

marilyn monroe's sex life

some people would have
called me a slut
I prefer a vixen

Personally, I don't think
I was doing anything wrong
I had it all
men adored me

most men would have done
the same thing I did
played the field

I wasn't even looking for sex
just companionship

I had the fame
I had the wealth, the looks
everything

why would I want one man
keeping me in place
what if I wanted to see
a bit more of life
through the eyes of other people

why am I resented for that

so I start seeing my ex again
and another ex
and a new guy
and another

you know, most men

would normally love to have
a no-strings attached relationship
with a woman

why couldn't that happen with me
why is it people
become obsessed with me

am I really that famous
that perfect

I have rejected some of them
so many times they had to
pick up their ego from the floor
but they keep coming back
telling me they love me
wanting me to choose
wanting me to love them back

why do they think I want anyone

I know I brought this
upon myself
I wanted to go on this wild trip
but I didn't want to carry any baggage

I thought I could make the men
carry it for me

and it seems that my bags are getting
heavier
and it seems that the bags under
my eyes won't go away anymore

the bags are getting heavier
they're so heavy

janet kuypers

consumed by
fire

I saw two eyes of flame
In my sleepy dream
My voice was silent
I could not scream
I thought I was
But no one came
To save me from
The eyes of flame
They pierced my body
And my soul
Over me they hovered
In a short time
The eyes of flame
Became my passionate lover

rachel crawford

breaking bread

by jane butkin roth

You took the house, I took the dining table; and we split our children right down the middle-- although it's hard to divide three, so they come out even.... And so it went, plate by plate, undoing what was left of our lives together. It was not an unpleasant morning; we were always at our best with a project.... I heard you worried later I may have sneaked an extra Pyrex.

Now you come in, uninvited, and stare at my walls where the paintings, which used to be ours, are mine; and I see your discomfort. "Though I gave you all your first choices, you say, "I'll trade you the Gorman for the Fairchild, or the two Mortensens for the Miro." But there comes a time to stop passing things across the lines.

Your main irritation is at the bread making machine on my crowded counter-top-- such a modern convenience, so easy, so fast. You remember when its blade gave out, letting us down like a broken promise. And you tell me you would like it, that you would fix it. But I won't give it up and I won't fix it, and I see how crazy it still makes you for me to let things go. You were always so efficient. Even before the bread maker fell apart, it was mostly hype, as it popped out its tiny, misshapen or too-perfect loaf, its aroma barely a hint....

Before the machine came into my life, I used to braid my own loaf: a wondrous work of art. I loved to work the dough all day; it kept me close to the house as I waited for the yeast to bring life. I was kneading... punching... waiting in stages 'til the smell filled the house, 'til we were both done-- the loaf and I-- golden, glistening, and proud.

My broken bread maker takes up too much space now; it's quite lifeless and useless. But I keep it. Today, when you leave, I open the top and peer in, surprised. It takes only one tear to make a tinny sound falling on a dead blade; one tear to mark a time when our home was filled with the fragrance of bread in the oven, when everyone had his place, and I still wanted, more than anything, to set our table.

Helena Wolfe

unscathed

you've killed me with your words
we've ended it many times
and now you call me back
saying that you want me in your life
and that you don't see me as just a friend
(well you better not, since you fucked me) -
and that you don't want to throw away
what we have been building
(and what were we building when you
dumped me?)
and that you're praying to your
god that i'll take your calls
and that you've been crying your eyes out
and that you hope that makes me feel better
well, it does, my friend
and it's my turn now
and i'm going to put you through hell
because you've done it to me,
and come to think of it,
you're not my friend
and no one hurts me like this
and comes out of it unscathed

helena wolfe

choices

don't hate yourself
for the choices you've made
just make the right choices

helena wolfe



portrait

video

by kevin sampsell

How do I begin to tell you the confusion that was in my head just hours ago when I saw this thing that I didn't want to see and how this thing wiped my brain blank? It all started when I came home and I found it empty. Sure, sure, furniture and stuff, but empty of other people. Not even notes or messages. There's a thing to record your voice for memos, but nothing. Peace and quiet. I thought of things to do but sat down on the foamy chair instead.

