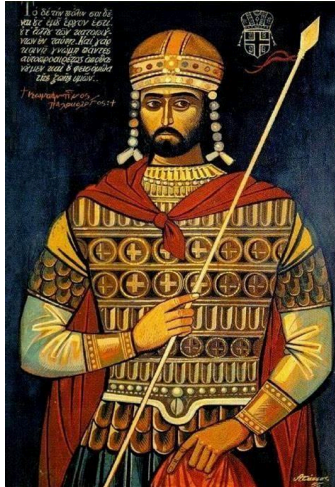


*The Blue Velvet Review Presents . . .*

*On the Concept of Byzantium with  
Continual Reference to Alcibiades  
(v3)*



*Nas Safa*

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Part 1: The Number 1.99999 Repeating  
Part 2: On the Concept of Byzantium with  
Continual Reference to Alcibiades

The structure of this poem, metrically, is that instances of repetition (alliteration or assonance) were placed in [brackets]. These repetitions were measured in relation to the total syllables. If there were 4 repetitions in a verse that contained 10 syllables, then that relationship would equal 0.40. The text was written and rewritten until the ratio of repetitions to syllables for each section was equal or greater than 0.667. The text, fully bracketed, was then divided by the Microsoft Excel formula =TEXTSPLIT(A1,“[”,“”,TRUE,0,“”).

## Part 1: The Number 1.99999 Repeating

01— 614:793 .774

We

hadn't

been

there

n i]nety

s]e c]onds,

b]e c]ause

it

w]as

r i]ght

as

w]e

w]al k]ed

in

the

b] a] ck]yard

of

the

h i]gh

s] c]hool

g]r a]du a]tio n]

p]arty

th a]t

her

c]ousin

a pp]roached

u s]

and,

wi th]out

th]e

s]l i]ghte s]t

hesit a]tio n],

a s]ked

my

g]irl f]riend

r i]ght

to

her  
f] a] c]e—D i]d  
you  
br i]ng  
my  
t]u p]per w]are  
w] i]th  
you?  
It  
t]oo k]  
p]erha p]s  
longer  
than  
I  
c]are  
to  
c]on f]e s]s  
to  
f]ully  
r]e c]ognize  
w]hat  
exa c]tl y]  
it  
w]as  
sh e]  
w]as  
r]e f]e r]en c]ing.  
Oh,  
the  
oxt ai],  
I  
r]e f] l] e] c]ted,  
a  
s] e] c]ond  
or  
s]o  
l] a]ter,  
as  
I  
r]e c]alled  
there

b] e]ing  
a  
b]eauti f]ul,  
w]ood- c]overed,  
p] ie] c]e  
of  
gla s]s  
of  
tu pp]er w]are  
s] i]tt i]ng  
i]n  
ou r]  
r]e f]r i]gerato r]  
f]o r]  
ove r]  
a  
w]ee k],  
i n]cub a]ti n]g  
a n]  
oxt ai]l  
dish  
th a]t  
h a]d,  
u n] f]ortunate l] y],  
t]o t]a l]l y]  
ex p]ired—it  
was  
so  
f]ar  
gone  
I  
was  
h e]si t]a n]t  
t]o  
eve n]  
o p]e n]  
the  
t]o p]  
of  
the  
t]u pp]e r]wa r]e

c]on t]aine r],  
d]es p]ite  
the  
f]a c]t  
the  
t]o p]  
of  
the  
c]on t]ainer  
was  
a  
bea u]ti f]ul,  
wood  
f] i]n i]shed  
p]iece.  
There  
was  
n]o  
d]oubt  
in  
m] y]  
m] i]nd  
th]at  
th]is  
oxtail  
was,  
a]t  
th a]t  
p]oint,  
n]ot  
just  
c]om p]l e]te l] y]  
e]x p]ired  
but  
e]ssential l] y]  
a  
ty p]e  
of  
m ea]t  
sou p],  
a



ty p]e  
of  
l i] q]u i]fied  
c]o r] p] s]e,  
wh i]ch  
of  
c]ou r] s]e  
di s]gu s]ted  
m e]  
s]ev e]rel y].  
C]l ea]ning  
it  
out  
s]t r]u ck]  
m e]  
as  
a  
g r]ote s] q]ue  
idea.  
I  
c]an't  
s]ay  
for  
c]ertain,  
but  
it' s]  
more  
l]i k]e l]y  
th]an  
not  
th]at  
I  
th] r]ew  
i]t  
i]n t]o  
the  
t] r]ash— t]u pp]er w]are,  
w]ood  
t] o] p],  
and  
o]x t]ail.

' O]h,  
s] o]  
s]orry,  
I'll  
d]ef i]n i]tely  
b]r i]ng  
i]t  
b]ack  
s]oon!'  
she  
s]aid,  
a]nd  
I  
gl a]n c]ed  
a]t  
her  
a]nd  
a tt] e]m p] t]ed  
t]o  
d] e] c] i] ph]er  
i f]  
she  
had  
a]ny  
i] d]ea  
the  
t]u pp]er w]are  
a]nd  
the  
ox t]ail  
w]ere  
b]oth  
l o]ng  
g o]ne,  
th a]t  
b]oth  
now  
s] a]t  
in  
a  
gar b]age

hea p],  
a  
p]ile  
of  
tr a]sh  
s]omewhere,  
at  
the  
b]ottom  
of  
a  
p]u b]li c]  
d]um p],  
s]t i] ll]  
f i] ll]ed  
w i]th  
d]e c]ayed,  
gro t]e s] q]ue  
ox t]ail,  
a]nd  
th a]t  
her  
c]ousin  
would  
ne v]er  
again  
o]wn  
the  
p]r i] v]i l] e]ge  
of  
p] l]a c]ing  
her  
l]e f]t o] v]ers  
in t]o  
that  
p]ie c]e  
of  
t]u pp]er w]are  
w]ith  
the  
beauti f]ul

w]ood  
c]o v]er.  
That  
t]u p]per w]are  
w]as  
f] i]n i]shed.  
Having  
s]aid  
that,  
e]v e]n  
the  
f]in e] s]t  
p] ie] c]e  
of  
t]u pp]erware—how  
p] r]ec i]ous  
i]s  
i]t  
r] ea]ll y]?  
C]ouldn't  
we  
r]e p]la c]e  
it  
f]or  
f]ive  
do ll]ars  
or  
l]e ss]?  
My  
thin k]ing  
at  
the  
t]ime  
was  
ye s],  
th]at  
th]e  
t]u pp]er w]are  
w]as  
en t]irely  
f]un g]ible,

yet  
as  
s] oo]n  
as  
we  
s]te pp]ed  
f]oot  
int o]  
this  
h]igh  
s]ch oo]l  
g]raduation  
p]arty  
h]er  
c]ousin  
in q]uired  
a b]out  
the  
t]u pp]er w]are—as  
i]f  
th i]s  
t]u pp]er w]are  
p]erha p]s  
b]elonged  
to  
s]ome  
s]ort  
of  
rare  
s] p]e c]ies  
of  
t]u pp]er w]are,  
p]erha p]s  
a  
s] p] e] c]i e]s  
of  
t]u pp]erware  
on  
the  
verge  
of

ex t] i]nct i]on,  
p]erha p]s  
this  
w]as  
s]ome  
k]ind  
o]f  
o]ne- o]f-a- k]ind  
t]u pp]erware  
I  
non ch] a]l a]ntly  
t]o s]sed  
in t]o  
a  
p]ile  
of  
t]ra sh].  
S]o m]e  
p]leo p]le  
h a]ve  
m] a]ssive  
a m] ou]nts  
o]f  
re s] p] e]ct  
for  
tu pp]er w]are,  
b]ut  
I've  
n e]ver  
b]een  
o]ne  
of  
them,  
It  
al w]ays  
e l]u d]ed  
m]e  
w]hy  
a n]yo n]e  
w]ould  
i n]vest

m]ore  
than  
o]ne  
d]o ll]ar  
i n] t]o  
a  
p]ie c]e  
of  
t]u pp]er w]are,  
p]er s]ona ll]y.  
T]o  
m] y]  
m] i]nd,  
if  
a  
p]iece  
of  
tu pp]erware,  
no  
m] a]tter  
the  
level  
of  
cr a]fts m] a]nshi p],  
is  
p]ri c]ed  
ab o]ve  
o]ne  
dollar,  
then  
it' s]  
an  
over p]ri c]ed  
p]ie c]e  
of  
tu pp]erware.  
It' s]  
ju s]t  
not  
an  
i]tem

I]'ve  
p]er s]onally  
e v]er  
v]iewed  
a]s  
a]n  
in v]e s]tment  
of  
a]ny  
kind.  
In  
m] y]  
m] i]nd,  
p] l]ates  
and  
bowls  
are  
re l]ati v]e l]y  
w]orth w]hile  
in v]est m]ents,  
w]hile  
tu pp]er w]are  
is  
e ss]entia l]y  
a  
c]a p]ita l]i s]t  
p] l]oy  
to  
in c]rea s]e  
the  
p]rofit  
margin  
on  
p] l] a] s]ti c]  
b] a]gs—to  
c]on v]in c]e  
p]eo p]le  
they  
shouldn't  
o]n l]y  
i] n] v]e s]t



i] n]  
p] l]ates  
and  
b o]wls,  
b]ut  
al s]o  
i] n]ve s]t  
i] n]  
the  
highe s]t  
q]ua l]ity  
p] l] a] s]tic  
b] a]gs  
( t]u p]perware),  
th]at  
in  
th]eory  
th]ey'll  
use  
a]g ai]n  
and  
a]g ai]n,  
b]ut  
i] n]  
p]ra c]ti c]e  
they'll  
l]ose  
i] n] c]e ss]ant l] y]  
and  
c]on s]tant l] y]  
have  
to  
re p] l]a c]e.

02— 696:817 .852

'She's

n e]v e]r

g e]tting

that

t]upp e]rware

b a]ck,'

