and with a high level of protection and improvement of the quality of the environment. It shall promote scientific and technological advance.

It shall combat social exclusion and discrimination, and shall promote social justice and protection, equality between women and men, solidarity between generations and protection of children's rights.

^{*} A thought-crime if there ever was one, though I hasten to add that I tolerate it.

[†] The essence of Modernity's anti-Christianity is the enthronement of Man as the source of Truth (replacing divine omniscience) and the source of Power (replacing divine omnipotence). Global warming hysteria is not about the climate changing, which it has been doing forever, but about how Man, rather than God, or Nature, under the new Modernist dispensation is now the cause of change and thus the destroyer of the earth. It is a neat example of modernist human deification.

It shall promote economic, social and territorial cohesion, and solidarity among Member States.

The Union shall respect its rich cultural and linguistic diversity, and shall ensure that Europe's cultural heritage is safeguarded and enhanced.

4. In its relations with the wider world, the Union shall uphold and promote its values and interests. It shall contribute to peace, security, the sustainable development of the earth, solidarity and mutual respect among peoples, free and fair trade, eradication of poverty and protection of human rights and in particular children's rights, as well as to strict observance and development of international law, including respect for the principles of the United Nations Charter.

Very nice, but what does it mean in practice?

Persons, such as myself, who live in Europe, are obscurely aware there is a European 'commission', a 'parliament', 'deputies', and a group of frigidly modernist government buildings in Brussels, Strasbourg and Frankfurt. There are occasional 'European elections' where citizens vote for people they are unfamiliar with, who then disappear into a media vacuum to perform mysterious rites which are never described or even mentioned. Beyond these sketchy elements the opacity becomes total. Of course one might read the whole proposed Constitution, but it is only an aspect of an ensemble of documents that must be digested in order to actually understand what European Union is. These include the several hundred pages of the Maastricht Treaty which define the mechanics of current European governance, the Schengen Agreement governing internal and external European borders, the Nice Accords which fix the number of voting representatives each country has in each governing body (accords negotiated prior to the recent enlargement, in view of that event, and felt by some to be too favorable to the new countries), the European Cultural Charter of 1954, and who knows how many more, to heap up a pile of paper so high the 44 volumes of the VIE are as nothing by contrast. It is so far from an American style Constitution, written out on a single sheet of paper, that it might as well be admitted that the European Union has become an entity unknown and unknowable to all but specialists.

As national governments lose their grip on the sovereignties being sucked into this black hole, two effects are produced: nationalist movements spring up, and European nations break down into more and more autonomous regions seeking advantage through direct engagement with the central power. These aspects of the process have their pernicious sides; even worse is how, at least in

'old Europe', anti-Americanism is the most powerful, and therefore the most used, pro-European argument. The most oft-given rationale of the new federal super-state, despite tedious intonement of good-intentions in the draft Constitution, is not some positive program, but the negative and defensive purpose of establishing a counter-force to the American hyper-power menace. Touted European triumphs such as Airbus would collapse without state subsidies.* So what is this 'Europe' which is being created?

THE EUROPEAN SVU

The most blatant example of eroding European national sovereignty is the Euro. Participation in the 'Euro-zone' remains optional and the non-participants, including England and Sweden, have enjoyed consistently better economic results since the introduction of the pan-European money. Euro-zone countries, almost from the outset and more and more bitterly, complain that European monetary policy fails to take their problems seriously. The European Central Bank is seen as a citadel of sacerdotal technocracy obsessed with norms and arcana irrelevant to experiential reality in European countries enfeebled by internal corruption and the pressure of globalization.

In *The Killing Machine*, page 1, we read:

. . . the single negotiable currency is the Standard Value Unit, or SVU, notes for which, in various denominations, are issued only by the Bank of Sol, the Bank of Rigel, and the Bank of Vega.

Among dozens if not hundreds of Gaeen Reach worlds, three planets only issue bills. The macro-economic implications are parallel to the European situation. Vance does not elucidate the matter further but one presumes that the Gaeen banking system, like the IPCC or the European Central Bank, is a sort of independent or semi-private authority, supported by, but not responsible to, the planetary governments.†

Money is an abstraction, subject to forgery, inflation and deflation, as well as emotional factors like confidence. When one economic player spends freely, running up debts, others may approve and participate to share eventual profits, running the risk of losing their shirts. Or they may disapprove and withhold loans, killing an initiative which might otherwise have been profitable.

* to say nothing of the large percentage of Airbus components manufactured in the USA.

† See Tim Stretton's *The Zael Inheritance*, in the *Cosmopolis Literary Supplement*, for a universe dominated by IPCC-like structures.

The nebulousness of money needs the support of a wise, even paternalistic and authoritarian facade, however thespian, plus good nuts and bolts management, to stave off evaporation of the illusion. The entity providing this service has a grave responsibility, as well as an important economic advantage. European economists are constantly accusing the American Federal Reserve, the entity that controls the dollar, SVU of the planet Earth, of shafting the rest of the world to American advantage. One of the most important rationales for the Euro is to counter this state of affairs. But countries in Europe accuse the European Bank of neglecting their interests in a way their now defunct national banks never did. These complaints must fall on deaf ears. Unemployment in Ireland and Spain is low, but in France it is 10%, and in Germany it is even higher, with rates reaching 20% in its old East Germany part. The Central bank cannot both encourage the German economy by lowering interest rates and ward off inflation in Ireland by raising them. It might be objected that the American states also have varying economic needs which the Federal Reserve likewise cannot treat consistently. But the rust belt and the sun-belt are in a situation of competition they recognize as fair. Wages for similar work are not different in Louisiana and Pennsylvania by a factor of 10, as they are between Romania and France.

