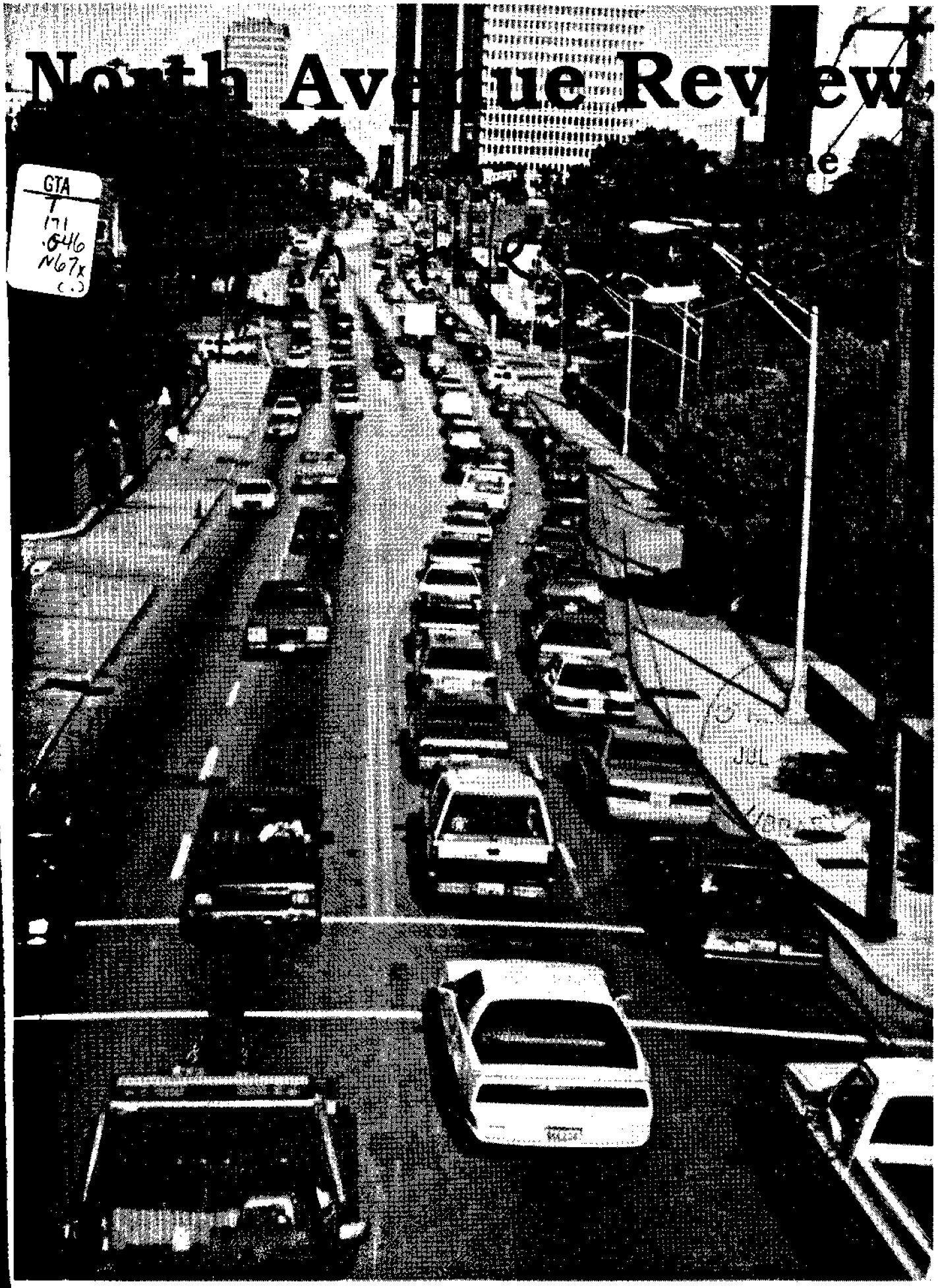
North Avenue Review



GTA
T
171
.G46
N67x
c.2

Structure of The North Avenue Review

The North Avenue Review is produced from a collection of ideas, stories, and art by Georgia Tech students, faculty, staff, and friends who have given freely of their time and dignity for this publication.

The ideas expressed herein are solely the views of the individual authors and artists and are not necessarily representative of the opinions of The North Avenue Review staff. All contents are copyrighted by the Board of Student Publications (A Georgia Tech Student Organization), with all original rights reverting back to the author.

The North Avenue Review is published by the generous people at Chapman Printing.

Submissions

All submissions are welcome. We welcome all truths, alleged truths, lies, rumors, art, fabrications, conspiracy theories, ramblings, and other two-dimensional submissions. We invite all to participate.

Your article will not be edited unless you specify, so submit all pieces as you would like them to be seen. You may request that your name be withheld, but all submissions must be accompanied by the author's or artist's name.

Procedure

At NAR meetings throughout the quarter, with increasing frequency near deadline, all works are presented to the group for peer review. The editors (you and I) then reads all submissions, offering constructive criticism and advice. If a peer feels that a particular piece is unnecessarily inflammatory or obscene, he or she may bring to the piece to the attention of the group. A submission may be excluded from the NAR with a three-fourths vote against the publication. To date, we have had no need to censor any submission.

Attendance and participation by contributors is extremely important and strongly encouraged to allow feedback and comments. This procedure is used to improve the quality of everyone's work.

All texts should be submitted on a Macintosh 3.5" disk, preferably formatted using Microsoft Word. This is to lighten the load of worker drones typically known as layout slaves (Currently, the layout slaves are in a third week hunger strike protesting for better working conditions). Articles should be submitted using a ten-point font. To further help the worker drones (who have begun to eat the bodies of their fallen comrades), please remove all tabs and indentions, leaving a line between paragraphs. Quote your sources appropriately. Be prepared to rewrite if necessary. We encourage authors to submit graphics and visual aids with their pieces.

Getting Involved

The NAR needs your help! Anyone who would like to be involved may, regardless of correct or incorrect political and social ideologies. Meetings are Tuesdays at 6:00pm in the Student Organizations area of the Student Services Building.

"The only thing better than a Scotch is two Scotches."

The North Avenue Review
50271 Georgia Tech Station
Atlanta, Georgia 30332
(404) 894-1707

The few, the proud, the staff...

Doug Bodner
Jeffrey Dimes
Ian Dutton
Gavin
Ian Smith
Paul
John Butler
Cary McKeown
Allison Beerthuis
Andrew Burnes
Li Cai
Eric Cernyar
Dave Miertschin
Steve Danyo
Stacy Johnson
Michael Lott
Ted Metzger
J. F. Boltz
Anne Balsamo
Art McCallum
Ashley Raiteri
Raul Ramirez
David Ray
Ian Seymour
Liz Rudock
Larry Sampler
Jillanna Babb
William Kallfelz
Tom Kemp
Erin Rosenthal
Georgian Whitenight
Eric Cernyar
Israel Dennis
Julian Collier
Shira Kapplin
Mark Cleary
Bill Dubose
Charlie Reese
David Klein
Ali Majori
Lynda Patterson
S. F.
Eley

Contents

Learning to Be a Racist	p.3.....by Georgian Whitenight
The Three Pro-Life Predicates	p.4... by Eric Cernyar
Gays In the Military	p.9....by Gavin Guxhe
FISH WRAP	p.15.....various contributors
See Atlanta	p.25.....by Julian Collier
Quaffing Coffee With J	p.25.....by J. Franklin Boltz
The Religion of Time	p.28.....by Israel Dennis

Letter to the Editor

Dear Elizabeth Ruddock,

I recently read a very interesting article you wrote in the North Avenue Review titled "I Found Sexism on Tech's Campus." I must Honestly say that it was a superb article over all and that I shared your beliefs on the points you made concerning males' treatment of females – all except one. In your article you made a reference to "the three guys who attempted to leave (you) out from working on the required Mathematica projects." I assume that you were making a reference to myself, Mark Estes and Scott Byers in Professor Deliu's Calculus I class. I must admit that I was at first at your suggestion that we deliberately left you out; in order to set the story on a slightly more truthful level I have a few things to add that were conveniently left out of your article. First of all, you were not intentionally left out of the group because of your sex, appearance, or social status. The plain truth of the matter is this: For every project our group was assigned, we had a discussion in class with the group in order to decide on time to meet that was acceptable to everybody. As I recall, the first meeting went as planned and everyone showed up. However, for the following meeting times, YOU NEVER SHOWED! You were not left out, you simply didn't come! The logical excuse that I would expect to hear in your defense is that you'll say wee never told you when we were meeting. I beg to differ. There were many, many times that we were deciding when to meet and you weren't there to talk about it. In fact, you weren't even in the damn classroom when we met because you skipped class so much! For these reasons I take extreme offense at the comments you made in your article – even though you didn't mention any names. I am neither sexist, nor prejudiced, nor racist and I take extreme offense at someone judging me on a completely unfair, biased basis before they even know the first thing about what kind of person I really an. Now I am readily willing to admit that sexism is rampant in our society, far more than most people are willing to admit. But I also feel that li many other journalists sometimes do, you told an incomplete and inaccurate version of the story in order to fit your case. I cannot speak for the other two members of the group, but I am very offended at the suggestion that I am sexist. The next time you write an , be sure to include the entire story, and not just the version that supports your point of view.

Rather perturbed,

Andre' Bulot.

In the Streets

That's right, North Avenue Review in the streets. What's it doing there? How did it get there? What does it all mean?

The truth be told, the focus this issue left a lot of room for interpretation by our dedicated staff of writers. More truth be told, the word streets doesn't even appear in this issue! More truth still, the streets weren't even consulted about having their name used as the focus of this magazine. So sit back, grab a copy, and think about what it will be like when Teditor gets paid for doing this next year!

Learning to be a Racist

by Georgian Whitenight

At a recent group discussion, the subject of racism was brought up. We were talking about a third grade student who wrote in her journal that she wished that everyone in her class (all but three of whom were black) were white like her so that they could play with her and come over to spend the night with her. Our question was—Is the child a racist?

We immediately answered no. We discussed how the child was too young to understand racism; how her wish was not an intentional desire to wipe out the entire black race; and how all she wanted was someone to play with.

After discussing these reasons, we came to the firm decision that the child was not a racist; however, one of the group members posed an important question. She asked, "But, how do we define racism? Does a racist thought, action, or statement have to be intentional for the person to be a racist?" In order to help us understand this concept, she gave us the following example. Suppose a two-year-old came up to you and screamed a derogatory remark at you. Next, suppose a sixteen-year-old did the same. Is the two-year-old a racist? Is the sixteen-year-old? Most people would say, no, not the two-year-old because he did not know what the word means; and yes, the sixteen-year-old is because he knows the meaning of the word and the act was intentional. The point is that the result is the same in either case. It makes no difference if it was an intentional remark or not; it still hurts. Therefore, even if the two-year-old did not understand what he was saying, he is still a racist.

So, if racism is a learned behavior, and if it does not have to be intentional to be racist; how are we supposed to be able to combat racism in our every day lives? Let us go back to the definition of racism. Isn't racism in the eye of the beholder? Isn't it just a perception or an interpretation of the behavior of others? Because the world is not made up of 100% WASPs, there are many different views on what is offensive, derogatory, good, pleasurable, etc. Therefore, if racism is in the eye of the beholder, isn't it up to the "beholders" to combat it? If a derogatory remark is no longer perceived to be derogatory, then it will lose its power and no longer be a problem. For example, calling an African-American "black" was at one time perceived to be bad. Now, however, the power of the word has been taken away because the "beholders" no longer give it that power. If we take the value judgments away from the differences, then we can embrace and learn from them. Isn't that what cultural diversity is all about?

If we are going to try to have a culturally diverse world, then instead of entitling this article "Learning to be a Racist," maybe it should be called, "Learning to Love a Racist."

The Three Pro-Life Predicates

by Eric Cernyar

Though nearly every day the news media mentions something regarding the abortion debate, few people understand what compels the pro-life activist to take the stand that he or she does. As I see it, the conviction that the government must prohibit most abortions derives from three major premises. The first is that the unborn child is, unambiguously, a human life, and is distinct and individual from the time of conception. The second premise is that it is fundamentally *wrong* to condemn an innocent person to death, not because of that person's potential value to society or to other individuals, but because *every* individual is endowed with an intrinsic dignity which demands the respect and honor of all individuals. The third premise is that the government, as an institution, has a fundamental obligation to defend, protect, and champion, through law and enforcement, fundamental rights that are associated with the dignity of the individual. The first premise is a scientific one, and is subject to verification or falsification. The second and third premises are both philosophic, and inextricably associated with morals and ethics. I strongly believe that it is the last two premises that are fundamental to the debate.

"the unborn child is... distinct and individual from the time of conception."