I  
s]aid.  
'Y ou]  
th r] ew]  
it  
in  
the  
t] r] a]sh?'  
she  
s]aid.  
'You  
g a]ve  
the  
o k] ay]?'  
I  
s] ai] d],  
to  
which  
sh]e  
sh]oo k]  
h]er  
h] ea] d],  
c] l]ear l] y]  
m]i s] r]e m] e]mb e]ring  
the  
p] l] e]tho r]a  
of  
t]imes  
w] e]'ve  
thrown  
out  
t]u pp]er w]are  
in  
the  
p]a s]t,  
the  
c]oun t] l]e s]s  
t] i]mes  
I]'ve  
s] ee]n  
a

p] ie] c]e  
of  
w]ell- w]orn  
t]u pp]er w]are  
t]a k]ing  
u p]  
s] p]a c]e  
i]n  
our  
r]e f]r i]ge r]ator,  
a s]ked  
her  
i f]  
I  
c]ould  
th r]ow  
s]aid  
t]u pp]er w]are  
out,  
r]e c]eived  
a pp] r]oval  
to  
th r]ow  
s]aid  
t]u pp]er w]are  
ou]t,  
and  
th r]own  
ou]t  
s]aid  
t]u pp]er w]are.  
It's  
n o]t  
a  
p]r o] b]lem,  
I  
s]aid,  
we  
can  
p] r] o] b]a b]ly  
ju s]t

b]uy  
her  
a  
r]e p]la c]e m]ent  
or  
s]o m]ething.  
Sh e]  
ag r] ee]d  
b]ut  
s] ee]med  
du b] i]ou s],  
and  
I  
f]elt  
the  
s]ame,  
I  
f]ound  
m]y s]el f]  
a g] r]eeing  
with  
b] o]th  
m]y s]el f]  
and  
m]y  
g]irl f] r]iend,  
d]e s] p]ite  
the  
f]a c]t  
we  
had  
d]ia m]e t] r]i c]ally  
o pp] o]sed  
views  
on  
this  
t]u pp]erware.  
My  
g]irl f] r]ie n]d  
a n]d  
I

di s] a] g] r] ee]d  
on  
our  
a] b]i l]it y]  
to  
re p] l]a c]e  
this  
tu pp]er w]are,  
and  
I  
a] g]r ee]d  
w]ith  
b]oth  
of  
u s].  
I  
s]at  
i n]  
a  
l]awn  
chair  
a  
s]e c]o n]d  
or  
s]o  
l]ater,  
drin k]ing  
a  
g l]a ss]  
of  
S]oju,  
e]x p] l]i c]it l]y  
a] t]em p] t]ing  
t]o  
a]void  
a n] y]  
u n]ne c]e ss]a r] y]  
i n]te r] a] c] ti]on  
a]t  
thi s]  
h]igh

s]chool  
g r]adua ti]on  
until  
I]'d  
im b] i]bed  
at  
l]ea s]t  
h]alf  
this  
b]ottle  
of  
S]oju,  
doubt i]ng  
my  
a] b] i] l] i]ty]  
to  
c]ome  
off  
a] pp]ro p]riate l] y]  
c]ordi al]  
in  
a  
s]oci al]  
s]etting  
s]an s]  
a  
m] i]n i] m] u]m  
o]f  
half  
o]f  
a]  
b] o]ttle  
o]f  
thi s]  
S]oj u]  
r] u]th l]e ss] l]y  
p]er c]o l]ating  
thr ou]gh  
my  
b] l]ood s]t r]eam.  
I

s]at  
there,  
c]on t]em p] l] a]ting  
h i]gh  
s] c]hool  
g]radu a]tions,  
c]on t]em p]l a]ting  
my  
own  
h i]gh  
s] c]hool  
g] r]adu a]tion,  
r]e c]allin g]  
nothin g]  
of  
m y]  
h i]gh  
s] c]hool  
g] r]adu a]t i]on,  
c]ontem p]l a]t i]ng  
the  
p]erv a] s] i]ve  
i]di o] c]y  
of  
or g]anized  
edu c] a]t i]on,  
c]on s]idering  
how  
more  
or  
l e]ss  
e]ver y]  
u n] i] q]ue  
thin k]er—from  
S]o c]r a] t]es  
s] t]oned  
by  
the  
A]the n]ians  
to  
Giorda n] o]

B]ru n] o]  
b]urnt  
a l] i]ve  
b] y]  
the  
C]atho l]i c]  
ch]ur ch]  
to  
N]ietzs ch] e]  
un r] ea]d  
a n]d  
i n]  
a n]  
i n] s]ane  
a s]y l]um  
as  
he  
r] o]tted  
a]way—y e]s,  
e]ve r] y]  
un i] q]ue  
thin k]e r]  
ove r]  
the  
c]our s]e  
of  
h]uman  
h]i s]to r] y]  
was  
either  
inten s]e l] y]  
o s]t r]a c]ized  
or  
s]impl y]  
a ss]a ss]in a]ted  
by  
the  
s]y s]temati c]  
edu c] a]tors  
of  
h]is



or  
h]er  
d a]y.  
In  
short,  
I  
was  
vo c] i] f]er ou]sly  
dr i]n k] i]ng  
th i] s]  
gla ss]  
of  
S]oju  
when  
I]  
thought  
to  
m y] s]el f]— I]sn't  
i]t  
po ss] i]ble  
th]at  
we  
th]ink  
of  
th]e  
th]eo l] o]g i] c]al  
ph]i l]o s] o] ph]ers  
as  
the  
c]o n] s]ervatives,  
as  
the  
ones  
r]e s]t r]ained  
by  
thi s]  
s]o- c]alled  
c]o n] c]eption  
of  
God,  
yet

it' s]  
a c]tually  
the  
c]a s]e  
th]at  
th]e  
th]eo l] o]g i] c]al  
ph]i l] o]so ph]ers,  
over  
the  
c]our s]e  
of  
h]u m]an  
h]i s]tory,  
are  
the  
m]o s]t  
au d]acious,  
the  
b]ol d]est  
ph]iloso ph]ers  
we  
h]ave  
and  
h]a v]e  
e v]er  
h]ad?  
How  
e] l]se  
can  
we  
e]xp l]ain  
B]er k]e l]ey,  
I  
thought— ea]sil y]  
the  
m]ost  
ra d]i c]al  
s k] e] p]t i] c]  
the  
m]o d]ern

W e]st  
h a]s  
p] r]odu c]ed,  
yet  
al s]o  
a  
C]atholi c]  
p] r]ie s]t?  
D]iony s]iu s],  
for  
ex a]m p]le,  
was  
a]ctually  
q]uite  
v i]gor ou] s]  
i]n  
h i]s  
s] k]e p]ti c]i s]m  
of  
our  
a]b i]l i]t y]  
to  
k n]ow  
a n] y]thing,  
his  
c]ir c]um l]o c]utions  
were  
a] c]tua ll]y  
q]uite  
r a]di c]al.  
W]hereas  
our  
typi c]al  
s]e c]ular  
atheis]t  
ph]i l]o s]o ph]er,  
w]hile  
a]ssured  
of  
our  
a]b i] l] i]ty

to  
k n] o]w  
the r]e  
a r]e  
n] o]  
Gods,  
is  
rather  
neutered  
i]n  
h i]s  
ph] i] l]o s]o ph] i] c]al  
s] p]e c]u l]ations  
i] f]  
the  
f] a]ct  
th a]t  
God  
d]oesn't  
ex i]st  
i]s  
le f]t  
to  
the  
si d]e.  
I]sn't  
i]t  
p]o ss] i]ble  
th]at  
th]e  
s] o]- c]alled  
theo l] o]g i] c]al  
ph] i] l] o] s]o ph]ers  
are  
the  
m o] s]t  
a]udacious  
a]mong  
u]s?  
The  
o]nes

who  
are  
w]illing  
t]o  
t]a k]e  
the  
p]ro p]er l]y  
r]a d]i c]al  
l] ea] p]s  
ne c]e ss]a r]y  
w]hen  
d] ea] l]ing  
w] i]th  
meta ph]y]s i] c]s,  
I  
thought  
w]hile  
vo c] i] f]er ou] s] l] y]  
dr i]n k] i]ng  
th i]s  
bottle  
of  
S]oju,  
un w]i ll]ing  
to  
s] p]ea k]  
to  
a]nyone  
a]t  
this  
high  
s] c]hool  
gradu a]t i]on  
un t]il  
I  
had  
th]orough l]y  
c]on t]em p] l] a]t e]d  
the  
t]rue  
n a]ture

of  
th]e  
th]eo l] o]g i] c]al  
ph] i] l] o]so ph]er.

03— 889:1181 .753  
How  
e]lse  
can  
we  
e]xplain  
K]i e]r k] e]gaard?  
The  
s]e c]u l]ar  
ph]i l]o s]o ph]ers  
tal k]  
our  
ears  
o] ff]  
a n]d  
m]ore  
o] f]ten  
than  
n] o]t  
s]ay  
n]othing  
b]ey o]nd  
what  
th]eir  
th]e s]is  
a d]visors  
d]e m]and  
t]o  
b]e  
p] r]in t]ed,  
I  
thought,  
vo c] i]fero u] s]ly  
d r] i]nk i]ng  
th i] s]  
bottle

of  
S]oju,  
while  
th]e  
a p]ex  
of  
th]e  
th]eo l] o]g i] c]al  
ph]i l] o] s]o ph]er  
tru l]y  
e n] a] c]t s]  
the  
n]otion  
of  
ph]i l]o s]o ph]izing  
with  
a  
h a]mmer?  
Y e]t,  
in  
ou r]  
e] r]a,  
it  
s] ee]ms  
w e]  
more  
or  
l]e ss]  
di s]mi ss]  
all  
ph]i l]o s]o ph]ers  
wh o]  
ch oo]se  
t o]  
be l] ie]ve  
in  
God,  
I  
thought.  
I]s  
i]t

then  
po ss]ible,  
I]  
thought,  
dr i]nk i]ng  
m y]  
S]oju,  
vo c] i]fero u]sly,  
that  
b]e c]ause  
th]e  
th]eo l] o]g i] c]al  
ph] i] l] o] s]o ph]ers  
have  
b]een  
e ss]en ti]a l]l y]  
sh]unned  
from  
the  
m]o d]ern  
a c]a d]e m] y],  
that  
the  
m]ere  
m]en ti]on  
of  
God  
is  
a]n a]the m]a  
to  
the  
m]o d]ern  
a]c a] d]e m]y,  
that  
b]e c]ause  
th]e  
th]eol o]g i] c]al  
ph] i]l o]so ph]er  
h]as  
b]een  
h]o l] i] s]t i] c]a l]ly



b]anned  
from  
parta k]ing  
in  
the  
m]o d]ern  
s]o- c]alled  
a c]a d]e m]y,  
our  
m]o d]ern  
organized  
e d]ucators,  
th]at  
th]ey've  
th]erefore  
m]a n]aged  
to  
m]a n]eu v]er  
out s] i]de  
of  
the  
s]t i]f]ing  
bu r]eauc r]a c] y]  
of  
the  
uni v]er s]it y]— a]nd  
a] c]tuall y]  
engaged  
with  
o r] i]g i]nal  
thought?  
Should  
we  
c]on s] i]der  
that  
po ss] i]ble?  
Th]at  
th]ey  
e] c]ho  
e]ar l] y]  
C]h r]istia n]

th]eo l]ogia n]s,  
p]erse c]uted  
by  
p]aga n]  
R]oma n]  
autho r]iti e]s,  
who  
c] r]e a]t e]d  
e l]aborate  
f] r]amewor k] s]  
that  
f]ormed  
the  
s]ui  
gene r]i s]  
m]eta ph]y]s i] c]al  
f]ound a]ti o]n  
of  
early  
Ch r]istian  
thought,  
a  
s]ui  
ge n]eri s]  
s]ynthe s]i s]  
of  
the  
c]a] n] o] n]i c]al  
G o] s] p]els  
with  
N]eo p] l]at o]ni c]  
th] ou]ght,  
th]at  
o]ur  
m]o d]ern  
th]eo l]ogia n]s,  
a]l m]ost  
r]egardless  
of  
de n]o m]i n]atio n],  
p] r]o s]e c]uted

b]y  
the  
athe]i s]t  
univer s]ity  
b]u r]eau c] r]ats,  
are  
w]ork i]ng  
w] i]th i]n  
p]erh a] p] s]  
s] i]m i] l]ar l]y  
r] a]di c]al  
f]r a]me w]or k] s]?  
A] f]ter  
all,  
s]e c]u l]ar  
a] c]ademi c]  
ph]i l]o s]o ph]ers  
are  
l]oath  
to  
s]p e] c]u l]ate  
on  
m u]ch  
o]f  
a]nything  
in  
ou r]  
e] r]a.  
In  
their  
p] l]a c]e  
we  
have  
theoret i] c]al  
ph]y]s i] c] i] s]ts  
who  
em p] l]oy  
c]om p] l]ex  
m]athe m]ati c]s  
to  
p]rove