The European economic situation may stabilize and harmonize after a time. This, no doubt, is the hope and the intention. But if Romanians will welcome the adjustment, which for them must be upward, it is absurd to imagine that it will be affected, in the matter of wages for example, by universal harmonization to French levels. Reaction to inevitable lowering of standards in countries like France and Germany must eventually weaken instincts of European Solidarity—assuming it is tolerated at all.

THE CONNNATIC'S REGIME

Alastor Cluster comprises 3000 inhabited planets. Each is largely autonomous. On Numenes the Connatic, who is not a 'faceless man' but often operates in the same manner, runs a light-handed central government. In addition to hospitalization of indigents (assuming they can reach Numenes), it provides two basic services: protection from exterior menace, and protection from interior menace. The only army in the Alastor Cluster is the Whelm. As its name implies the Whelm projects irresistible force. The Whelm is not an army of aggression. Adventurism outside the cluster is not its function.

The vancian universe is not notable for cosmic or even

galactic warfare. On the galactic level there are some localized and minor threats, such as the Asutra attack upon Durdane. There is the wary situation on Maz where the Liss and the Olifract empires impinge upon the Reach. There is the planet Tschai where Chasch, Wannek and Dirdir outposts are maintained, signaling a truce in a war of galactic empires. The Asutra-Ka conflict, which spilled over onto the lost world Durdane, is put down by the Historical Institute, a powerful institution but certainly not the foremost military competence of the Reach. We are never informed regarding a Gaeen fleet, and the IPCC, for all its coordination, remains a network of local forces. The IPCC may exert a certain encompassing power, but its attention is focused not upon a global situation but a conglomerate of local ones. Its 'coordination' is in the service not of general strategy but of resolving local situations that spillover into other localities. As for the subjugation of Halma by the alien population of its moon, Damar, or the dangerous situations pertaining in the sector of Aerlith, or the re-colonized Earth following the 3000 year hiatus provoked by the 'Six-Star War' (*The Last Castle*), or the conflict opposing humans with the insect-like 'first folk' (*The Miracle Workers*), these are all resolved locally, without the interference of outside, let alone englobing, powers.

Such matters fall outside the Connatic's purview since the planets in question are not among the Alastor worlds. Inside the cluster, however, he does wield global power. Like the IPCC the Connatic presides over a collection of distinct localities, but where the IPCC springs up from these localities (think of the relation between Araminta Station's Bureau B and the IPCC) the Connatic is an imperial dictator:

Parochialism dissolved before the glory of the Connatic, who ruled Alastor Cluster from his palace on the world Numenes. The current Connatic, Oman Ursht, sixteenth of the Idite dynasty . . .

[Marune]

How does he rule? There is one obscure reference to the force of the Connatic's Second Edict, which is said to have eliminated formal war. We learn little more of general Alastor law. The Connatic enforces local law, as well as certain localized ordinances of his own, such as the embargo of energy weapons and prohibition of air-vehicles imposed upon the Rhunes of Marune. Other groups on the planet are not subject to these interdictions.

The Connatic's overwhelming power and mandate to enforce the local status quo suggest the danger of

rigidifying local conditions even when unfavorable. The Rhunes are war-like and the Connatic hobbles them with his embargo. But as time passes the Rhunes may become peaceful, while other groups become obstreperous, and now the poor unarmed Rhunes become helpless victims. If the Connatic is not vigilant his meddling could prove disastrous. On the other hand a *laissez faire* policy (. . . *the Connatic hesitates to interfere with local customs.* [Trullion]) can be dangerous or generate disapprobation:

"It is a disgrace, to Trullion and to Alastor Cluster," said Akadie coldly. "The Connatic should ban all such barbarity."
[ibid.]

In fact the Connatic's policy is flexible. He is neither dogmatically respectful of local culture, as the revolutionary adjustments effected on Wyst demonstrate, nor is he unduly interventionist, as his long, if not infinite, tolerance of Arrabin and Fanscher ideology demonstrates. He seems to be a philosopher king, or to use 18th century jargon, an enlightened despot. He exercises his power with restraint and rules for the good of his subjects on the basis of wisdom, explicated on several occasions:

. . . to the casual observer, Alastor Cluster is a system placid and peaceful. The Connatic knows differently. He recognizes that wherever human beings strive for advantage, disequilibrium exists; lacking easement, the social fabric becomes taut and sometimes rips asunder. The Connatic conceives his function to be the identification and relief of social stresses. Sometimes he ameliorates, sometimes he employs techniques of distraction. When harshness becomes unavoidable he deploys his military agency, the Whelm. . . In many cases, believing that each condition generates its own counter-condition, he stands aloof, fearing to introduce a confusing third factor. 'When in doubt, do nothing': this is one of the Connatic's favorite credos.
[ibid.]

The Connatic, however, is not copied out of Plato, Machiavelli or Hobbes; he is also a romantic. He subscribes to the neo-Rousseauian 'back to Nature' doctrine favored by the Baron Bodissey. According to the Connatic:

A troubled society is like a man with a stomach-ache. When he purges himself, he improves [. . .] I travel the worlds of Alastor and everywhere I find people whom I find subtle and fascinating, people whom I love. Each individual of the five trillion is a cosmos in himself; each is irreplaceable, unique. . . Sometimes I find a man or a woman to hate. I look into their faces and I see malice, cruelty, corruption. Then I think, these folk are equally useful in the total

scheme of things; they act as exemplars against which virtue can measure itself. Life without contrast is food without salt. . .
[ibid.]

Regarding the events provoked by such people, as well as the reactions of those whose virtue is thereby measured:

. . . all who participated will remember the great dream and will feel men apart from those who did not share the glory and the tragedy.
[ibid.]

