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# children churches & daddies

the unreligious, nonfamily-oriented literary and art rag

# toc

happy 11 year anniversary

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**cover pic:** Statue at the Punchbowl National Memorial Cemetery of the Pacific (Oahu, Hawaii).

**page 19:** The Aurora Borealis was photographed in Fairbanks, Alaska.

## the boss lady's editorial



*Randolph Street Exit,  
Chicago 2004*

### I Pledge of ... What Do we Pledge our Allegiance to?

Listening to people talk on AM radio about the Pledge of Allegiance recently, I've started to formulate my own opinion. There are those who want to eliminate the line "Under God" from the pledge, that this leads some to believe that the United States does not stand for Atheists or people who don't believe in the same god as the ever-pervasive Christian God. But I've always thought that if that were the case, then Atheists should be against our money ("In

God We Trust"???), or for that matter be against the people who founded our country (even though they did not impose a religion, they were for the most part quite Christian people...). I always thought that This is the way the pledge was written, and we should honor the way it was created.

Then I found out that the Pledge of Allegiance did not include references to God.

I read Joe Hertel's editorial in Northeastern Illinois University's newspaper (v20 issue 16) **INDEPENDENT**. Hertel wrote "The words 'Under God' were added in 1954 to distinguish us from the Godless Communists" ... so I realized not to make judgements



*Arecibo Observatory, Puerto Rico 2003*

## Tiananmen Square



*Beijing China, 2004*

until I actually research something. So I decided to search a little more.

I learned details from a short story by Dr. John W. Baer (from <http://history.vineyard.net/pledge.htm>):

Francis Bellamy (1855 - 1931), a Baptist minister, wrote the original Pledge in August 1892. His original Pledge read as follows: 'I pledge alle-

giance to my Flag and (to\*) the Republic for which it stands, one nation, indivisible, with liberty and justice for all.' [ \* 'to' added in October, 1892. ]

In 1923 and 1924 the National Flag Conference, under the leadership of the American Legion and the Daughters of the American Revolution, changed the Pledge's words, 'my Flag,' to 'the Flag of the United States of America.' Bellamy disliked this change, but his protest was ignored.

**The Story of the Pledge of Allegiance** states (at <http://www.flagday.org/Pages/StoryofPledge.html>) that: "On Flag Day June 14, 1954, the words "under God" were added. The last change in the Pledge of Allegiance occurred when President Dwight D. Eisenhower approved adding the words "under God". As he authorized this change he said: "In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war."

Thst was very nice of Eisenhower to assume our future allegiance to his God (though I'd like to know what our "spiritual weapons" are...).

Dr. John W. Baer also noted that Bellamy "had been pressured into leaving his church in 1891 because of his socialist sermons. In his retirement in Florida, he stopped attending church because he disliked the racial bigotry he found there."

So ... one can only guess



*over a bridge in Puerto Rico, 2003*



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that Bellamy would not have liked *this* change, either (especially considering that he even stopped going to church).

I don't know if it is proper to "change" the Pledge of Allegiance *back* to it's original form. I understand that Amendments are added to the Constitution to make it better; maybe I'm missing the argument that keeping "Under God" make the Pledge of Allegiance better. But reading the words of the group to Restore our Pledge of Allegiance (at <http://www.restorethepledge.com/>), I felt I might not be alone. They state:

"Currently there is a legal drive to remove those words. "God" in the Pledge has caused the divisiveness, discrimination and exclusion that the Framers specifically sought to prevent. Yes, the majority of Americans believe in God, and they nearly unanimously find no objection in the Pledge's current rendition. But that is precisely why we have a Bill of Rights - to prevent tyranny by the majority, and to protect the rights of minorities. Our Constitution forbids government from endorsing religious views, and those who choose not to believe in a deity should never be made to feel like "outsiders," as is now the case."

"The words are "liberty and justice for all." The Pledge should be a unifying experience for every citizen. Placing a religious ideal into its midst is not right, and serves no purpose except to alter a purely patriotic tradition into one that satisfies the religious bent of the majority. That is exactly what the First Amendment was written to preclude."



*Janet Kuypers*  
Janet Kuypers  
Editor-In-Chief



*the French Quarter, New Orleans*



*Paris, May 2003*

# The Power of Government Should Not Be Used to Promote Ideas

*Conflict over Pledge of Allegiance illustrates both the Right and the Left's hostility to freedom*

**By Robert Garmong**

In refusing to rule on the merits of Michael Newdow's challenge to the Pledge of Allegiance, the Supreme Court attempted to stay out of the "culture war" between the (religious) Right and the Left. The American public has no such luxury.

Michael Newdow, an atheist, argued that the Pledge's reference to America as "one nation under God," constitutes governmental establishment of religion. The Bush administration countered that the pledge is "a patriotic exercise, not a religious testimonial," and should be allowed.

This might seem to be a trivial case. But as part of a "culture war" between the Right and the Left, it has taken on an ominous significance. Both sides have demonstrated naked hostility to the independent mind: the Right, by its desire to force school-aged children to profess religious belief; the Left, by its demands for governmental support for secular ideas.

The First Amendment established what Thomas Jefferson termed a "wall of separation" between Church and State--a deliberate break with the then-standard European practice of establishing an official church by governmental edict and supporting it by taxes. The purpose of Church/State separation was to protect the right to disagree in matters of religion: to ensure that the power of the government would never be used to force a person to profess or support a religious idea he does not agree with. Government officials may make whatever religious pronouncements they wish, on their own--but they may not use the power of the government to promote their ideas.

On religion or any other topic, an individual's ideas are the matter of his own mind, decided by the application (or misapplication) of his own rational faculty. To force a man to adhere to a particular doctrine is to subvert the very faculty that makes real agreement possible and meaningful, and thereby to paralyze his mechanism for recognizing truth. The kind of forced "agreement" obtained by governmental edict is every bit as meaningless as was the Iraqis' "love" for Saddam.

Yet it is precisely this kind of forced agreement that the political Right

seeks, through its support of religion. The Pledge of Allegiance is a perfect example: in 1954, when Congress replaced its original language, “one nation indivisible” with “one nation, under God,” then-President Eisenhower expressed pride that “millions of our school children will daily proclaim in every city and town, every village and rural schoolhouse, the dedication of our Nation and our people to the Almighty.” This can only mean the attempt to demand religious agreement by the power of the government, which means ultimately “agreement” at gunpoint. Whether this premise is implemented by means of a nativity scene on public property, prayer in public schools, or the Ten Commandments in a public courthouse--the meaning is that the government should dictate the contents of the individual’s mind.

The political Left has properly condemned governmental support of religious ideas--but at the same time, it demands that taxpayers support secular ideas, via National Endowments for the Arts and Humanities, among myriad smaller agencies. If the Right’s attempt to impose religion by force is destructive of intellectual freedom, the Left’s demand that taxpayers support their ideas is openly contemptuous of the intellect. Liberals do not care whether you or I in fact agree with or approve of the ideas and images our tax dollars support--be they the latest collection of paint splatches or a Madonna smeared with elephant dung--just as long as we hand over our taxes. Thus, our minds have been rendered irrelevant, our agreement or disagreement pointless, as long as we serve as cash cows for the “artist” or “intellectual” to exploit.

Conservatives, who properly argue against public support for secular ideas, endorse the use of publicly funded institutions to promote religious ideas. Liberals, who properly object to religious displays on public property, advocate public funding for their pet ideas. It’s politics without mirrors: each group feels free to attack its opponents for violating rights, as long as they don’t have to notice that they are committing the exact same crime.

This so-called culture war truly is a war: a war against the individual mind. It is a particularly dirty kind of war, with both sides of the political spectrum vying for the right to enslave the minds of legally disarmed victims, and to do it by means of money expropriated from the victims themselves.

The only way to end this war is to re-assert the First Amendment, with its guarantee of intellectual freedom--and the only way to do that, is to get the government out of the business of supporting ideas.

*Robert Garmon, Ph.D. in philosophy, is a writer for the Ayn Rand Institute ([www.aynrand.org](http://www.aynrand.org)) in Irvine, Calif. The Institute promotes the philosophy of Ayn Rand, author of *Atlas Shrugged* and *The Fountainhead*.*

# **LP candidates will have impact in '04, article says**

## **April 23, 2004**

WASHINGTON, DC -- The Libertarian Party has received an unexpected burst of publicity from major news outlets over the past two weeks, with one article arguing that a third party candidate running as an independent or Libertarian "could sway the electorate enough to change history" in 2004 if he or she received the kind of press attention that Ralph Nader has attracted.