the  
s]u s]ce p]tib i] l] i]ty  
of  
c]om p] l]ex  
m]athe m]atics  
to  
al m]ost  
an y]  
ty p]e  
of  
s]o ph] i]str y].  
F] r]an k]l y],  
I' v]e  
n e] v]er  
r]es p] e] c]ted  
m]athe m]ati ci]ans,  
I  
sh]ould  
ad m]it  
that  
m] u]ch  
u] p] f] r]ont.  
I  
s]u p]p o]se,  
in  
my  
o]wn  
w] a]ly,  
I've  
al w] a]ys  
viewed  
m]athe m]ati ci]ans  
as  
e s]sen ti]a ll]y  
ch]ar l]atans.  
I  
view  
the  
art  
of  
m]athe m]ati c]s

as  
n]ot  
only  
d]e c]a d]ent,  
but  
I  
al s]o  
view  
the  
c]on c]ept  
of  
n]umber  
as  
a n]  
e ss]e n]tia ll]y  
m]eta ph]y]s i] c]al  
d]o m]ain.  
The  
m]athe m]at i]c i]an's  
f]or m]ulas  
a]re  
a]llways  
de r] i]vat i]ve  
of  
the  
nu m]e r]i c]al  
axio m]s  
of  
m]eta ph]ysi c]s—it's  
always  
s]t r]u c]k  
me  
as  
e n]tirely  
p]o ss]i b]le  
that  
n]um b]ers  
are  
an  
i]m p]o ss]i b]ility.  
Th]at

th]e  
i]ntro d]u c]ti o]n  
o]f  
the  
d]ecimal  
p]oint,  
of  
the  
fra c]ti o]n,  
e ss]entia lly  
s] a]n k]  
m]athe m] a]ti c]s  
right  
i]n  
i]ts  
p]la c]e,  
in  
m y]  
e y]es  
at  
l]ea s]t.  
Of  
c]ourse,  
I'm  
at  
b]ottom  
a  
d]i s]ci p]le  
of  
P]a l]amas,  
for  
c]e r]tai n],  
I  
was  
ina d]ve r]te n]t l]y  
b]a p]tized  
as  
a  
d]i s]ci p]le  
of  
P]a l]a m]as,

of  
c]our s]e,  
I  
f]un d]a m]entally  
d]i s]agree  
w i]th  
th i] s]  
m]o d]ern  
i d]ea  
th a]t  
we  
c] a]n  
c]om p]reh e]nd  
e]verything  
in  
a  
p]ure l]y  
inte ll]e c]tual  
f]ashion,  
th]is  
n] o]tion  
th]at  
th]ere's,  
i]n  
pra c]t i]ce,  
n] o]  
l] i] m] i]t  
to  
the  
hu m]an  
i]nte ll]e c]t.  
I  
f i]nd  
that  
i]dea  
to  
be  
o]ne  
o]f  
the  
mo s]t

a] b] s]o l]ute l]y  
a] b] s]urd.  
Sure,  
of  
c]our s]e,  
we  
c]an  
r ea] d],  
s]ay,  
P]arme n] i] d]es  
and,  
while  
i]t's  
i]m p]re ss]ive,  
it's  
a]lso  
entirel y]  
a]b s]urd,  
and  
I  
p]er s]o n]a ll] y]  
enjoy  
i]t  
i] mm] e]nse l] y],  
b]ut  
on  
those  
m] e]rits.  
I]'m  
not  
sure  
I]'d  
b]a s]e  
my  
s]c i]ent i]f i]c  
thought  
on  
it.  
I'm  
at  
l]ea s]t



l]e ss]  
than  
c]ertain  
it'd  
b]e c]ome  
the  
c]orner s]tone  
of  
my  
s] e] c]u l]ar  
inte ll] e] c]tual  
p]ur s]uits.  
P]armen i]d e]s  
is  
one  
of  
the  
p]e r] f]e c]t  
wo r] k]s  
of  
ab s]u r]d i] s]t  
f] i] c]t i]on  
wr i]tt e]n  
i]n  
any  
lang u]age—and  
if  
w e]  
i]nd ee]d  
ma d]e  
it  
a  
c]or n]er s]tone  
of  
our  
s] e] c]u l]ar  
i n]te ll] e] c]tual  
pur s]uits,  
then  
at  
l] ea]st

w e]’ d]  
n] ee] d]  
to  
r]e c]ogn i]ze  
our  
ab s]ur d] i]st  
or i]g i]ns,  
as  
D]io n]y s]ius  
r] i]ghtfull y]  
d]oes.  
Y e]t  
we’ve  
e]m p]loyed  
P]ar m]e n] i]d e]s  
for  
c]entur ie]s  
as  
a  
funda m]e n]tal  
co mm]e n]tar y]  
on  
a ll] e]g e]d l] y]  
ra ti]o n]a l]i s]t  
n]o ti]ons.  
A ll] e]g e]dly  
ra ti]o n]a l]ist  
n]o ti]ons— i]s  
th i]s  
not  
w]hat  
w]e  
find  
our s]elves  
s]teeped  
in,  
mo r]e  
o r]  
le s]s  
n]ight  
and

d]ay?  
When  
I  
c]o mm]ent  
on  
m]eta ph]y]s i] c]s  
I  
d]o  
s]o  
in  
a  
c]ons ci]ously  
ab s]urd  
f]a sh]ion,  
be c]ause  
I  
re c]ognize  
the  
l] i] m] i]ts  
of  
l]anguage,  
the  
l] i] m] i]ts  
of  
l]anguage  
th a]t  
a]t  
b]ottom  
are  
in c] a]pa b]le  
of  
c]o m]muni c] a]ting  
m]eta ph]ysi c]s  
i n]  
li n]ear  
a]nd/or  
r a] ti]o n]al  
f] a] sh]io n]s.  
It  
s]ee m]s  
s]o m]ewhat

obv i]ou s]  
th]at  
th]ere's  
a  
ne f]a r] i]ou s]  
l]ite r]a l]ism  
at  
pl a]y  
here,  
I  
th i]n k]  
i]t's  
s] a] f]e  
to  
s] ay]  
that.  
Ever  
s]in c]e  
grade  
s] c]hool  
I  
was  
p]os i]t i]ve  
that  
I  
s]tood  
in  
the  
p] r]esen c]e  
of  
a  
nefa r]io u] s]  
l] i]tera l] i]sm.  
Even  
as  
a  
young  
b]oy,  
i]nst i]n c]t i]ve l] y],  
I  
k n]ew

n]um b]ers  
were,  
in  
all  
l]i k]e l]ihood,  
im p]o s]s i] b] i] l] i]t ie]s,  
and  
th a]t  
my  
s]y s]tem a]ti c]  
edu c]ation  
was  
high l] y]  
s]u s]ce p] t]ib l]e  
to,  
i f]  
n]ot  
e n] t]ire l] y]  
c]om p] l]i c]it  
i n],  
a  
n]e f]a r]ious  
l]ite r]a l]ism.  
The  
e]du c] a] ti]on  
of  
my  
youth  
d]i d]n't  
e]xa c]tly  
e]n c]ourage  
aud a] ci]ous  
thought.

04— 805:1077 .747

I n]  
a n]y  
c]a s]e,  
we  
c]an't  
c]om p]ose

m]etaph y]s i] c]s  
i n]  
a  
rational  
s]en s]e,  
c]an  
w] e]?  
I]sn't  
i]t  
al w]ays  
in  
a  
bet w] e]en-the-lines  
s]en s]e  
that  
w]e  
c]om p]ose  
m]eta ph]y]s i] c]s,  
i]n  
w] i]n k]s  
and  
nods  
that  
we  
write  
m]eta ph]y]s i]cs,  
be c]ause  
we  
c]an't  
w r]ite  
m]eta ph]ysi c]s  
i]n  
a  
l i]near  
a]nd/or  
r] a] ti]o n]al  
f] a] sh]io n]?  
We  
t] a]ke  
f]ar  
t]oo

much  
at  
f] a]ce  
value.  
Our  
l] i]te r]a l] i]sm  
i]s  
i]ntentio n]a ll] y]  
or  
un i]ntentio n]a ll] y]  
n]e f]a r]iou s].  
B]e c]ause  
the  
rea l]it y]  
is  
n]ear l] y]  
n]othing  
c]an  
b]e  
t a] k]en  
at  
f a] c]e  
va l]ue.  
D]o  
you  
r ea] l]ly  
b]e l] ie]ve  
the  
gr ea]test  
minds  
of  
An t] i] q]u i]ty  
i]n t]en d]ed  
t]o  
b]e  
t] a] k]en  
at  
f a]ce  
value?  
The  
B] y]z a]ntines

r]ead  
P]l a]to  
the  
s] a]me  
w] ay]  
w]e  
r] ea]d  
Do s]toyev s]k y],  
w]hereas  
w] e]  
r e]ad  
P]l a]to  
the  
s] a]me  
w] ay]  
the  
B y]z a]nt i]nes  
r ea]d  
the  
Go s] p]els.  
P]erha p]s  
b]oth  
are  
a b]su r]d.  
Now,  
su r]e,  
I'm  
with ou] t]  
a  
d] ou]b t],  
from  
a  
c]ertain  
vantage  
p]oint  
at  
lea s]t,  
a  
d]i s]ci p]le  
of  
P]alama s],



I  
won't  
a t]t e]m p]t  
to  
d e]n y]  
that,  
but  
we  
c]an't  
t]a k]e  
eve r]ything  
P]a l]amas  
p]ut  
to  
p]a p] y] r]u s]  
at  
fa c]e  
va l]ue  
either.  
Although  
P]ala m]a s]  
under s]tood  
the  
short c]o m]ings  
of  
Ant i] q]u i]t y]  
better  
than  
e]ven  
the  
m]o s]t  
p]rogre ss]ive  
m]odern  
s] c]holar,  
I'd  
b]e  
the  
la s]t  
one  
to  
s] ay]

I  
t a] k]e  
every th]ing  
th]e  
s] ai]nt  
wrote  
at  
f] a] c]e  
va l]ue,  
be c]ause  
I'm  
f]ar  
f] r]om  
a  
l]ite r]a l]i s]t.  
The  
m o]de r]n  
s] c]h o]l]a r],  
in s] o] f]ar  
as  
h]e  
k]eeps  
h]is  
f]aith  
i n]  
ratio n]a l]ism,  
will  
m o] s]t  
l]i k]e l]y  
n]eve r]  
c]ome  
t]o  
t]e r]ms  
with  
the  
n] a]tu r]e  
of  
An t] i] q]u i]t y]—is  
that  
fair  
to

s a]y?  
H e]ll  
r ea]d  
Parmen i]d e]s  
and  
ta k]e  
eve r]ything  
l]ite r]a l]y],  
a n]d  
i n]  
ta k]in g]  
eve r]ythin g]  
l]ite r]a l]y]  
he' ll]  
i]nev i]tab l] y]  
ta k]e  
everything  
i]d i]ot i] c]a l]l y].  
I]sn't  
i]t  
the  
c] a] s]e  
th]at  
th]e  
th]eologians  
are  
the  
gr ea]te s]t  
s] k]e p]ti c]s  
am o]ng  
u]s?  
We  
view  
f] ai]th  
as  
p]oison  
as  
we  
r]et ai]n  
f]anatical  
levels

of  
f] ai]th  
in  
ou r]  
s]en s]o r]y  
o r]ga n]s.  
We  
p]e r]use  
a  
v]a r]iety  
of  
em p]i r]i c]al  
s]tudies  
that  
v]i v]i s]e c]t  
the  
g]rote s] q]ue  
fi c]tions  
of  
ou r]  
s]en s]o r]y  
o r] g]ans—did  
you  
k n]ow  
it' s]  
n]ow  
s]pe c]u l]ated  
human  
b] e]ings  
didn't  
s ee]  
the  
c]o l]or  
b] l]ue  
until  
the  
l]atter  
B] C]  
c]enturie s]  
at  
ear l]ie s]t?