I. HUMAN LIFE, IN THE SENSE OF AN INDIVIDUAL, BEGINS AT CONCEPTION

The genetic basis for individual human life:

Prior to conception, neither the sperm and the ovum constitute individual human life. Unless the two are united as one, neither sex cell can undergo the process of reproduction necessary to bring a new human being into existence.[1] Conception marks the genesis of an individual life, when the four criteria that establish biological life—(1) cellular organization, (2) growth and metabolism, (3) reproduction, and (4) heredity—are present.[2] This is not a matter of religious opinion. "The human nature of the human being from conception to old age is not a metaphysical contention, it is plain experimental evidence."[3]

Who can dispute the *Encyclopedia Britannica*, when it states, "A new individual is created when the elements of a potent sperm merge with those of a fertile ovum, or egg."[4] In *Pathology of the Fetus and the Infant*, Doctors E. L. Potter and J. M. Craig corroborate: "Every time a sperm cell and ovum unite a new being is created which is alive and will continue to live unless its death is brought by some specific condition."[5] A college medical textbook, *Human Embryology*, states, "It is the penetration of the ovum by a spermatozoon and the resultant mingling of the nuclear material each brings to the union that constitutes the culmination of the process of fertilization and marks the initiation of the life of a new individual."[6]

At conception, there is being; it is individual; he/she is human; he/she is alive. Before then, no individual has come into being; neither the sperm nor the egg can be considered a living organism. The ontological distinction between there being an individual human life and there not being one is unambiguous.

Uniqueness and humanness:

At the moment of conception, when the sperm and the egg unite, all of the genetic code necessary to constitute a unique, individual human life is present within the single-celled zygote. All of the physical characteristics, including the sex of the individual, the color of the eyes and hair, and the pattern of the fingerprints, is pre-determined by the genetic code contained in the 46 chromosomes. "The informationally complete cell has an information content equivalent to 1000 volumes of the Encyclopedia Britannica."[7] From the time it is a single cell, the embryo cannot develop into some other form of animal life; he/she is distinctly and undeniably human.

Many in the pro-abortion movement deny any significant genetic or biological distinction between the fertilized egg and any other human cell, because each nucleated cell contains the complete genetic code of the individual to which it belongs. (Therefore, the argument goes, if the destruction of a human embryo is murder, then so is brushing one's teeth, because the brushing destroys "potential human life.") Such cynicism is misleading, for the distinction between a zygote (a fertilized egg) and any other human cell remains. Somatic cells cannot originate a new human individual; these cells can only produce like copies of themselves. The germline cells (the sperm and the egg) do have the potential of creating a new human life if and only if they are united. More importantly, though, the zygote is a human organism; an epithelial cell isn't.

Judeo-Christian perspective:

The Bible clearly affirms the life of an individual from the moment of conception. Exodus 21:22-24 prescribes the penalty of "life for life, eye for eye..." for injury inflicted upon a pregnant woman and her unborn child. During his tribulation, Job lamented the day of his birth, exclaiming "Why then did you bring me out of the womb? I wish I had died before any eye saw me. If only I had never come into being or had been carried straight from the womb to the grave!" (Job 10:18-19 NIV, cf Jer 20:17). It is obvious that Job assumed his existence even as he was in the womb. Even the Christian doctrine of original sin assumes that life begins at conception, for the sin nature is inherited through the seed of man (cf I Pet 1:23, I Joh 3:9, Rom 5:12, 19). David affirms this when he says, "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psa 51:5, NIV).

Throughout the Jewish Scriptures and the Christian New Testament, the unborn child is personalized. David, in worship of God, exclaims: "For you created my inmost being; you knit me together in my mother's womb... My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body." (Psa 139:13-16, NIV). There is also dramatic theological significance in that Jesus was *conceived* of Mary through the Holy Spirit, rather than Jesus merely inhabiting a pre-existing fetus. In Luke 1:44, Mary's relative Elizabeth told her, "As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy." Throughout the Bible, references to the unborn baby affirm that he or she is an individual recognized by God.

Human Being but not a Person?

When deciding *Roe v. Wade*, the majority asserted without basis that "the word 'person' as used in the 14th Amendment, does not include the unborn." (In fact, on July 28, 1868, when the 14th Amendment was ratified, 36 of the 37 states in the Union banned or severely restricted abortion).[8] Similarly, the following question has been put forth: one may concede that life does indeed begin at conception, but when does it have a *soul*, thereby making it a real person? It is extremely ironic to hear secularists ask this question, because natural science has nothing to say about the existence or non-existence of the soul. As far as a strictly secular state is concerned, the matter of the spirit or the soul is irrelevant. To secularists, the only legitimate relevant question pertaining to personhood is whether or not the fetus is a distinct, living human individual. Any other consideration is nonsense.

Some have advocated specific, verifiable, conditions for personhood. Among them are cognitive association, self-awareness, viability, consciousness, pain perception, and so on. These abilities are gained at varying stages ranging from just a few weeks gestation to several years after birth. Which of these conditions is selected is completely arbitrary, and they open another ethical Pandora's box. Different individuals progress differently, so determining a definite age of personhood would be impossible. Some are born disabled and never gain complete functionality in many of these areas. According to this criteria, that would make them non-persons for the duration of their lives, and therefore unworthy of the dignity government affords any normal, developed person. These definitions of personhood are dubious, arbitrarily imposed, conveniently pliable, and perilous

for anyone in society near the "margins" of personhood. Consider what Francis Crick, a Nobel Prize laureate, petitioned in 1978: "...no newborn infant should be declared human until it has passed certain tests regarding its genetic endowment and that if it fails these tests it forfeits the right to live."[9]

In conclusion, the only meaningful and legitimate criteria one can make in recognizing a human being as a person is whether or not he or she is alive and individual.

II. THE DESTRUCTION OF INNOCENT HUMAN LIFE IS WRONG

The most compelling predicate of the pro-life philosophy is that the destruction of innocent human life is wrong (in an absolute sense). However trivial the point may appear to some, we must discuss and debate this assertion, because most people in our society no longer accept such principles as absolutes. Upon what basis or authority can one assert the principle that murder is wrong?

Turning to science, one can find no comment from the laws that govern the natural universe regarding the rightness or wrongness of human behavior. If one attempts to define morality by what *is* in the natural world, one finds that much of the animal kingdom is governed by brutality, domination, and survival of the fittest. Yet few of even the most secular and atheistic philosophers of the world advocate a moral system based on social darwinism or the law of the jungle. That is why any such questions can only receive philosophical or religious insight.

The conviction that murder is wrong has been postulated by a number of theories. To Thomas Jefferson and the naturalists of his time, certain basic rights were founded in the theory of natural law (that just as the natural universe is governed by definite laws, and is orderly, so also the moral universe is governed by laws and order). However, the theory of natural rights has few remaining advocates as the Newtonian view of order has been usurped by an evolutionary and relativistic perspective that everything derives from unpredictable chance. Today's social utilitarian opposes *most* murder as wrong because it threatens the goal of a progressive society, which is equality and order. But he still has to explain *why*, in terms of a universal predicate, a progressive society is not just a moral equivalent of a barbarian and lawless society. Neither of these theories, however, bases its judgment of murder on the injustice committed to the individual. The pro-lifer, by contrast, usually posits that murder is wrong based upon a unique view of man (or woman) as a *personality*.

The pro-lifer believes that humans as individuals have transcendent, non-material worth. This conviction is encompassed in the familiar phrase "sanctity of life." For Jews and Christians, this conviction is fundamentally related to the belief that men and women are created in the image of God. As persons, we are more than mere animals, greater than mute machines. A reductionist view of man as simply "the product of an impersonal universe plus time plus chance" forsakes what Francis Schaeffer called "the mannishness of man," and renders his existence utterly meaningless. The pro-lifer boldly attacks this view, and says that man is not meaningless, that instead he has intrinsic, immeasurable value.

Because men and women are *personal* beings, having worth in the sense that they are personalities, not just living organisms, they have certain fundamental rights. The most fundamental of these, of course, is the right to life. Following closely are other rights, such as the right to provide and care for oneself, the freedom to make personal choices, and the right to exclusive ownership of property. Just as these rights and liberties derive from a view of the dignity of man as a personal being, so too must they be limited lest they transgress the dignity of other individuals. That is why the rhetoric of a woman's "freedom of choice" to kill the child within her womb is fundamentally flawed. It crosses the boundaries, violating the very dignity of humankind that gives rise to personal rights.

When an innocent human child is killed within the womb of his or her mother, a grave injustice has taken place. That act of abortion smites the dignity and the personhood of humankind, transgressing a moral *absolute*. It does not matter what stage of ontogenetic development that human being is in, because from the moment of conception, that human being has dignity as a person. If that dignity is *absolute*, it is not in the power of society to deny or to grant to an individual dignity based on some relativistic criteria (such as viability). If that dignity is not real in an *absolute* sense, then we really cannot assert that there is dignity in any human life at all. If it was not *absolutely* morally wrong that the Nazis killed six

million Jews, by what authority can we say that they were wrong at all?

What is so tragic is that in our generation and culture, people no longer accept this. When the Supreme Court ruled in June, 1992 in the case *Planned Parenthood v. Casey* (which reaffirmed *Roe v. Wade*), a key argument of the majority went as follows: "at the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." When the majority said this, they said that humankind has no dignity that we may know of objectively and assert as fundamentally true. Any non-material value that humankind has can only be judged subjectively, and therefore any United States law based upon an assertion of the dignity of man stands in opposition to the very *heart of liberty*. In effect, the Supreme Court argued that the dignity of human life is an existential question, relative to the philosophy or faith of the person who defines it. Society is deprived of the right to judge such questions. But liberals and conservatives alike should grieve and tremble that the Supreme Court would surrender so much. To the white supremacist, the black man has no dignity as a human being. Is it then his liberty to flog him, enslave him, or to kill him? Does society not have the right to declare, "The black man has dignity. We hold these truths to be self-evident — that all men are created equal, that they are endowed by their Creator with certain unalienable rights. . . Racism is wrong, fundamentally, *absolutely* wrong." If the existentialism that guided the majority decision in *Planned Parenthood v. Casey* is taken to its logical extent, we cannot as a society declare that the black man or the white man has dignity. This leaves us cold, naked, and utterly hopeless.

The relativism that dominates our age is leading our society into absurdity and despair, for it disclaims absolutes that we cannot live without, such as the transcendent dignity of humankind, moral absolutes, and a personal God who gives meaning to the universe. The pro-lifer must stand athwart to this dark relativism, and loudly announce, "Yes, men and women, as individuals, do have dignity, and they do have fundamental rights by nature of their personhood." The Jew or the Christian can proclaim why — "because they are created in the very image of God."

Behind the abortion debate looms one much larger issue. It regards the dignity of the individual, and though the rhetoric of the abortion debate usually misses it, the resolution of this conflict will dramatically affect our freedoms, liberties, and yes, the very respect society will pay to us as individuals. If you don't believe that, read what Dr. Peter Singer wrote in 1983 in the journal *Pediatrics*:

"If we compare a severely defective human infant with a dog or a pig . . . we will often find the nonhuman to have superior capacities . . . Only the fact that the defective infant is a member of the species *Homo sapiens* leads it to be treated differently from the dog or pig . . . If we can put aside the obsolete and erroneous notion of the sanctity of all human life, we may start to look at human life as it really is: at the quality of life that each human being has or can attain."[10]

The relativism that dominates our age is leading our society into absurdity and despair..."

That is why the abortion debate is not just a trivial, *single issue*. If we fail to defend the dignity of the unborn, we have forfeited our own dignity, our own liberties, and any hope of justice.

III. THE FIRST DUTY OF GOVERNMENT IS TO DEFEND THE RIGHT TO LIFE

Though we have established that the unborn child is a distinct human individual and declared that abortion is wrong because it violates the dignity of that individual life, we still must explain why the government must intervene to protect the right to life

of the unborn child. We must challenge the absurdity of the nauseam: "I am personally opposed to abortion, but I believe that the choice [power and freedom to kill] must belong to the woman." Usually, the person who speaks this is speaking deceptively. This person is not acknowledging that abortion is wrong because it violates something universal and absolute, namely the dignity of human life. In fact, this he subtly denies by saying that the morality of abortion is relative. That is why he argues that the decision must remain completely personal, and society must act neutrally toward that decision. But never is this person consistent with his reasoning unless he be an anarchist.

Societies and communities have always asserted that some things are unjust and immoral, and throughout history they have prescribed codes of conduct and behavior (i.e. laws) which restrain its citizens from committing such *evils*. Certainly the liberal believes that the businessman who discriminates against blacks is being unjust, otherwise he would not advocate laws which force that businessman to act morally in that regard. Find for me a liberal who opposes the Civil Rights Act of 1964 on the basis that the morality of discrimination is relative, that one's behavior in regard to discrimination is a personal choice, and that society must act neutrally towards such decisions. Extending the logic of the "pro-choice" movement, one might ask, does not the bigoted businessman have a fundamental right to choose whom to employ without interference from the government?

When the liberal advocates laws against discrimination, he is imposing his belief *in a fundamental absolute* of equality on the rest of society. It is both moralistic and religious. He is demanding that the citizens of his society behave in uniformity with that *absolute*. You never hear him say that his belief in equality is something just deeply personal, or something relative that the state cannot act upon. Yet too often the same liberal will attack the concept that humankind has dignity as something exclusively personal, relative, and in regard to abortion (which violently assaults that dignity) a concept which the state may not act upon.

"If there is any kind of intervention the government the government has the right to, it's to protect the lives of its citizens."

If there is any type of intervention or *interference* to which the government has a right, it is to protect the lives of its citizens. It is undeniably the most basic obligation of government. Thomas Jefferson argued in the Declaration of Independence that the legitimacy of government is based on its mandate to secure the unalienable and individual rights of life, liberty, and the pursuit of happiness. How foolish it is when pro-abortionists argue that in our country, the government cannot impose Jefferson's value system, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights," upon its citizens. It is the commitment to uphold and enforce such values that justify the existence and power of our government and Constitution. Our Declaration of Independence

went on to state: "whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it."