The positive articles from the Christian Science Monitor, CNN.com, the St. Louis Post-Dispatch and others show that "the LP is showing up very early on the news media's collective radar screen as it starts covering the 2004 campaign," says the LP's communications director, George Getz. "The news media know that our candidates have a chance to make an impact in 2004 because that's exactly what happened in 2000 and 2002."

Lawrence R. Jacobs, director of the 2004 Elections Project for the Humphrey Institute at the University of Minnesota, writes in an April 20 commentary in the Monitor that "the hot topic" for 2004 is whether Nader will again affect the outcome by taking a small but decisive percentage from likely Democratic nominee John Kerry.

But, citing a study that found that 20 percent of voters are disaffected from both major parties, Jacobs concludes that "a significant number of them could be tapped by gifted candidates running as independent or Libertarian — if these candidates received the kind of press attention that Nader has attracted."

"While Nader hurts the presumed Democratic nominee John Kerry, voters open to conservative third-party candidates who promote small government and criticize ballooning government budget deficits pose a significant threat to President Bush's re-election effort," writes Jacobs in the op-ed, titled "Third-party threat: It's not just Nader."

The article cites example after example of swing states in which voters who want smaller government turned to Libertarian candidates rather than Republicans, costing the GOP seats in each case.

In Wisconsin, for example, where Bush narrowly lost in 2000, Libertarian gubernatorial candidate Ed Thompson garnered 10.5 of the



vote in 2002, “enough to help Democrat Jim Doyle break the four-term Republican hold on the statehouse,” Jacobs says.

Other key states where Libertarian candidates have done well enough to affect the outcome of Senatorial or gubernatorial races in 2000 or 2002 include Nevada, New Hampshire and Missouri, he reports.

All told, 2 percent or more of voters in 15 Senate and gubernatorial elections cast their votes for Libertarians in 2002, indicating that the LP could be “a decisive factor in a close contest between Messrs. Bush and Kerry,” according to Jacobs’s analysis.

Jacobs also chastises pollsters who ignore third parties, warning that they “run the risk of missing the dynamics of the race and providing an inaccurate picture of the evolving campaign.”

The Christian Science Monitor article isn’t the only one that has praised the LP lately, Getz notes.

An April 19 article in the St. Louis Post-Dispatch, prompted by the election of St. Louis County LP Chair Tamara Millay to local office, says, “Perhaps it’s time that the Missouri Libertarian Party got a little respect.”

The column by Jo Mannies, one of the Post’s veteran political reporters, describes Millay as “a prominent Missouri Libertarian” who has run for the U.S. House and U.S. Senate several times, and chronicles her campaign for marshal of Greendale, a St. Louis suburb. Millay is also seeking the party’s nomination as vice president at the upcoming national convention in Atlanta over Memorial Day weekend.

The election of Millay is one of two recent “political boosts” for the LP, the article says.

The other is the naming of Bob Sullentrup of St. Charles, Mo., as the party’s





national secretary.

“About a year ago, political life didn’t look too great for Bob Sullentrop of St. Charles and his cohorts,” Mannies writes. “But now, one of his party’s stalwarts has been elected to a local public office, and Sullentrop is a top national leader.”

The article also acknowledges the LP’s ballot access supremacy over other third parties, and points out that competing candidates, such as Ralph Nader, must still collect thousands of signatures to get on the Missouri ballot.

“The fact is, the Libertarian Party’s candidate for president — the party will select its nominee next month — is the only sure bet to be on Missouri’s ballot against Republican incumbent George W. Bush and the likely Democratic nominee, Sen. John Kerry of Massachusetts,” Mannies writes.

The LP also played a prominent role in CNN.com’s coverage of Tax Day, Getz pointed out.

In a lighthearted look at April 15 headlined, “It’s Tax Day, Let’s Party,”

CNN Money writer Gordon T. Anderson reported, “The Libertarian Party will show up at dozens of locations nationwide to promote limited government.”



In Minneapolis, he said, “Libertarians will carry signs emblazoned with Donald Trump’s picture. The tag line: ‘You’re Fired, but I can’t fire the IRS.’” Anderson also took note of one of the LP’s favorite tax-day publicity gimmicks: handing out phony \$1 million bills to dramatize the fact that the government spends \$1 million every five seconds.

<http://www.lp.org/press/archive.php?function=view&record=654>

# America: The Secular Republic

*By Robert Tracinski*

On July 4, Americans will take a day to honor our Founding Fathers, who gave birth to the first nation dedicated to individual freedom. This day comes, unfortunately, at a moment when our politicians are united in their venomous attacks on a crucial element of the Founders' legacy: the separation of church and state.

A few days ago, the 9th U.S. Circuit Court of Appeals struck the phrase "under God" from the Pledge of Allegiance widely used in public schools. The court ruled, correctly, that the inclusion of this phrase in a declaration of patriotism used to start the day in government-run schools constitutes a government endorsement of religion. Yet President Bush dismissed the decision as "ridiculous," while Democratic leader Tom Daschle described it as "just nuts." Senator John Kerry, D-Mass., added to this sophisticated symposium on constitutional law, calling the decision "half-assed."



When Bush got around to explaining his reasoning, things only got worse. He told reporters that the inclusion of God in the Pledge of Allegiance — added 62 years after the pledge was first written — was necessary to affirm "our nation's close relationship with the Almighty." He repeatedly insisted that "our rights come from God," attributing this view to the Declaration of Independence.

The phrase "under God" in a school-sponsored ritual is a very small breach of the separation of church and state. But the arguments offered by Bush are signals of a much larger breach in the making. The insistence that our rights come from God implies that those who don't believe in God have no rights — an implication made explicit by the elder President Bush back in 1990, when he declared that he didn't think atheists were full citizens of the United States.

More ominous, however, is the idea that the government should concern itself with the nation's relationship with God — precisely the view embraced by our enemies in the current War on Terrorism. The people's relationship with almighty Allah is the main concern of the Iranian mullahs and the Saudi religious police.

What is most obscene is the fact that Bush promotes this view by cit-

ing the Declaration of Independence.

The Declaration attributes our rights, not just to God but to "the laws of Nature and of Nature's God." Most of the Founders belonged to a school of thought called "Deism," which held that God created the world and then butted out — leaving the universe to operate according to natural laws. In the scientific age of the 18th-century Enlightenment, the belief in natural laws discovered by reason was the real foundation of the conviction that men had rights — most especially the right to freedom of thought.

If you have any doubts, ask the author of the document Bush is quoting. Thomas Jefferson defended freedom of thought in terms that would make our current president blanch. He once advised his nephew: "Question with boldness even the existence of a god; because, if there be one, he must more approve of the homage of reason, than that of blind-folded fear." Jefferson wrote the new nation's first guarantee of freedom of thought, the Statute of Virginia for Religious Freedom, which specifically banned any religious test as a precondition for holding public office. He explained, "It does me no injury for my neighbor to say that there are 20 gods, or no god. It neither picks my pocket nor breaks my leg."

Jefferson knew that the protection of the citizens' freedom — not the monitoring of their "relationship with the Almighty" — is the only proper concern of government. It was he who coined the phrase "a wall of separation between church and state."

If that isn't conclusive enough, Jefferson stated his views, not just with paper and ink, but with bricks and mortar. When he designed the campus of the University of Virginia, to which he devoted the last decades of his life, he conspicuously omitted the one building that was the architectural centerpiece of every other university: a church. As a publicly funded school, he argued, it was improper for the university to get involved in the realm of religion. He refused to allow the school even to have a professorship in Divinity. Jefferson believed that state-funded education must remain scrupulously secular.

So when President Bush declares his desire to keep God in the public square, remember that he is not doing it the name of patriotism and the Declaration of Independence. He is doing it with Islamic theocrats as his natural allies — and in defiance of America's Founders.