A]ll  
a] r]ound  
u s]  
ou r]  
s]en s]o r]y  
o r]gans  
e]xcrete  
e]viden c]e  
of  
their  
u]tter  
u]n r]e l]iab i] l] i]ty,  
yet  
we  
view  
f] ai]th  
as  
idiocy  
while  
r]et ai] n] i]ng  
th i]s  
f]a n]at i]c a]l  
n]otio n]  
that  
ou r]  
s]en s]o r]y  
o r]ga n]s  
can  
and  
should  
and  
m u] s]t  
be  
tr u] s]ted— w]h i]ch  
i]s  
w]hy  
w]e're  
n]ot  
q]uite  
r]adi c]al  
e n]ough.

The  
m]o d]ern  
a]ge  
r]et ai]ns  
r]a d]i c]al  
f] ai]th  
i]n  
i]ts  
s]en s]ory  
o r]gans  
in  
a  
m]o r]e  
f]an a]ti c]a l]  
f] a]shion  
tha n]  
a n]y  
hi s]to r] i] c]al  
r]el i]g i]on  
k n]own  
to  
man.  
N]othing  
c]an  
b]e  
t a] k]en  
a]t  
f] a]ce  
v a]lue,  
th a]t  
m]uch  
we  
should  
ag r] ee]  
on,  
wh i]ch  
b] r] i]ngs  
m] e]  
to  
this,  
a

t r]ue  
f]ly  
i n]  
the  
oint m]e n]t,  
s]o  
to  
s]p ea]k—how  
i]s  
i]t  
you  
a]rrive  
at  
a]  
po s]tulation  
of  
a n]  
e ss]e n] c]e  
you  
ca nn]ot  
k n]ow?  
Th i]s  
i]s  
the  
question,  
i]s  
i]t  
n]ot?  
How  
d]oes  
the  
m]athe m]a t]i ci]an  
reach  
the  
po s]tula ti]on  
num b]ers  
are  
a] c]tual  
a]nd  
d]i s] t]in c]t?  
H]ow

is  
it  
p]o s]s i] b]le,  
g i]ven  
h]uman  
ca p]a b] i]l i]ties,  
to  
d] i] s]t i]nguish  
the  
n]um b]er  
two  
fro m]  
the  
n]u m]ber  
one  
p]oint  
n]ine  
r]e p]leati n]g  
(1.999999...)  
i n]  
p] r]acti c]e?  
How  
i]s  
i]t  
p]o ss] i]ble  
to  
d] i] s] t] i]nguish  
t]wo  
from  
one  
p]oint  
nine  
re p]eating?  
How  
does  
m]ath e] m]ati c]s  
a t]t e]mpt  
t]o  
l] a]y  
any  
c] l] ai]m



to  
ph y]s i] c]al  
s] p] a] c]e— t]o  
a]ttem p]t  
to  
c] l]aim  
the  
a]bi l]it y]  
to  
l] ea]ve  
th]e  
th]eor e]ti c]al—when  
i]t's  
i]m p]o s]s i]ble  
for  
u s]  
to  
d i] s]t i]nguish  
the  
n]umber  
two  
fro m]  
the  
n]umber  
one  
p]oint  
n]ine  
r]e p]leati n]g  
(1.99999999999999999999...),  
i n]  
p]racti c]e?  
It  
s]eems  
im p]o ss]i b]le  
f]or  
u s]  
to  
k n]ow  
th]at  
th]e  
n]um b]er

t]wo  
i]s  
i]n  
f]act  
the  
n]um b]er  
t]wo,  
and  
n]ot  
the  
n]umber  
o]ne  
p]oint  
n]ine  
re p]eating  
(1.999999999999999...),  
and  
i f]  
w]e're  
u n]a b]le  
to  
k n]ow  
the  
n]um b]er  
t]wo  
i]s  
i]n  
f]act  
the  
n]um b]er  
t]wo  
then  
how  
c]ould  
it  
b]e  
p]o ss]i b]le  
to  
a ss]ert  
th a]t  
m] a]the m] a]ti c]s

h a]s  
any  
va l]ue  
out s]ide  
of  
th]e  
p]ure l]y  
th]eoreti c]al?  
B]y  
in s]tinct  
p]erha p]s  
we  
feel  
as  
th]ough  
th]e  
n]um b]er  
t]wo  
is  
the  
n]um b]er  
t]wo,  
and  
the  
n]um b]er  
o]ne  
is  
the  
n]um b]er  
o]ne,  
yes,  
the  
m] a]the m] a]ti c]al  
a]xioms  
m]ay  
f]eel  
c]orre c]t-y e]t  
the  
f] a] c]t  
re m]ains  
that

we  
l a] ck]  
the  
p]er c]e p]tual  
f]a c]ulties  
to  
d i] s] t] i]nguish  
t]wo  
a pp]les  
fr o]m  
o]ne  
p]oint  
nine  
re p]eating  
(1.9999999999...)  
a pp]les.  
W]hen  
w]e  
s] p]eak  
of  
the  
E] ss]en c]e  
of  
all  
things  
we  
d]on't  
s] p]eak  
an y]  
d]ifferent l] y]—with  
the  
e]x c]e p]tion  
that  
our  
ph]i l]o s]o ph]y  
of  
a n]  
u n]k n]owa b]le  
E ss]en c]e  
s]ee k]s  
to

p]ut  
a  
s]tr i] c]t  
l i]m i]t  
on  
k n]owledge  
b]a s]ed  
on  
i]n s]tin c]t i]ve  
a s]sum p]t i]ons,  
whereas  
the  
ph]ilo s]o ph]y  
of  
m]athe m]atic s]  
a t]t e]m p]t s]  
t]o  
ind e]f i]n i]tely  
e]x p]and  
our  
k n]owledge  
ba s]ed  
on  
n]othing  
more  
tha n]  
a n]  
i n] s]t i]nct i]ve  
a s]sum p]t i]on,  
the  
in s]t i] n] c]t i]ve  
a s]sumpt i]on  
that  
we  
c]an  
s]u cc]e ss]fully  
di s]ti n]gu i]sh  
two  
a pp]les  
fr o]m  
o]ne

p]oint  
nine  
re p]eating  
(1.999999999999...)  
a pp]les.

05— 363:468 .776  
There's  
no  
doubt  
that  
we're  
i]n  
the  
m] i]d s]t  
of  
s]omething  
e ss]ent i]a l]ly  
m] y] s]teriou s],  
that  
w]hen  
w]e  
di s] c]u ss]  
the  
e ss]en c]e  
of  
l]ife  
w]e  
thin k]  
w]e  
c]an  
m]a k]e  
s]en s]e  
o]f  
it  
a]ll,  
that  
we're  
on  
the  
p]re c]i p]i c]e

of  
m]a k]ing  
s]en s]e  
of  
o]ur s]elves  
and  
o]ur  
s]u r]oundings,  
yet  
there's  
s]t i]ll  
l] i]ttle  
doubt  
w e]  
r]e m]ain  
i]n  
the  
m] i]dst  
of  
s]omethi]ng  
e ss]ent i]a l]ly  
m] y] s]te r]iou s]  
w]hen  
w]e  
beg i]n  
to  
th i]n k]  
c] l]ear l]y.  
Th i]n k] i]ng  
i]s  
p]erha p]s  
the  
m]o s]t  
m]y s]te r]ious  
a c]t  
o]f  
a]ll.  
Th i]nk i]ng,  
w]h i]ch  
w] e]  
gene r]al l] y]

be l] ie]ve  
trans l]ates  
m]ate r]ial  
and  
i mm]ate r]ial  
exp e] r]ien c]e  
i n]to  
l]anguage—i n]to  
m]odes  
that  
are  
c]o mm]uni c]able.  
Th] i]n k] i]ng,  
wh i]ch  
a tt]em p]ts  
t]o  
t]a k]e  
s]ome th]ing  
s]uch  
as  
c]on s] u]ming  
a  
j ui]c]y  
p]ear,  
an  
ex p]erien c]e  
that  
ult i] m] a]tely  
i]s  
c]on f]ined  
to  
p]er s]onal  
e]x p]e r]ien c]e,  
and  
e]xt r]a p]olate  
i]t  
i]n  
a  
c]o m]mun i] c] a]ble  
f]ormat  
to



the  
gene r]al  
p]o p]ula c]e.  
S]ans  
thin k]in g],  
c]o n] s] u]min g]  
a  
j ui] c]y  
p]ear  
would  
be  
s]omething  
c]o n] f]ined  
to  
the  
p]rivate  
s] ph]ere—w i]th  
th i]n k] i]ng  
i]t' s]  
then  
p]resuma b] l]y  
a ll]owed  
to  
enter  
the  
p]u b] l]i c]  
d]o m]ain.  
Th]ere  
i]s,  
i]n  
fa c]t,  
no  
re m] ai] n]ing  
p]u b]li c]  
d]o m] ai] n]  
sans  
th]in k]ing—and  
th]ere's  
i n]  
e ss]e n] c]e  
n o]

thin k]ing  
s]ans  
a  
p]u b]li c]  
d] o]main.  
A ss] u] m]ing  
w]e  
c]on s] u] m]e  
a  
j ui] c]y  
p]ear,  
thin k]ing  
W]ow,  
this  
p]ear  
is  
j ui] c]y,  
b]ut  
r]ef u]se  
t o]  
w r]ite  
it  
down,  
to  
ver b]ally  
ex p] r]e s]s  
it  
to  
our  
p]ee r]s,  
th]en  
th]e  
th]ought  
Wow,  
th i]s  
p]lea r]  
i]s  
jui c]y  
r]e m]ains  
in  
the

p]urely  
i mm]aterial  
r]eal m],  
i]t' s]  
ex i] s]ten c]e  
p]ure l]y  
s] p]e c]u l]ative,  
both  
th]e  
th]ought  
and  
the  
physi c]al  
e]x p]e r]ien c]e  
r]e m]ain  
e] ss]entia l] y]  
p]ure l] y]  
s] p]e c]u l]ative.  
It' s]  
on l] y]  
w]hen  
th]e  
th]ought  
W]ow,  
th i]s  
p]ear  
i]s  
jui c] y]  
enters  
the  
p]u b]li c]  
do m]ain  
that  
it  
b]e c]omes,  
p]erha p]s  
not  
real,  
b]ut  
a]t  
lea s]t

a] pp]are n]t  
i n]  
a  
m]ore  
m]ate r]ial  
m]anner—it' s]  
v]e r]i f]ied  
as  
a  
r]eal  
ex p]erien c]e  
and  
s]ub s] e]qu e]ntly  
v]e r]i f]ied  
as  
a  
r]eal  
thought.  
I  
t oo]  
c]on s] u]med  
a  
p]ear,  
and  
w]ow  
it  
w]as  
al s] o]  
q]uite  
jui c]y!  
There's  
n o]  
doubt  
we're  
i]n  
the  
m] i]d s]t  
of  
s]ometh i]ng  
e ss]ent i]ally  
m] y] s]teriou s]

here.