The government is not only justified, but also obligated to intervene to uphold justice, to defend human life, and to safeguard our liberties. It must affirm the dignity of all human life, including that of the unborn. It can do so effectively. Some argue that though abortion is wrong, greater wrongs would result if abortion were restricted (through deaths by illegal abortions, etc.). Indeed some will choose to transgress the law and imperil their own lives if most abortions are restricted. (But even before *Roe v. Wade*, most illegal abortions were not of the "back alley" variety, but instead at least 90% were performed by physicians, according to Planned Parenthood. Furthermore, less than 1% of illegal abortions were self-induced, and that is out of a total estimated 100,000 illegal abortions per year prior to legalization.)[11] But far more good will result if we as a society collectively return to an ethic that respects the dignity of human life.

CONCLUSION

The pro-life position is a three-legged stool which rests upon the propositions that life begins at conception, that the destruction of innocent human life is wrong, and that the government is obligated to defend the right to life. The pro-lifer must remember these when challenging the contentions of abortion-rights advocates, for they touch nearly every argument that is raised in regard to the abortion controversy. The abortion debate needs to be pulled toward these three propositions, and "pro-choicers" should be challenged to confront these basic ideas. For the pro-abortionist who reads this, it should enlighten him to the basic motives and convictions shared by the majority of pro-lifers. The pro-life position is not based on religious fanaticism or a desire to subjugate the female sex. It is based on a sincere belief in the dignity of humankind (male and female, from his or her earliest existence), a sensitivity to the horrible injustice that abortion really is, and a conviction that the government must act to prevent this injustice.

FOOTNOTES:

1. The nucleus of the ovum can be replaced with the nucleus of the sperm, and the modified ovum fertilized with another sperm, producing an androgenote. This androgenote can grow, but it produces only little cysts and placenta material with no human form. Likewise it is possible to have a diploid zygote containing only two sets of maternal nuclei, which can develop into dermoid cysts containing an erratic disorder of "spare parts" such as teeth, nails, and pieces of skin, but again lacking any human form. Thus neither sperm alone nor ovum alone can reproduce human life; only the union of sperm and egg can bring into existence a new individual human being. (Testimony of Dr. Jerome LeJeune—R.C. Sproul, *Abortion: A Rational Look at an Emotional Issue*, Colorado Springs, Colorado: NavPress, 1990, pp. 169-171.)
2. Peter H. Raven and George B. Johnson, *Biology*, St. Louis: Times Mirror/Mosby Publishing, 1989, pp. 68-69.
3. Dr. Jerome L. LeJeune, as quoted by Francis J. Beckwith, "Is the Unborn Human Less than Human", *Christian Research Journal*, Spring, 1991, p. 10.
4. "Reproduction", *The New Encylopedia Britannica*, 15th ed., Macropedia, vol. 26 (Chicago: Encyclopedia Britannica, 1992), 611.
5. E. L. Potter and J. M. Craig, *Pathology of the Fetus and the Infant*, 3rd. ed. (Chicago: Year Book Medical Publishers, 1975), vii. as quoted by Randy Alcorn, *Pro Life Answers to Pro Choice Arguments*, Portland, Oregon: Multnomah, 1992, p. 40.
6. Bradley M. Patten, *Human Embryology*, 3rd. ed. (New York: McGraw Hill, 1968), p. 43 as quoted by Alcorn, pp. 39-40.
7. Scientists for Life, *The Position of Modern Science on the Beginning of Human Life*, Thaxton, Virginia: Sunlife, 1975, p.6 as cited in Georgia Nurses for Life, "When Does Life Begin?", *LifeSupport* winter, 1990, p. 6.
8. "March for Life", *The Washington Times*, 1/22/91.
9. Francis A. Schaeffer and C. Everett Koop, M.D., *Whatever Happened to the Human Race?*, Westchester, Illinois: Crossway Books, 1982, p. 320.
10. Janelle Rohr, ed. *Death and Dying: Opposing Viewpoints*, St. Paul, MN: Greenhaven Press, 1987, p. 99.
11. Wilke, pp. 170-172; McKnight, Cynthia, "New Report Debunks Pro-Abortion Myths About Illegal Abortions," *National Right to Life News*, 7/21/92, p.

Gays In The Military

by Gavin Guhxe

It is not even six months into the new presidency, and the new president is already trying to undertake what the American populace percieves to be a political hot potato: Gays in the military. An enormous amount of public opinion about whether or not homosexuals should be allowed in the military is being expressed openly. Bill Clinton has opened the floodgates on what is surely to be one of the most contested issues of the nineties. Now is the time to address the issue, now is the moment when everyone has to realize that the issue will not go away.

Clinton's announcement of the proposed executive order shocked conservatives and took gay rights activists by surprise. Senator Sam Nunn warned Bill Clinton that Congress will have influence concerning the final decision. According to Nunn the "Congress and the president have a 'shared responsibility' for the armed services and should take time to deliberate about what he called 'a complicated, complex issue.'"[1]

Massive opposition to Clinton's proposal for the executive order is what prompted Bill Clinton to not immediately write the executive order and instead wait six months before issuing the executive order. In the six month time period the issue is to be thoroughly studied. The president is committed to ending discrimination against gays, the current debate according to the administration is about how to end the discrimination. Bill Clinton wants to end the discrimination and enact a strict code of conduct which has to be followed by all military personnel.

Stephen Crowley/The New York Times

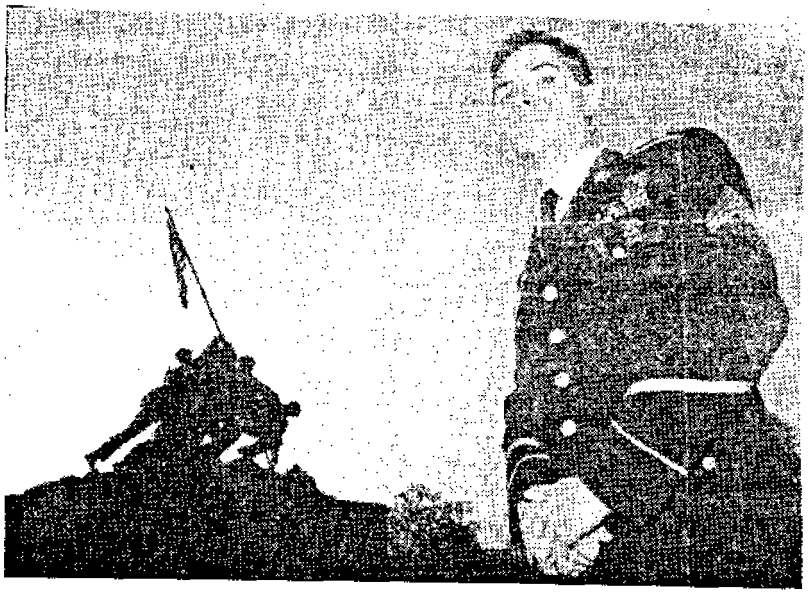
"No one, including Clinton, expected this sort of uproar, no one," said Tim McFeeley, who is executive director of the Humar Rights Campaign Fund.

The fear of Congress overruling the president's future executive order is not justified. Although "Senate Majority Leader George Mitchell could find only thirty out of one hundred senators who would vote to lift the ban"[2], the support for a bill which would make the ban law is not great either as is evidenced by the defeat of a proposal in the Senate by a "sixty-two to thirty-seven"[3] margin of a bill which would make the ban law. It is obvious that neither side has the upper hand in Congress. There are a number of swing Senators who have not decided to formally support the ban, but do not want to formally oppose the ban either. It appears that many Senators do not want to discuss the issue.

Gay-rights activists were not prepared for the massive public eruption concerning the issue, which was shown by the inability of gay organizations to respond during the week immediately following Clinton's announcement to enull the ban. In order to counter the massive amount of public opinion supporting the ban, a new group called the Campaign for Military Service was formed, amoung others. The formation of the new organizition shows the growing conviction amoung homosexuals that the military ban must be revoked or gay rights will be set back. Robert Bray, a spokesperson of the National Gay and Lesbian Task Force described the public's response to Clinton's proposed executive order as "collective homosexual panic in America."[4] Leaders of the gay-rights movement believe that the issue can be decided in their favor. With the right strategy, combined with the right amount of effort and money, Americans can be persuaded to support lifting the ban despite the fact most Americans are uncomfortable

concerning homosexuality.

Gay-rights groups were criticized as being complacent because of a President who supports their viewpoint. There was a initial failure on the part of gay activist groups to organize phone banks, to put their position before national television and to rally representatives of other causes to their side. What happenned was the complacency left the President as the only public defender of lifting the ban initially, which is a switch considering Presidents are rarely in the forefront for change. The main reason why gay rights groups were complacent is because the lifting of the military ban was not a top proirity before Clinton's announcement.



Associated Press

Sgt. Jose Zuniga, who volunteered as a medic in Operation Desert Storm, won the Combat Medical Badge.

Pentagon officials have acknowledged that homosexuals have served with distinction in the armed forces, and are currently in the armed services. However, Pentagon officials argue that if members of the military are allowed to be openly homosexual, the morale and cohesion of the military will be destroyed. General Colin Powell, Chairman of the Joint Chiefs of Staff, has publicly stated that "it is just my judgement and the judgement of the Chiefs that homosexual behavior is inconsistent with maintaining good order and discipline. What do I mean by that? I mean it is difficult in a military setting where there is no privacy, where you don't get a choice of association, where you don't get [a] choice of where you live, to introduce a group of individuals who are proud, brave, loyal, good Americans, but who favor a homosexual lifestyle, and put them in with heterosexuals who would prefer not to have somebody of the same sex find them sexually attractive, put them in close proximity, ask them to share the most private facilities together, the bedroom, the barracks, [the] latrines, the showers. I think that is a very difficult problem to give the military. I think it would be prejudicial to good order and discipline to try to integrate that in current military structure...".[5]

When links between the issue of gays in the military and de-segregation of the military are made, top military officials claim that the links are invalid because the issues are two different situations. In modern terms, the issue of race and sexuality are viewed as two different issues by the majority of Americans. However, my research does lead to the conclusion that the two issues are almost exactly the same. In 1948, concerning the issue of de-segregation, Senator Eastland of Mississippi publicly stated "'The Negro is not a good combat solder' [and he told his colleagues] that mixing the races in the fighting forces would 'destroy their fighting efficiency'".[6] Senator Eastland stated the same reasons why the military should not be de-segregated in 1948, that the military officially uses to support the ban on homosexuals in 1993.

The only reason why the two issues are different is because one involves race and the other involves sexuality. A very common viewpoint amoung ban supporters is the belief that homosexuality is immoral, therefore it can be insinuated that the implicit reason why gays are not allowed in the military is because homosexuality is percieved to be immoral to many people in power. The concept of homosexuality being immoral is consistantly shown by numerous calls to radio talk show hosts and massive amounts of letters to newspapers and politicians. However in 1948, Rev. Robert J. White, dean of the Catholic University Law School and president of the Chaplains Association of the Army and Navy of the United States, publically stated concerning the issue of de-segration: "we have learned by bitter experience that we cannot legislate morality".[7] A priest who was the president of the Chaplins association of the armed forces, stated himself that morality cannot be legislated, which is exactly what the armed forces is doing by banning gays from the military. It is now apparent that the primary reason for not allowing 'open' homosexuals in the armed forces is the same reason that segregationists

used in the late 40's.

Using conventional reasoning, one could assume that differences in sexual preference are a lot greater than differences of color. As Charles Moskos states: "A racial category is not a behavior category....The proper analogy between homosexuals and heterosexuals is that [of the relationship] between men and women.....Sex between service members does undermine order, discipline and morale. So does invasion of sexual privacy. That is why the military seperates the living quarters of men and women....Nowhere in our society are the sexes forced to endure situations of undress in front of each other....Anybody who wants to allow homosexuals into the military must make the same argument for breaking down [the] privacy barriers between the sexes".[8] What Charles wrote seems imdominantable to disprove at a mainstream level, but Charles himself disproves his arguement by writing: "Of course there are concealed homosexuals in the military who function well. But that is the point. Closet gays do not invade the privacy of straight shipmates precisely because they are covert (Bold face added)."[9] Interesting paradox. Charles states that open gays violate the rights of heterosexuals because sexual privacy is violated, but in the closet gays do not violate anybody's right to privacy. Anyone ever here of a 'peeping Tom'?

For those who believe all gays, in the closet or not, should be discharged from the military, there are numerous other arguements concerning Moskos's privacy theory. The first point is how Moskos's used the word behavior when talking about the use of the comparison between segregation and the ban. It could make one think that all homosexuals have a different form of behavior from heterosexuals, outside of sexual behavior. It is the same kind of reasoning which leads a person to believe that it can be determined when a person is gay just by looking at the particular person. Hopefully, the majority of people understand that one cannot necessaryly determine who is gay just by looking at that person.

...could make one think that all homosexuals have a different form of behavior from heterosexuals, outside of sexual behavior. It is the same kind of reasoning which leads a person to believe that it can be determined when a person is gay just by looking at the particular person....

The second reason disclaiming Moskos's argument exists in the housing system of good ol'Ma Tech. When homosexuals are housed, they live in dormatories that heterosexuals of the same sex reside. To my knowledge, there has yet to be any case of homosexuals sexually assaulting heterosexuals in the dormatories.