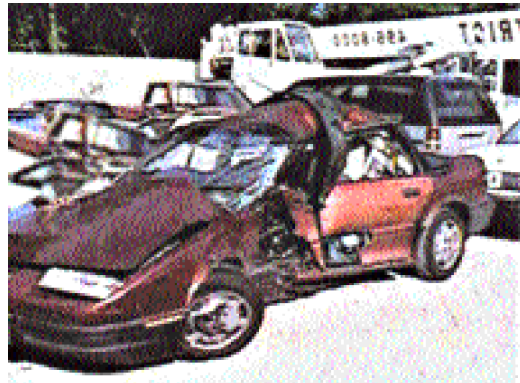
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<http://www.aynrand.org/medialink/columns/rt070102.shtml>

## the boss lady's editorial

### The Assumption of Health-Care

I not only heard a few talk radio shows talk about this, but I also read an AP article from USAToday that a 22 year-old waitress without insurance was in an auto accident. Half of her brain was removed for corrective surgery. In fact, the USAtoday article reported that “Lane, who was not wearing a seat belt, was thrown through the windshield. (She was later charged with driving under the influence and not having a driver’s license.)”

Oddly enough, that’s not the interesting part — the good part is that Medicaid and the hospital debated over who would cover the surgery to put her skull back in place after surgery on her brain. And because of this, four months passed where she didn’t have a complete skull. The AP article even stated that Briana Lane would sometimes “wake up in the morning to find that her brain had shifted to one side during the night ... The operation took place after Lane’s mother’s insurance decided to cover the surgery, as well as her nearly \$200,000 in medical bills.”



People on talk radio questioned her having a license or being intoxicated while driving, but one dee jay said the final statement from this AP article in passing:

<<But she said the experience has left her a little more cynical about the health care system. “Just because they don’t have money doesn’t mean they should be treated differently from anyone else,” she said. “I’m a good person. I just happen to be not as rich as some of them.”>>

This sidenote at the end of her story shocked me more than anything else, because there is no reason she should be cynical that a healthcare system she never earned or payed for took so long to do work that to her was otherwise free. It’s horrific that she had to go for months without her skull completely attached, but she should at least be grateful that someone was willing to pay the charges that she was never willing to pay insurance for.

I quit my job to travel around the country, and thought that I didn’t need



health insurance, because I never used it when I had my job. But my travel companion told me to get it anyway, because you never know when you'll need it — and less than a year later someone almost killed me with their car — and having that insurance that I didn't want to pay for saved my life. I know full well that medical bills have to be paid when someone is injured and needs medical attention. If I didn't have health insurance, I would never make enough money to pay for my medical bills - especially when I can't get a job after that accident that gives me the chance to pay any of those bills off. Buying insurance may seem like buying a lottery ticket that never gives you money back, but when

you need it most, it's there for you.

It seems to me that the only people who ask for things that they don't deserve are the people who haven't earned the right to these things.



*Janet Kuypers*

Janet Kuypers, Editor In Chief

## GROCERY STRIKE IS WRONG: HEALTH CARE IS NOT A RIGHT

NEWPORT BEACH, CALIFORNIA--THE SOUTHERN CALIFORNIA GROCERY STRIKE, which seeks to establish health care as a right, is profoundly wrong, according to an op-ed released by California-based Americans for Free Choice in Medicine (AFCM).

Health expenditures have been escalating for years, but employers have typically resisted holding workers accountable to higher prices, AFCM contends. America's employers are finally acknowledging the limits of employer-based, cradle-to grave health care coverage. They are realizing that health insurance, like auto, home and life insurance, must bear some relation to the individual — that the insured must pay for the insurance.

Each person is primarily responsible for his or her own health care, AFCM insists. Benefits are extended at the discretion of the business, which has no moral obligation to pay for anything but the cost of doing business.

L.A.'s grocery strike offers a stark contrast between socialism, which is based upon dependence on others, and capitalism, which is based upon self-reliance and independence, AFCM concludes. <http://www.afcm.org>

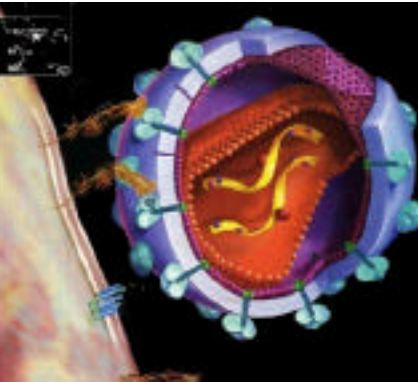
# AIDSwatch

*from Human Rights Watch*

<http://hrw.org/press/2003/02/bushgagrule02203-ltr.htm>

**Febrary 26, 2003**

## Letter to President Bush on HIV/AIDS Funding and the Extension of the Global Gag Rule

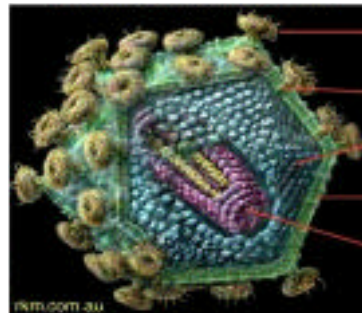


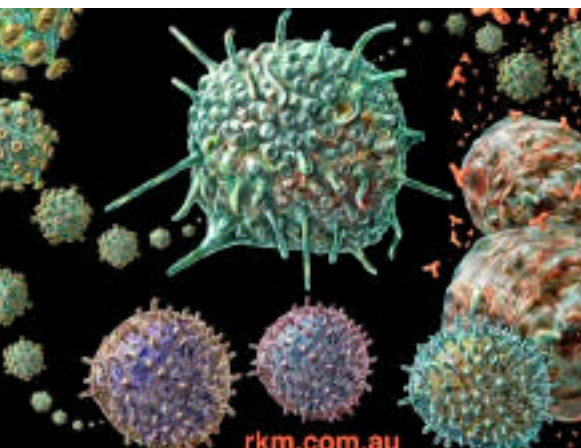
Dear President Bush,

As a group of leading organizations dedicated to reducing the spread of HIV/AIDS and improving women's health worldwide, we are heartened by the proposal outlined in your State of the Union address to dramatically increase U.S. funding in response to the HIV/AIDS pandemic. However, we are deeply disturbed to learn that the

Administration is contemplating an expansion of the so-called Mexico City policy to cover some or all international HIV/AIDS funds, thereby disqualifying from U.S. funding many organizations positioned to be key partners in carrying out your "Emergency AIDS initiative." Any such restrictions can only impede progress in the battle against HIV/AIDS and erode the good will generated by the Administration's renewed commitment to funding HIV/AIDS programs.

It is our understanding that organizations using an integrated public health approach to prevent the spread of HIV and to treat and provide care for people living with AIDS will be disqualified under the expanded policy. This is indefensi-



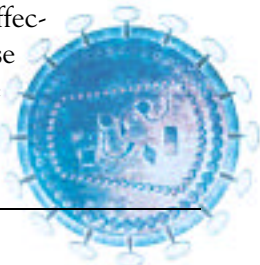


ble. Governments and leading donor institutions throughout the world strongly support integrated family planning and HIV prevention programs as the best approach to improving public health. The World Health Organization (WHO) Global Sector Strategy for HIV/AIDS underscores that existing family planning programs "provide a clear entry point for the deliv-

ery of HIV/AIDS interventions." USAID, the World Bank, the European Union and other leading donors in every region encourage integration as a matter of good public health practice and economic efficiency.

For women, access to integrated programs and services can make the difference between life and death. Women now represent half of those infected with HIV worldwide and 58 percent of those in Sub-Saharan Africa where the AIDS epidemic has taken the greatest toll to date. Integrated services offer women confidential outlets for voluntary counseling and testing, referrals for or direct provision of prevention of maternal-to-child transmission (MTCT), and treatment of other diseases. In addition, these services provide accurate information on sensitive issues, such as whether and how HIV-positive mothers can safely breastfeed their newborns; confidential access to MTCT; and a source of information and resources free from the stigma frequently associated with stand-alone HIV prevention programs. Such services are pivotal to preventing new infections and to improving the survival rates of those infected, while addressing other urgent public health priorities.

We represent a broad spectrum of organizations with a range of specific interests and points of view, but stand unified in our resolve to expedite U.S. assistance to those most affected by the HIV/AIDS epidemic. At this critical time it is urgent to eliminate barriers to effective programs not erect new ones. We therefore oppose any expansion of the "Mexico City" policy and urge the Administration in the strongest possible terms to abandon its plan to expand these restrictions in any form.