06— 546:775 .705

It  
was  
just  
a]  
f]ew  
m]onths  
a] g] o],  
I  
dreamt  
a n]  
o]lder  
f]e m] alle  
e n] g] a]ged  
m]e  
i n]  
a  
l]i a]ison,  
p]erha p]s  
a  
s]exual  
l]i a]ison—at  
fir s]t  
she  
w]as  
an  
o]l d]er  
b]la ck]  
w]o m]an,  
b]ut  
then  
she  
b]e c]ame  
an  
o]l d]er  
w]hite  
w]o m]an,  
a]nd,  
a]s

she  
w]as  
w]hite,  
a]s  
w]e  
s a]t  
i n]  
a n]  
auto m]o b]ile,  
I  
en t]ered  
a  
ho t]el  
room  
t]o  
pay  
n] i]ne t]y  
t]wo  
dollars  
f]or  
our  
r]oom  
f]or  
the  
n] i]ght,  
then  
I  
r]e t]urned  
t]o  
the  
c]ar.  
I  
w]as  
w]earing  
a  
b]us i]n e] s]s  
s]uit  
and  
she  
w]ore  
b]us i]n e] s]s

c]asu a]l  
a] t]t]re,  
there  
were  
t]wo  
s]mall  
d]ar k],  
in d]e c]i ph]era b]le  
f]orms  
s] i]tt i]ng  
i]n  
the  
b]a ck] s]eat,  
and  
sh]e  
t o]ld  
me  
sh]e  
had  
to  
g o]  
s]outh  
of  
the  
M]issou r]i  
now,  
and  
I]  
r]e p]l i]ed  
You  
m]ean  
s]outh  
of  
the  
M]i ss]i ss]i pp]i,  
r]ight?—yet,  
even  
s]etting  
a s]ide  
our  
geo g]raphi c]al

c]on c]e r]ns,  
he r]  
s] t]atement  
s] t]ru c]k  
me  
as  
s]omething  
I  
already  
k n]ew,  
th]at  
I  
k n]ew  
sh e]  
was  
l] ea]ving  
for  
g]ood,  
and  
th]at  
her  
l] ea]ving  
would  
m]a r] k]  
a  
n]ew  
s]ta r]t  
for  
m] e],  
s]o  
to  
s] p] ea]k].  
W]hen  
I  
w] o] k]e  
u p]  
I  
f]elt  
as  
th ou]gh,  
i n]



a n]  
i n]te n]sely  
odd  
and  
i]m p]al p]able  
way,  
my  
e]nt i]re  
l i] f]e  
had  
f]ollowed  
the  
p]ath  
of  
Ea s]tern  
Orthodoxy—in  
a  
p]ro f]ound  
manner  
I  
f]elt  
this,  
I  
w]as  
w]i d]e  
a w] a] k]e  
in  
be d],  
g a]zing  
at  
a  
w]all  
thin k]ing  
m y]  
ent i]re  
l i] f]e  
has  
s]omehow  
t]ra ck]ed  
the  
t]enets

of  
the  
E]a s]tern  
Ortho d]ox,  
th]at  
th]is  
d]r ea]m  
was  
e] q]uall y]  
c]lor p]o r]eal  
to  
any  
wa k]ing  
ex p]e r]ien c]e  
I've  
h a]d,  
a]nd  
now,  
m]onths  
later,  
I]  
r]e m] ai]n  
c]u r]iou s]  
with  
r]egar d]  
to  
the  
i] d]entity  
of  
this  
m]ulti- r] a]cial  
f]igure  
f] r]om  
m]y  
d] r] ea]m,  
who  
it  
s] ee] m]s  
eng a]ged  
m] e]  
in

a  
s]exual  
li a]ison?  
De s]pite  
affir m]ing  
the  
m] y] s]teriou s]  
nature  
of  
w]hat  
w]e're  
i]n  
the  
m] i]d s]t  
of,  
I've  
never  
b]een  
a  
b]el ie]ver  
in  
a n]gels  
a n]d  
d e]mons,  
s]o  
to  
s]p ea]k—yet  
this  
f]igure  
f]rom  
m]y  
dr ea]m],  
it  
s ee] m]s  
to  
m] e],  
shared  
m]any  
c]hara c]te r] i]st i] c]s  
w i]th  
h i]stor i] c]al

r]epo r]t s]  
of  
s]o- c]alled  
angels  
and  
de m]ons.  
Of  
cou r] s]e,  
a ss]u] m]ing  
it' s]  
o]ne  
o]f  
the  
t]wo,  
w]hich  
o]ne  
of  
the  
t]wo  
i]s  
i]t?  
A n]  
a n]gel  
or  
a  
d]emon?  
Who  
were  
the  
d]ar k],  
near l]y  
f]orm l]es s]  
f]igures  
in  
the  
b]a ck] s]eat  
of  
the  
c]ar?  
A  
per s]o n]

e n]g a]ges  
me  
in  
a  
s]exual  
l]i a]ison,  
b]ut  
at  
f]ir s]t  
is  
b] l]a ck],  
b]ut  
then  
b]e c]omes  
white,  
then  
tells  
m]e  
she  
now  
has  
to  
g o]  
q]u o]te-un q]u o]te  
south  
of  
the  
M]issou r]i,  
I  
c]o rr]e c]t  
her,  
and  
then  
I  
w]a k]e  
up  
w]ith  
a n]  
i n] t]e n] s]e  
f]ee l]ing  
my

l]i f]e's  
s]omehow  
f]o ll]owed  
the  
t]e n]ets  
of  
Ea s]tern  
Or th]odoxy— th]en,  
th]i s]  
dr ea]m's  
in t]en s]it y]  
s] t]i ck]ing  
w]ith  
m e]  
for  
w] ee] k]s  
and  
e]ve n]  
m]onths  
on  
e n]d,  
I  
q]uestio n]  
i f]  
the  
f]igure  
f] r]om  
m]y  
d r] e]am  
was  
p]erha p]s  
a  
b e]i n]g  
of  
s]ome  
m]eta ph]y]s i]cal  
s]ort,  
p]erha p]s  
a n]  
a n]gel  
or

p]erha p]s  
a  
de m]on.  
I  
q]u e] s]tion  
wh e]ther  
p]erha p]s  
a n]  
a n]gel  
or  
p]erha p]s  
a  
d] e]mon  
en t]ered  
my  
d]r ea]m  
to,  
in  
a  
q]uite  
s]er p]en t] i]ne  
way,  
p]oint  
m]e  
i n]  
the  
d]irectio n]  
of  
s]o m]e th]ing— p]erha p]s  
Ea s]tern  
Or th]o d]oxy.  
And  
I  
q]uestion  
i] f]  
th i]s  
i]s  
i]n  
f]a c]t  
p]o s]s i]ble.  
A]t

almo s]t  
a]ny  
other  
t] i]me  
in  
m y]  
l i]fe  
I  
would  
have  
c]on s] i] d]ered  
i]t  
an  
i]m p]o ss] i] b] i]l i]t y],  
s]omething  
t]otall y]  
lu d]i c] r]ous,  
I'd  
have  
c]on s]i d]ered  
it  
a]n  
e]m b]a r]ra ss]ing  
a b] s]ur d]it y]  
to  
e]ven  
s]uggest  
it.  
W]hereas  
p] r] e]v i]ou s]ly  
I  
w]ould  
have  
s]at  
and  
s]aid  
I  
con s]i d]ered  
it  
to  
b]e



an  
e m] b]a r]ra ss]ing  
a b] s]ur d] i]t y]  
and  
utter  
i m] p]oss i] b] i]l i]t y],  
n]ow,  
for  
o]ne  
r]eason  
or  
a n]other,  
I  
a] c]tua l]l y]  
c]on s]i d]er  
it  
a]n  
em b]arra ss]ing  
a] b] s]ur d]it y]  
to  
find  
i]t  
utter l] y]  
i]mpossi b]le.

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Y e]t  
l e]t  
m]e  
ex p] l]ain  
m]y  
thoughts  
on  
th i]s  
i]ssue  
just  
a  
l] i]ttl e]  
f]urther,  
i f]  
I

m]ay?  
Be c]ause  
my  
th ou]ghts  
o]n  
the  
t o] p]i c]  
ex p]anded  
s] i]gn i] f]i c]ant l] y]  
ju s]t  
re c]ent l] y],  
a]s  
a  
m a]tter  
of  
f] a] c]t.  
It  
was  
ju s]t  
l a] s]t  
S] a]turday,  
a]t  
a  
b] a] ck]yard  
c]oo k]out  
where  
I  
s] a]t  
a]t  
a  
n]i c]e  
e n]ou gh]  
gl a] ss]  
ta b]le  
n]ext  
to  
a  
b]ottle  
of  
p]otato  
vod k]a

im p]orted  
f]rom  
P]o l]and,  
I  
was  
drin k]ing  
the  
p]otato  
vod k]a  
f]rom  
P]o l]and  
in  
a  
s]mall  
p] l] a] s]ti c]  
g l] a] ss]  
w]ith  
w]ater  
and  
i c]e,  
and  
the  
p]otato  
vod k]a  
was  
s] m]ooth,  
q]uite  
s] m]ooth  
a c]tually,  
when  
the  
p]er s]on  
s]itting  
a] c]ro ss]  
from  
m]e  
m]ade  
a]  
r]e m]ar k]- h]e  
s]aid  
that

h]e  
j u] s]t  
b]ought  
h]alf  
a]  
d]ozen  
p] r]e- r]olled  
b] l]unts  
f r]om  
a  
s]tate- s]anctioned  
d]i s] p]en s]a r]y,  
that  
h e]  
was  
p] l]anning  
to  
s]te p]  
on  
the  
s]idewalk  
and  
l]ight  
u p]  
one  
of  
th e]se  
b l]unts,  
have  
a  
p]u ff]  
or  
t]w o]  
t] o]  
re l]ax,  
t] o]  
w]hich  
h e]  
o ff]ered  
m e]  
a

p]u ff]  
t] oo],  
i f]  
I  
w]anted  
o]ne.  
W]ell,  
a]s  
it  
so  
h a] pp]ened,  
a]t  
the  
time,  
d]e s] p]ite  
my  
general  
a]mbivalence  
to  
m a]rjuana,  
I  
con s] i] d]ered  
i]t  
a  
d]e c]ent  
i] d]ea.  
I]  
f]igured  
I]'d  
have  
o]ne  
p]u ff]  
or  
t]wo,  
t]o p]s,  
that  
m]aybe  
it  
w]ould  
relax  
m]e.

I  
f]igured,  
at  
the  
t]ime,  
that  
a  
p]u ff]  
or  
t]wo,  
t]o p]s,  
would  
have  
a  
m]ini m]al  
to  
m]odera t]e  
e ff]ect—yet  
w]he n]  
I  
w]e n]t  
out  
to  
the  
s]ide w]alk  
w]ith  
thi s]  
p]er s]on  
t]o  
t]a k]e  
a  
p]u f]f  
or  
t]wo  
f]rom  
his  
s] t] a]te- s]an c]tioned  
blunt  
I'd  
di s] c]over  
th]at

th]i s]  
weed  
re t] ai]ned  
a  
p]o t]en c]y  
th a]t  
p]erh a] p]s  
I'd  
n e]ver  
e]n c]ountered  
before.