The third reason is hetero/homo relations in other nation's armed forces. Canada's army has ended it's ban on homosexuals in the military last October of '92[10], and there has yet to be any reported problems. Germany and the Netherlands have both decriminalized homosexuality with no adverse side effects. In actuality, most U.S. allies have barred discrimination against homosexuals years ago, with no apparent trouble. Isreal, which has probably one of the most effective fighting forces in the world, does not have a ban on homosexuals. Great Britian is one of the few U.S. allies which still has a ban on gays in the military.[11] It is very evident that the vast majorty of other nations' armed forces have disposed of thier respective ban on homosexuals in the military.

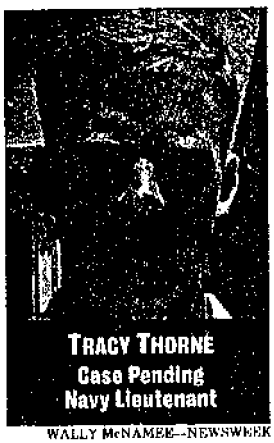
Another interesting aspect of the issue, is that the current ban on homosexuals did not come into existence until 1982[12]. Many armies around the world had already enulled their ban by 1982. Before World War II, homosexuals were allowed to serve in the US Army. During WWII, homosexuality was treated by psychiatrists as an illnes that only resulted in a dishonorable discharge if the "treatment" failed. The flexibility of the WWII regulations, the concealment of homosexuality and the demand for soldiers allowed thousands of gay men to serve in the armed forces.[13] It is common knowledge that by the end of the war, the US military was considered to be the top army in the world. Allowing gay men to serve in the armed forces obviously did not harm effeciency.

With the acquired data showing that allowing homosexuals to openly serve in the military should not deter

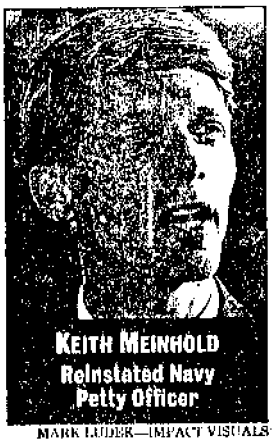
effiency, what then is the real reason for the resistance against lifting the ban? Columnist Ellen Goodman has a very good theory why the ban has support. She writes, "For openers, nine out of every ten letters I recieved on [the homosexuals in the military] subject came from men. Virtually all of the letters from men were about men. The spectre of showers and barracks came up so often in my correspondance that I suspect the Army spends more time in the sack than in the trenches, more time under the water than under the gun.....The fascinating thing to this-female-reader was that nearly all the writers shared the same perspective: that of straight men worrying about being victims of sexual assault, harassment, lusting, or just plain ogling. This garden-variety homophobias was fear of becoming the object of unwanted sexual attention. It's the closest that most men may come....to imagining the everyday real-life experiences of women....I am sure that gay men and women do make some wrong passes at Mr. or Ms. Straight. I suspect this happens more often in a closeted atmosphere, when communication is reduced to a secretive system of readings and misreadings....But if showers are such a charged venue, barracks such a threatening situation, how come the problem hasn't already wrecked morale and created dissension in the ranks? After all, between five percent and ten percent of the military is estimated to be gay right now....[Lifting the ban] wouldn't mean that a straight man would be showering with a gay for the first time. It might mean that he would know for the first time."[14] The idea of men not wanting to be sexually harrased is really intriging. It makes sense because traditionally men have always been in the position of power, and therefore not as likely to be harrassed, but now that it seems men stand a remote chance of being harrassed, alot of men are making an effort to not allow it to happen.

Coming Out, Finding Out, Losing Out

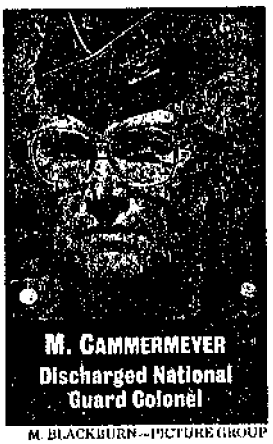
Since imposing its ban on homosexuals in 1942, the U.S. military has "separated" tens of thousands of men and women because of sexual orientation—more than 900 in 1991 alone.



WALLY McNAMEE—NEWSWEEK



MARK LUDEK—IMPACT VISUALS



M. BLACKBURN—PICTURE GROUP

If the military really cared about sexual harassment, more attention would be paid to issues concerning heterosexual males harassing females. During the Persian Gulf War, there were sixteen filed complaints by Army women concerning sexual harrasment, not including the six court-martials for rape, versus four cases of homosexual sodomy. What is interesting is that three of the cases involved consenting partners. Only one case was sexual assault: a soldier was prosecuted after he knocked another man unconscious and then fell on him to perform fellatio.[15] The article did not mention if the assailant was gay.

Skeptics can argue that there were few gay related incidents because the military is effective in keeping homosexuals out of the military. However, the amount of taxpayers dollaras used in the witch hunt is emense. The cost in replacing the 932 discharged homosexuals was $27,417,184 in 1990, not including investigation(spying), administrative, or court costs.[16] It is very obvious that the military policy concerning gay people is not cheap in just dollars. According to Randy Shilts, author of 'Conduct Unbecoming', the ban has been used to support sexual harrassment. According to Shilts, "the worst purge was directed at Marine women in 1988 on Parris Island, S.C. Women [are]{1} particularly vulnerable because many men didn't want them in the service to begin with and [men are] quick to call them lesbians if [women] didn't warm to amorous advances. [Shilts] tells of 10-hour interrogations, threats of taking children away from mothers, investigators staking out supermarket parking lots to sneak photos of female officers kissing....65 women-not all of them lesbian-had been kicked out of the Marines Corps. One, Lance Cpl. Barbara Baum, spent six months in prison for alleged lebianism. An indirect victim was Marine Cpl. Valaine Bode, who committed suicide at Camp Lejeune, N.C., after hearing [that] she was under investigation. The irony...is that the Marine officer most responsible for the purge was[is] gay.(Mr

Shilts would not state who because nobody who slept[14] with the officer would go on record)"[17] It should be obvious to any reader, how the ban was (and is) used for alterior purposes.

In further support of enulling the ban, the judge, Terry J. Hatter Jr. of the United States District Court for the Central District of California ruled that the military's ban on homosexuals is unconstitutional[18]. In the case of Petty Officer Keith Meinhold, Judge Hatter ordered the Navy to reinstate Meinhold, who was discharged because he publically announced his homosexuality on national television.

There is one issue which in my opinion is rarely rationally discussed considering all possible options: What would happen if the gay ban was enulled? Many things could happen. One thing that would probably not happen is a massive coming "out of the closest" on the part of gay personnel in the military. I base that statement on a number of incidents. Incident 1: The beating and resultant death of Allen R. Schindler (a radio man) on October 27, 1992 in a public restroom near the Sasebo, Japan seabase[19]. Both of the men charged with the crime are in the Navy and one pleaded guilty to three of the charges brought against him. Incident 2: The description offerred by Richard Eastman of the daily conditions experienced by gay people assigned to the U.S.S. Belleau Wood as a 'living hell'[20]. How about U.S. Marines in Somalia singing "Ballad of the Queen Berets", or photographs in Marine Headquarters in Somalia depicting effeminate men wearing earrings as "Clinton's Marines"?[21] Finally, how about the following quote from a Pentagon insider: "Up and down the chain of command, you'll find the military leadership favors the ban. You're not going to find anyone in the leadership coming out in favor of the ban."[22] Based on the evidence I have shown, I think that if the ban was enulled, the military would not handle the issue differently. I think the majority of gay people in the military would still be reluctant to announce their homosexuality and face the abuse that would be offered them upon disclosure of thier sexual orientation. To further support my case, I offer the history of civil rights in our country. The blacks were freed in 1863 but their civil rights were not uniformly recognized until a century later. I predict the same thing would happen in the military if the ban was enulled. Gays would be allowed into the armed forces, but everything would be done to discourage the entrance of gays into the military. The level of homophibia is extremely high in the military, which means that enulling the ban would be a small stone of justice in a pond of hate. Needless to say, justice and equality for homosexuals has to start somewhere.

Allen R. Schindler, who was beaten to death in Japan last October.

Another conseqeunce of lifting the ban would probably involve an assasination attempt against the President. If he does lift the ban, he will be stepping on the toes of numerous individuals who have access to a large amount of firepower and knowledge, who would use their resources against the President. Already the national press is noting the levels of discomfort that exist in the military concerning the president.[23] Lifting the ban would definately cause a substantial public backlash against Clinton and homosexuals{2}.

Does what I have stated mean that the ban should not be enulled? I would say no. Evidence that when viewed with a rational mind clearly shows that the ban is based on superstition and innuendo. The current outrage that the issue has caused has shown any rational person how rampant ignorance truly exits in our country. The kind of stories and ideas told by pro-ban supporters leaves one to wonder what is considered moral anymore. What enulling the ban would do is serve as shock therapy for America. Whether or not the shock therapy would work is the question.

My prediction for what will happen is limited to two possible scenarios. The first scenario involves Clinton lifting the ban which will probably cause one of the greatest public uproars of the decade and place the decade of the nineties firmly in any history book. Violence against gays could be astronomical with gay retaliations. Eventually Congress will prevail by probably issueing legislation which would permantly remove the question involving ones sexual orientation off of the applications for enlistment, but based on past responses, not officiailly re-enact the ban(unless there is a turnover of new legislators who are pro-ban). The other scenario involves Clinton not enulling the ban, but instead removing the question involving sexual orientation from enlistment applications{3}. Of course, gay rights groups would view that scenario as a defeat.

In my opinion the demands of gay rights groups for equal treatment will not be meet no matter what the

outcome. The military as a whole is too hardnosed to allow a massive change of policy. One important thing is gained by gay activists/supporters though: public recognition. The issue of gays in the military has finnally thrown the homosexuality debate with no holds barred into the national spotlight, which is a step toward stopping prejudice by making the public realise the issue will not go away. The key to solving the issue, as in almost all social issues is education{4} and understanding of differences amoung each other, which would lead to acceptance.

ENDNOTES**********

[1]. The Atlanta Journal/The Atlanta Constitution. "Nunn tells Clinton it won't be easy to end military ban on homosexuals", January 26, 1993, A4

[2]. Same as endnote 1

[3]. The New York Times. "Gay Groups Regrouping For War on Military Ban", February 7,1993 page 18

[4]. Same as 2

[5]. Form letter from Senator Sam Nunn concerning homosexuals in the military to Ms. Lizbeth Ansley.

[6]. The Atlanta Journal. "Senate Beats 'Race Choice'; Russell Rider", June 9, 1948, page 1

[7]. New York Times. "Chaplain Advised On Arms Expansion", May 11, 1948, 10:5

[8]. Navy Times. "Why Banning Homosexuals Still Makes Sense", Charles Moskos, March 30,1992.

[9]. Same as eight.

[10]. The Atlanta Journal/Constitution, "A Worldly View: How other armed forces handle gays". Tuesday, January 26, 1993, pg A8

[11]. Which should not be a surprise considering England also has the poll tax.

[12]. The Atlanta Journal/The Atlanta Constitution, Tuesday, January 26, 1993. "Policy Toughened After WWII", A4

[13]. Same as number ten.

[14]. The Atlanta Journal/The Atlanta Constitution, January 28th, 1993. "When Men Fear Men In Military", Ellen Goodman, A13

[15]. The Atlanta Journal/The Atlanta Constitution, January 26, 1993, "Sexual Harassment Far More Troublesome Than Gays", A9

[16]. The Atlanta Journal/The Atlanta Constitution, Tuesday, January 26, 1993, "Sexual Harassment Far More Troublesome Than Gays", A9

[17]. The Atlanta Journal/The Atlanta Constitution, "Gay Warrior Takes On Pentagon", April 15, 1993 A2

[18]. The New York Times. "Judge Rules Military's Ban on Homosexuals Is Void", Friday, January 29,1993, A8

[19]. The New York Times. "Gay Sailor Tells Of 'A Living Hell'", Monday, March 8, 1993

[20]. Same as 16.

[21]. The Atlanta Constitution. "Military's Disdain, Distrust Of Clinton Raising Concern", March 29, 1993, A8

[22]. Newsweek, "Gays In The Military". February 1, 1993, pg 52-55; Tom Morganthau with Douglas Waller, Daniel Glick, Mark Miller and John Barry

[23]. See footnote 18.

{1}. I use the word are instead of were/was because Randy Shilts states in the same article that he estimates ten percent of men are gay versus twenty-five percent of the women. I think accusing women of being gay for not responding to male response is the primary reason for the despondancy in the estimates.

{2}. It is difficult to pinpoint exactly how the public will react. Moderates concerning the issue will probably not be affected either way because of the fact that they have already been exposed to the idea of gays in the military. Conservatives however, will do everything within their power to proclaim that gays should not be allowed in the military. (All right let us cut through the B.S., practically half of the country is conservative concerning gays in the military. ie, this issue is going to be what put the nineties in the history books)

{3}. Of course this is conceding to the conservatives, and effectively minimalizing the effort to stop discrimination againts homosexuals. However, it is obvious to anyone, that the question involving sexual orientation did not prevent any homosexuals entering the military because they would just declare that they are heterosexual knowing that if they declared homosexuality, they would not be allowed into the military.

{4}. Concerning education. The whole issue of gays in the military does provide an excellent chance to probe how a typical heterosexual male in American culture is expected to act. Columnist Ellen Goodman's theory concerning the fear of males being harassed is backed by evidence. The typical response of all the men who support the ban is that it would allow for homosexuals to abuse heterosexuals. It leads one to wonder, that maybe alot of men are deeply ingrained with the belief that if one is sexually aroused, than in order to satisfy that arousal, any means of satisfication is allowed. That would possibly explain the levels of sexual harassment directed by men toward percieved sex objects. Using that idea, one would conclude that the best form of education is a form that would specify that it is not acceptable to just force oneself one someone else when one wants sexual gratification.