One thing at a time and right at that time the chair came first.

Unwind, relax, I told myself. Think of something besides work. Something besides car parts and catalog numbers. Brake fluid. WD40. Spark plugs.

I thought about a film going around the black market. Someone at work said they'd seen it on TV. I thought about that for about fifteen minutes. How it was interesting. How it was puzzling.

It was a film of Richard Speck, a famous murderer, in a room somewhere. The person at work told me it was a room in a prison where he was held. A room in a prison? I've never thought about rooms in prisons. The bars make it not a room. Am I right?

So it's hard to imagine, but there's a room in a prison and Speck is snorting coke on a table with another man. When they get it all snorted, Speck takes his shirt off and they start doing a porno. This person who saw it on TV said that Speck had large breasts, like he'd been taking hormone pills. "Notice the abnormal size of his chest," is what the person at work said the TV announcer said. She couldn't remember what show it was. She said the news, but I don't think they would show something as sensationalist as that.

Except at 7:30, which is when they have these investigative shows where they talk about serial killers, super models, and sometimes happy cute stuff (someone having a baby or a wedding or a prize-winning poodle). I wish I could've seen the show. I can't stop wondering what the room looked like. A murderer doing a gay porno film was interesting to me, especially thinking about how it would probably be fuzzy looking. I imagined it being shot from the corner of the ceiling for some reason. Like security cameras at 7-11.

Maybe it was the guards filming secretly.

I wonder how much it cost to buy a copy of it. How they obtained cocaine and a video camera perplexes me. The hormones, they might be easy to get, but why? I'm not even going to speculate, even though I wondered what his chest looked like. But only a little. I'd seen someone like that before and so I knew. It was also someone in a porno film, but not in a prison. I looked for a couple of seconds and then flicked past because it wasn't pretty and barely interesting. Like balloons with not enough air in them; and flat and wrinkled. Maybe Speck's were better looking. But if you were the other guy would you want to fuck a killer? Even with boobs? Or maybe the killer fucked you. I'd have to see the film.

Or should we call it video? Okay, to be technically correct, we'll start calling it video.

So I sat in the foamy chair and thought about that. The person at work, the video, the person at work watching the video on her television, the announcer talking about "the abnormal size of his chest".

It was 7:30 and I turned on the TV and started watching one of these shows I was previously talking about, with movie stars and gossip and normal people doing things so weird or violent that they were just as interesting as movie stars.

The telephone rang and I got up to answer it. It was someone for my wife but she wasn't there. I told the person I didn't know where my wife was. And the boy was gone too. When I hung up, the phone rang again and it was my wife calling. She said she tried putting a memo on the machine but it didn't work.

"I'm at Shawn's, and I was supposed to have a class tonight," she said. "You have to pick us up now."

Our boy was playing with Shawn's girl, laughing in the background. I wanted to see him. I always wanted to see him. Especially when I worked all day and I couldn't see him. He says "Dada" when he sees me. I say "Looove the dada." I get off the phone and realize I can't remember how to get to Shawn's.

Shawn was married to Gloria but she since died and he had to move into a new house. One just a little smaller. My wife spends a lot of time at Shawn's watching his two-year old with our two-year old. She usually has her own car to drive though.

Okay. So this is when it happened. I sat back in the foamy chair. On the 7:30 show I saw a video of a big black guy with his shirt off standing in a swampy-looking water with his back to the camera. He had broad, muscular shoulders. I'd say that the water was up to his chest but I couldn't see his chest. I couldn't even see his face.

He had a boy in his hands and a 911 call was giving viewers a sketchy scenario. Something along the lines of this guy, this big guy with broad shoulders goes to some lady's house and asks to see some girl. The lady tells him to go away and the

man says something like "I know what I have to do then," and he somehow gets ahold of this boy who looks about a year old. "There's a bayou out back of our house. He took the baby in there with him. I don't know if he's gonna drown him or what," the lady says on the 911 call. The video shows two men in a small boat in the bayou where the man and the baby are. He seems to be holding the baby so its head is just above water. The baby looks around him and starts screaming.