08— 396:505 .784

The  
b] l]unts  
were  
exqu i]s i]te l]y  
rolle d]  
and  
ta s]ted  
d]e l] i]c i]ou s],  
the  
f]ir s]t  
hit  
went  
d]own  
f]ine—yet  
as  
the  
b]lunt  
pa s]sed  
f]or  
a  
f] i]nal  
t i]me,  
again s]t  
my  
b]etter  
jud g]ment,  
d]eep  
d]own

a ck] n]owled g]ing  
th]at  
th]e  
one  
h]it  
was  
the  
c]orre c]t  
amount  
of  
h]its,  
that  
a n]y  
s]ub s]e q]ue n]t  
h]it  
would  
b] e]  
a  
w h]o l]l y]  
s]uper f] l]uous  
h]it,  
I]  
d]e c] i] d]ed  
t]o  
t]a k]e  
a  
s]e c]ond  
h]it,  
where  
imme d]iate l] y]  
f]o l]lowing  
my  
ex h]ale  
I  
c]ou gh]ed  
vo c]i f]erou s]l y].  
I  
c]ou gh]ed  
vo c]i f]erou s]ly  
then  
ju s]t



m]o m]ents  
later  
time  
began,  
m]uch  
to  
m] y]  
s]ur p] r] i]se,  
p] r]o c]eed i]ng  
i]n  
a  
highly  
ab n]or m]al  
m]a nn]er.  
I  
f]ound  
mysel f]  
at  
a  
f]amily  
c]oo k]out,  
and  
t]ime  
was  
p] r]o c]eedi n]g  
in  
a  
m]a n]ner  
that  
s] t] r]u ck]  
m] e]  
as  
en t]ire l] y]  
ab n]or m]al.  
I  
was  
l] ou]nging  
in  
a  
n]on d]e s]cri p]t  
l] aw]n

chair,  
ex c]e p]t  
n]ow  
I  
f]ound  
my s]el f]  
unable  
to  
ex p]e r]ien c]e  
the  
p] r]o c]ession  
of  
t]ime  
in  
our  
r]u d]i m]en t]a r]y,  
t]e m] p]e r]ate  
m]anner.  
I  
j]um p]ed  
b]e t]w ee]n  
di s] j]ointed  
s]c e]nes.  
P]eo p]le  
b]egan  
s p] ea]king  
and  
i]t  
was  
almo s]t  
as  
though  
a  
p]er s]on  
h i]t  
f]ast  
f]orward  
on  
their  
s] p] ee]ch.  
Th]en

th]e  
s] p] ee]ch  
would  
s] l] o]w  
ju s]t  
m] o] m]en t]ari l] y].  
Add i]t i]onal l] y],  
I  
s] ee]med  
en t]ire l] y]  
r]e s]t r] i]ct e]d  
from  
p]er c] ei]ving  
how  
p] eo]p]le  
were  
p]er c] ei]ving  
m e],  
I  
f]elt  
l] i]ke  
I]  
was  
e]xtr e]me l] y]  
h i]gh,  
in  
f]a c]t  
I]  
knew  
I]  
was  
e]xtr e]me l] y]  
h i]gh,  
and  
it  
wasn't  
e]x a] c]t l] y]  
the  
m o]st  
a pp]r] o] p] r]iate  
ven u]e

to  
be  
th a]t  
h i]gh— a]t  
a  
f]ami l] y]  
c]oo k]out— y]et  
I  
was  
r]e s]t r] i]ct e]d  
from  
per c] ei]ving  
h]ow  
h] i]gh  
I]  
s] ee]med  
to  
the  
out s] i]de  
world.  
At  
t i]mes  
it  
felt  
l i] k]e  
I]'d  
gained  
a cc] e] ss]  
to  
a  
c] ue]  
that  
s]ugg e] s]ted  
e]ve r]yone  
kn ew]  
I]  
was  
e]xt r] e]mel y]  
h i]gh,  
yet  
thi s]

n]otion,  
that  
e]very o]ne  
k n]ew  
I]  
w]as  
e]xt r] e]mel y]  
h i]gh,  
r]emained  
un p] r]oven,  
i]m p]o ss] i]ble  
to  
p] r]ove,  
it  
s]eemed.  
B]ecause  
p] eo] p]le  
would  
at  
t]imes  
s] ee]m  
to  
b] e]  
t]r ea]ting  
m e]  
as  
if  
I]  
was  
h]ardl y]  
h] i]gh  
at  
all,  
de s] p]ite  
the  
f] a] c]t  
that  
I  
c]ould  
no  
l]onger

e]x p]erien c]e  
time  
i n]  
a  
p]ure l]y  
l]inear  
f] a]shion.  
E] s]sen ti]all y]  
m]y  
own  
a c] ti]ons  
b]e c]ame  
e]ntirel y]  
foreig n]  
to  
m] e]– m]ore  
than  
ju s]t  
b] e]ing  
e]xtr e]mel y]  
high,  
I  
b]e c]ame  
di s] c]on c]erted  
at  
th]e  
th]ought  
of  
what  
a c]tions  
I  
c]ould  
p]o ss]i b] l] y]  
b] e]  
ta k]ing  
that  
c]aused  
the  
p] eo] p]le  
around  
m e]

to  
c] ea] s]e  
to  
view  
m] e]  
as  
extr e] m]e l] y]  
high.

09— 404:534 .757

The  
o]nly  
a c]tions  
of  
my  
o]wn  
I  
was  
s]till  
a] w]are  
of  
w]ere  
a c]tions  
that  
s] ee]med  
t]o  
m e]  
t]o  
b e]  
of  
a]  
per s]on  
c] l] ea]r l] y]  
ext r] e]me l] y]  
h]igh,  
s]o  
h]ow  
c]ould  
th e]se  
a] c] ti]ons  
b] e]

s ee]n  
b]y  
r] a] t]ional  
a] c]tors  
to  
b]e  
c]oming  
from  
a  
p]er s]on  
who  
was  
s]till  
ex p]erien c]ing  
t]ime  
l]inear l]y?  
Thi s]  
was,  
a]t  
the  
t]ime,  
a  
que s]tion  
s] a]ns  
a]n  
a]n s]wer.  
I]n  
sh]ort,  
i]t  
wasn't  
s]im p]ly  
that  
I  
c]ea s]ed  
to  
ex p]erien c]e  
time  
in  
a]  
norm a]t i]ve  
f] a] sh] i]on—it



was  
the  
f] a] c]t  
my  
exte r]ior  
s]u rr]oundings  
s]eemed  
t]o  
c]on t]inue  
t]o  
re c]og n] i]ze  
I]  
pa ss]ed  
through  
t] i]me  
in  
at  
lea s]t  
s]o m]ewhat  
of  
a]  
n]ormat i]ve  
f] a]sh i]on.  
Thi s]  
was  
di s] c]o n] c]erting,  
be c]ause  
o]ne  
w]ould  
a ss]ume,  
if  
you  
le f]t  
the  
c]o n] f] i]nes  
of  
n]ormative  
t i]me,  
th]at  
th]e  
p]eo p]le

i]n  
your  
v i] c] i] n] i]ty  
would  
re c]og n]ize  
thi s]  
f]a c]t--that  
you  
ex i]t e]d  
n]ormat i]ve  
time.  
But  
i]n  
th i] s]  
c]a s]e  
i]t  
was  
almo s]t  
as  
i]f,  
ye s]--I  
was  
no  
longer  
p] r]esent,  
I  
was  
e]x p]e r]ien c]ing  
t] i]me  
i n]  
a n]  
e] n] t] i]rely  
a s]ynch r]onou s]  
f]ashion,  
yet  
m]y  
s]u r]roundings  
s]till  
f]ound  
m] e]  
to

b] e]  
th]ere,  
f]or  
th]e  
m]o s]t  
p]art.  
I  
was,  
to  
the  
b] e] s]t  
of  
my  
p]er c] e] p]tual  
f]a c]ulti e]s,  
exi s]ti n]g  
i n]  
at  
l] ea] s]t  
two  
p] l]a c]es  
at  
on c]e.  
At  
the  
f]a m]i l]y  
c]oo k]out,  
where  
m]o s]t  
p] eo] p]le  
were  
ei]ther  
s] l] i]ght l]y  
h i]gh  
or  
not  
h i]gh  
at  
a]ll,  
and  
then

a]l s]o  
in  
a  
s]e p]a r]ate  
ite r]ation  
of  
time,  
w]here  
I  
w]as  
j u]m p]ing  
f r] o]m  
p]e r]iod  
to  
p]e r]iod,  
i]n d] i]scr i]m i] n] a]te l]y.  
There's  
l]ittle  
d] o]ubt  
n] o]w  
that  
time,  
as  
we're  
exp o]sed  
to  
it,  
is  
o]nly  
one  
of  
s e]veral  
i]te r] a]tions,  
yet  
how  
many  
i]te r] a]tions  
are  
there?  
It  
s]eems

i]mpo ss] i]ble  
for  
u s]  
to  
s]ay— p]erha p]s  
i]te r]at i]ons  
i]s  
the  
w r]ong  
mode  
t]o  
di s]cu s]s  
t] y] p]es  
of  
t] i]me.  
I]t's  
e n] t] i]rely  
p]o ss] i]ble,  
i]n  
fact,  
that  
t] i]me  
p]er c]eives  
u] s]  
inasm u]ch  
as  
w e]  
p]er c] ei]ve  
it.  
Yet  
o]nce  
w]e  
a ck]nowledge  
th]is  
f] a] c]t,  
th] a]t  
ti m]e  
has  
m]any  
i]te r]ations  
of

p] r]odu c]ing  
i]t s]el f],  
that  
ti m]e  
m]ay  
in  
f]act  
p]er c]eive  
u s]  
r]ather  
than  
u s]  
p]er c]eive  
i]t,  
then  
we  
can  
no  
l]onger  
b l]ind l]y  
s]tate  
that  
our  
d] r] ea]ms  
are  
ju s]t  
d] r]eams—be c]ause  
it  
would  
s ee]m  
to  
m] e]  
that  
i] f]  
time,  
i]n  
f]a c]t,  
ta k]es  
m]any,  
i f]  
n]ot

i]n f]i n] i] t]e,  
i] t]e r]ations,  
then  
our  
d] r] ea]ms  
c]ould  
in  
f]a c]t  
b e]  
en t]irel y]  
r] ea],  
th]at  
th]ey  
m a]y  
ju s]t  
ex i] s]t  
i]n  
d]i ff]e r]ent  
i]te r] a]tions  
of  
t]ime.

Our  
d r] ea]ms  
could  
b e]  
en t]irel y]  
r] ea]  
e]x p]e r]ien c]es,  
ju s]t  
e]x p]e r]ien c]ed  
in  
s]e p]a r]ate  
ite r]ations  
of  
t]ime.

