Duly Noted

The Big Black Mark by A. Bertram Chandler. Del Rey Books, 224pp., $1.25. This is a derivative fiction at its worst. Derivative of all the ancyme and descendants of H. G. Wells, the creation of John Grimes, has appeared in every sea story since. John Grimes was not only a pawn, he was a pawn, too. He was not a pawn, he was an idle pawn. The apparent saving virtue—the locale—does not work here. If you substitute sea, ocean, or water for space and vacuum throughout the scenes, you have a better version of Horatio Alger, Boilth, et al. Not worth your time, if you have any taste for science fiction; reasonably interesting escapist if you are not.

Whatever you do, don't get within 10 feet of Traffic in the Black Market by Harry A. Barne, (Nel-Signet, $1.95) unless you have a goolke-like propensity for consuming made-for-TV entertainment. This book is a flash in the pan, a flash in the pan, and the final proof (New York City native and those unfortunate whose hometown newspapers subscribe to his marginally interesting goolke column) that he is a waste of time and money. The book is a waste of time and money. The author points out the better sides also. It is conceivable that someday we may be able to correct genetic defect diseases. One finetoothed individual claims genetic control is held up as a many-sided coin. Misuse is easy to point out. He proposes that all behaviours have a genetic basis. He further points out that we are in difficulties as a skin of the species. Population is a matter of concern, for our environmental control has not progressed to the point where we can make no distinction between them. He implies that it will be adequate, but he never actually discusses the issue in any detail. He never gets beyond the obvious. He makes no distinction between them. He usually refers to them simultaneously whenever he is referring to the non-organic entities he says that he has invented.

The Humanities Department will sponsor a reading by Reza Barahani, Iranian poet and novelist, Friday, February 28, 8-10pm in the Bush Room (10-105). Admission is free and the reading is open to the public.

An Open Reading will be held on March 3 at 3:00pm in 14E-304. The open reading is a time to hear, discuss, and support work (poetry, prose, fiction), etc. with an interested audience and open to the community.

Thomas J. Szark

Programming and Metaprogramming in the Human Biocomputer

John C. Lilly, M. D.

This crackpot volume reports a scheme for using the computer as a model for human behavior, presumably because the author is attempting to glorify that traditional psychological theories have neither established the conclusion of human behavior. The book's research report format allows it to be spirated (padded) with summaries, so that the author can find a page that explains explicitly the subject under discussion. Dr. Lilly's "humanbiocomputer" model, his personal experiment with LSD, and his experiments on communication in delirium, are considered. He is invention which unsuccessfuly tried to prove that too many inustrious perceptions in man-induced states are particularly powerful tools for understanding and changing one's thinking.

The author begins his work with a few generalizations. He finds that psychology is a science of the mind. He proposes that all behaviours are explainable as being electronic processes in the human organism. Social interactions, his success or lack of it, are the result of using models of other peoples' programs to predict their actions. He makes no distinction between them. He usually refers to them simultaneously whenever he is referring to the non-organic entities he says that he has invented, evidently he has not thought about the meaning of the words he uses.

The wanton tray of computer science committed by author is a tendency to oversimplification. He claims that he wants an accurate model of humans, using his "program" terminology. The only problem he makes in this respect is to render old fuzzy concepts, such as "instinct," for self-actualizing and biological, "enjoyment," "survival metabolism," "love-reproduction program," and the like. He assumes for "simplicity" that one's intellectual and emotional "program" are written in English. He limits those he can identify to those he can find by pure, conceptualized introspection. (Using only himself as subject). An example is what he considers a technique of one of his experiments: Memories and programs on the "motivation-feeling-emotions spectrumanalysis." He finds it true because he has personally changed some of his own habits. He does this with re-programming himself in a salt-water tank isolation while taking LSD. This may be strange, rorschach-experiment; it is by no means good science.

Dr. Lilly's experimental plan is made up of himself introspecting into the influence of the LSD. The only experiment he reports in detail requires him to take the drug several times to make sure that he can "control" it. We will see his analyst for several weeks between trials to make sure that he has not implanted a "suicidal metaprogram." He purportedly believes himself to be believing that he is in communion with greater beings, who join together in mind to control humans. Because he is in touch with this hidden fantasy (suggested by Old Testament's Daniel). Lilly once clearly states that it is difficult to know whether the visions are generated by his own mind or caused by LSD. But he is also open to the possibility that these visions are simply a phenomenon [sic] that he made the whole thing up himself. And what about the dolphins?

I do hope that Dr. Lilly has not indulged in a house-fighting exhibition of the made-up öde texts, irrelevant tables and diagrams, sophist iterative logic, or, Odit OI% We&A

Maria Barreno lectures

Maria Isabel Barreno, one of the three co-authors of New Portuguese Letters, a collection of poems, essays, and short fiction, gave a talk on Tuesday in the Sala on "Feminism in Portugal."

Mr. Barreno first discussed the-facing government that had run Portugal for forty-eight years prior to last April coup. She described the strict censorship that existed until that time. The press was not only censored, but also the media for literature. Except for those few who had access to foreign newspapers, most Portuguese people were relatively uninformed as to the extent of the colonial wars in Africa and political persecution.

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The Portuguese government, she believes, was ahead of their book, that the book had much difficulty until a woman writer for a popular women's magazine finally got the book printed—but it was banned for a month. The book is called "obscene and an 'outrage to public decency,'" and they were arrested. The trial began in 1971, and continued until May of 1974, mainly because of deliberate stalling by the judge and prosecutor. The government thought news of the trial would spread, but within a year of the arrest, everywhere women were fighting for them. The Portuguese Embassy in New York was occupied for 24 hours by fifty women, and Portuguese women were forced to confront the police with fists and teeth. The trial took on new meaning for the "Three Marias"—other women understood the stakes of that fight.

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