But when the social fabric rips asunder there are also innocent bystanders intent only on minding their own business who get caught in the cross fire. The wonderful glory and tragedy will have been, as far as they are concerned, without interest, if not mindlessly and cruelly fatal. If the Connatic is as Bodissian as he sounds he may consider the life of such people barely worth living.

The Connatic's world-view seems Nietzschean, favoring intensity of experience and somewhat contemptuous of bourgeois comfort and material well being. Yearning, striving, glory and tragedy are what give life meaning. In their absence it degenerates into an insipid process unworthy of our humanity. This view is understandable. It is the natural attitude of what the Greeks called 'spirited' people. But what of ordinary folks, of which Alastor's five trillion must mostly be comprised? The vancian universe is notably rife with them. Vance never tires of reminding us that, rather than pursuing glory or reveling in the existential delights of tragedy, most people are 'preoccupied with their own concerns'.

A general review of the Alastrid regime reveals that the Connatic's attitude is not unrelentingly Nietzschean. Variety and particularity are protected and encouraged but certain extremes are put out of bounds—and damn the tonic effect of tragedy. The Alastrid regime seems ideal, were it not for the problem of what happens when the Connatic is not equal to his job. Oman Ursht, sixteenth of the Idite dynasty, seems an efficacious person of probity and prudence. One assumes the seventeenth of the Idite dynasty will receive the best possible education; but will it suffice to counteract his perhaps poor character; or, even if he is highly virtuous, what if his particular set of virtues is not the one required in the given situation? How, one wonders, did the Idites get control of the Alastor Worlds in the first place, and what will happen when their dynasty falls into decadence at last?

Vance does not address these questions in the Alas-trid context. But he gives us a full account of them in another.

THE RISE AND FALL OF THE ANOME

As America is a federation of 50 states, so Shant, a territory about a quarter the size of the continental United States, is a federation of 62 cantons. The government of Shant is similar to that of Alastor Cluster. Prior to the advent of the Anome Shant was already organized under a single authority. In an even earlier period the cantons were independent entities, enjoying sovereignty and engaging in mutual hostilities, which explains their sharp cultural differences. We are not told how the cantons were federated, but the change effected, however different the process, was identical to that now being effected by European Construction.

Prior to the Anome Shant was ruled, more or less loosely, by a central authority in Garwi. Like America or Vega enjoying control of the common money, Garwi likewise enjoys the fruit of its ascendancy:

During the reign of King Jorje Shkurkane, Garwi reached its peak. The slopes of the Ushkadel glittered with palaces; at the Jardeen docks glass ships unloaded the wares of the world: fibers, silks, membranes from North Shant, the meat products of Palasedra, salts and oxides from the mines of Caraz, for the production of glass. All sixty-two cantons contributed to the glory of Garwi; the Pandamon Bailiff was a familiar sight in the far corners of Shant.

[VIE volume 27, page 131]

King Jorje apparently ruled all Shant. Jorje's Shant seems more open to the rest of Durdane than the Anome's, with the cantons enjoying more scope for independent action, vigour and prosperity being functions of liberty—at least per vancian metaphysics. But there ensues a period of troubles, culminating in a victory over the Palasedran Eagle Dukes by the Warlord Viana Paizifume.

Viana Paizifume, from Canton Glirris on the east coast, refused to allow another Pandamon upon the Purple Throne and called a conclave of the cantons to form a new government. After three weeks of bickering and caprice, Paizifume's patience was exhausted. Mounting to the podium he indicated a platform on which a screen had been arranged.

"Beyond that screen," decreed Paizifume, "sits your new ruler. I will not tell you his name; you will know him only by his edicts, which I shall enforce. Do you understand the virtue of this arrange-

ment? When you do not know your ruler, you will be unable to plot, wheedle or suborn. Justice at last is possible."

[ibid., page 132]

Was this result necessary, the truly best solution in the circumstances, or was it the consequence of the inferiority of the men of the time? I think Vance suggests the latter. Viana Paizifume, authoritarian though he may have been, cannot be accused of tyranny given the aftermath of his assassination.* We may therefore conclude that, had his contemporaries been wiser and more prudent they could have compromised to create a more representative government, with consequently greater vigour and prosperity for all of Shant. Instead, unable to escape their egoism and shortsightedness, unable to make sacrifices for the greater good, they found themselves under the 'awful authority' of yet another more or less benevolent despotism, and Shant fell into a morose period of stagnation.

The imposition of a despot is the oft preferred solution of intellectuals,† believing themselves capable of wise rule, and using perhaps too much critical insistence as they contemplate the pettiness and foolishness of the common ruck of humanity. But benevolent tyranny, so neat in theory, like everything else must run the gauntlet of practice:

. . . the Faceless Man enforced his commands by means of a coercive corps, which gradually assumed improper prerogatives and stimulated a revolt. The Conservative Counsel quelled the revolt, disbanded the Coercive Corps and restored order. The Faceless Man appeared before the counsel in armor of black glass, with a black glass helmet to conceal his identity. He demanded and was conceded greater power and greater responsibility. For twenty years the total energies of Shant were expended in the perfection of the torc system. The Magenta Edict decreed torcs for all and stimulated further strife: the Hundred Years War, which ended only when the last citizen had been clamped into his torc.

[ibid.]

* Did the first Faceless Man actually stand behind the screen? Or had Viana Paizifume invented an invisible alter ego? No one knew then or ever. However, when at last Paizifume was assassinated, the plotters were immediately apprehended. . . [Ibid., page 132]

† Note that Plato is not among them. The *Republic* is commonly misinterpreted to mean that Plato favored a philosopher king, but in that book Socrates only constructs a theoretically ideal society, including a philosopher king, in order to explore the problem of justice. The regime so described is never recommended by Plato. Plato was dedicated to what Aristotle called the 'mixed regime', which is the closest thing to modern democracy ever discussed by the Greeks. His 7th and 8th letters, where he gives political advice in his own name, make this absolutely clear.