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Of  
c]our s]e,  
r]a ti]onall y]  
s] p] ea] k]ing,

not  
that  
w e]  
sh]ould  
s] p] ea]k]  
r]a ti]onal l] y],  
but  
r]a ti]onal l] y]  
s] p] ea]k]ing  
we  
c]ould  
q]u e]st i]on  
the  
m e] r] i]ts  
of  
adh e]ring  
to  
Ea] s]tern  
Orthodox y]  
gene r]a l]l] y].  
Of  
c]our s]e  
we  
c]ould  
r]e f]e r]en c]e  
the  
c]a s]e  
of  
C]hry s] o] s]t o]m o] s]  
K] a] l] a] f] a]ti s],  
the  
M]et r]opo l]itan  
of  
S] m]yrna,  
who  
un c]ere m]onious]ly  
h]ad  
h]is  
b]eard  
r]i pp]ed  
o ff]



b]y  
h]and,  
h]is  
eyes  
g ou]ged  
ou]t,  
his  
nose  
and  
ears  
c]ut  
o ff]  
and  
was  
s]u b] s]e q]uently  
m]a s] q]ue r]aded  
a r]ound  
the  
ve r]y  
c]ity  
where  
he  
a c]ted  
as  
a  
M]et r]o p]olitan  
until  
he  
d]ied  
from  
h i]s  
i]nju r]ies,  
from  
h]aving  
h]is  
e]yes,  
nose,  
and  
ears  
r]emoved,  
all

of  
this  
during  
the  
h] ei]ght  
of  
the  
G r]e c]o-Tur k]ish  
war—as  
it  
s]eems  
s] a] f]e  
to  
s] ay]  
that  
Ea s]tern  
Ortho d]o x]y,  
to  
s]ome  
e x]tent,  
d]i d]n't  
f]are  
Chry s] o] s]t o]m o] s]  
well  
in  
the  
e]nd,  
at  
l] ea] s]t  
fro m]  
a  
m]at e]ria l]i s]t  
p]oint  
of  
view.  
It's  
a  
s] m]all  
s]am p]le  
s]ize  
yet

it' s]  
c]om p] e]lling  
to  
a n]  
e]xte n]t,  
and  
of  
c]ourse  
the  
s]am p] l]e  
is  
s]ub s]tantia ll]y  
l]arger  
w]hen  
w]e  
c]on s]i d]er  
the  
p]light  
of  
the  
Ortho d] o]x  
p] o] p]ulation  
of  
A]nat o]lia  
a]s  
a  
wh o]le.  
Th]e  
tru th]  
is  
the  
Or th]o d]ox  
haven't  
fared  
i n] c]re d]ibly  
w]ell  
i n]  
the  
N ea]r  
Ea] s]t  
o]ver

the  
pa s]t,  
give  
or  
t a] k]e,  
o]ne  
thousand  
y ea]rs  
or  
s] o],  
we  
could  
e]ven  
s] a]y  
that  
f]ollowing  
the  
p] a]th  
of  
Ea] s]tern  
Ortho d]ox y]  
has  
p]erh a] p]s  
been  
ext r] e]mel y]  
f] r]aught  
with  
p]e r]il  
in  
c]ertain  
r] e]gions  
of  
the  
Ea] s]tern  
Me d]ite r]ran ea]n.  
W e]  
sh]ouldn't  
s]p ea] k]  
r]a ti]ona l]l y]  
or  
l]ogi c]a l]l y],

yet  
if  
w]e  
w]ere  
t]o  
t] a] k]e  
the  
c] a] s]e  
of,  
s] ay],  
for  
exam p]le,  
the  
c]on c]e p]t  
of  
The  
One,  
the  
b] e]ing  
that  
c]on c]e p]tuall y]  
p]r e] c] e]des  
b] e]ing,  
that  
ex i] s]ts  
i]n  
a] ll]  
a s]pect s]  
of  
t]ime,  
but  
a] l] s]o  
fun d]a m]en t]ally  
m]u s]t  
exi s]t  
out s]i d]e  
of  
t]ime,  
t]o  
a  
c]ertai n]

ex t]e n]t  
w]e  
w]ould  
al m]o s]t  
n ee]d  
to  
en t]irel y]  
r]e c]o n] s]tru c]t  
our  
c]o n] c]eption  
of  
t]ime  
to  
e]ven  
r]emotel y]  
b] e]  
a] b]le  
to  
c]o n] c] ei]ve  
of  
a  
B] e]ing  
of  
that  
n] a]ture.  
N]ot  
to  
s] ay]  
that  
we  
c]ould  
ever  
c]o n] c] ei]ve  
a  
B] e]ing  
of  
that  
n] a]ture  
i]n  
i]t s]  
e ss]en c]e,

yet  
to  
e]ven  
a pp]roach  
a  
c]on c]e p]tion—if  
l]ogi c]  
l] ea]ds  
us  
to  
a  
Fir s]t  
P]rin c]i p]le  
that  
ex i] s]ts  
w i]th i]n  
and  
out s] i]de  
of  
t i]me,  
then  
our  
c]on c]e p] ti]on  
of  
t i]me  
is  
e ss]en ti]ally  
ab s]urdi s]t.  
W]e  
w]ould  
n ee]d  
to  
r e] c]o n] s]tru c]t  
thi s]  
c]o n] c]ep ti]on  
of  
time  
as  
s]omething  
w]e  
e]xi s]t

e]x c]lu s]ively  
w]ithin,  
that  
c]o n]tains  
u s]  
i n]  
a  
li n]ear  
f a] sh]io n],  
th a]t  
p]erh a] p]s  
p]er c]eives  
u s]  
i n]  
a  
s]o- c]alled  
li n]ear  
f]ashio n],  
b]e c]ause  
i f]  
we  
are  
i n]  
f]a c]t  
exte n]sions  
of  
thi s]  
O]ne  
who  
m u] s]t  
b]y  
ne c]e ss]ity  
exi s]t  
b]oth  
w i]th i]n  
and  
out s] i]de  
of  
t i]me,  
th]en  
th]ere



mu s]t  
e] x]i s]t  
a  
p]or ti]on  
of  
u s],  
as  
e] x]ten si]ons  
of  
the  
One,  
that  
e] x] p]eriences  
time  
i]n  
th i]s  
fa sh]ion,  
wh i]ch  
i]s  
of  
c]our s]e  
a n]  
e ss]e n]tially  
ab s]urdi s]t  
manner  
of  
c]on c]eiving  
of  
time.

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I  
c]an't  
th] i]n k]  
of  
a  
th] i]ng  
more  
ab s]urd  
th]an  
c]on c]eiving

time  
i n]  
a  
s]ole l]y  
l]i n]ear  
fashio n].  
It  
s]eems  
ju s]t—I  
d]on't  
kn o]w— t] o]t a] ll]y  
ri d]icu l]ou s]  
to  
a] ss]ume  
t]ime  
p]ro c]eeds  
i n]  
a  
p]ure l]y  
l]i n]ear  
f]ashio n],  
that  
time  
w]ouldn't  
p]roc ee]d  
in  
w]hatever  
f]ashion  
it  
chooses,  
that  
t]ime,  
e t]ernal  
as  
i]t  
i]s,  
would  
n ee]d  
u s]  
to  
p]er c] ei]ve

it,  
as  
o pp]osed  
to  
v]i c]e  
v]er s]a,  
or  
e] v]en  
t] o]  
a ss] u]me  
that  
t]ime  
p]ro c] ee]ds  
at  
all,  
that,  
i]f  
i]t  
ch o]se  
to  
p]ro c]eed,  
that  
it  
wouldn't  
p]ro c]eed  
i n]  
the  
fashio n]  
of,  
s]ay,  
a]dding  
p]er c]en t]a g]es  
a]s  
o pp] o]sed  
to  
i n] t]e g]ers.  
I  
eng a]ged  
in  
a  
s]exual

l]i a]ison  
with  
an  
older  
f]emale,  
who  
at  
f]ir s]t  
w]as  
b] l]a ck],  
the n]  
b]e c]ame  
w]hite,  
the n]  
i n] f]ormed  
m]e  
th a]t  
she  
h a]d  
to  
go  
south  
of  
the  
M]issou r]i,  
a f]ter  
I'd  
paid  
ninety  
t]wo  
dollars  
f]or  
a  
ho t]el  
r]oom  
f]or  
the  
t]wo  
of  
u s],  
a]s

we  
s] a]t  
in  
the  
m]e d]ium- s]ized  
s]e d]an,  
with  
two  
s] m]all  
and  
formle s]s  
d]ar k]  
b]eings  
s]itti n]g  
i n]  
the  
b]a ck].  
I  
p]artoo k]  
in  
the  
s]mo k]ing  
of  
a  
s]iza b]le  
b]lunt  
that  
a  
f] r]iend  
of  
mine  
p]urchased  
f] r]om  
a  
lo c]al  
di s] p]en s]a r]y,  
a]nd  
a] f]ter  
t]a k]ing  
a  
m]ere

t]wo  
h i]ts  
from  
th i] s]  
b] l]unt  
I  
f]ound  
m] y] s]el f]  
inadv i]sa b] l] y]  
h i]gh  
at  
a  
f]ami l] y]  
f]unc ti]o n],  
ex p]erien c]ing  
t i]me  
in  
a  
s] p]uriou s]  
f]a sh]io n],  
in  
a  
f]a sh]ion  
w]here  
I  
w]as,  
on  
the  
one  
hand,  
a pp]a r]ent l] y]  
p] r]esent  
at  
the  
p]art y],  
yet  
s]imult a]neou s] l] y]  
eng a]ging  
p]a ss]ive l] y]  
in  
a

f]orm  
of  
t]ime  
that  
wasn't  
p]resent  
at  
the  
p]arty— s]o  
I  
s]u pp]ose  
it  
to  
b]e  
p]o ss]i b]le  
th a]t  
a]t  
the  
t]ime  
I  
exi s] t]ed  
at  
t]wo  
p] l]a c]es  
at  
on c]e.  
Yet  
as  
foo l] i]sh  
as  
th i]s  
may  
s]ound,  
we  
should  
n o]te  
that  
e]ven  
Dion y] s] i]u s]  
s]aid,  
and

I  
qu o]te,  
'it  
may  
b]e  
s]aid  
to  
b]e  
praising  
God  
f]or  
his  
f]oolishne ss],  
wh i]ch  
i]n  
i]t s]el f]  
s]eems  
a b] s]urd  
and  
s]trange,  
b]ut  
thi s]  
f]oo l]ishne ss]  
u]p l]i f]ts  
u] s]  
to  
the  
ine f]fa b]le  
truth  
wh i]ch  
i]s  
there  
b]e f]ore  
all  
r]easoning.'  
B]e c]ause  
it  
would  
st]and  
to  
r] ea]son



that  
i f]  
r] ea]so n]  
i]t s]el f]  
i]s  
i]n c]a p]a b]le  
of  
a s]certaining  
these  
s] o]- c]alled  
d]ivine  
n o]tions,  
then  
p]erha p]s  
i]t's  
onl y]  
i] d]io c] y]  
that  
remains  
c]a p]a b]le  
of  
c]om p] r]e h]en d]ing  
these  
h]i s]to r]i c]ally  
d]iv i]ne  
notions,  
o]f  
t i]me,  
o]f  
b]eing,  
o]f  
p]la c]ement,  
o]f  
Fir s]t  
C]auses.

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P]erha p]s  
w]hat  
w] e]  
n ee]d

is  
a  
r] i]go r]o u] s]  
i]d i]o c]y.  
I]t' s]  
entire l]y  
po s]s i] b]le,  
as  
I'm  
n]ow  
thinking  
a b]out  
it,  
that  
with  
r]e g]ard  
to  
th e]se  
n]otions  
w e]  
should  
e]m p]loy  
n]othing  
e]x c]e p]t  
a  
r] i] g]o r]o u] s]  
i]d i]o c] y],  
that  
r] ea]son  
and  
s]ound  
l]ogi c]  
h]ave  
ab s]o l]ute l]y  
no  
p l]a c]e  
h]ere,  
in  
the  
r]ealm  
of

m]etaph y]s i] c]s.  
That  
in  
or d]er  
to  
w r]a p]  
our  
m] i]nds  
a r]ound  
these  
i]deas,  
l] i]ke  
b]eing  
in  
two  
p] l]a c]es  
at  
on c]e,  
of  
b]eing  
b]oth  
w i]th i]n  
and  
out s] i]de  
of  
t] i]me,  
of  
t] i]me  
b]eing  
e s]sentia ll] y]  
n]on- l]i n]ear  
a]s  
much  
a]s  
it' s]  
e s]sentia ll] y]  
l]i n]ear,  
of  
time  
p]er c] ei]ving  
u] s]

as  
m] u]ch  
as  
w e]  
p]erc ei]ve  
it,  
that  
we  
m] u] s]t  
b]e c]o m]e  
m]ore  
i]d i]oti c]  
than  
we' v]e  
e v]er  
b]een,  
that  
i] f]  
we  
con t]inue  
t]o  
a tt] e]m p]t  
t]o  
p]a ss]  
our s]elves  
o ff]  
as  
in t]e l]lig e]nt— w]ell,  
w]e'll  
c]on t]inue  
to  
f] l]ou n]der  
in  
the  
s]to ch]a s]ti c]  
b r] ee]zes  
that  
r]i pp]le  
a r]ound  
th e]se  
c]o n] c]e p]ts.