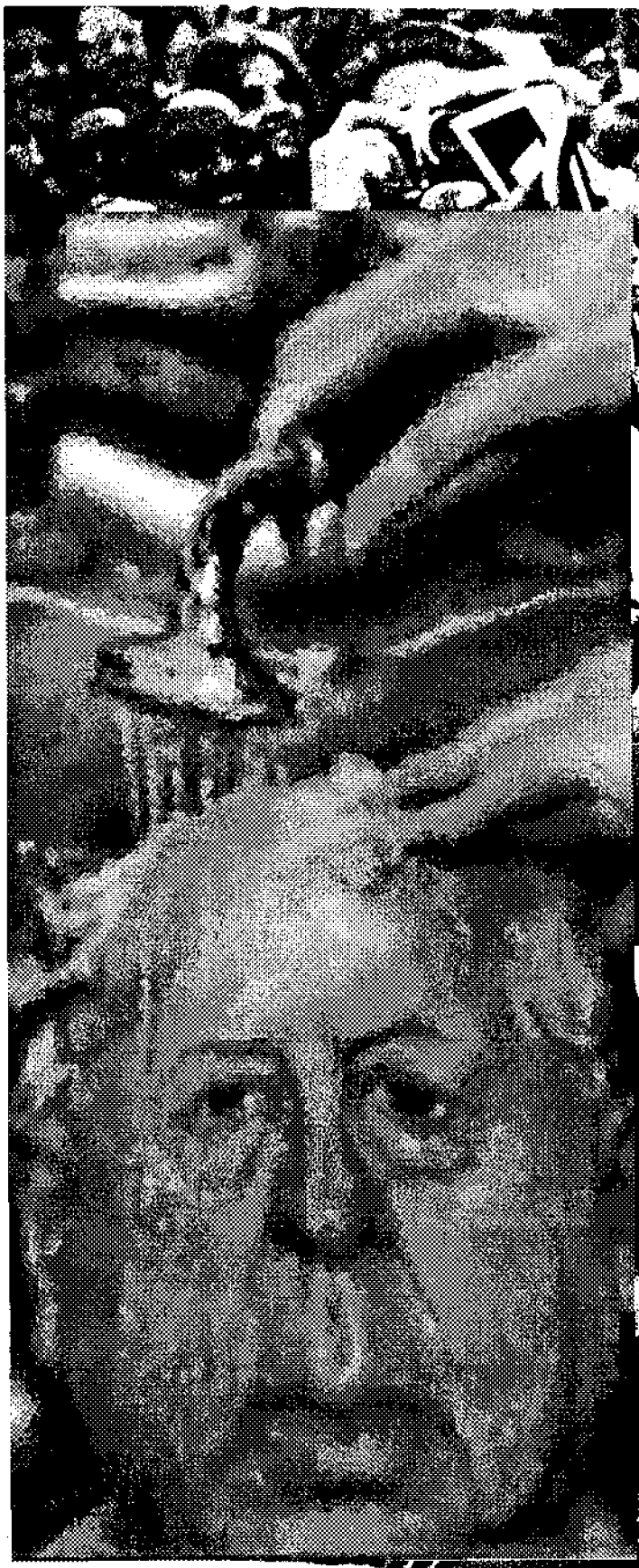
*1 Picture from New York Times, February 7, 1993

*2 Picture from Atlanta Constitution, April 25, 1993

*3 Picture fron Newsweek, February 1, 1993

*4 Picture from New York Times, MArch 8, 1993

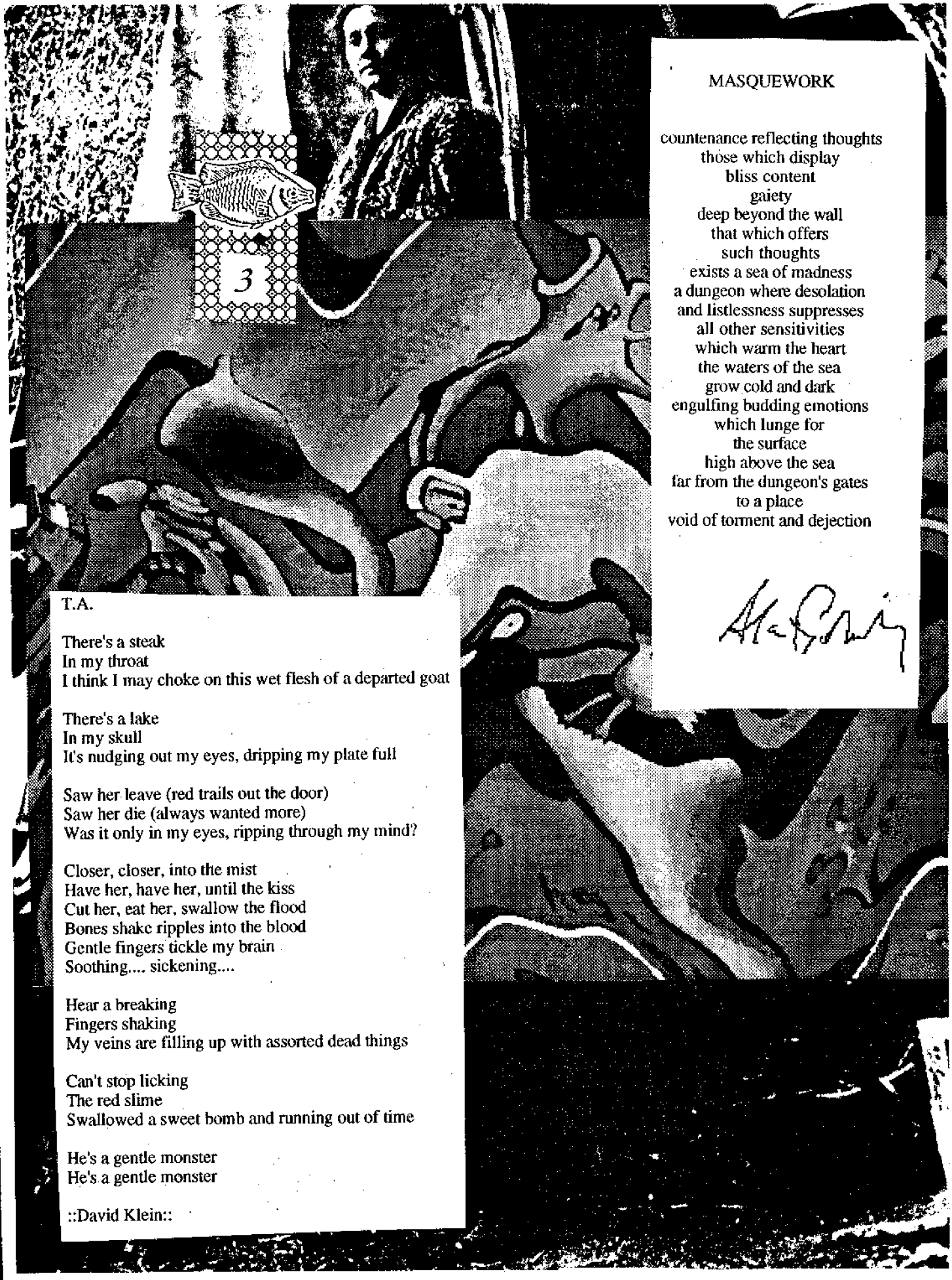
FISHRAP
Jillanne Babb



Columbus
(on arriving late)

Think that to when
A wayfarer failed to find
Himself, his wor(l)d, lost his
Supposition.
With reality altered:
Non-intact (again)
Since birth
After death
(again)
For not him,
He died unknowingly a Fool,
Boasting his mistake t(w)o Fools
Like himself, who believed him
True: too something much he
Knew a God,
False
Wrong
Insignificantly unnecessary foul
Mounted liar in truth?
No indeed.
Too to two savages running through
Truth, he was God, (Godot), Fool.
But they were there,
Not crying, not kneeling,
(Not waiting), not being?
He defined their there existence.
Nothing more. Nothing less. Nothing.
They were there anyway
Without "sooth(e)" in fig leaves.
Foul Fool that he was,
He forgot something too:
He was already there
Before he left, just a couple
Of centuries late.
Foul "progress."
To two he was God.
Later he was the Fool.
To reality he was nothing.
Something, everything in no, some, every
Particular order
In too to some that ask
Yes, the wor(l)d is flat.

Charlie Reese



MASQUEWORK

countenance reflecting thoughts
those which display
bliss content
gaiety
deep beyond the wall
that which offers
such thoughts
exists a sea of madness
a dungeon where desolation
and listlessness suppresses
all other sensitivities
which warm the heart
the waters of the sea
grow cold and dark
engulfing budding emotions
which lunge for
the surface
high above the sea
far from the dungeon's gates
to a place
void of torment and dejection

T.A.

There's a steak
In my throat
I think I may choke on this wet flesh of a departed goat

There's a lake
In my skull
It's nudging out my eyes, dripping my plate full

Saw her leave (red trails out the door)
Saw her die (always wanted more)
Was it only in my eyes, ripping through my mind?

Closer, closer, into the mist
Have her, have her, until the kiss
Cut her, eat her, swallow the flood
Bones shake ripples into the blood
Gentle fingers tickle my brain
Soothing.... sickening....

Hear a breaking
Fingers shaking
My veins are filling up with assorted dead things

Can't stop licking
The red slime
Swallowed a sweet bomb and running out of time

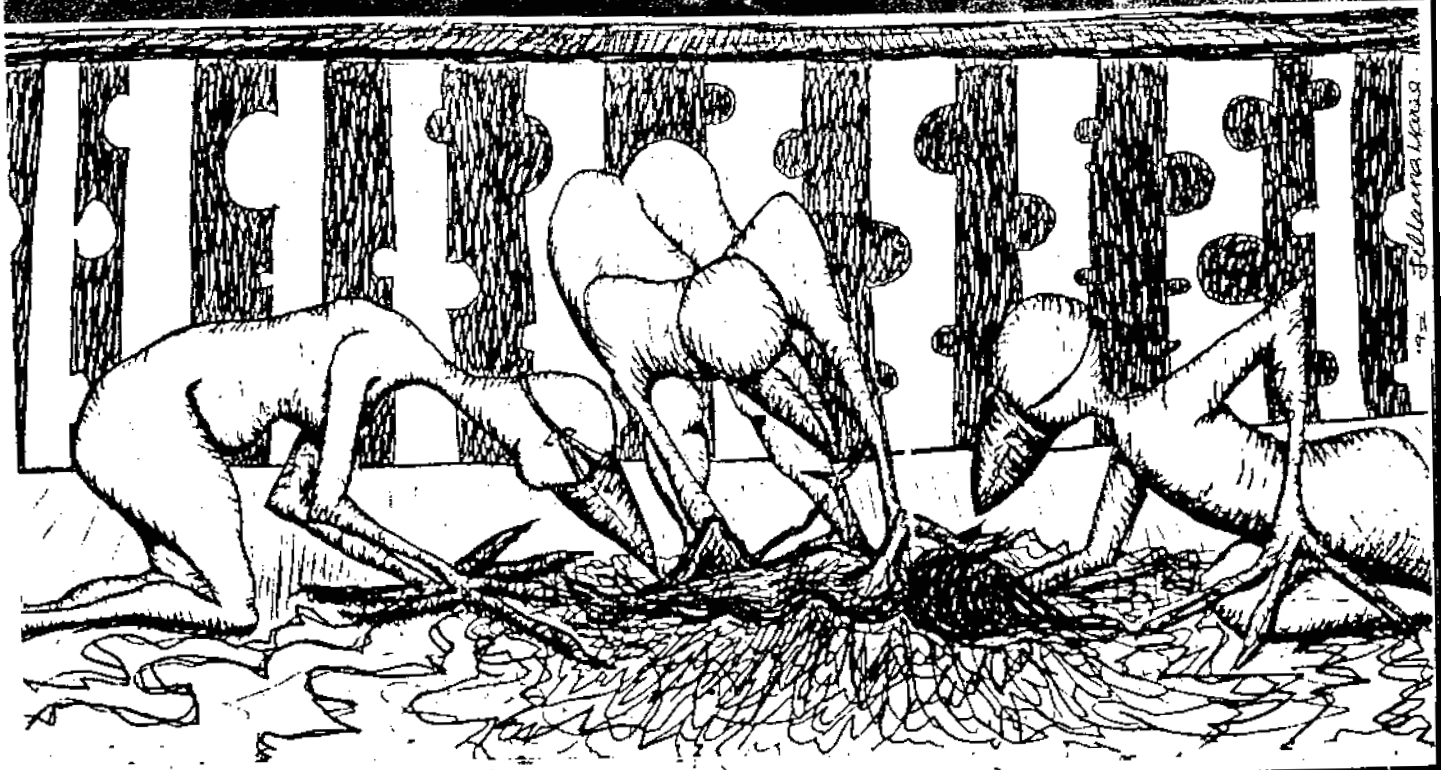
He's a gentle monster
He's a gentle monster

::David Klein::

A journey

by: lynda patterson

The rocket ship is my soul survivor, and friend.
It powers me back through time to the days of my childhood,
And as the roar of the thrusters rip through my brain,
A shimmering snowflake drowns in the swimming pool that was once solid ground.
My Eyes, suddenly immense, follow everything that beckons (which includes everything) and in the reflection I see my iris quivering with excitement. A smile sneaks up on me, and before I know it I become the smile- a smiling eyeball is all I am. The rocket continues its ascent (or is it descent) and I'm suddenly noticing how very far from my point of departure I am. I begin to wonder if I will ever see home turf again or if home will ever see the real me. My rocket ship dispels my worries in a whirlwind of stardust. E.T pops in to say hello and the Beatles sing me a song while Robert Smith winks and twists his lips into a sexy smile. I'm feeling much better and a little self-important. I can stick my hand right through the window or the ceiling or the wall of the fish tank. Painted people dance to the music in my head. . . until the indecisive watch hand tells me it's time to begin my return home. Wood grains perform a farewell synchronized swimming show in my honor and I stay too long watching this event. The earwigs and shadow-people come to drag me away screaming. I run as fast as is humanely possible but the bricks turn to water and I begin to sink. Falling into total blackness I hear my scream invert itself and become a haunting silence. The rocket ship crashes in my bedroom and reality smothers me until I become reacclimated to my own atmosphere. No feeling remains now except dull hunger and this craving . . for a Bigger rocket ship.