I can't figure out what's going on and there is no sound except the screaming. I expect an announcer's voice to narrate the scene, but it is strangely absent. Only the sound of swamp and crying.

The men in the boat are talking to the big man but you can't hear what they say. You see the men in the boat and their faces. They have big clubs or oars in their hands but they stay in the boat, maybe afraid to drown in the muddy water. The man with the baby is very large. I don't see the baby's head anymore. But there is his hand waving by the man's shoulder. The men in the boat start pounding the man's back and head. The baby boy is not screaming. I can't see exactly what's happening but I think the man is holding the baby underwater.

I see the boy's arm moving, waving slowly.

Blood is all over the man's back. There is no announcer to explain. The men keep beating the man but seem wobbly in the boat. I stand up. I try to remember how to get to Shawn's. They are waiting for me there. The baby's head is nowhere, only his hand, still in the air. It seems like a long time. I become infuriated. I can't believe they would show this on TV with no announcer to comfort us. I take a step toward the TV. The blood is really dark. Time goes by slow when there are no voices heard. I stomp my foot. I'm not sure what's going on inside me. I yell "Fuck!" I stomp my foot again. This is all I can do for the baby. I am helpless.

These are real people on a real video.

The TV is on a big table with heavy candles and picture frames. They rattle against each other when I stomp. I know the sound and I'm used to it. My boy jumps around this very room all the time, making things rattle. On some parts of the floor he can make our CD player skip. I am not alarmed or concerned that things will fall and break. They never do.

This is a video. It is not live footage. In real time, this scene is over and everyone involved is hopefully peaceful and calm; with TVs off. I just watch. They would never show a man killing a boy on TV I am thinking. There must be a happy ending. I am just watching.

They are leaning out of the boat. The baby's arm reaches for help.

They keep hammering on the man's body. Babies are supposed to be good swimmers.

Natural instinct or something.

The baby's head is in the swampy bayou.

My eyes almost want to close. No announcer. A small boat. Water like thin mud. Is this what a snuff film is like? The only places I've heard of where you can see a real snuff film are these dingy theaters in New Orleans.

There are bayous in Louisiana.

The man is beaten down, groggy. The boat is rowed away from the man. The baby is dazed and coughing in the boat, held tightly by one of the men. I sit back down. The one man rowing the boat breaks down and starts crying heavily.

The video jumps ahead minutes later to show policemen in rubber suits taking the man out of the bayou. His hands are cuff and he seems undisturbed. The show switches to clips of people talking about how normal and unassuming the man was in his everyday life. Teachers, priests, relatives, all with looks of horror on their face.

I turn the television off and think for a second that I should have recorded it on the VCR. Knowing that the boy survived makes me want to show it to other people; a kind of testament.

As I grab the car keys and put on my coat I see that one of the picture frames on the table by the TV has fallen over and broke.

I haven't seen my boy all day. I'll figure out where Shawn lives if it takes me all night, but deep down I know, that when I start driving I'll remember everything I need to.

the cicerone above the pits

(for A. H.)

Below the goddess Ceres at the foot
Of LaSalle Street in the visitor's gallery
Of the Chicago Board of Trade
A crystal-clear language barrier,
Double-paned, dims the shouting below,
But dumb show which is, despite the seeming,
Anything but chaos, can be clearly seen;
The rainbow Joseph coats of fortune seekers
Mean something, the steps on which they stand
Mark times to come, palm in means buy,
Palm out means sell, the fingers signal prices
To the quarter-cent, each pit signifies
The abstract of quantities of grain or oil
Or of precious metals, no standard but another
Shimmering uncertainty, and half the pits
Trade only options to buy, somewhat troubling
For farmers accustomed to judging grain by feel,
Melons by thump, composting dung by heat
And ripe odor, fodder by delicate shadings.