**from Human Rights Watch**

<http://hrw.org/english/docs/2004/03/05/safri8146.htm>

**Published in THISDAY, <http://www.thisdaysa.co.za/>**

## **Mass AIDS Plan Should Learn from Post-Rape HIV-Prevention Program**

**By Rebecca Schleifer**

***Originally published under the title "Prophylaxis, Pronto"***

The South African government has promised to provide universal antiretroviral drug treatment as part of its new HIV/AIDS plan. The government's recent experience of providing such drugs to rape survivors provides essential lessons as it prepares to implement the comprehensive programme.

In the face of South Africa's explosive HIV/AIDS epidemic, rape and other rampant forms of sexual violence can be a death sentence for women and girls. In April 2002 the government pledged to provide rape survivors with post-exposure prophylaxis (PEP)—antiretroviral drugs that can reduce the chances of contracting the virus from an HIV-positive attacker.

This is a promising programme, one that could become a model for other countries. But Human Rights Watch found last year that government inaction and misinformation by high-level officials had undermined the programme's effectiveness.

Children, an estimated 40 percent of rape and attempted rape survivors, are especially harmed by the state's failure to take their needs into account.

Many girls are coerced into sex and subjected to sexual harassment and violence by male relatives, boyfriends, schoolteachers and classmates. The stigma of rape and the shame associated with child sexual abuse makes it even more difficult for children to seek help. As the South African Police Service has observed, many children are raped by members of their own families, and these crimes 'tend to be kept secret'. This compounds the problem because children are likely to need adult assistance in seeking post-rape help.

By law, children under 14 cannot consent on their own to PEP services or the prerequisite HIV testing beforehand. This poses problems for children unaccompanied by a parent or legal guardian, a common prob-

lem, particularly for children in communities hard hit by HIV/AIDS. There are provisions to obtain consent where no parent or legal guardian can be reached. But as Human Rights Watch discovered, many medical staff and rape counsellors either did not know or did not follow them. And where time is critical—as it is with PEP services—these bureaucratic procedures may take too long.

South African law and policy provide a framework for the prompt provision of health services to rape survivors. Unfortunately, service providers often fail to follow these rules. Police often respond inadequately, neglecting to assist rape survivors with seeking medical treatment or, in some cases, turning rape survivors away. Coupled with health professionals' insistence that rape survivors file a police report to get medical services, these failures have undermined access to PEP.

The government launched its PEP programme in near silence, failing to provide adequate information and training about PEP. Many rape survivors did not get PEP simply because neither they nor the agencies charged with providing such services knew about PEP or where to get it. After years of vocal opposition to antiretroviral drugs, the government should have provided clear messages of support for the PEP programme to have a chance of success. But the highly publicised HIV/AIDS debate in government circles left service providers confused about whether antiretroviral drugs work and whether it was government policy to provide them.

In one case, a government hospital did not provide PEP medicines until a non-governmental organisation (NGO) worker explained to the hospital superintendent that doing so was part of government policy. The NGO worker told me: 'The superintendent was scared to give the anti-retrovirals because he thought it was against government policy.'

Now the government is gearing up to provide universal antiretroviral treatment. This effort will face many of the same challenges as providing PEP: public education, professional training and access for children under the age of consent.

Given its dangerous history of ambivalence on the issue, the government has an obligation to provide clear, unequivocal support for antiretroviral drugs as part of comprehensive HIV/AIDS prevention and treatment. In the meantime, the dual epidemics of sexual violence and HIV/AIDS will continue to claim the lives of too many South Africans.

*\* Rebecca Schleifer is a researcher with the HIV/AIDS and Human Rights Programme of the NGO Human Rights Watch*



## eye on the sky

...from [http://en.wikipedia.org/wiki/Kuiper\\_Belt](http://en.wikipedia.org/wiki/Kuiper_Belt)

# the Kuiper belt



WIKIPEDIA  
The Free Encyclopedia

The Kuiper belt is an area of the solar system extending from within the orbit of Neptune (at 30 AU) to 50 AU from the sun, at inclinations consistent with the ecliptic.

## Origins

The first astronomers to suggest the existence of this belt was Frederick C. Leonard in 1930 and Kenneth E. Edgeworth in 1943. In 1951 Gerard Kuiper suggested that objects did not exist in the belt anymore. More detailed conjectures about objects in the belt were done by Al G. W. Cameron in 1962, Fred L. Whipple in 1964, and Julio Fernandez in 1980. The belt and the objects in it were named after Kuiper after the discovery of 1992 QB1.

Modern computer simulations show the Kuiper belt to have been formed by the work of Jupiter, the young Jupiter having used its considerable gravity to eject smaller bodies which didn't all escape completely, and also having been formed in-situ. The same simulations and other theories predict there should be bodies of significant mass in the belt, Mars or Earth sized.

## Kuiper belt objects

### *Discoveries thus far*

Over 800 Kuiper belt objects (KBOs) (a subset of trans-Neptunian objects (TNOs)) have been discovered in the belt, almost all of them since 1992. The largest are Pluto and Charon, but since the year 2000 other large objects that approached their size were identified. Initial calculations show that the object Sedna may be larger than Charon. However, while some astronomers claim that Sedna is part of the Kuiper belt and that the current outer limit of the belt should be revised, most

say that Sedna is too far out for the Kuiper belt and may actually be an inner Oort cloud object. Quaoar, discovered in 2002, is half the size of Pluto and is larger than the largest asteroid 1 Ceres. Other known KBOs are progressively smaller. The exact classification of these objects is unclear, since they are probably fairly different from the asteroids of the inner solar system.

## Size and Composition

Most KBOs are lumps of ice with some organic (carbon-containing) material such as tholin, detected using spectroscopy. They are of the same composition as comets and many astronomers believe them to be just comets. The distinction between comet and asteroid is not yet clear and there is a substantial uncertainty, inhabited by such objects as 2060 Chiron.

It is difficult to estimate the diameter of KBOs. For objects with very well known orbital elements (namely, Pluto and Charon), diameters can be precisely measured by occultation of stars.

For other large KBOs, diameters can be estimated by thermal measurement. If a body has high albedo, it is cold, and hence does not produce much blackbody radiation in the infrared. Conversely, a low albedo object produces more infrared. KBOs are so far from the sun that they are very cold, hence produce blackbody radiation around 60 micrometres in wavelength. This wavelength of light is impossible to observe on the Earth's surface: astronomers thus observe the tail of the blackbody radiation in the far infrared. This far infrared radiation is so dim that the thermal method is only applicable to the largest KBOs. The diameter of the smaller objects is estimated by assuming an albedo: the diameter of such bodies should be taken to be a rough guess.



# Canto XLVIII

*Michael Ceraolo*

Americans!

Look deeply  
into your background,  
into your town's history:  
You probably have a Socialist in the closet,  
for  
there is a rich history of Socialism in this country,  
(Surprise!)  
largely untaught,  
largely unscknowledged  
(and therefore largely unknown)

Come out  
into the open:  
  
more than a thousand officials elected all over the country  
in more than a hundred cities;

state legislators  
from Massachusetts to Minnesota to Montana  
all the way to California on the west coast,  
and many states in between;

municipal officials  
from Berkeley to Butte to Buffalo to Brimingham,  
from Coeur d'Alene to Cleveland to Cedar City (Utah),  
from Martins Ferry to Milwaukee to Missoula,  
from Schenectady to Sheboygan to Star City (West Virginia)  
And,

all of you diehards who actually argue about  
the dime's worth of difference between the two 'major' parties,  
take note:

when faced with an actual alternative  
the 'two parties' managed to put aside their 'differences'  
and formed fusion parties to defeat the Socialists  
And they came up with other alleged 'reforms'

to keep control of the status quo:  
'non-partisan' elections,  
election of officials in an at-large manner  
rather than by districts,  
commision and other moves  
to purportedly professionalize government,  
"trap for the workingman,  
hid under the guise of virtue"

And

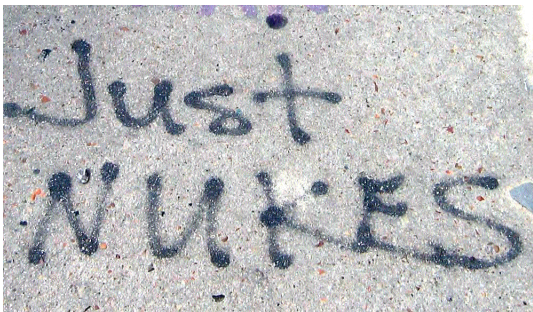
when even all that didn't work  
and Socialists were elected anyway,  
there was no compunction about  
denying legitimately-elected officials their seats,  
or  
expelling them without cause once they were seated

