

Do-It-Yourself

The foregoing exploration cannot be regarded as exhaustive. It was circumscribed by time, available resources, and the author's own blindspots. Beyond question, there remains much muck to rake within the LC list's 1,432 triple-columned pages. Here is an invitation, then, to the like-minded, to those unsatisfied with the scheme as it is and determined that such a basic tool should represent the best insights and information at our command: Locate, examine, and report—to library periodicals and LC itself—any further outlandish or unjustifiable forms, as well as recommending totally new heads required by our fast-changing times.

The novice may want to begin with a few "items" bypassed in this study, but nonetheless worth attention:

1. *Item:* INCORRIGIBLES (JUVENILE DELINQUENCY), p. 623

**2. *Item:* LAW AND SOCIALISM
× Communism and law
Law and Communism (p. 725)**

What political algebra, except of a super-simplistic, Leftophobic sort, could permit the equation: Socialism = Communism = Socialism?

**3. Item: NON-CHURCH AFFILIATED PEOPLE
(p. 897)**

**4. Item: PACIFIC COAST INDIANS, WARS
WITH, 1847- (p. 934)**

Wars with *whom*? The Black slaves on Southern plantations? The Asian laborers imported to lay rail? The East European Jews who flooded across the Atlantic at the turn of the century? The famine-haunted Irish, hoping to survive in the New World rather than starve in the Old? *Who* encroached on Indian lands? Shouldn't the burden be placed squarely upon the predators, instead of being diluted into a cosmic responsibility? And have these "wars" not yet ended?

**5. Item: SABOTAGE
×× Socialism (p. 1124)**

As a start, cf. the discussion concerning "Terrorism" as an "××" under ANARCHISM AND ANARCHISTS.

**6. Items: SINGLE PEOPLE
×× Chastity
Virginity (p. 1183)**

**7. Item: FAMILY
sa Master and servant (p. 467)**

Is this, perchance, an endorsement of St. Paul's injunction to "Let wives be subject to their husbands as to the Lord"?

**8. Item: TEACHERS AS AUTHORS (1966 ACS,
p. 153)**

**9. Item: FRIENDS AS SCIENTISTS (1967 ACS,
p. 107)**

The reference is to Quakers.

**10. Item: PRISONERS OF WAR AS ARTISTS
(1967 ACS, p. 207)**

Regarding prisoners of *any sort* as artists or authors, cf., for example, Joseph A. Boissé's review of *Trial Poems: A Poet, a Painter—A Facsimile Edition of Their Prison Art*, by Daniel Berrigan and Thomas Lewis (Boston: Beacon Press, 1970), in the May 1, 1970, *Library Journal* (v. 95, no. 9), p. 1749.

**11. Item: BANTUS AS CONSUMERS (1968
ACS, p. 41)**

LC regards no less than 59 African peoples as "Bantu." Cf. 7th ed., p. 112. When assessing the head, consider—for example—that a member of one such "tribe," the Bemba, is vice-president of the Republic of Zambia, in which capacity he necessarily entertains considerably and, *ergo*, *consumes* considerably.

**12. Item: SEXUAL PERVERSION
sa Cunnilingus
Fellatio (1968 ACS, p. 402)**

Objective surveys of actual sexual practice, especially in "permissive" societies, might reveal that such acts are not in fact so "perverse"—statistically, at any rate.

**13. Item: SPANISH AMERICANS AS CONSUMERS
× Spanish American consumers (1968
ACS, p. 422)**

14. Item: SUCCESS**sa Business****Charm****Saving and thrift****xx Fortune****Wealth (p. 1246)**

The four referents are extracted from a larger list, but well convey its tenor. The formulation poses several questions: Is this concept of "success" peculiar to the get-rich-quick, Madison Avenue-promulgated "American Dream"? Has the success-drive and "Protestant ethic," as Fromm, Horney, and others allege, perhaps produced as much *anxiety* as *personal satisfaction*? Might "success" also be founded on *other* values and means; e.g., "candor" instead of "charm," or "productive labor" rather than "fortune"?