They are villagers and the cicerone
A village explainer, faces another barrier;
Although some of his best friends are
Transylvanians, He speaks no Szekely Magyar or Romanian
But relies on an elfin firecracker woman
Speaking idiomatic body language supplemented
By some English and nudges who transfers
The cicerone's musings into the dancing
And astringent common talk of Janosfaha,

One of a string of Unitarian villages
In the Homorod valley of Transylvania,
In Romania but Hungarian by speech and custom,
A real place with real soil, livestock, and crops,
Burdened with a cacophony of history and myth
And now thrust shivering above the pits
Where flashing signs determine shapes of lives.

The cicerone searches for a connection
And finds one unexpectedly in his grandmother
On a & frontier a long time ago:

"She hoped for a heavenly view like this
With a big window slanting hellward on the writhing
Of middlemen who bilked Oklahoma's honest farmers,
And this place does recall Dante's eighth circle:
The evil ditches for frauds and malefactors,
Grafters, panders, sowers of discord, evil counselors;
But Grandma and Dante had certainties that we
Cannot have however we desire them,
And we can even pity, seeing by the
Lightning impulses that these noisy desperados
Are as obsolete as sickles and fountain pens,
Railroad firemen, or the crew laying sleepers
For rails near Walden Pond observed
With amusement by the heir to the
Latest thing in pencil factories, no return,
And freezing the frame is art but never life;
We can only move one minute per minute
Always forward and afraid as the world shrinks
And accelerates, but this is earth not hell,
For we have not abandoned hope."

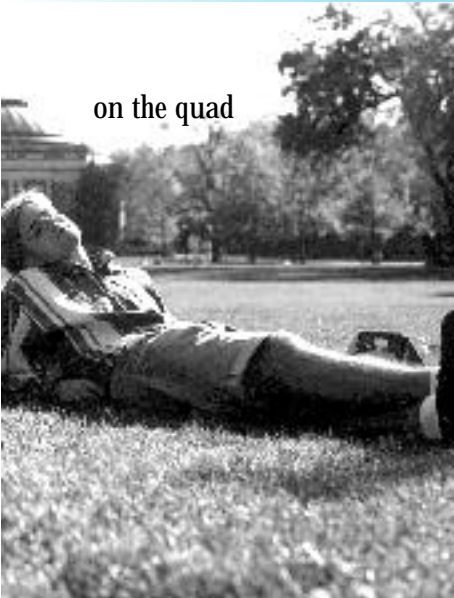
j. quinn brisben

pocket knife

I saw you there
dancing
throwing her on the floor
like another one of your toys.
I had to pull out my army knife
and slit your face;
I had to watch the
blood stream from your open wounds
at the same speed as the apologies
that parted from your lips.
It was almost hard
to keep up with your show,
but I must admit
that it was good entertainment.

You know,
I still couldn't help but notice
that your pocket knife
was bigger than the one I bought
for myself.
An extra blade or two,
a better pair of tweezers.
And you were so proud
of your little gadgets,
and you were so sure
that it was a better pocket knife.
But I can't help but think
that not only does mine
do the job,
but it does the job well,
and because you never use yours
it's all just a waste.

on the quad



alexandria
rand

Janet Kuypers

statue

i think of statues of greek gods
they were what people could aspire to be
they were something to strive for

and i've had no inspiration
other than my own mind
and i've created my own images
to keep me going

and i've succeeded
i've done it all
i've got the fame, the fortune

and now i look around
and all i see is destruction
i see the ruins of a fallen age

and i just want to see that statue
it's so vivid in my mind
and i know it has to be out there somewhere

but i've been working so hard so long
that i forgot about the light at the end of the tunnel
and now i don't know where to look

russians at a garage sale

at our annual garage sale this year
all these old couples came walking by

they were from the russian neighborhood
they could barely speak english

they would pick up an iron. "how much?"
"four dollars." "fifty cents?" "no."

it was a warm indian summer day
we were all clad in shorts and sunglasses

they would point at the iron, a toaster,
a blender. "all for a dollar?" "no."

and all the old couples wore raincoats
and scarves wrapped around their heads

they would pick up a wine glass. "how much?"
"twenty-five cents." "how about ten?"