And

from City Council in Cleveland  
to the state legislature in New York  
to the U.S. Congress in Washington,  
such mission (not impossible) was acomplished  
And the lesson to be learned  
was that it was  
"useless to elect a working class minority  
if the chamber of commerce majority  
can at any time oust them from office"

And


maybe that's why  
all of this remains untaught



*"Just Nukes"*  
by Cheryl  
Townsend

# Canto XXXVIII *Michael Ceraolo*

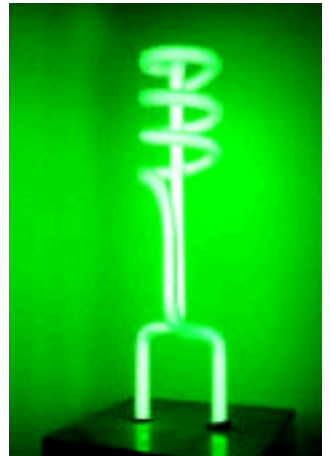
And yet,  
freedom fighters falter,  
                                though  
it should have been scant surprise  
that an organization founded by former Progressives  
who had favored the First World War  
and supported some sort of repression of those opposed  
(before experiencing a late-life conversion  
to a version of free speech,  
                                way belatedly  
coming to the realization that  
a little repression was like being a little bit pregnant)  
And thus  
even the originator of the orthodoxy,  
the American Civil Liberties Union,  
would one day hold a heresy trial



The Thirties had wound down,  
and  
another World War had worked its way up,  
a war that America had not yet entered

(officially)  
(yet),  
but  
that did not stop a sort of ideological holy war  
Apostates of certain faiths  
would clash with apostles of those same faiths,

and the advocates would abdicate their advocacy for all in the futile attempt to remain 'acceptable', in order to continue their access to those in power, laboring under the delusion that they exercised some degree of influence



*"Neon Sign" John Yotko*



“the personnel of its governing committees and staff  
is properly subject to the test of consistency  
in defense of civil liberties  
in all aspects and *all places*”  
(italics added)

Since there were no known Nazis  
on the ACLU Board of Directors  
it was crystal clear which country  
was being called out:

Elizabeth Gurley Flynn

The Rebel Girl

woman Wobbly from way back  
committed to civil liberties  
when the putative Progressives were putting her friends in jail for their opinions  
one of the founders of the ACLU in 1920  
a board member since 1936,  
the same year she joined the Communist Party  
And  
because she did not disavow the Communist Party  
she was subjected to trial as a heretic  
“This charge violates every principle we fought for in the past”  
but

such arguments did not carry the day  
And  
thus it was  
that the American Civil Liberties Union  
purged her from its board  
for exercising her rights  
(Board membership restored to her,  
posthumously,  
nearly  
forty years later  
Emeritus in Eternity)



“Military Satellite”  
Mark Graham

# jones (part 7)

*Charlie Newman*

scraping up the dregs  
the morning after the night  
before say it all  
scraping up the dregs  
of dreams ground to fine powder  
and squandered in heat  
scraping up the dregs  
in one redundant motion  
after another  
scraping up the dregs  
to save what can be saved and  
hold what can be held  
scraping up the dregs  
ignoring everything else  
because it's all just  
scraping up the dregs  
in a desperate fury  
of gnawing hunger  
scraping up the dregs  
on the floor and the table  
and the fingernails  
scraping up the dregs  
in the sink and the dirty  
dishes and the knives  
scraping up the dregs  
from needles and razor blades  
and scraps of paper  
scraping up the dregs  
from skin and bone and greasy  
hair and bleeding lips

scraping up the dregs  
in filthy ashtrays and cups  
and charred wire screens  
scraping up the dregs  
in kitchens and bathrooms and  
closets and hallways  
scraping up the dregs  
in garbage cans and broken  
glass and old laundry  
scraping up the dregs  
in the bed and in the crib  
and in the arm chair  
scraping up the dregs  
in the yard and the driveway  
and the parched gutter  
scraping up the dregs  
in the eyes and in the blood  
and in the marrow  
scraping up the dregs  
in the heart and in the soul  
and in the spirit  
scraping up the dregs  
in filth and grime and stink and  
never ending shame  
scraping up the dregs  
in shit and piss and puke and  
pus and maggots and  
scraping up the dregs  
and scraping up the dregs and  
scraping up the dregs



*down in the mouth*



*new clothes*



*peek*



*title*

*art by Edward Michael O'Burr Supranowicz*



*“of Dewing Fame” by Xanadu*



Image #3  
from "the  
Sea of  
Myths" by  
Stephen  
Mead

Shelter, shelter,  
This is the solace whispering  
Persophone back to Demeter,  
The maternal robes  
Cloaking innocence as sage  
In a hood of red riding,  
In palms pressed against the window  
Of glass life,  
Of strength in fragility  
For all mothers, all daughters  
Learning to be sisters  
Beyond susurrus wars  
And the storms of birth pangs

# Scrubbing the Juicer

*John Vick*

The acid spray of orange juice  
doesn't stop tonight's ovulation,  
growing the chance of another  
mouth to feed.

She scouts back alley bars  
and unemployment lines,  
looks for a Him Hymn to replace  
Ousted Other Him.

Pouting alone over scouring pad,  
nursing a festering sore,  
she dreams a feathered scull cap,  
and Flynt, touted scholar of porn.

# Sense of Urgency

*John Vick*

You smell like  
melon - fresh in the morning.

The scent of your clothes,  
- bleach,  
the feel of them  
- crisp linen.

Your spastic toothpicks  
after supper  
won't keep my mind off  
your plantain  
playin' my music box.

Just thinking about us  
doin' the crossword  
and you rappin' my nose  
with a rolled up newspaper.



# Dancing with Johnny

*John Vick*

Tap or bottle,  
Tap or bottle? she asks,  
but there is no real choice.

The Durante-faced waitress  
looks like trouble.

It's only a gin joint,  
but I predict water ala carte  
won't stop her  
from trying to rush me.

Sophisticated silk jacket  
over cotton Wal-Mart camisole,  
she hoofs it around  
to Folsom Prison Blues.

She serves me tongue  
with a side of slaw,  
bottle of black gunk  
ketchup.

I dine quickly,  
to keep the tongue  
from singing along.

# Another American Night

*Jon Petruschke*

The TV screen turns  
from pixels to Paxils  
and I'm stuffed, yet starved,  
chewing on the remote.  
I defeated consumerism  
by buying everything advertised.

Poetry  
and art,  
Rose E.  
Grier

Just down the street from your hotel, baby  
I stay at home with my disease  
And ain't this position familiar, darling  
Well, all monkeys do what they see  
Help me stay awake, I'm falling...

Down in Virginia and La Coma  
Where I got friends who'll care for me  
You got an attitude of everything I ever wanted  
I got an attitude of need  
Help me stay awake, I'm falling...

Asleep in perfect blue buildings  
Beside the green apple sea  
Gonna get me a little oblivion  
Try to keep myself away from me

It's 4:10 A.M. on a Tuesday  
It doesn't get much worse than this  
In beds in little rooms in buildings in the middle  
Of these lives, which are completely meaningless  
Help me stay awake, I'm falling...

Asleep in perfect blue buildings  
Beside the green apple sea  
Gonna get me a little oblivion  
Try to keep myself away from myself and me

I got bones beneath my skin, and mister...  
There's a skeleton in every man's house  
Beneath the dust and love and sweat that hangs on everybody  
There's a dead man trying to get out  
Please help me stay awake, I'm falling...