This situation, the psychological weight of which Vance conveys in his narrative, is further explicated in the words of the philosopher Mialambre Octagon:

It is a system beautiful in its simplicity: unequivocal rigor balanced against responsibility, economy, effectiveness . . . which in the main has been kind to Shant. The Anomes have been largely competent; they have honored all their commitments — to the cantons, allowing each its traditional style; to the patricians, imposing no arbitrary restraints; to the generality, making no exorbitant demands.
[ibid., page 301]

Mialambre Octagon goes on to define the unquestionably greatest benefit of the torc system, and we cannot help but recall the centuries of European wars, culminating in the catastrophic conflicts of the 20th century :

The previous cantonal wars and depredations have receded to the edge of memory, and are currently unthinkable.
[ibid., page 302]

A war between France and Germany is, likewise, 'currently unthinkable', even if localized troubles perdure in European member or applicant states, such as the festering conflicts in Northern Ireland, the Basque country, Corsica, Kosovo, and now Holland with the activism of Islamist chaoticists.* The Alastrid solution would be the Whelm, a solution lacking in Shant, and provided to the European Union by the American Army, as in the action against Slobodan Milosevic, the Serbian Tâmarcho.

Shant, under the Anome, might have been capable of generating a Whelm in time to ward off disaster. Etzwane's first plan is not to run a revolt — perhaps his torc renders the thought unthinkable. Instead he makes petitions. But even after the Anome's identity is penetrated Etzwane still has no intention of overturning the regime, only of stimulating needed actions. But the Anome is beyond advice. His pathology is not essentially the Asutra for, as previously explained†, their function in this aspect of the story is a metaphor for ideology. Sajarano's Asutra-dominated delusions work to the same effect as Chamberlain's pacifism in 1938, or the Communist fellow travelling in the 1960s. All are out of touch with reality, mesmerized by comforting or simply glittering illusions. As in similar cases, freedom is the high road to solving

the ills of Shant, and Etzwane is soon motivated to end the torc system, releasing Shant's latent energies and quickly defeating the Roguskhoi.

The geographical differences between Alastor and Shant, between a group of planets and cantons clustered on part of a large island, may make the difference between the need for torcs in Shant while a Connatic, with a Whelm, can get by without.

It may be noted that today's technologies, particularly GPS, make a torc-like system a possibility, and even a reality like the electronic tagging and tracking of sex-offenders in the USA, a practice which will soon be adopted in Europe, if the public clamor in its favor is heeded.

As we contemplate these technological props of tyrannical power we may wonder where European Construction is headed. If Europe ends up including Turkey, will Turkey's neighbors, like the soon to be highly democratic Iraq, and Iraq's neighbors, like Saudi Arabia, also be included? And when Europe counters, and perhaps surpasses, American Hyper-power, will this hydra impose its post-Christian benevolence upon the entire world? Already the Eurocrats insist on the non-legitimacy of any action un-approved by the UN, as if a world authority is the only legitimate one. When a single world government is established, and it chooses a policy of universal torcing, there will be nowhere left to run.

EUROPE VERSUS EUROPE

If the European Union has evolved, or been steered away, from the conception of its founders, is it now in a phase which Vance might help us understand? Its persistent opacity and progressive authoritarianism seem to have parallels only with the Anome's Shant. Are the Europeans, to quell their historic disorders, abandoning freedom for tranquility through submission to a more or less benevolent technocracy?

Opposition to the proposed EU Constitution from the Left is rallied by the complaint that Europe, without representation or consent, is imposing not slavery but a free-wheeling American style 'free-market' economy, with consequent disintegration of what it calls 'humanitarian social programs', which are branded on the right as the 'nanny state'. The Left's complaint is not without basis but erosion of the nanny state, whatever the proposed Constitution has to say about it‡, is an inevitable conse-

* many of whom are Dutch citizens.

† See *Cosmopolis* 53, page 10: 'Very Topical Thoughts on Durdane, The Asutra as Interpretive Tool of Bush-hate', pages 12–14.

‡ What it does have to say, as reported above, is: 'social market economy', a sibylline formula which probably means whatever anyone wants it to mean.

quence of globalization. Despite shrill and phantasmagoric Leftist yelpage about increasing poverty, Europe is not prepared to abandon the vast wealth globalization generates not only world-wide but in Europe itself; isolating Europe means swift economic decline and cultural suffocation. Official European declarations, however, are always favorable to the nanny state. So, whatever erosion it must suffer from globalization, European technocrats are likely to continue to seek to maintain and reinforce the nanny state as much as possible—which may not be a great deal but perhaps enough to continue to strangle much of the European economy. Substantively this issue is meaningless, but the strength of European commitment to the nanny state, which depends on economic redistributions and social engineering, is an anti-libertarian force, suggesting that love of freedom may not be the major force in contemporary Europe.

Opposition from the so called 'Right' is rallied around eroding national sovereignty, or the complaint that the vision of the founding fathers has been twisted or jettisoned. This position is not receiving a fair hearing given, on the one hand, Leftist domination of public discourse and, on the other, elitist promotion of EU Construction across the political spectrum. This matter, unlike nostalgia for the doomed nanny state, is substantive; that it is having little or no impact on the debate is an important indication regarding the mentality of the contemporary European elite, namely that it is not particularly in tune with reality—assuming it is not cynically seeking to manipulate opinion.