janet kuypers

janet kuypers

only a year

you know, it would be easier
if someone came along
someone new altogether
and swept me off my feet

someone tall, really tall,
and boyishly handsome,
and someone with way too much
money,
and someone who was strong,
and romantic

someone I shouldn't even be
thinking about,
because he doesn't exist

I feel like a character in a novel
who sees the protagonist
and thinks that they're just too good
and can't be real

I'm the only one that's real
and my biological clock is ticking
and I've got a year to decide
only a year

and there's so much I want to do
and there's so much I want to say
and there's so much I want to feel
and all I feel is lost

and I'm in a room full of people
and all I feel is alone

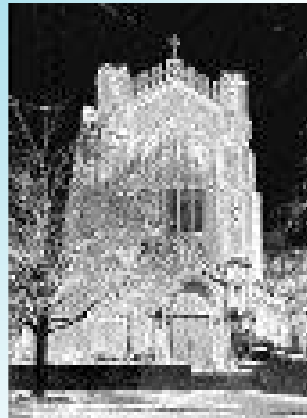
and I've only got a year
and the seconds are ticking away
and I can't even think
of making a decision
and I can't decide
how my life should unfold

will someone wait
for me

will anyone wait

for me

helena wolfe



church on wright

Gabriel Athens

the nightmare

The chain lock snapped
as the voices poured out
that filled my brain with death.

the bespattered remains
of what could be called
my inflated ego
clung to the curtains
that were stained with rain
and dripped from the bedsheets
onto the champagne stained
carpet.

I only wanted to surprise you
as my tears dripped down ice
and my screams were only
blocked by a blank stare.

I never like that carpet anyway.

gabriel athens



still life

the purpose of the state

through the nature of political consent

by courtney steele

Communications within a society - communications between individual members as well as communication between the members of the society and the government that they live under - pivots on the role that the government plays in the lives of the people within the community. In other words, the relationship between the members of society and the government that rules over them holds a great bearing on the nature of political consent, and the subsequent justification of the purpose of the state. By outlining the histories and the views of two opposing thinkers - Thomas Hobbes and John Locke - it can be seen how different forms of government exist under the premise that there is consent in legitimating government. These theories that these thinkers brought up centuries ago still have a great effect on the governments that we live under today.

Thomas Hobbes wrote his work *The Leviathan* immediately after the first English Civil War. Because of changes in the social structure, a drastic increase in the population of the country (it at least doubled, possibly tripled), and a severe series of famines, a gruesome civil war occurred that lasted 30 years, destroyed land, brought inflation up to 33%, and killed 25% of the population. Hobbes lived during this period, and felt that there had to be a new "blueprint" to government, and that there had to be a better way of understanding politically why people behave the way that they do. He worked on the conflict theory of society - all people are out to get one another, because they are at odds with one another over the possession and control of scarce resources. In this world of scarcity, people are base and brutish and compete for everything.

Hobbes felt that there were two main points necessary in the understanding of how people act. One was that people understand that there is a scarcity for the goods of the world; they will fight for those resources. The other is that all people have an innate quest for glory and power. His solution to dealing with these problems is the *Leviathan*,

which is literally a horrific monster. It will be an all powerful source that will control not only the state but also the church. This will eliminate all competing interests. A solitary ruler, followed by all of the people, will make laws that will entail how to act, what the people can and can not do, and how the things that are legal should be done.

One of the Leviathan's priorities is with the commerce of the nation. This is because of the fact that it is because of problems with commerce that England lost a lot of its power during the Civil War.

"Money the blood of the commonwealth...For gold and silver, being, as it happens almost in all countries of the world highly valued, is a commodious measure of the value of all things else between nations; and money, of what matter soever coined by the sovereign of a commonwealth, is a sufficient measure of the value of all things else, between the subjects of that commonwealth. By the means of which measure, all commodities, movable and immovable, are made to accompany a man to all places of his resort... and the same passeth from man to man, within the commonwealth; and goes round about, nourishing, as it passeth, every part thereof...for natural blood is in like manner made of the fruits of the earth; and circulating, nourisheth by the way every member of the body of man. " (pg. 188-189)

But the Leviathan controls politics of the country, and a lot of the foundations of the Leviathan can be seen in the structure of even today's society. The Leviathan controls the bureaucracy: Hobbes calls this the executive power (like the presidency). The role of the government was to air complaints (which resembles the legislative branch of government today), to resolve the conflict (which is represented by the judicial branch of government today), and then to change the system so that the problem never happens again (this is another role of the legislative branch of government).