You Can Call Me

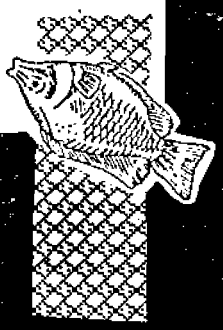
Do not call me
Sweetheart,
for my heart is bitter
with the iron
of my blood.
Do not call me
Honey,
I'm not super-sweet,
thick,
or clingy.
Do not call me
Baby,
I'm intelligent,
independent,
and I don't drool
or wet my pants.
Do not call me
Sugar,
or Sweetie,
or anything
ending with cake
or pie,
I am a person,
not a confection,
and even if I were
a food product,
I would not be dessert.
You can call me by my
name,
or you can call me by my
spirit,
but no not call me
angel,
because I will not know you.
Do not call me
Chick, or Dame,
or Broad, or Cunt.
Do not call me
Lady, Girl,
Bitch, or Whore.
Do not call me
Yours, or His,
or Theirs.
You can call me
Woman.
You can call me
Sister.
You can call me
Friend.

Thanks by Mark Cleary

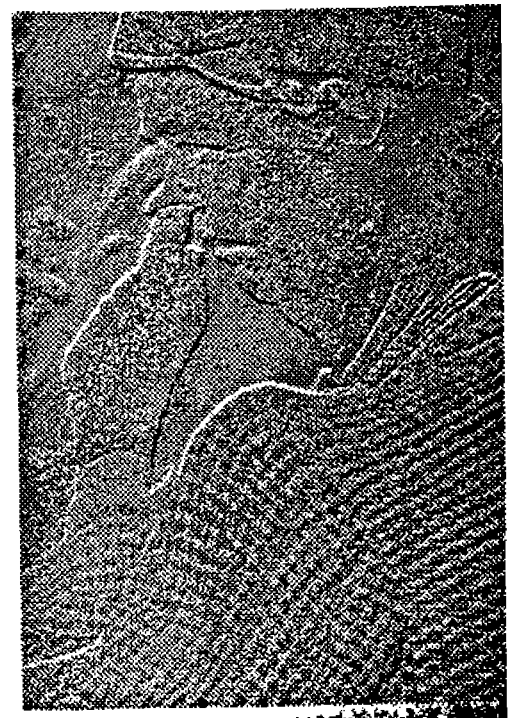
With all of the undirected angst in the world, its very rare that we come across things to be thankful for. We spend so much time wallowing in the world's tide pool of problems, that we can't even recognize fun when we see it. It's like fun knocks on the door and you say, "Go away, I'm looking for fun." So it trudges off to live another day. Here is a list of things I, Mark Cleary, am thankful for:

1. I am thankful that I am still breathing when I wake up in the morning.
2. I am thankful for my multitude of dreams that subvert my consciousness at night.
3. I am thankful for bottomless cups of coffee, and the folks at R Thomas who serve them to me.
4. I am thankful for Junior's Grill, without which, I would certainly starve to death.
5. I am thankful for the satirical wit of Matt Groening for teaching me just how subjective my view of the world really is.
6. I am thankful for Dan Quayle, the man who was smart enough to escape military service in Vietnam, yet not smart enough to win a simple sixth grade spelling bee. He showed me that it is true that anyone can grow up to be president. I think the evidence is irrefutable.
7. I am thankful for the inventors of 30+ sunblock. My phosphorescent, white, irish skin thanks you for, not tanning, but at least giving me the chance to neutralize the blue.
8. I am thankful to Professor Balsamo and many others in the LCC department for exposing me to different ways of viewing our culture.
9. I am thankful to Job, who never got his question answered. He proved to me that God is in fact, highly illogical, and that is OK for me to be too.
10. I am thankful to those who give me a place to live, you know who you are. Without you I'd be quite homeless.
11. I am thankful to anyone who has ever given me a free meal.
12. I am thankful for everything in mine and M.G.'s case FOR the existence of some divine entity(call it god if you will), including: Ben&Jerry's ice cream, puddles, helium, baby ducks, boomerangs, cool cars, ice cubes, plane rides, bigfoot, monorails, yo-yos, jugglers, comedians, skateboards, dogs that fetch, my friends, the moon, James Brown, tree forts, and flying saucers.
13. I am thankful for the number seven.
14. I am thankful for the Quakers, who taught me humility.
15. I am thankful for all those cool bouncers who let me in when I was underage.
16. I am thankful for folks like that guy I sit next to in 2310. Your skewed views of the world give my existence a definitive purpose.
17. I am thankful to Optics for confirming my fears that science is not completely deterministic. I am eternally indebted to you.
18. I am thankful to my friend Eric, the poet, who sometimes has very erudite answers to the metaphysical bugaboos i bounce off of him.
19. I am thankful for the ability to remember the words to "I can't get next to you" and other songs whose singing helps me keep my sanity.
20. I am thankful for the Temptations.
21. I am thankful for oldies radio stations.
22. I am thankful for Billy Joel rock blocks.
23. I am thankful to the South for teaching me that time is indeed, relative.
24. I am thankful for spray and wash Stain Sticks.
25. I am thankful for the winter down here. It lasts for 3 weekds instead of 5 months.
26. I am thankful for big, loud, irish weddings.
27. I am thankful for Nyquil, Coca cola and cinammon raison bagels.
28. I am thankful for Tom Morley, who taught me the concept of infinity in all its foreboding, thundering silence.
29. I am thankful for Public Enemy for teaching me what it means to fight the power.
30. I am thankful for Ivan Stang and the "kill the body and the head will die" philosophy.
31. I am thankful for Jean Paul Sartre, who reminded me that "the universe doesn't give a damn."
32. I am thankful to anyone who has ever spray painted their name over a highway overpass.
33. I am thankful for pro-lifers, who scared me into becoming vehemently pro-choice.
34. I am thankful to all those who destroyed my faith in the church of science. You helped me avoid a mid life crisis like you wouldn't believe.
35. I am thankful to Ezra Pound who said, "For those of you who can only speak english, I'll do the best I can."
36. I am thankful for people who are vegetarians not because they love animals, but because they hate plants.
37. I am thankful to K.P. for teaching me the value of singing in key.
38. I am thankful for Jimmy Stewart.
39. I am thankful for Katherine Hepburn.
40. I am thankful for Camille Paglia's immoral proposals
41. I am thankful for anyone who had the patience to read this.

ad infinitum.....



LIFE CYCLE OF THE TEENAGER



Part I.

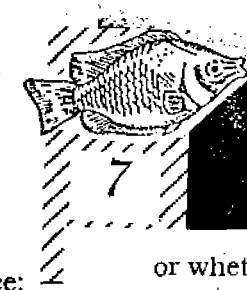
High school's almost over
and with it the fond memories
of a hellish childhood
and the agonizing tedium
of having fun.
I heave my bookbag for the last time
into overly spacious classrooms
with bad climate control
onto careworn graffitized desks
that nobody will ever tell apart.

Outside, the bell rings (or beeps)
and people who have stopped to talk
or make love in the hallway
reorganize their priorities
and run to class.
I waste some pleasurable time talking to the girl next to me,
who can't understand me
--that's OK, it's mutual--
and I wonder what common, noble purpose
2100 teen-agers can share.

One by one, my dearly tolerated teachers
from the well-forgotten past
to the near-forgotten present
lift their aged and young faces
to speak to all thirty of me.
To some I was a name, to most a memorable face;
to two or three, a person
of macroscopic potential
with whom it was their duty,
not their job, to communicate.

My job? My job was to submit--
to "be educated" in the style
ripped off from the Greeks--
about which, knowing nothing else,
I probably can't complain.
It's definitely true that I have learned
a great deal about
what they wanted us to learn,
and that I think much more clearly now
when thinking of Chaucer or calculus.

I can go through life confidently assertive
of the characteristics
of a tragic hero,
and knowing that the derivative
of velocity is acceleration.
But why isn't there a high-school philosophy course?
Who's going to tell me when I
have BECOME a tragic hero,



or whether my life is accelerating
to higher or lower velocity?

Chalk dust and blunt pencils \
have taught me the Golden Facts;
brunettes have taught me values; and friends
have un-taught my mistakes by example.
They say it takes a wise man
to know his own ignorance--
(Pssst! What chapter were
we on when we covered that?)
My favorite teachers have always
been the English teachers:
No, really! They pointed
me to the literature
that REALLY taught me how to think.
But my greatest debt to them is that
never, in all their form and style,
did any of them ever tell
me how to write this poem.

I can't wait
to get out of here.

-- S. F. Eley, 1992

The Lackadaisical Illustration of Combat

The tense silence as I sit.
The heart pumping in my head.
The sweat dripping from my brow.
The nervous fingers idling the trigger.
The mud seeping in my boots.
The tap of rain on my helmet.
The sound of voices in the distance.
The call for death in my ears.
The concentrated gaze of grey eyes.
The click of the hammer before the shell
The explosion of gas from the barrel.
The thud of recoil on my shoulder.
The sound of brass hitting the ground.
The screams of death in the distance.
The bullets burning the flesh.
The sound of bones snapping.
The thud of a corpse on the ground.
The mud in my boots, stained red.
The last shell expended.
The hiss of steam from my barrel.
The smell of smoke and death.
The rain shrouds me in silence.
The numbing in my ears subsides.
The mask of death on boys with rifles.

Bill DuBose

Streetside Revelation:
Richard Nicholas Lusk

Sometimes I like to step off the edge of the sidewalk and observe the world around me; to look at all the people trudging forward with a disheveled look in their eyes; to see the signs, images and messages being placed before us that we seldom take time to notice. However, today I saw the trees for the first time. The trees that are planted here amongst the concrete and surrounded by thick iron grates. Everyday they must fight for air against our smog and pollution. They are locked in these small, urban prison cells never to be able to spread their limbs and grow to their full potential. You could say that we should pity these trees and possibly try to do something for them, but shouldn't their

condition be a message to us, the people? The plant life is not the only thing we are destroying here. As we fight and struggle each day with each other just to play some small part in this urban world we tend to lose sight of our individuality. I'm sure none of us set out to become just another secretary, businessperson or even company president. Unfortunately, once you place your own roots down in this concrete quicksand you merely become another tree in the jungle. Somehow those of us who don't want our roots to be trapped have to find an open field where we can spread out and grow. A place where our individuality shows and the climate does not oppress us. Right now I'm stepping on the sidewalk for the last time and I'm going down to the bus station to buy a one way ticket to the widest open plains I can find.

Quaffing Coffee With J

by J. Franklin Boltz

Ok, so you are ready to instigate political action, but can't fire up your fellow thinkers. What do you do? As Karl Marx noted in his little read sequel to The Communist Manifesto, The Politics of the Bean, all true political thought happens overt a good cup of coffee. The bean stimulates as it relaxes. Though it may be abused, coffee remains one of the safest stimulants on the market, and our government has supported our rights to drink coffee, despite the revolutionary ramifications, in court case after court case. As the motto of the National Bean Association (a right wing pro-Bean organization) states: "You can have my mug when you pry it from my cold dead hand." So you see, left or right, Java plays a decisive role in the beliefs and emotions of our thirsty politicos. It is with this in mind that I present the following review of coffee in the area.

Hey J, what are your criteria for good coffee?