In a similar phenomenon the variety of European voices is being suppressed by the European elite. Jacques Chirac, President of France, who takes himself, with the German Chancellor, to be the president of Europe itself, talks of 'European foreign policy' as if it were something that exists but remains inoperant only because there is not yet a European foreign minister. In the name of Europe Chirac also emphasizes various anti-American positions.* Ignoring the outright lies and fantasies, he pretends, for example, that the European 'social' and 'cultural' 'model' is different from and incompatible to the American. Such declarations seem peculiar to anyone who knows (and there is no reason anyone should not, except that the

mainstream media hardly ever mentions it) that many EU member states do not hold these positions. For example, even if Germany and France opposed the war in Iraq, this opposition can hardly be characterized as 'European policy' since, to say nothing of England whose status as an EU member continues to be partial, such full members as Holland, Spain, Italy, Portugal, Austria, Poland and Bulgaria approved the war or even participated. Highlighting this problem of suppressing European voices, Aznar's Spain used pro-American Iraq policy partly to call attention to itself in an effort to break-up Franco-Germanic domination of the Construction process, to open a more viable space for extremely pro-European Spain.† If France and Germany are uncontestedly the most important European states by their area, population and economic clout, these other states, to name only them, even individually but certainly together, constitute non-negligible quantities in these categories. To say nothing of attempts to stifle dissenting voices‡, given that anti-Americanism continues to be leading pro-European argument one may wonder if anyone has a secret plan to foil European democracy. That they should talk about democracy all the time cannot be considered a counter-indication. Given the contrasting positions among European countries on many important issues, if democracy is not foiled pretensions to a European foreign policy must fade. This does not mean that many important areas of cooperation do not remain or cannot be developed, as has been going on for half a century, but those who predict or hope that adoption of the proposed Constitution will result in the emergence of a unified anti-American pacifist nanny super-state—and this is the dominant message—are either whistling in the dark or not showing their hand.

Europe is paying no attention to its real problems. To say nothing of Iranian atomic missiles soon to cover Berlin, Amsterdam, London, Paris, Rome and Madrid, or an unassimilated population of millions of Muslims, a part of which is undergoing swift conversion to Islamic style anti-Westernism (as opposed to mere European style anti-Westernism), Europe has severe economic and social difficulties. Taxes in France, though very slowly coming down, remain around 50% of GNP. To say nothing of globalization, European integration has resulted in a wave

* Some Euro-anti-Americanism seems no deeper than certain pockets. The anti-American UN veto was apparently bought by Saddam's oil for food kickbacks to the French Goombas.

† Zapatero's Spain follows the same policy. He eagerly held the first national referendum on the proposed Constitution, in February 2004, and achieved a favorable vote in another bid for a leadership role.

‡ Notably Chirac's famous crack, when Austria, Bulgaria and other countries wrote a joint letter in support of America, that 'they missed a good opportunity to keep silent'; in reaction to which the Bulgarian representative commented that they, by contrast, 'were polite'.

of 'internal outsourcing'; it is possible to mobilize 100 Romanians—who are *far* from the barely extant grunting primitives Jon Stewart seems to take such people for—to work in Romania, where the same investment can only mobilize 10 Frenchmen, without taking into account the *ubuesque* French labor regulatory system crush-factor. This may be good for Romania, and in the long run it may even be good for France; it is certainly creating tensions which are going unaddressed.

In an apparent effort of goodwill the French and German media has launched various 'European' shows, like 'France Europe Express', but these have been of no help because either they are feel-good pro-Construction 'let's get to know each other' pabulum (Karambolage, Metropolis), or when they are 'harder' (France Europe Express, etc.), the politicians and intellectuals invited to do the talking are a) always the same, and b) seem themselves to be hypnotized by the ambient Euro-fantasies, in fine Sajarano style. Anyone who has something non-conformist to say—Jean Francois Revel, Alain Finkielkraut, Jean Sévillia, Charles Pasqua, to name only these (despite appearances France is by no means poor of mind or heart!)—they are almost never allowed a forum.

Finally, unlike the Gaeen Reach, Alastor and Shant, the EU does not share a common language. This is a serious handicap to common policy not because of communication difficulty, which is merely a technical issue, but because, as Vance readers may agree, a difference of language is a cultural factor of importance. Vance presents no multi-lingual federal imperium, and no examples exist in history—at least not at the level of the administrative elite. In the Athenian empire they spoke Greek. In the Roman empire they spoke Latin. In the Arab empire they spoke Arabic. The 19th century central European Austrian empire, the last incarnation, or vestige, of the Holy Roman Empire, is almost a counter-example, except the leaders all spoke German. In any case its early demise is not a hopeful sign for multi-lingualism. In the English and French empires of the 18th and 19th centuries they spoke English and French, and the ex-colonies of Asia and Africa, half a century after de-colonization, still do. The national unity of places like India or Benin would be impossible otherwise, since the cultural situations of most of the territories in question are linguistically heterogeneous.

On the other hand there is an unspoken assumption that a powerful pan-European culture exists and unifies Europe. This is a parallel to the 'Earth morality' which is said to unify the Gaeen Reach, and distinguish it from the lawless Beyond. The Gaeen Reach benefits from a common

language; Europe, without one, must rely exclusively upon a similarly ill-defined universal to bear the whole burden of generating unity. Jacques Chirac, seeking perhaps to shed some light on the European universal, recently declared that the 'cultural roots' of Europe were 'as much Muslim as Christian'. We must hope that, as at Port Tangee, Europe will be characterized by a *general tolerance of universalities* [VIE volume 43, page 79]. If not, the only remaining pro-European solution would seem to be torcs.