It might seem as if this all-encompassing creature of government that Hobbes calls the Leviathan would be a creature that does not work under the concepts of "consent by the people." However, Thomas Hobbes would say that it would, because the people are the ones in the first place that create the government to rule over them. People, when they don't have laws governing them and don't have a solid ruler to enforce these laws, are free to do all things - and therefore there is a condition to fight, for people will always be trying to take a lot of power.

"For the laws of nature, as justice, equity, modesty, mercy, and, in sum, doing to others, as we would be done to, of themselves, without the terror of some power, to cause them to be observed, are contrary to our natural passions, that carry us to partiality, pride, revenge, and the like. And covenants, without the sword, are but words, and of no strength to secure a man at all." (pg. 129)

There will always be a state of conflict, and therefore the people go into a contract where they give up some of their rights so that other rights (more important, more basic

rights) are maintained. That is why the people want the government erected.

"...If there be no power erected, or not great enough for our security; every man will, and may lawfully rely on his own strength and art, for caution against all other men....Men are continually in competition for honor and dignity... amongst men, there are very many, that think themselves wiser, and abler to govern the public, better than the rest; and these strive to reform and innovate, one this way, another that way; and thereby bring it into distraction and civil war... man is then most troublesome, when he is most at ease: for it is then that he loves to shew his wisdom, and control the actions of them that govern the commonwealth..

...the agreement...by men is by covenant only, which is artificial: and therefore it is no wonder if there be somewhat else required, besides covenant, to make their agreement constant and lasting; which is a common power, to keep them in awe, and to direct their actions to the common benefit." (pg. 129-132)

This is an outline of the theory: the people give up a part of their power so that the Leviathan can have complete power. They give this power to the Leviathan, and this one man, because the people gave him all of this power, feels a great sense of honor (this is Hobbes' only use of the concept of humanism in any of his arguments). There is a trust with a sacrifice from the people, and the leviathan will preserve the commonwealth of the people via creation of just laws and the installation of a police force.

"For execution. Public ministers are also those, that have authority from the sovereign, to procure the execution of judgments given; to publish the sovereign's commands; to suppress tumults; to apprehend, and imprison malefactors; and other acts tending to the conservation of the peace. For every act they do by such authority, is the act of the commonwealth; and their service, answerable to that of the hands, in a body natural. "

Therefore, if there is a conflict, the Leviathan is always right, because if competing groups are allowed to compete again over a problem, there will be another Civil War, which was something that Hobbes dreadfully feared. Hobbes felt that a tyranny was better than a large number of "mini-tyrannists" that would try to kill each other.

Hobbes felt that the monarchy that he describes would be the best system of government for many reasons. There would be a unification of interests, a centralization of knowledge and opinion, and no time consumption because of debate (for if there were a need for debate, there would once again be the state of nature). It is good because the monarchy cannot disagree with itself, and it can do good as quickly as it can hurt, which is more difficult to do with an assembly. Even if the monarchy were at a time ruled by child, it would still be better than an assembly, for (a) an assembly often acts like a child, never getting things done, and (b) the rule of a child is better than being in a civil war.

The underlying concept of consent in Thomas Hobbes' model is that the consent lies in the original creation of the governmental structure and the consent of the people to

let this one ruler rule over them. The whole group has the power to create the Leviathan, but once the Leviathan is created, no one person has power over him (pg. 140). The idea is that the people of a country, or the subjects, consent to the Leviathan and anything that he does because they created him in the first place. It is his creation that implies consent, and not the notion that the people consent to every little detail of government as it happens.

