Section VI

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)


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 "perversion"—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”? 