

Sex Breaks Up A Cult —

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were rampant. General confusion led to schisms and disgust. For a while it was like Peyton Place among the Karma Cadre."

Two factions, a pro- and anti-Swami faction, developed. The pros cleverly pointed out that the Swami "had never actually come right out in plain words and said he was celibate. It was they who tricked themselves." The anti-wing left the whole movement in despair, maintaining that "he is a phony therefore it is all phony." The pros were also shaken, but they tried in vain to hush the whole thing up. Finally, even the pros gave the Swami two alternatives: (1) either stay as the Swami but play down the emphasis on celibacy; or (2) get out as the Swami.

After a display of much "righteous anger", the Swami Satchidananda "took a kind of guru-ish Fifth Amendment — I am your master and therefore I shouldn't be questioned." Finally, the Swami wrote a letter to his disciples admitting nothing and telling them it was time for them to take their spiritual enlightenment in their own hands.

Once again, as so many times in history (e.g. the Saint-Simonians, the Comtean movement), Sex had broken up a cult. Do libertarians see any parallels? □

The Pimp As Hero

By Walter Block

The honest, hard working, long suffering pimp has been demeaned unjustly long enough. It is time, it is past time, that this ancient wrong be set right. In this day and age, pimps have been singled out for ridicule because of their pinky rings, their flashy custom-made Cadillacs, their fur coats. From time immemorial, pimps have everywhere been treated as parasites who prey upon prostitutes. Even revolutionary groups, who might have been thought to be able to empathize with other downtrodden minority groups, have viciously turned on pimps.

If we are ever to make a fair assessment of this harassed minority group, we must endeavor to calmly and dispassionately take stock of what in actuality the pimp does. We can no longer depend upon old wives tales or "folk wisdom". But before we begin our analysis, we must clear up one point: the claim that pimps use coercion and the threat of violence (to gather and keep a stable of prostitutes on their payrolls). Of course some pimps do! This, however, in no way contradicts our view of the pimp as an honest and productive workingman. Is there any profession where not one practitioner is guilty of foul play? Of course not. There are bricklayers, plumbers, musicians, priests, doctors, lawyers, Indian chiefs who have gone berserk and violated the rights of their fellow creatures. Are these professions, then, *qua* professions to be castigated in their entirety? Of course not. And so should it be with the ancient and honorable profession of pimping: the actions of any one, or even of all pimps together, cannot legitimately be used to condemn the profession *qua* profession, unless the action is a necessary part of the profession. It is in this way that we know, for instance, that the profession of kidnapping small children for ransom is an evil profession, *qua* profession. The action is evil and is a necessary part of the profession.

In this case, if some of the practitioners perform good deeds like contributing a part of the "take" to charity, or are "good family men", or even if all of them do so, the profession is still an abomination. It is an abomination because by its very nature evil acts are committed in its name. In this article then, we shall try to evaluate the profession of pimping, ignoring the evil acts performed by some pimps which have nothing to do with their profession.

The function that the pimping profession serves is that of a broker. Just like brokers of real estate, insurance, stock market shares, investments or commodity futures, the pimp-broker serves the function of bringing two parties to a transaction together at less cost than it would take to bring them together without his good offices. We know that each party to a transaction served by a broker gains from the brokerage. Each party to the transaction is just as free to look for the other party without the aid of the broker, as he (or she) is to make use of the brokerage services for the brokering fee. From the fact that people voluntarily patronize brokers we know that, at least in their own minds, they are benefiting from the existence of the brokers.

And so in the case of the pimps. The customers gain from the use of pimps in that they are spared useless or wasteful waiting and searching time. Many customers would rather phone a pimp whom they trust for an

assignment with a prostitute than spend time and effort searching one out. For one thing, the customers can gain the security of knowing that the prostitute comes recommended by the pimp. For another, all the customer need do is pick up the phone; he need not even venture outside to find a prostitute. And on rainy days, this can be of inestimable benefit. As for the prostitute, she (or he) also gains — or else, as we have seen, she would not work through a pimp. The prostitute gains the time that would otherwise be spent in searching for customers. And as every good businessman knows, time is money. The prostitute can also gain the security of knowing that there is some modicum of protection supplied by the pimp; in this profession, the customers that one deals with sometimes leave something to be desired. More important than protection against unruly customers, as important as that may be, is the problem of protection against policemen, whose profession, *qua* profession, it might be added, consists of harassing prostitutes who are engaged in voluntary trade with consenting adults. The pimp is of inestimable aid to the prostitute in this regard, in that assignments by phone are much less dangerous than streetwalking or bar hopping.

Then there is the problem of wear and tear on sometimes very expensive clothing. The prostitute working without benefit of a pimp must constantly dress and undress between customers. With a pimp setting up appointments one right after the other, there is little or no need for engaging in such costly and uneconomical activity. Thus, far from raising the costs of the service the pimp, like any other broker worth his salt, will actually lower the costs.

The prostitute is no more exploited by the pimp than is the manufacturer exploited by the salesman whom he hires to go out and drum up business for him. The prostitute is no more exploited by the pimp than is the actress who pays an agent a percentage of her earnings to go out and get jobs for her. In all these cases, the prostitute-employer earns more than the cost to her of the employee-pimp, otherwise the employer-employee relationship would not take place. And this is a precise way to look at the relationship that the prostitute bears with respect to the pimp: employer to employee.

We have defended the professional pimp on the grounds that he performs the important and even necessary function of brokering. Actually, however, the pimp's profession is more honorable than many of the other brokering professions because several of them, such as banking, insurance or the stock market in many respects rely on restrictive state laws to discourage their competition. Whatever may be said of pimps, it cannot be said that they have stooped that low. □

The High Priests Of Waste

By A. Ernest Fitzgerald
(398 pages. Norton. \$8.95.)

Reviewed By Robert Sherrill

(Editor's Note: Robert Sherrill, a distinguished journalist, is Washington editor of *The Nation* and author of many books and articles. This book is available from Books for Libertarians, 422 First St., S. E., Washington, D. C. 20003).

Ernie Fitzgerald is like a film critic who is smart enough to know that Bob Hope is a wretched peddler of wahoo humor but who is too kind hearted, or something, to hate Paramount for foisting him off on the public. In other words, Fitzgerald is an insider with an insider's shortcomings as well as an insider's strengths. He is inside Arms, which under certain circumstances, can be almost as entertaining an industry as Hollywood; and having been "a part of the arms-buying process for most of twenty years," he says he hopes that the criticisms written into *The High Priests of Waste* will result in our tidying up the Pentagon — that is to say, "will encourage critics to try to create conditions in which the good guys may thrive rather than damning the whole Pentagon crew."

If one considers the chronic mismanagement of the military affairs of our government ever since the days of Forrestal (at least), one will conclude quickly enough that Fitzgerald's wish falls far short of our need, which is that Jehovah should rouse himself from his drunkenness long enough to see to it that, in Old Testament style, not one Pentagon stone is left standing upon another and that all its shredded secrets are scattered

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