After the Civil War, Hobbes' The Leviathan came out. John Locke wrote in the 1680's, when the monarch lost some of its power. Parliament became a vehicle for more of the people ("people" being upper-middle class men), and they had control over the monarch. Then they started to argue over who was able to run and operate what.

The two thinkers discussed the differences between what we know now as the "old" feudal system and their interpretation of how society should be established, organized and maintained. Before there were levels of rank; with their theories there was freedom of movement within the confines of laws for everyone. The freedom of movement that people could then experience could then be different, but all are considered just as free to the ruler. Hobbes looked at the old feudal system and saw that there had to be a difference in the amounts of freedom that existed. He referred to people as individuals or subjects, which was different from the old system. Locke did the same thing, but he then asked what an individual is. That he felt could be understood by discussing what people are like in the state of nature.

Hobbes said, for example, that people were mean to each other because they knew that there were scarce resources. Locke said, on the other hand, that if everyone just took a little, took only what they needed, there would always be plenty of resources.

While Hobbes' concept of consent rested on the fact that it is only the creation of the government that implied consent, Locke contends that the idea of consent is used daily by the people of a nation when they voice their opinions about laws and the government takes their input and suits the government to their needs. This is where the two theories are drastically different.

Locke starts and bases his argument on the fact that everyone has the right to own land, and land is a basis for property for Locke. The labor that a person puts into a piece of land makes it their own property. Locke also concluded that if all people can own land, then they can all be represented in government (for at the time the only people that were allowed to vote were the people who owned land). This concept of all people having the right to be represented in government (assumed in day-to-day life) is different from that of Hobbes. Locke believes that people have reason, whereas Hobbes did not. (pg. 267-8) Locke felt that people act rationally, as well as does nature.

He also felt that politics had its own realm to work in: in other words, politics had its own space, and therefore there was a private sphere for the individual. When the gov-

ernment has no rules pertaining to a certain aspect of a person's life, the government cannot intrude. This is how people have space away from the government, and Hobbes felt that people did not necessarily have that right.

"Political power then I take to be a right of making laws with penalties of death, and consequently all less penalties, for the regulating and preserving of property, and of employing the force of the community, in the execution of such laws, and in the defense of the common-wealth from foreign injury, and all this only for the publik good."

Locke felt that in the state of nature, equality (which is merely produced by reason amongst the people - pg. 271) and rationality and property would produce prosperity, and he felt that with the help of an appropriate government, this goal could be easy to achieve (pg. 269). Where Locke disagrees with Hobbes dramatically is in the concept of the state of war. Locke does agree with Hobbes in the sense that the state of war is where people hurt each other, but Locke felt that the state of war is unnatural or irrational, and that the rational way is a peaceful, prosperous way. Locke also disagrees with Hobbes by stating that the state of war is an exceptional case and not a normal one.

Locke felt, therefore, that society is constructed in order to preserve that "natural" sort of life, without the fear of the exceptional case of war looming. Society is created rationally through the concept of self-preservation, and the government is created through and by consent.

"To avoid this state of war... is one of great reason of mens putting themselves into society, and quitting the state of nature. For where there is an authority, a power on earth, from which relief can be had by appeal, there the continuance of the state of war is excluded, and the controversie is decided by that power." (pg. 282)

The concept of the state of war, and the differences between it and the state of nature, are the main reasons that people decide to enter into a society.

"And here we have the plain difference between the state of nature, and the state of war, which however some men have confounded, are as far distant, as a state of peace, good will, mutual assistance, and preservation, and a state of enmity, malice, violence, and mutual destruction are from one another. Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature. But force, or a declared sign of force upon the person of another, where there is no common superior on earth to appeal to for relief, is the state of war."

Locke looks at other power structures (first the individual, and then the family) in order to come to a better understanding of the appropriate power structure, in his opinion, of government. He looks at equality and finds that there should be an equality between people within the political boundaries of law (political or civil society, as he calls it). Then he looks at citizenship, and finds that there are two components to it: consent, and the progression of rationality. Within the state, this is shown as consent to

be in the state, for a person can always move to another country if they don't want to consent to living within that country.