Asleep in perfect blue buildings  
Beside the green apple sea  
Gonna get me a little oblivion baby  
Try to keep myself away from me

Lyrics & music by Adam Duritz

© 1993 EMI Blackwood Music Inc./Zooz Falls Music, BMI

the last



self medication



thing left

# mesh of imaginings

5/19/04

rose e. grier



you made the decision to invade  
my body  
i stopped trying to imagine what you thought  
that made it all right for you to do so

I wear your decision like a veil  
it covers and decieves

at night when i can't breathe  
i try to remove the net you made  
just for me

it is such hard work to live outside the shadow  
you cast

even decades later you creep around the crevaces  
of my brain and stalk me

i run, terrified through the labyrinth of my own fear  
and wonder

why things can still trigger  
the "afraid " i felt when i was ten  
and you have been dead for  
sixteen years

most of the time i'm not there with you uncle  
most times I am a functional, normal forty-five year-old  
most of the time when i won't let you win

that is not today though

**Rose E. Grier**

# Stench too great to endure

*Marie Kazalia 5/10/2K4*

she's a mass of phobias  
and fuck-ups

wakes up realizing this--

wonders about it all

writes this down

as if doing so--the scribbling  
the forcing pencil lead point  
over smooth white stock

will purify her

seeing the results  
dirty words in dark mineral  
marring the white sheet  
she begins to think  
just the opposite  
bound to occur

that her confessions  
only ruin her more

## **bathroom stall writing on wall at Kennedy's**

*Marie Kazalia*

I don't wanna walk  
around w/you!

Why do words like love  
& actions like affection  
get taken as a threat  
or promise of devotion?

# I LIKE BIG GUYS

*Marie Kazalia 5/21/2K4*

I started my period--

anyway--no sex

and looks like the anglo-saxon didn't  
come--

Maybe his conscience got the better of  
him

and my friends e-mailed doubts  
that helps enforce my own certainty  
that it's of no consequence  
to fuck a recently married man  
if he & I both feel

we want to--

and the e-mail from my friends said

do what you want to --

but they themselves

had a no-married-men policy...

because they didn't want to hurt  
another woman

and yet

last nite just before I started my period

I had this fantasy

big tall anglo-saxon

taking off his clothes

sucking my nipples

fucking me long and hard

in some dark

cheaply rented room in North Beach

the same neighborhood

he lives with his wife--

this all seems to be happening  
very quickly

he invited me to go

with him to Mexico

and I'm still not sure

if an actual trip planned

or just said to get a look into my eyes  
a glimpse of my recognition

of his intent

to do more with me than say hello

when we run into one another

out separately for coffee--

men go out with me once

then fall in love with me

pressure & pursue

me into exclusion--

so that a low-key romance

with a married man

may be just right for me--

So where in the hell is he?

Did some friends already tell his wife

he'd been seen out with me?

have they been fighting

he assuring her

nothing happened

have they made-up

she insisting

he stay home with her tonight?

I push my boobs up together again  
into my low cut shirt



pull the lace  
covering up  
makes the cleavage more obscure  
and enticing--  
I know several people  
sitting out at windy tables  
along the slanted sidewalk  
Marco, John D., Jessica  
Jack H. & his woman--  
some I've seen and talked to  
yet forget their names--  
still no sign of the anglo-saxon  
(I'm too damn beautiful  
for these men anyway--)  
his sulky wife  
looms in my imagination  
(god, I'd never want to be that kind  
of guilt-tripping drag of a woman)  
and so I almost believe  
the anglo-saxon--drinking beer  
at Vesuvio's with me last nite--  
when he told me--  
"you either have to sleep with  
just one man--or all of them"  
and of course  
there in lies the solution  
  
so many have presented themselves  
yet failed all the tests--  
to be mine--  
so I'll just have to settle for  
lots of cocks  
instead of just one exclusive--

I had planned on the anglo-saxon  
as being first in the series--

if he doesn't show-up  
soon I'll have to find some other one--

I like big men--  
why pretend  
and tell all the short ones  
I love them--  
just because so many  
of them have wanted me--

so it seems  
sitting here  
I've come to  
some new decisions  
and  
I am no longer  
afraid  
to reveal  
who I am  
and my feelings--

# RESTORE ME.

*Durlabh Singh*

Restore me  
To myself  
Divorce me  
From perpetual death.

Bathe me  
In fresh showers  
Under the summer sun.

Take me  
To lands  
That speak of mystery  
Where the tongues  
Are given to leaves  
And songs to birds  
And little cicada sings  
Enlivening the valley  
With fresh sounds  
Across the mountains.

Seize me  
From clutches of  
Concrete  
Give me suns  
That will melt  
The frozen seas  
Within myself.

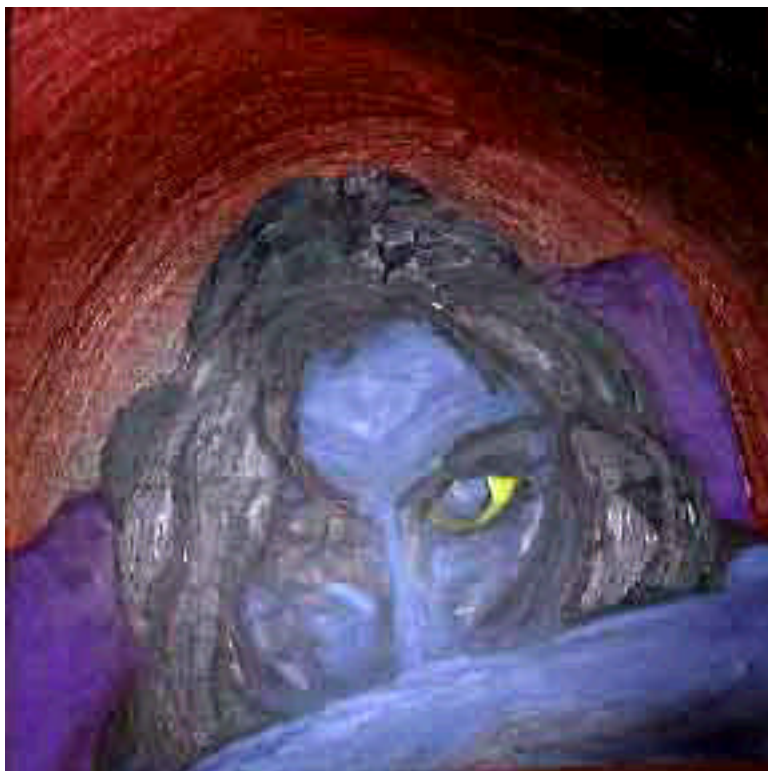
## ***Mackenzie Silver***

I



**the poem "Choices," in hieroglyphics**

---



*painting by Dave Jarvie*

***French writing (A Dream About Murder) by Gabriel Athens***

## **Un rêve au sujet de meurtre.**

J'ai eu une dernière nuit rêveuse, il était différent de mes rêves habituels, habituellement je rêve de la substance qui semble jolis vraie, quelque peu mondaine et le plus habituellement à la frustration. Mais je ne sais pas si c'était le vin que j'ai eu au régal de Thanksgiving chez Rachel en bas du bloc, ou si j'entendais une certaine histoire étrange à la télévision plus tôt, mais je rêvais du meurtre.

Dave et moi restaient à un hôtel, je ne sais pas où l'hôtel était, mais il était sur une eau superficielle, je pensent qu'il était un lac, pas un océan ou quelque chose. Et je me rappelle à un certain point, c'était aube dans le rêve, je suis allé chercher un essai, j'ai noté l'extérieur bel de deux hommes tandis que j'étais sur mon essai, et alors j'ai descendu la colline à l'eau. J'ai voulu pulser le long de l'eau. Mais ils l'ont eue roped hors fonction - je ne sais pas même qui " elles " seraient, mais la zone le long de l'eau était roped hors fonction, peut-être jusqu' au plein jour, peut-être alors maître nageurs serait là pour protéger le peuple. Mais le point est, je ne pourrais pas pulser le long de l'eau, ainsi je me suis assis au bas des escaliers par le bord de l'eau, droite devant les cordes, et ai observé l'eau. Et une femme est venue le long en bas des escaliers, et assis à côté de moi pour observer l'eau, aussi. Je me rappelle de penser que je n'ai pas aimé son être si étroit, j'aime garder un sens de l'espace personnel, mais alors il s'est produit à moi qu'il n'y avait pas beaucoup d'espace pour qu'elle aille puisque la zone entière était roped hors fonction. Et la chose est, je n'aiment pas même pulser.