CHRISTIANITY AND TURKEY

Whatever the European Sajarano may be saying, it is a fact that European culture is real, and that it is a powerful force. Its fundamental constituents, listed in no particular order, are the legacy of the Roman empire, the Christian heritage and tradition*, as well as the shared European political, intellectual and artistic heritage and tradition which, *pace* multiculturalism, surpasses all others to such an extent that if the latter may be compared to wonderful bonfires lighting up the night the former is like the broad sunshine of full day.

Such things may not be said without attracting PC vilification. To say nothing of how certain *Cosmopolis* writings are treated on the Internet, a nice example of how the European torcers operate occurred a few months ago when Barroso, the new European chief Goomba, nominated a certain Rocco Butiglione as 'Commissioner of Justice, Liberty and Security'. Butiglione, a distinguished scholar, champion of freedom, and personal friend of John Paul II, happens to be what almost all Europeans were for centuries prior to recent decades: a devout Christian. Naturally he was quizzed on his PC bona fides which it turns out he lacks, for his opinion of homosexuality is that it is a sin. For this he was driven out of the European government to much raucous banging on pans and indignant shouts (I believe he now serves as foreign minister for Italy). I did hear Alain Finkielkraut point out that the same people who present themselves as the leading defenders of free speech and tolerance were the same who banged on the pans. The only other thing I heard about it was a prolonged celebration of the 'triumph of European values' (perhaps an indication of the Muslim component emphasized by Chirac).

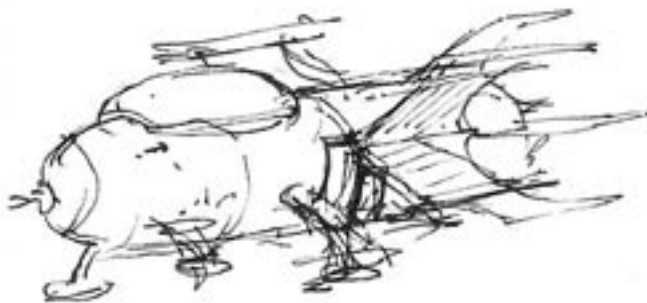
One may thus begin to understand why the battle over the word 'Christianity' was the only battle that got any media attention during the drafting of the Constitution.

* which must be understood as flowing out of the Jewish, and then running alongside and intertwining with it.

Ever since Ataturk, perhaps ever since the battle of Lepanto and the siege of Vienna, the Turks, in one way and another, want to be 'European', and Turkey has got itself on the official waiting list, and is working diligently to meet entry criteria. Those in favor of a 'yes' vote for the draft Constitution in the French referendum, which will take place this spring, are worried. The 'no's are making trouble by dragging Turkey into it. Europeans have nothing against Turkey but everybody knows that Turkey would be the biggest and poorest European member, and thus have the most votes in the European Government, and the most right to development funds, which thus would stop going to France, to say nothing of Romania—assuming any semblance of democracy and equality are to endure in the EU regime. But, more importantly, even if Europeans don't think of themselves, personally, as Christian, and even if they have nothing against Islam, they don't have to break a mental sweat to realize that a 'European' 'union' including Turkey is a fabulous animal.*

About 10 years ago on the occasion of one of the papal visits to France, the country was plastered over with posters showing a cartoon of the pope being kicked in the ass and sent flying into the air, with the caption: 'capotes pas calottes' meaning, more or less: 'condoms not miters'. Today, 10 years later, this sort of thing has stopped. Does it signal a break with Western anti-Westernism? Whatever the reason, the vancian cultural pendulum, having swung far in one direction, has slowly begun to swing back. I don't know what this means for European Construction exactly but, in my opinion, it can only bode well.

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* Development of this matter is beyond the scope of this article. I will mention, however, that there are aspects of Turkey which are more Western than any other near-eastern country. For example it is the only country in the region with a positive relation with Israel. On the other hand it continues to deny the Armenia genocide and more and more Turkish women are getting strapped into those unaesthetic Islamic hoods. If the 'veils' were flowing, colorful, gem-studded, and sheer, like they used to be, as in the *Arabian Nights*, wouldn't Islam seem more sympathetic?

Letters to the Editor

Dear Mr. Rhoads,

The work of Jack Vance stands for itself. Please accept, as Editor in Chief, on behalf of all the volunteers, these comments in appreciation of your work.

The many hours of meticulous, painstaking, loving effort apparent from the explanations and examples in *Cosmopolis*, and our observations of the several versions published, make the V.I.E. texts by far the most enjoyable. Past the delightful exploration and careful documentation there is a powerful sense of Jack and Norma, editors, family, and friends. While we read the V.I.E. we are lost, when we rest we are thoughtful, energized.

The Readers' volumes themselves are very fine; they are simple and elegant: at once old, new, handled, machined, timeless, flawed,

perfect. We wish to express our appreciation of your art. Illustration is very difficult. Your etchings are thoughtful and inspired, fit the text and the volumes, and evoke the stories best. We wish there were more! The Amiante fonts are 'Firsts'. While reading, Jack's words come alive, and the fonts become transparent, they "disappear". When considered on their own, they are beautiful. Congratulations to all of you and all of the VIE volunteers. Yours truly,

Owen Dorsey

and friends, all of whom share.

Puget Sound, Washington

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To the Editor,

Recently there was a letter to *Cosmopolis* explaining that a reference on a sitcom to Prismatic Spray was not, as hoped, a direct reference to *The Dying Earth* but was instead an indirect reference, by way of the roleplaying game *Dungeons & Dragons*. I realized that the link between these two works was probably unclear to many *Cosmopolis* readers. My oldest friend, who shares my love of Vance's creations, recently started a roleplaying game publishing company with me. We have a lasting interest in tracking Vance's and other authors' influences on the worlds of fantasy roleplaying games, settings first published in the early 1970's but combining works of science fiction across the 20th century and fantasy and myth throughout history.