I'm delighted that you asked. Coffee, as well as the drinking environment, must support nature's intended purpose for the bean: stimulating political thought while relaxing the drinker. No coffee or location is perfect; some are better than others. My review will present a description of the beverage and location so that individual readers can decide for themselves whether the site and drink suffice. And here, in no particular order, is the list:

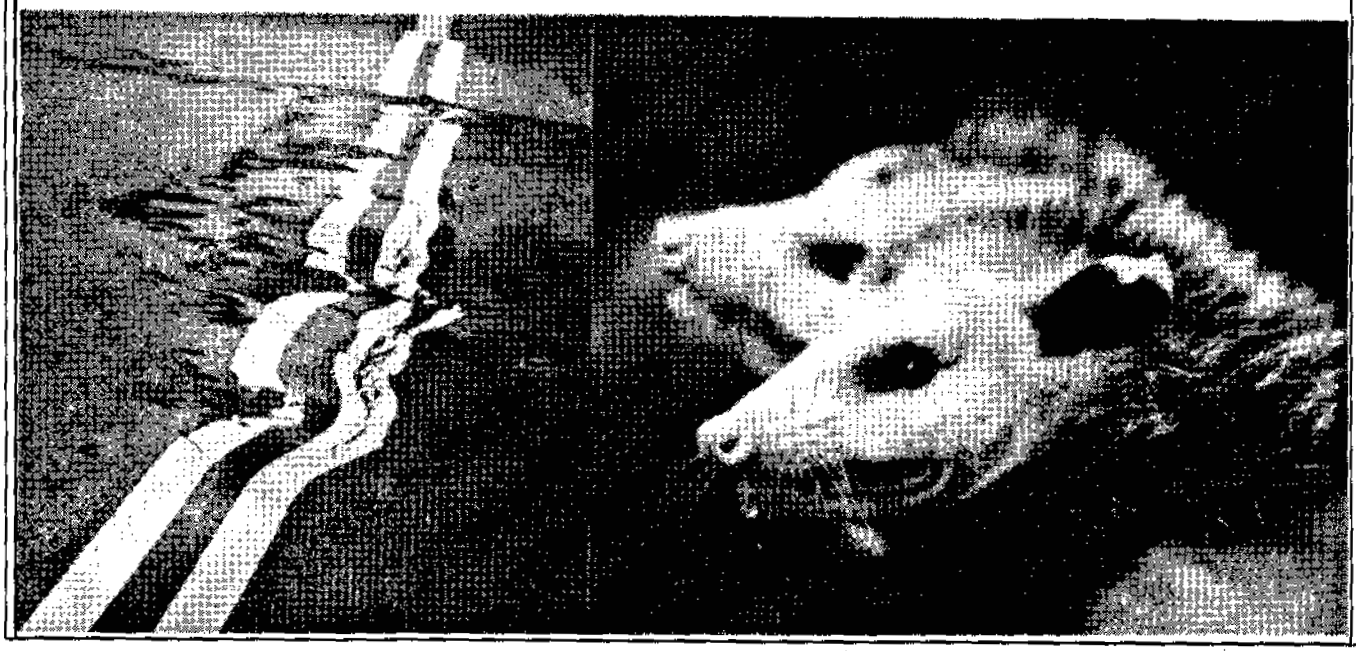
Coffee Kettle
(Howell Mill Rd at I-75.)

The Coffee Kettle provides an atmosphere conducive to working class thought. In addition to coffee, they serve typical 24-hour breakfast and steak-type fare a la Waffle House. The juke box supplies music along the lines of Garth Brooks and Travis Tritt, as well as some older favorites like Patsy Kline and George Jones and a smattering of mid-Eighties contemporary pop. The biggest plus at Coffee Kettle is the service. If you go, I hope your waitron is Martha, one of the best in the business. She can hear a coffee cup go empty from across the restaurant. Coffee is cheap and refills are free.

Liquid Bean
(Ponce De Leon in Midtown)

This is punk coffee at it's finest. They have

See Atlanta: a photo essay by Julian Collier



bands, local and touring, play on the stage in the back. Without the coffee, this is reason enough to go. The coffee comes from a small pot and is (sadly) served in styrofoam cups. For a coffee house, their selection is a little small, but they keep pretension to a minimum. They have couches that you and your conspirators can occupy, and are open 24 hours a day, bar Monday. Biggest drawback: The stack of the New Idealogies issue that I left there wasn't touched three weeks later.

Cafe Diem
(N. Highland Ave in Near Virginia Highlands)

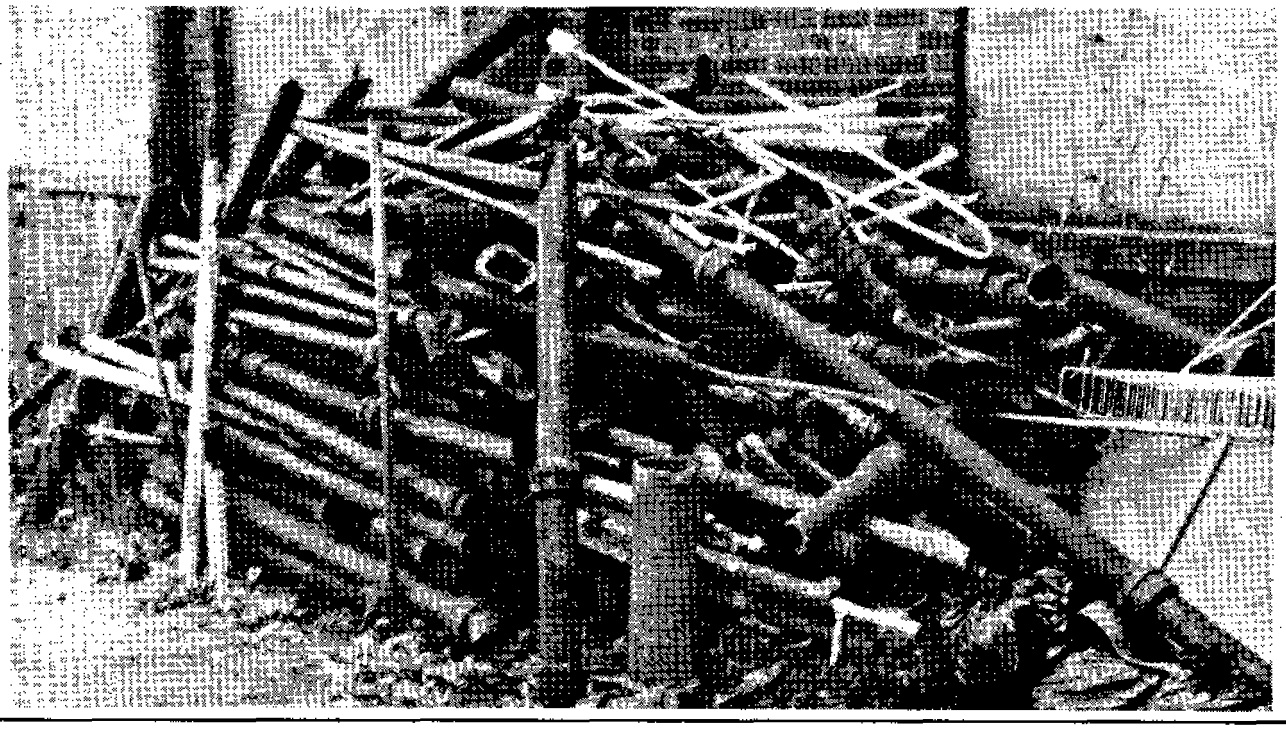
Cafe Diem draws from the art crowd of Virginia Highlands for it's patronage. It's a little loud for political discussion, but they do keep a well-stocked rack of local political rags, including NAR. The paintings on the walls break up the monotony of a weeknight. Beware, however -- sometime last year they began selling coffee by the pot instead of unlimited refills. Not only do you have to pay more, the coffee is cold when you get to the third cup if you are alone (Rumor has it that this practice was instituted because of the horrendous drinking habits of one of our staffers).

R. Thomas
(Peachtree Rd just south of Buckhead)

Perfect for studying and philosophizing, R. Thomas may just be the one. The service is exquisite; the 'trons are friendly and personal. Coffee and California food is the rule. Unlimited refills. The music (often New Age Zamfir type stuff) will keep you wondering why "I Dream Of Genie" was recorded in Cantonese. The decor remains unique: one hundred or so birdhouses in a tent-type almost open air structure with paper lanterns and cutouts of movie stars and presidents.

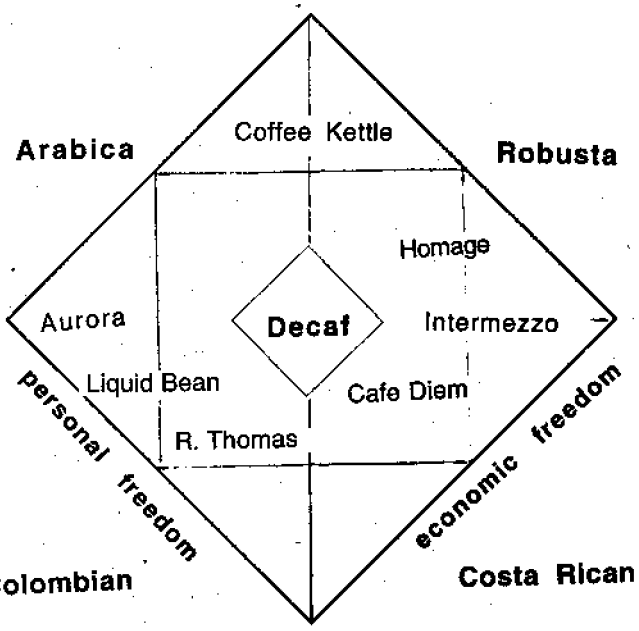
Homage Coffee House
(Trinity Ave Downtown)

If you want music, art, and coffee, you've found it. Located in an artsy neighborhood on Trinity, Homage has the occasional dose of snobbish pretension you need. Live entertainment almost every night consists of local jazz and folk, poetry readings, and even lectures. Coffee is a little pricey for the (my) college budget, though -- a capuccino will run you two bucks. The entertainer regularly gets a good percentage (most or all) of money taken at the door (usually three dollars), a credit to the coffee house. Put on your beret before you go in.



Cafe Intermezzo
(Peachtree just south of Buckhead)

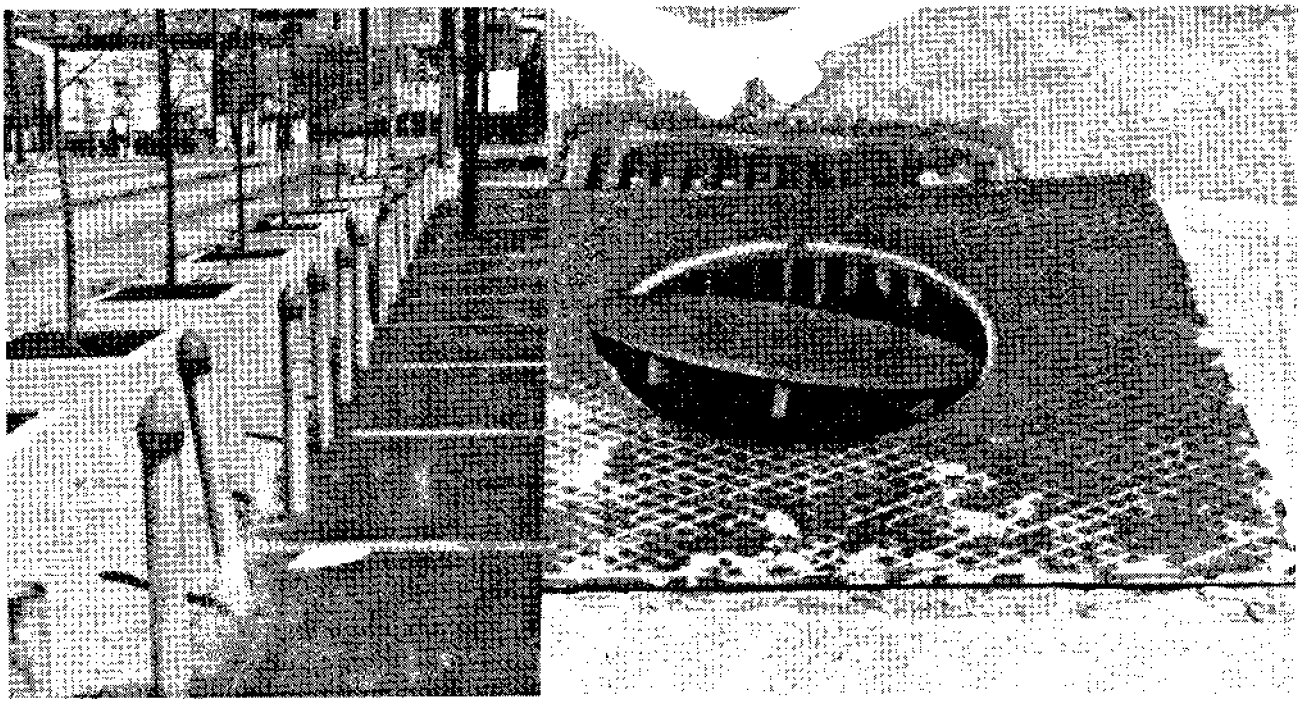
Just north of R. Thomas lies Cafe Intermezzo. Roomy and relatively elegant, this place costs too much for me. At least Homage has live music and art, thus a reason for their pretension. The sound system here (the one time I was dragged to Cafe Intermezzo) played chamber and orchestra music -- a Bach CD I think -- although it could have been a radio show. Concentrate on the music, avoid the evil stares of snobby patrons and staff, and you may make it through the night.



Aurora Coffee
(N. Highland in Virginia Highlands)

Severe coffee for the coffee lover. This place is serious about their brews. What other coffee place has its own newsletter and coffee fact booklet? The beverage itself may be the best in town. The only drawback -- a minor one if you've ever tasted their product -- is the lack of parking. Don't blame them; some sort of city ordinance prevents them from opening up parking at their place. To go orders are a plus.

I hope this list helps you decide where to go the next time you feel the need to drink bean juice. Yes, it can be a decision, but once you are comfortable with your beliefs you can go forth and drink in confidence.