Ah, tellement de toute façon, je ne connais pas même pourquoi je suis allé chercher un essai ou à quel point à temps dans mon rêve cet essai s'est produit. Mais je sais que dans le rêve j'ai détruit quelqu'un. Il s'est produit avant que mon rêve ait techniquement commencé; Je ne me rappelle rien au sujet du meurtre, je ne sais pas s' il était moi seulement qu'a fait le massacre ou si Dave était là avec moi, tout que je sais est que j'ai détruit un type, je ne sais pas pourquoi j'ai détruit le hime, mais j'ai détruit quelqu'un dans une autre chambre dans le même hôtel, quelqu'un que je n'ai pas égalisé vraiment sais. Et la chose est, je portais les ongles faux pendant le meurtre, ou est au moins ce ce que j'infered dans le rêve, parce que j'ai pensé j'ai détruit un d'elles à la scène du crime et la partie principale du rêve était moi dans la salle de bains retirant tous mes ongles faux parce qu'ils pourraient m'impliquer dans le meurtre.

Ainsi je retirais mes ongles, ils étaient les ongles en plastique collés en fonction à mes vrais ongles, et ils n'ont pas été même peints, ils étaient encore plastique blanc juste. Et car je retirais ces ongles faux que je les relâchais sur le plancher parce que je les déchirais hors fonction tellement frantically, je n'ai pas voulu que n'importe qui pût me joindre à ce meurtre. Ainsi quand je suis descendu d'eux tous, j'étais encore inquieté que j'ai eu une peu de colle à gauche sur mes vrais ongles de doigt, ainsi j'essayais d'enlever cela, et alors j'essayais de prendre tous les ongles faux outre du plancher de salle de bains. Ils tous sont tombés juste à la droite de la toilette, et étaient sur le plancher de tuiles, et je me rappelle comme je les sélectionnais vers le haut que j'ai également pris une boule de la poussière et un morceau utilisé de bande claire. Je me rappelle que pensant cela étaient impairs, parce qu'habituellement les planchers de salle de bains d'hôtel sont propres, ils sont nettoyés chaque jour. Tellement de toute façon, cueillette de kpt de I vers le haut des ongles, essayant de s'assurer je les ai obtenus tous, de temps en temps relâchant un d'eux en arrière sur le plancher parce que j'étais si agité et si nerveux. Ceci a fait le procédé entier prendre la majeure partie de mon rêve.

Une fois que j'avais tous les ongles, la seule chose que je pourrais penser environ était comment rejeter les ongles, et le reste du rêve est devenu un effort effréné de figurer hors de la façon dont je pourrais me débarrasser d'eux de sorte qu'ils n'aient pas pu être tracés de nouveau à moi. **\*\*time-out\*\*** je penser que je pouvoir juste vid les tout en bas toilette, mais alors je penser que il pouvoir y avoir un chance que un ongle non descendre down et juste rester bas toilette et je non noter et penser je à la maison libre mais dans réalité je laisser un énorme preuve of evidence dans mon propre hôtel pièce joindre meurtre. Alors je me suis demandé s' ils auraient une voie à tamiser par l'eau d'égout de l'hôtel, tellement alors j'ai pensé que je ne devrais vider aucune d'entre elles avale la toilette, mais vais au divers restroom public autour de la ville et vide quelques uns à la fois que.

Alors j'ai commencé à m'inquiéter que si l'ongle I gauche à la scène du crime prenait plus que juste la colle avec lui, cela il ait pris réellement une partie de mon ongle avec lui, puis j'aurais l'évidence gauche d'cAdn à la scène du crime et il n'y aurait rien que je pourrais faire. Et alors j'ai commencé à me demander si je détruisais réellement un ongle à la scène du meurtre, ou si j'étais overreacting juste. Et alors je me suis demandé si n'importe qui avait même trouvé le corps mort encore, toute cette fois s'étendant là sur le plancher de leur pièce d'hôtel. Et alors le téléphone a sonné et je me suis réveillé.

*finnish translated by Jean Hellemans  
for Jimbo Breen*

## iedereen heeft geheimen

iedereen heeft geheimen en dit is het mijne.  
Kracht is mijn zwakke plek  
en nu blijven mijn schouders niet op hun plaats.  
Je vroeg me mijn ogen te openen  
maar ze zijn open, dat denk ik toch.  
Waarom neem je me niet in jou armen ?  
Waarom verleid je me niet ?  
Trek me uiteen. Scheur me in stukken.  
Hou geen rekening met mijn kuisheid  
Ik wil niet sterk zijn . wees sterk voor mij,  
zodat ik me kan laten gaan  
en nergens zorgen over te maken  
of mijn ogen nu open zijn of niet.

योउ विल्ल  
पिएचेस ओफ़ थे पुऊल्ले: इ क्नोव  
होव थेय फ़ित  
इवे हृद तो दो थिस पुऊल्ले  
थिन्ना फ़ोर येअर्स अन्द ई'म गोओद  
अत इत  
अन्द इ क्नोव इ मके योउ व्होले  
इ क्नोव इत वोन'त तके लोन्ना  
अस इ सैद, इ'म गोओद अत  
थिस  
योउ'ल्ल क़ेएल गोओद अबोउत  
इत व्हेन इत'स दोने

**"You Will," in Marathi,  
by Sydney Anderson**

在流失下

我听见水赛跑  
废物

听起来湖密执安

去在流失下

**"Down the Drain,"  
Chinese, by Jacob Best**



# Eine Lebensdauer Vergeht

*("A Life Goes By" in German, by Helena Wolfe)*

1978. Mom und Vati auf Ferien. Schwester in der Hochschule. Babysitting Grandma. Sie brachte mir bei, wie man Gin Rummy im lebenden Raum spielt. Ich smudge das Ende auf der hölzernen Tabelle, jedesmal wenn ich meine Hand auf sie setze. Wir spielen Karten Stunden lang. 1983. Grandma ist rüber zum Baby sitzen. Schwester kommt nach Hause. "warum nicht das betriebsbereite Abendessen ist, Grandma?" "ich konnte nicht den Ofen einschalten."

Sie war ein sly alter Fuchs, meine gesagte Schwester. Sie konnte einen Ofen einschalten. Verlassen ein Müssen Abendessen bilden. Das Huhn Kiew war eine späte halbe Stunde. 1986. Frühling. Freitag, 4:55 P.M.. Mom und Vati und Schwester klitten für Abendessen an. Vati wartet Mom an der Tür. Sie mußten Grandma noch aufheben, bevor sie zur Gaststätte MikrophonMoy antrieben. Mom überprüft ihre Auge Verfassung im Schlafzimmerspiegel.

Ich stehe im Eingang zu ihrem Raum. Sind Sie sicher Sie möchten nicht mit uns gehen?" "sie bittet. Ich würde eher im Haus durch mich, laute Musik des Spiels bleiben. Ich war eine rebellious Jugend. Ich sage Nr..

"erklären Sie Grandma I besagtes hohes." "1988. Schwesteraufrufe." Grandma bewegt sich nach Arizona, "sagt sie." "sie wird mit Tante Rose leben." "Sie verläßt in fünf Tagen.

3 Tage später. Ich rufe sie an. Ich erkläre ihr, daß ich versuche, ihren folgenden Sommer zu besuchen. Ich erkläre ihr, daß ich sie vermisste. Ich bereits vermisste sie. Sie sagt, daß sie mich liebt. Ich hänge oben und denke, daß sie normalerweise nicht sagt, daß sie Leute liebt. Sie ist nicht normalerweise liebevoll. Ich beginne zu schreien.

3 Tage später. Ich besuche Familie. Vater umarmt mich. Er hiccups beim Schreien. Sie starb heute morgen, sie erklärt mir. Aber sorgen Sie nicht sich um das jetzt, wir sind spät für das Weihnachtsbeteiligte.

Ich bin in einem Auto. Schwester treibt zum Familie Beteiligten an. Wir sind ruhig. Sie spricht schließlich. "sind Sie okay?" "und ich erkläre ihr, daß ich fein bin. Was sie nicht verwirklicht, ist, daß ich nicht sage, daß ich fein bin. Ich betrachte ihr Gesicht. Sie dreht ihren Kopf von der Straße zum Blick an mir. Ich beachte, nun da wir wirklich gleich schauen.