In *Cosmopolis* 34 an oblique attack on roleplaying games was made, citing Vance's antagonism towards vicarious experience. It was an interesting critique, and rested on

a distinction between an “awakening experience” such as that found in reading great literature (thus excusing our delight in reading Vance!), and a vicarious experience that the author described as purposively limited in consequence so as to provide simple, meaningless pleasures (even going so far as to draw a parallel between death-metal rock videos and Dungeons and Dragons!).

I’m afraid the author of this critique missed the point of roleplaying games. Like any cultural exchange, be it music, literature, or gaming, there are instances built entirely around simplistic gratification, and there are instances where the creators work to stretch the imaginations, moral and sensorial, of their audience. The best roleplaying game experiences are essentially a collective creation of an engaging narrative, one where the players are collaborators heavily invested in the lives of their characters and feel every consequence of a misstep or brush with death; where mastery lies forever out of reach in a truly complex environment; and where deep emotional, political, and ultimately human problems are confronted more closely than they often are in daily life.

In this case the experience of the players is far from vicarious. True, the actual activity involves the manipulation of abstract symbols. (Anyone who acts on the belief that human experience is not mediated by our symbolic understanding will literally be unable to put that argument into words!) When roleplaying games are done well, the content of the play—the world and beings represented—and the meaning for the players are equally important and intimately intertwined. Setting a roleplaying game in a generic, mostly-harmless fantasy world of orcs and elves makes it harder (although not impossible) for important issues to be addressed. In the best instances of roleplaying games the players develop a deeper imagination and a more rigorous understanding of the interplay between geography, culture, history, and individual desires. It is this “rigorous imagination” that marks Vance as both a master of science fiction and an ideal source for roleplaying game inspiration.

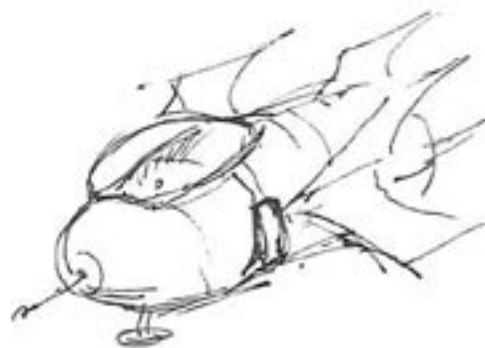
In the world of roleplaying games, the contribution of Jack Vance is widely noted but often misunderstood. Gary Gygax, the father of Dungeons and Dragons, has always freely acknowledged the importance of Vance’s work in the original inspiration for fantasy roleplaying. However, too many gamers know Vance primarily as the referent of “Vancian magic”, the so-called fire and forget system of spellcasting which is one of the central idiosyncrasies of the Dungeons and Dragons game. While this game mechanic for handling magic can certainly be traced

to Vance’s immortal “Turjan of Miir”, the term “Vancian magic” has obscured the fact that the master presents many other arcane styles and systems even within the framework of the Dying Earth stories.

Many noble efforts have been made to better represent the breadth and brilliance of Vance’s fantastic imagination among gamers; published versions include Robin Laws’ Dying Earth Roleplaying Game for Pelgrane Press, and James L. Cambias’s Planet of Adventure for Steve Jackson Games. Here at Behemoth3, Inc., we’re doing our own part with our Masters and Minions books; the series is dedicated to Vance, as well as to Gygax and the iconic illustrator David A. Trampier. In the designer’s notes for our forthcoming book *Rage of the Remorhaz* I discuss how Vance’s work inspired ideas in the book, including the strange social-status game “Toshkang,” the tradition of a “truth bank” among bellicose arctic giants, and other attempts to represent so-called monsters as members of sociologically-complex cultures.

We’re also planning a series of smaller publications which present ways that concepts from great SF and fantasy short stories can be represented in game terms and used to fuel better roleplaying. Although we certainly have our own favorites, we welcome suggestions: which of Vance’s short work do you think best captures the unique qualities of his rigorous imagination; or, if you are a gamer, which of his stories have most inspired you and your creation of complex worlds? Inquiries and responses may be made to studio@behemoth3.com. Thank you; we look forward to hearing from you and engaging with your worlds.

Nathaniel Sims
Portland, Oregon



To the Editor:

In COSMOPOLIS 57 (Letters), I was so bold as to defend some of the alternate titles that various editors have inflicted upon Vance's works. Paul Rhoads reacted to some of my arguments in COSMOPOLIS 58. In general, I do not wish to debate the issues, but two points are worth some further elaboration.

First, with regard to *The Dying Earth*, Paul seems to have conflated two issues with regard to the influence of Clark Ashton Smith. He wrote: "Williams finds Vance's title non-memorable and illogical. In this regard it is felt that the stories were influenced by Clark Ashton Smith and/or Cabell, or that, since they are Smith- or Cabell-like the title should reflect this."

But I did not mention Smith or Cabell in my remarks about the Dying Earth title. In another context, Paul and I have discussed the question of Smith's influence, which Vance has conceded in at least one interview. Don Herron contributed a whole chapter titled "The Double Shadow: The Influence of Clark Ashton Smith" to the Jack Vance volume in the Writers of the 21st Century Series edited by Underwood and Miller in 1980. When an interviewer asked Vance about this a couple of years later, he replied: "That's true. Can't help it; Smith was one of the people I read when I was a kid. But it only influenced *The Dying Earth*."