Then he goes over the concept of consent, or the ability to agree, which is a rational choice for Locke. As a person gets more rational (as they grow up), one uses consent instead of force in order to decide to stay or go (this can be seen in the idea of a family as well as Lock's idea of the state). And this is how the concept of a government by contract is validated, for consent is how the state is made. People agree to a contract with the government. The acts that the government then continue to do are by the consent of the people (as opposed to Hobbes, who states that the Leviathan is brought into power because of consent, but then stays in power no matter what people say), and they continue to be acts by the consent of the people.

There are different ways to consent to be a part of society. One is an explicit consent (which is the type of consent that builds a society in the first place). It is the kind of consent where people actively consent to or oppose something within the society. The other type of consent is an implied (or tacit) consent (which is the type of consent that is necessary in order to maintain the society). It is a more passive consent: if a person is enjoying the benefits of society and they're not actively going against parts of the society, then that person's consent is implied.

Consent is merely support to Locke. Consent to him doesn't mean that a person is active or that a person isn't frustrated with their society. As long as the person is there (not leaving the society) and as long as they are not acting against the society, those people consent to the society.

Communication in the modern sense, according to Locke, becomes very necessary because government and the people need free consent from informed men. Therefore it is necessary to communicate on a mass scale with the people so that they become informed and are able to communicate their views back to government. This was therefore done with newsprint, so that there would be an unbiased source for information that would be faster than word of mouth.

Because the people consent to the government so that it will maintain the basic rights of freedom, prosperity, property and movement, the government must have a set of functions to achieve these goals. These are to make common law (one law for all people which preserves the objectives of the society, an idea which resembles the legislative branch of government), to have unbiased judges who follow and uphold the law (through their judgments, an idea which is representative of the judicial branch of government today), and to enforce and uphold those laws (and uphold the peace via things like the police force, an idea which can be considered the role of the executive as well as the judicial branch of government today). All of these functions that the government do are to preserve the consent of the people. If the government doesn't do some or any of these

things, the people have the grounds to complain, or to possibly change the government.

It can therefore be seen that a majority is necessary in an opinion in order for anything to get done within the government, because the government needs that feedback from members of the society. This is yet another way in which the theories of Locke and Hobbes are different.

As opposed to Hobbes, which felt that the Leviathan was supreme once it was created, Locke felt that the people still controlled the government. The legislature cannot be arbitrary, for it has to respond to the people (para. 135). The legislature is separated from the judicial branch, because it would seem to be impossible to judge a law that you created unbiasedly (para. 136). The government cannot arbitrarily take property, because its function is to preserve the people's property (para. 138). Because the power that is given to the legislature is given to them on a basis of trust and not of fact, the legislature cannot transfer its power - only the people can (para. 141, page 362). The legislature could not change itself, for that power was within the power of the people. Only the people's representatives could make laws for them, and the people only have to follow the laws that their representatives make for them. Therefore, communication is essential, because the people have to talk to their representatives, and the feedback that they get from their government is through a change in the law.

With Hobbes' theory, the only communication that is necessary is the communication of the laws that the Leviathan decided on, so that the people knew what they could and could not do.

Neither of the two authors believed that active consent was necessary in order to have consent for a government to continue to operate. Locke believed that an active consent was necessary for the creation of a society and its government, and that implied consent was necessary for the maintenance for a society and its government. This is because Locke's concept of government entailed the fact that it was not supreme: because it was not, it depended on the consent of the people in order for it to continue to work effectively. Hobbes, on the other hand, only believed that the active consent was necessary in order to form the society and its government; the tacit consent was not necessary in order for the government to continue to operate, for the government that the people created was supreme and consequently did not need the consent of the people.

The communications, therefore, are very different between the two theorists. Hobbes believed that mass communications was only necessary in order to let the people know about the changes in the laws that the Leviathan, or the supreme power, decided on. Locke needed that mass communication, but only as the feedback for the fact that the people told government what they needed and wanted, and the government catered to their requests via laws, and informed them of this through the printed medium.