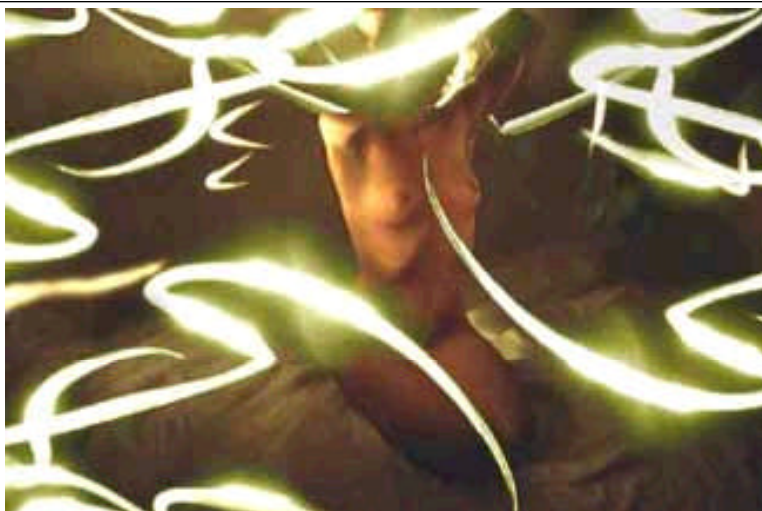
Etwas in der Schwester ist tot. Sie versteckt die Schmerz, und er beendet ein Stück von ihr. Ich denke, daß ein Teil von mir, auch stirbt. Am Beteiligten. Jeder lacht. Brüder, Schwestern, Neffen, eine Nichte, ein Onkel. Ein Sister-in-law sagt zu mir, wie sie hallo sagt, "ich sind traurig." "Ich versuche, auf Locher betrunken zu erhalten.

Schwester zieht einen Stapel der Geschenke für die Familie aus. Sie sind von Grandma. Jesus Christ. Sie starb heute morgen. Jemand sagen etwas. Sie kaufte mich ein Paar Ohrringe.

## una corrispondenza

### *Italign: "a match," by Marina Arturo*

“ la I ha regolato una volta il fuoco alla mia unghia. Ho desiderato la mia barretta essere una candela umana. “ Ha caduto un’ altra corrispondenza nel suo vetro. La fiamma sizzled nelle gocce della bevanda alla parte inferiore. Ha colpito un’ altra corrispondenza sul lato della casella. Corrispondenze della cucina. Sei o sette pongono sul tovagliolo del cocktail, dieci di più alla parte inferiore del vetro. In una cabina d’angolo, in questo piccolo randello la fiamma che ha destato assomigliato a qualunque altra luce della tabella. Ma il randello era suo. La ha posseduta piedi sul banco, ginocchia piegate. Tutto là ha messo a fuoco su lei e sulla parte piccola di energia che ha tenuto. Tutto là era suo da abusare. E lei struch un’ altra corrispondenza. “ una vecchia fiamma ha usato dire che tutto è un pyro a cuore. “ Ed ha arrossito. “ yeah, ho regolato la mia unghia su fuoco mentre stavo comunicando con qualcuno. Era un chiodo falso. La plastica burning ha sentito l’odore di. Ma non ho realizzato che cosa avevo fatto fino a che non ritenessi il calore sulla mia pelle. “ Appena allora potreste vedere la fiamma ballare alla sua punta delle dita. Ha agitato la corrispondenza. La ha caduta in suo vetro.



*“pen light 2” by Mike Hovancek*

# **Y qué deseo saber**

## ***"And What I Want To Know,"***

### ***Spanish Translation by Shannon Peppers***

He estado soñando con usted últimamente.  
Generalmente, en mis sueños, le veo  
para apenas un cortocircuito mientras que,  
entonces usted tiene que irse.

Quizá usted me dice que usted me falte.

Usted me besa quizá.

Ayer por la noche,

cuando usted me dejó de nuevo

Conduje después de usted

el aeropuerto así que a mí podía decir

adiós a usted una más vez.

En mis sueños usted está siempre con mí.

En mis sueños usted me está dejando siempre.

En mis sueños me ejecuto después de usted.

Apenas para decir adiós otra vez.

Y qué deseo saber soy

cuando son estos sueños que van a parar.

Y qué deseo saber soy

es usted que sueña con mí también.

Sueño despierto sobre usted por las mañanas  
mientras que mis piernas

todavía se enredan en mis hojas.

Me cierro los ojos, así que puedo sentirle allí,  
encrespado para arriba contra mí. Porqué -

porqué tengo que salir de esta cama.

Y qué deseo saber soy

si usted me vio golpeado por un coche  
mi cuerpo sin vida que miente en la calle  
usted me sostendría

para arriba contra usted,  
usted sostendría mis brazos blandos  
en sus manos gruesas.

Usted me oscilaría para dormir.

Usted gritaría.

Usted no desearía decir adiós.

Y qué deseo saber soy

si usted vio el coche el apresurar hacia mí  
usted se ejecuta inmediatamente a mí  
porque la vida no es ninguna

vida más larga

sin el usted ama.

Sé lo que diría.

Sé mis respuestas.

Y qué deseo saber soy

si vivo como esto por siempre.

Y qué deseo saber soy

si voy a sufrir este solo.

Y qué deseo saber soy

es usted que sueña con mí también.

# Todos Estes Lembretes

## *"All These Reminders"*

### *Portuguese translation by Aeon Logan*

Olhe, sobre aqui, em meu quarto vivo.  
Você deixou um frasco vazio da cerveja  
na tabela da extremidade. O tampão, demasiado.  
E vindo aqui, siga-me, sobre aqui,  
na cozinha, olhe dentro aqui, vêem,  
você deixou algum de seu alimento no pantry.  
Uma caixa do espaguete, alguns enlatou  
tomates. E vindo aqui, no banheiro,  
Eu sei que você provavelmente não observará este,  
mas aqui, esta toalha, cheira o gosto  
você, é cheiros como seu creme raspando.  
E eu poderia jurar minha cama crumpled  
as folhas estão ainda mornas de você.

Porque você teve que ir. Porque  
faz isto têm que parecer assim duro.

Aprovação, olhar aqui, o controle para  
a televisão está no braço da cadeira,  
onde você a deixa sempre. E o cocktail  
tabela, é empurrado para a frente em um lado  
porque você descansaria sempre seus pés  
nele. Em toda parte eu olho em torno de mim,  
Eu v algo que você afetou.  
Eu olho na cozinha. Eu olho no  
quarto jantando. Eu olho no espelho.

Porque você me fez este. Porque  
não poderia você ter feito uma ruptura limpa.

Há ainda algumas de suas mensagens  
scribbled em sucatas do papel ao lado de  
o telefone na cozinha. E olhar,  
o descanso no couch é ajuntado  
acima de porque você poderia nunca começar  
confortável com ele. E sobre aqui,  
os livros de telefone estão para fora no  
contador da cozinha, você nunca põe-nos  
afastado, e aqui eles está, o assento imóvel  
para fora de, eu terei que pô-los para trás no  
armário e olhar aqui, porque eu  
tenha ainda todas suas letras do amor  
enchido em uma gaveta em minha mesa.

Quando você me deixou, porque o fez  
tem que deixar-me todos estes lembretes.



*"The Night" by I. B. Rad*



# **kinderen, kerken en vaders** **Children, Churches and Daddies**

*translated by Jean Hellemans*  
*translated into Finnish, by Janet Kuypers*

het kleine meisje zei tegen mij  
“Ik dacht dat alleen vaders bier  
drinken.” En ik vond mezelf

zoekend naar excuses voor het glas  
in mijn hand. Ik herinner me in de  
kerk te zijn geweest, als gast bij een

huwelijk van twee mensen  
Ik wist het niet. Mijn afspraak wees  
me twee kleine jongens

wandelend naar hun stoelen  
voor ons. In kleine witte pakken en  
cowboy laarzen, dit is centraal Illinois.

En mijn begeleider  
zei dat hij zeker was dat deze jongens  
zouden opgroeien tot homo's.

en het ergste was dat hun vader  
de trainer was van de universiteits  
voetbalploeg. Ik denk dat ik

lachte, maar ik trad hem bij  
Ik herinner me in de kerk ,  
het was Kerstmis

de familie van Eve, mijn afspraak stond op  
voor de communie, en alles waar ik kon aan denken  
was het zingen van de liederen

heel luid, de woorden kende ik niet  
ik wist niet wat ik daar deed  
wat ik er verwachtte.

En ik bleef zitten, terwijl iedereen  
traag naar voor liep  
naar het altaar van de kerk

Kleine soldaatjes op een rij  
de kleine kinderen in hun mooie kledij  
achter hun moeders  
en hun vaders.

En het kleine meisje zei, “Ik dacht dat  
alleen vaders bier drinken.”  
Ik zag mezelf naar  
verontschuldigen zoeken.



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