The Religion of Time

by Israel Dennis
gt5512b@prism.gatech.edu

THE RELIGION OF TIME

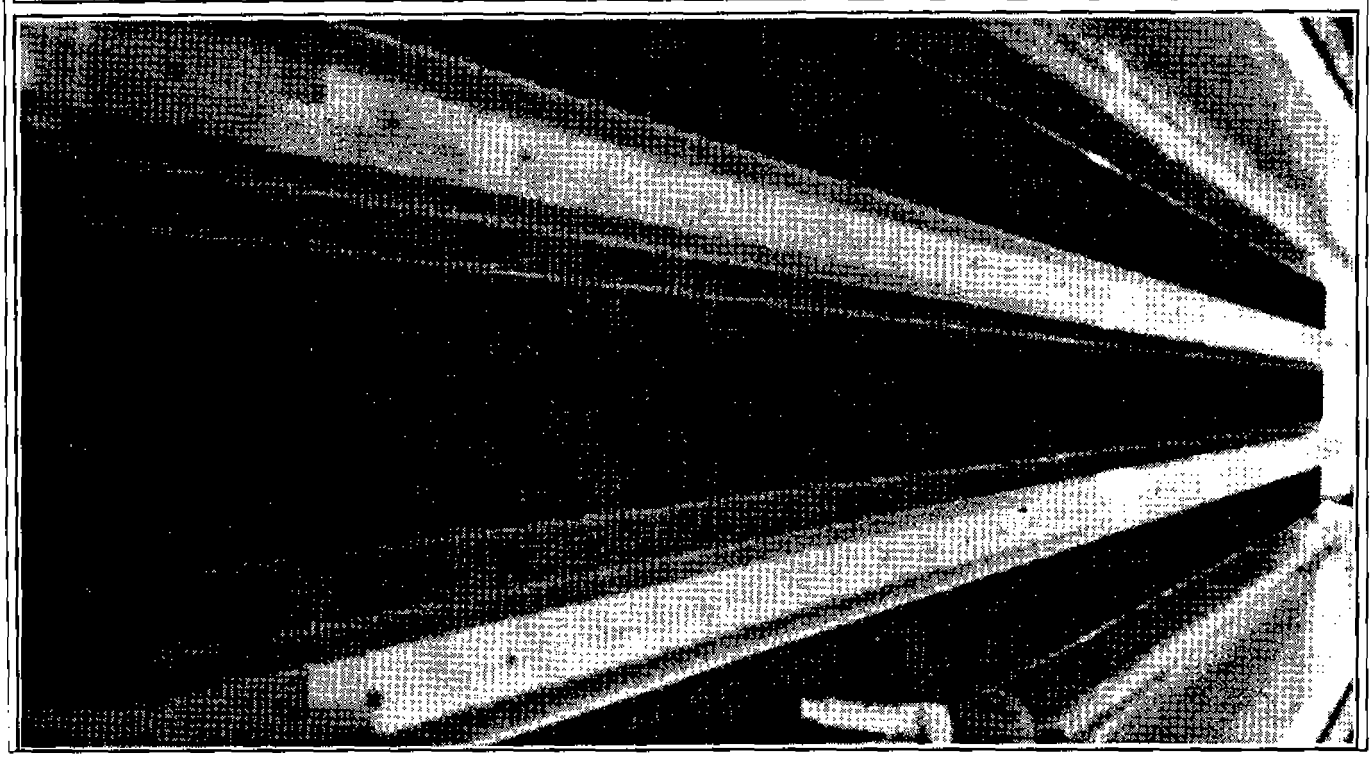
Throughout history humans have not been able to explain or understand the persistent mystery of time. They have often misconceived time as being a linear, progressive, function because people seem to advance, flow, or pass through it. This thought or idea of time is instilled in human beings by the fact of death. Unlike any other living creatures, they know that their lives may be cut short at any moment and that, even if they attain the full expectation of human life, they will not escape death. This plain, vivid, and undeniable fact does not escape the human mind. In order to satisfy their curiosity and justify this incomprehensible natural phenomena, the idea of time was taken into perspective.

Time is a basic, concept that deals with the occurrence of events. Time is used to measure the distance between events in a set interval: let us say A and B are nonsimultaneous events; either A occurs before B or B before A. Between these two nonsimultaneous events there is an interval, the lapse in the interval is the measurement of time. Time is also believed to be a dimension in the zone or region in which we are of physical form. This region or zone is believed to have four dimensions composed of time and space; space being represented by length, width, and height. But, I argue that time is not really a dimension. Time is only the consciousness of today, tomorrow, and yesterday, and the idea of events changing from future to past.

We think of events as approaching us from the future where there are momentarily caught in the spotlight of the present and move on to the past. This being the case, we tend to believe time as being represented by a linear function that flows in one direction. Time is considered a dimension, and dimensions are illustrated as a set of numbers; therefore,

we would need to able to get to point B from point A, to illustrate time. Let us take two numbers, one and two, would we ever reach two if we started at one ? Before we get to two we need to get to one-half, but before we get to one-half we need to get to one-fourth. This process will go on forever. The problem is clear, there is an infinite amount of numbers between A and B. Therefore, we would never be able to get to two; hence, theoretically we will never leave one. For the simplicity of this paper, let us suppose that the basic unit of time is the second. According to what I have proved, we could never reach second number two if we started at second number one. We are actually jumping numbers,if we did. This process of jumping numbers is going on constantly when we measure time. One might say that this process is constantly happening everywhere, even when we measure space. Matter, on the other hand, occupies space. What occupies time ? Nothing occupies time. In matter we tend to disregard such infinitely small numbers because we have no way of measuring accuracy. One might ask: how would one measure matter, if one has no number system ? Simple, comparing it to something of equal distance. Basically all we are doing with a number is comparing it to another number which we have agreed upon being bigger. We use the number system because we have agreed that two is supposed to be greater than one, and so forth. But what will happen if we were to eliminate the number system from time: how would we measure it ? Could we do the same thing that we did with matter ? It is impossible because we cannot grasp time. By grasp I mean in the physical sense of hold, it has nothing to occupy it. We cannot compare time to time because it is indefinite. Assuming that a meter is the basic unit of space, motion in space will be measured in meters per second. Motion in time will be measured in second per second per second... out to infinity. This of course is using the jumping method of numbers. Motion in time will create a hypertime and in the process will geometrically increase it's speed. If a motion in time is possible, we would be able to move in time or through time. By moving in time I mean jumping from, let us say, from the year 1993 to the year 3000, without going thought the years in between, and without touching or feeling any form of matter. Of course if we ever did such a thing, matter will disappear into nothing and from the nothing will appear matter.

In a mathematical sense we are "time travelers" because we skip an infinite amount of numbers from year to year, day to day, hour to hour, etc. Even though we are aware of this, we do not think of being time travelers because we see matter holding its form continually. Matter is a form of energy: therefore, the



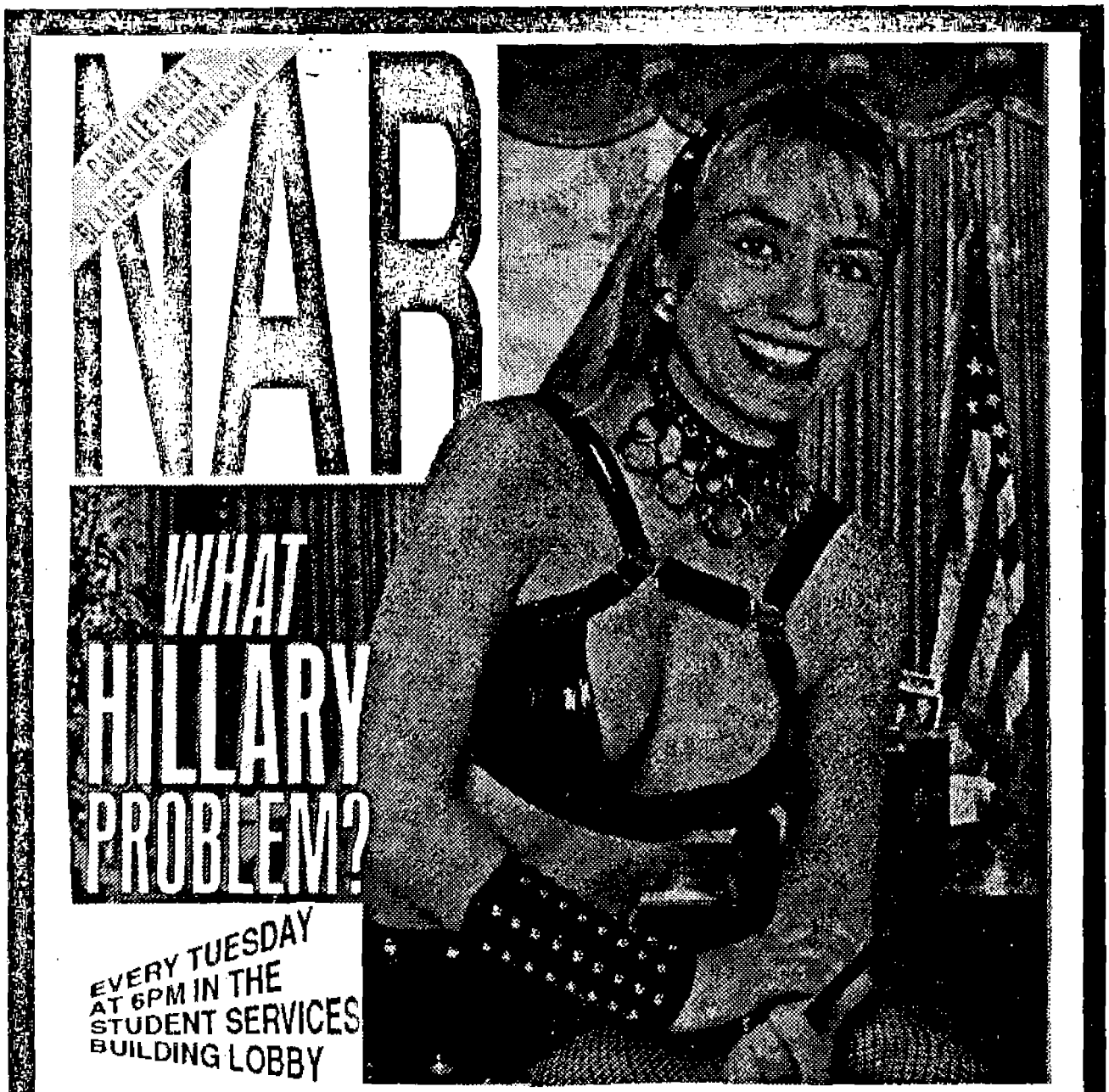
form of energy: therefore, the laws of thermodynamics apply to it. The first law of thermodynamics states that energy can neither be created or destroyed. It means that if matter was to change form, its energy will still exist. If we were to move in time we would change from the physical form to some unknown form. We will change states of being because we will be moving faster than the speed of light, and because we will pass through the instances of our birth or death. This is possible if time existed; however, we would create a paradox. Everything will change instantly from that point on, because according to time it has a "course" that no one can change. We can conclude that time should not be regarded as a dimension.

When we are dealing with "time" we enter the realm of reality and the non-real. I have stated that we think we are moving into the future gradually without skipping any seconds because we see everything continually holding its form. Our five senses play a big role in this type of distinction. If we cannot see it, we feel it, and if we cannot feel it, we see it and so forth. Therefore, we need some of our senses to determine today from yesterday. Also our senses help us determine what is suppose to be real or what is not. What will happen if we became senseless? Let us imagine that we are brain dead, but let's say we can still think and imagine. We would live in another world, where we could not separate reality from the non-real. When one dreams, one has no sense of what time one is in; for example, when you are dreaming you can not tell whether you are in the year 2000 or in the year 17787. Also when we dream we cannot tell reality from the non-real. Sometimes we have nightmares and we see "monsters" and many other things that supposedly do not exist in the world of reality. At the time we have such nightmares we cannot tell whether if we are living in reality or in the non-real. So how then could you tell the real apart form the non-real in time ? We will tell reality apart from the non-real through logic and common sense. But, we have no logic or common sense to portray time. Common sense and logic are not variables of the function of time; therefore, we could not tell apart real from the non-real in time. This is because reality is not a variable of time. Time does not affect realism. And what might seem real to some one in a specific frame of reference, may not to a person in another.

People mistakenly think of time as being a progressive, linear function.

Until now, the only way we have to distinguish "time" is the movement of planets and electron. For the simplicity of this paper, I will not be concerned with the movement of electrons. The movement of planets helps us measure the "idea of time" because we have noticed the planets hold a special order and a special path. All the planets in this galaxy rotate around the sun. As they rotate around the sun they themselves are rotating. What will happen if the planets gradually stop rotating around the sun? There will only be one season. What will happen if the planets gradually stop rotating ? One side of the planet will be day and the other will night. If this happens we will not be able to tell tomorrow from today. We can tell yesterday from today because yesterday will be day before the planet stop. Assuming no other method for telling time is available, time will stop. If time will stop it will mean that time never existed in the first place.

We have clearly seen that time cannot be measured by the our number system. It cannot be measured by the movement of the planets, and cannot be compared to itself. Time is neither a function nor a dimension. Time is a belief!!



Remember: Next issue, NAR Down South, deadline 5Oct1993. Down South includes: music, art, culture. authors, politics, religion, cuisine, race relations, Atlanta, the Olympics, gender relations, education, fire ants, heat, chitlin's, collard greens, corn bread, tractors, peanut farmers, presidents, UFOs, dogs named Ol' Blue, huntin', fishin', pro rasslin', truck drivin', Elvis, the Okefenokee Swamp, alligators, dirt track racing, bad beer, and Georgia Tech.