I do not connect Smith's influence with the title or literary style of Vance's book. Smith's influence was limited to planting the concept of a magical Earth at the end of time in young Jack Vance's mind. Beyond that, *The Dying Earth* is uniquely Vance's creation. I do agree with Paul that the title *The Dying Earth* misrepresents the character of Vance's stories, which are not as dark as the title might suggest. But I stand by my estimate of the title *Mazirian the Magician* as bland and not representative of the book as a whole.

I would also like to extend my defense of *The Eyes of the Overworld* as an excellent title for the first Cugel book, though Vance himself finds this title illogical. Paul wrote that "Vance is a man with a keen sense of words, and I have heard him state, several times, that 'to make sense' the title 'should have been *The Eyes of the Underworld*'."

It is with trepidation that I hazard to contradict Vance himself, but I believe the title can be justified by the author's own text. First, recall that the first episode of Cugel's misadventures is actually titled "The Overworld" in the story's first publication in THE MAGAZINE OF FANTASY AND SCIENCE FICTION and in all subsequent editions. The overworld referred to must be the earthly plane of Cugel's actions as viewed with or without cusps.

Iucounu explained to Cugel: "You are familiar of course with the Cutz Wars of the Eighteenth Aeon? No? During these ferocious events the demon Unda-Hrada – he is listed as 16-04 Green in Thrump's Almanac – thought to assist his principals, and to this end thrust certain agencies up from the sub-world La-Er. In order that they might perceive, they were tipped with cusps similar to the one you see before you. When events went amiss, the demon snatched himself back to La-Er. The hemispheres were dislodged and broadcast across Cutz."

Clearly, since Unda-Hrada was operating from a sub-world, his agencies protruded into the overworld; here the cusps were abandoned. Since they were used for the specific purpose of providing perception in the overworld, it is not at all unreasonable to call them eyes of the overworld.

Alas, logic would be more potent if it were perceived equally by all. So I will rest my case with this: The best defense of the title is the fact that it is so very Vancean. If Vance himself had not disclaimed it, no one would have doubted that he wrote it.

David B. Williams



End Note

David Reitsema, Editor, *Cosmopolis*

Last month Joel Riedesel made his final report as 'Work Tsar'. This issue of *Cosmopolis* contains yet another final report from a VIE luminary, this time from Hans van der Veeke. His contributions have been highlighted recently in *Cosmopolis*. I remember well my gratification, in my early days as a volunteer, at seeing my contributions as a pre-proofer recognized in print in *Cosmopolis*. Although this was only one of Hans' many responsibilities, it was significant to me and every other volunteer. And now his desk lamp is turned off, the distillations of his work mingling with those of all the other volunteers whose efforts are culminating in the growing tide pulling all towards completion.

The on-going, focused, and ever-creative efforts of the Editor in Chief continue to the end. Paul Rhoads has been the key to this project's success. This is not to minimize the role of every volunteer without whom this project would not have moved past "GO". But Paul's effort is nothing short of spectacular. From designing the Amiante font, helping to formulate the guidelines for every aspect of editing, encouraging and demanding results, to the etchings in each final volume, and contributing to *Cosmopolis*, Paul has been deeply and critically involved. Paul is not, as perhaps many surmise, a very wealthy individual, some kind of dilettante, idling away five years of his life for want of something else to occupy his time. Rather, it has cost Paul the better part of his income-producing livelihood during this period of time. And it is not because Paul doesn't have anything else to do. Among other interests, Paul is a gifted artist and sculptor — good enough to make a living doing it!

Stephen Covey's most recent book, *The 8th Habit*, is about finding your "voice". Voice is "unique personal significance — significance that is revealed as we face our greatest challenges and which makes us equal to them." "Voice" is at the center of one's talent, need, conscience and passion. "When you engage in work that taps your talent and fuels your passion — that arises out of a great need in the world that you feel drawn by conscience to meet — therein lies your voice, your calling, your soul's code."

Paul Rhoads not only found his individual "voice" with the Vance Integral Edition, but he enabled hundreds of others to see and experience their own. The result, a spectacular 44 volume set of books filled with beauty and wonder, is the simple proof of this. Paul is the example of someone living with voice finely honed. Weighed against

this, the personal criticisms and insults which Paul has been subjected to, including in *Cosmopolis*, are seen for that they are: the mouthings of small and ineffectual people lacking any semblance of true voice.

In the few remaining issues of *Cosmopolis* we will see contributions from the VIE 'Wallahs', Board members and others highlighting the VIE process and contributors. This will be a testimony to all of the hundreds of volunteers who spent literally millions of hours working on the project. I welcome your contributions as well and encourage you to share your thoughts and experiences. All of our efforts are soon to be memorialized in Wave 2 and culminate with the shipping of those volumes.

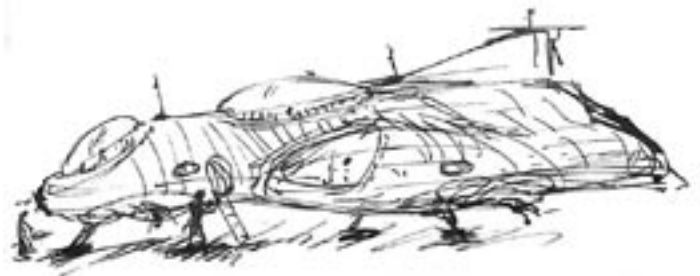
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Thanks to proofreaders *Steve Sherman*, *Rob Friefeld* and *Jim Pattison* and to *Joel Anderson* for his composition work.

COSMOPOLIS SUBMISSIONS: when preparing articles for *Cosmopolis*, please refrain from fancy formatting. Send raw text. For *Cosmopolis* 60, please submit articles and letters-to-the-editor to *David Reitsema*: Editor@vanceintegral.com.

Deadline for submissions is March 31, 2005.

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