S]ans  
i]d i]o c]y,  
these  
c]o n] c]epts  
will  
c]o n]tinue  
to  
ex i] s]t  
in  
a  
shroud  
of  
m y] s]tery,  
not  
th]at  
th]ey  
c]an  
ever  
b]e  
known  
fu ll] y],  
that's  
un l]i k]e l] y],  
i]t' s]  
mo r]e  
o r]  
l]e ss]  
i]m p]o ss]i b]le,  
b]ut  
if  
we  
em p] l]oy  
the  
p]ro p]er  
amount  
of  
i] d] i]o c]y,  
of  
r] i]go r]o u] s]  
i] d] i]o c] y],  
it' s]

p]o ss] i]ble  
th]at  
th]e  
m y] s]te r] y]  
these  
c]on c]e p]ts  
are  
sh r]ou d]e d]  
in  
c]ould  
b e]  
am e] l]io r]ated  
to  
a  
d]eg r] ee].  
We  
c]o n] c]e p]tua l]ize  
a  
F]ir s]t  
C]ause,  
a]  
One,  
a]  
c]o n] c]e p]t  
that  
may,  
in  
f]a c]t,  
be  
ne c]e ss]ary  
f]o r]  
ou r]  
s] p]e c]ies  
to  
exi s]t,  
at  
l] ea] s]t  
s]o c]ia ll] y],  
it  
very  
well

c]ould  
be  
th]e  
c]a s]e  
th]at  
we  
c]an  
only  
exi s]t  
l]ogi c]a ll]y]  
w i]th  
th i] s]  
i d]ea  
of  
F]ir s]t  
C]ause  
or  
One  
pre c]e d]ing  
u s].  
Otherwise,  
s]ans  
F]ir s]t  
C]ause,  
s] a]ns  
a  
Be g]inning,  
we  
h]ardly  
h]ave  
an  
ar g]ument  
f]or  
linear  
time,  
and  
i f]  
we're  
deprived  
of  
a

l]ogi c]al  
argu m]ent  
f]or  
l]inear  
time,  
then  
how  
c]an  
we  
m]a k]e  
s]e n] s]e  
of  
a n]ything?  
I]t' s]  
i] m]po ss]ible  
to  
m]a k]e  
s]e n] s]e  
of  
a n]ything,  
i n]  
the  
t]rad i]t i]onal  
s]e n] s]e,  
s]a n]s  
linear  
t]ime.  
I f]  
t]ime  
f]ails  
to  
pro c] ee]d  
l]inear l] y],  
at  
l] ea] s]t  
f]or  
u s],  
i f]  
we're  
ho pp]in g]  
and



s] k]i pp]in g]  
w i] l]l y]  
n i] l]l y]  
in  
the  
f] a]bri c]  
of  
time,  
i n]  
p]ure l]y  
n]on l]i n]ear  
m] a] nn]e r]s,  
then  
n]othing  
c]an  
m]a k]e  
s]en s]e  
f]or  
u s].  
We're  
l]itera ll]y  
s]en s]e l]e ss].  
S]an s]  
a  
F]ir s]t  
Cause,  
we're  
l]itera ll]y  
s]en s]e l]e ss].  
T]i m]e  
m]ea n]s  
n]othing.  
T]ime,  
it  
s] ee] m]s  
to  
m] e],  
is  
s]ome th]ing  
th]at  
one

can  
on l] y]  
i]nve s]tigate  
i]d i]oti c]al l] y].

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Or  
am  
I  
just  
b e]ing  
s] i]l l] y]?  
Am  
I  
s] i]mp l] y]  
s]u cc]umbing  
to  
a  
s] p]e c]i f]i c]  
t]y p]e  
of  
s]i l]l i]ne ss],  
a]s  
I'm  
a] p]t  
to  
do  
f]rom  
t]ime  
t]o  
t]ime?  
M] o]st,  
it  
should  
b e]  
n] o]ted,  
who  
k n] o]w  
m] e]  
k n] o]w  
m] e]

to  
b e]  
pr o]ne  
to  
s]u c]cumbing  
to  
s]i l]line ss]  
from  
t]ime  
t]o  
t]ime?  
Am  
I  
b]eing  
m] e] l]od r] a] m]ati c]  
b]y  
e]xt r] a] p]o l]at i]ng  
m]y  
i]ntense  
i]m p] r]essio n]  
f]ollowing  
m]y  
waking  
u]p  
f]r o]m  
m]y  
d] r]eam,  
am  
I  
m] e] l]o d] r] a] m]atica l]ly  
e]xt r] a] p]o l]ating  
th a]t  
i]m p] r]ession  
just  
a  
l]ittle  
too  
f]ar  
b y]  
i]m p] l] y]ing  
this

f]e m]ale,  
who  
e n]g a]ged  
me  
i n]  
a  
sexual  
l]i a]ison,  
m]ight  
have  
bee n]  
a n]  
a]ngel  
or  
a  
de m]o n]?  
Yet  
on  
th]e  
o th]er  
hand  
I  
should  
note  
th]is,  
it  
was  
a c]tually  
q]u i]te  
s]ome  
t i]me  
a]g o],  
s] o]  
long  
a]g o]  
in  
f] a] c]t  
th a]t  
I  
was  
p]r a] c]ti c]a l]ly,

now  
th]at  
I  
th]in k]  
of  
it,  
m]o r]e  
o r]  
l] e] ss]  
a n]  
a d]o l] e] s]ce n]t,  
d]e s] p]ite  
being  
a  
f]u l]ly  
grown  
m]an.  
At  
the  
t i] m]e  
I]  
was  
looking  
f]o r]  
a p]art m]ents  
with  
m]y  
f]athe r]—the  
f]i r] s]t  
a p]art m]ent  
I'd  
lea s]e  
on  
m]y  
own,  
and  
w]e  
w]ere  
d]o w]n t]o w]n,  
the  
t]wo

of  
us,  
l]oo k]ing  
a]t  
a]n  
a]partme n]t  
I  
d]i d]n't  
r]ea l] i]ze  
at  
the  
t i]me  
was  
r]ent- c]ont r]olled,  
mea n]ing  
ar b]it r]a r]y  
c]a p]s  
were  
p]l a]ced  
on  
the  
in c]ome  
of  
the  
t]e n]ants  
in  
order  
to  
re t] ai]n  
e l] i]gi b] i] l] i]ty,  
w]hi ch]  
of  
c]ou r]se  
w]as  
the  
r]eason  
w]hy  
the  
a]pa r]tments  
w]ere  
s u] ch]

a]  
g r]eat  
deal.  
L]ucki l] y]  
enou gh]  
f]or  
m] e]  
m]y  
s]a l]a r] y]  
a]t  
th a]t  
time  
was  
i]n s]u ff] i]cient  
and  
p]altr y],  
s]o  
I  
s]till  
m]anaged  
to  
q]ua l]i f]y  
f]or  
the  
a p]art m]e n]t  
de s] p]ite  
the  
r]e n]t  
c]ont r]ol  
r]e q]uire m]ents,  
had  
I  
waited  
the  
time  
ne c]e ss]ary  
for  
o]ne  
to  
b]e c] o]me  
availa b]le,

b]ut,  
wh i]le  
I]  
d]id  
add  
my  
n] a]me  
to  
the  
w ai]tli s]t,  
I  
d]i d]n't  
wait  
the  
time  
n]e c]e ss]ary,  
b]ecause  
I  
s]igned  
a  
l] ea] s]e  
on  
an  
apart m]ent  
thr ee]  
m]iles  
n]orth  
of  
d]o w]nto w]n  
l]e s]s  
than  
a  
w ee]k  
l]ater.  
I  
was  
s]tand i]ng  
i]n  
a  
q]uarter-em p]ty  
p]ar k]ing



l]ot  
i n]  
a n]  
area  
of  
d]o w]nto w]n  
where  
n o]  
l]ess  
than  
half  
a  
d]ozen  
p]r i]vate l]y  
o]wned  
p]ar k]ing  
l]ots  
s]at  
s] i]de  
b] y]  
s] i]de  
b] y]  
s] i]de,  
all  
with  
r]easona b]le  
short- t]erm  
r]ates.  
This  
p]ar t]i c]ular  
a r]e a]  
of  
do w]nto w]n,  
a]t  
th a]t  
p]oint  
in  
t]ime,  
was  
a  
f]ruit f]ul

a]re a]  
socia ll]y—there  
were  
a  
p] l]etho r]a  
of  
vi b] r]ant  
b]ars  
and  
r]e s]tau r]ants,  
al s]o  
s] i]de  
b] y]  
s] i]de  
b] y]  
s] i]de,  
that  
m y] s]el f]  
a n]d  
others  
e n]joyed  
f] r]e q]uenting,  
that  
were  
r]out i]nel y]  
p] a] ck]ed  
f] r]om  
a] f]tern o]on  
t o]  
e]venin g].  
Now,  
b]y  
c]om p]a r]i s]on,  
i f]  
you  
wal k]  
th]rough  
th]at  
s]ame  
a r]ea  
of

d]o w]nto w]n,  
b]y  
m]y  
c] ou]nt,  
m]ore  
th a]n  
h a]l f]  
of  
those  
b]ars  
and  
r]estau r]ants  
are  
shut  
d]o w]n  
f]or  
good.  
Whereas  
I  
u]sed  
t o]  
f]requent  
that  
p]art  
of  
d]o w]nto w]n,  
ho pp]ing  
be t]w ee]n  
t]wo  
o r]  
thr ee]  
o r]  
f]ou r]  
v]enues,  
ha v]ing  
a  
f]ruit f]ul  
ex p]erience  
s] o]cially—now  
i]t's  
a]lm o] s]t

a]s  
i]f  
th a]t  
a r]ea  
of  
do w]nto w]n  
has  
aged  
r]ight  
a]long  
with  
me.  
As  
my  
s] o]cial  
a]ct i]v i]ty  
has  
waned,  
a]t  
least  
with  
rega r]d  
to  
hopping  
from  
b]a r]  
to  
b]a r],  
the  
a c]t i]v i]ty  
of  
th i] s]  
s]e c]tion  
of  
do w]nto w]n  
has  
w]aned  
as  
w]ell.  
As  
I've

be c]ome  
l]ess  
l]i k]e l]y  
to  
p]o p]  
out  
on  
a  
Wednes d]ay  
a f]tern oo]n  
t] o]  
t] wo]  
o r]  
three  
o r]  
f]ou r]  
p]l a] c]es,  
this  
area  
of  
d]o w]nto w]n  
has  
b]een  
una b]le  
to  
s]u s]t ai]n  
b]usine ss]e s]  
th]at  
u s]ed  
to  
th]rive  
on  
p]eo p]le  
p]o pp]ing  
out  
on  
Wednesd a]y  
a f]ternoons,  
ho pp]ing  
f]rom  
two

o r]  
three  
o r]  
f]ou r]  
p]laces.

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There  
a r]e,  
in  
fa c]t,  
ha r]dly  
any  
b]a r]s  
or  
r]e s]tau r]ants  
that  
are  
s]till  
open  
on  
the  
b]lo ck].  
There's  
b]een  
a  
g]ar g]antuan  
F]or  
L] ea] s]e  
s]ign  
on  
the  
l]arge s]t  
ven u]e  
f]or  
y] ea]rs  
now,  
and  
the  
p]la c]es  
that

should  
b]e  
o p]en  
for  
b]usi n]e s]s  
on  
a  
l] a]te  
w]eekd a]y  
a f]ter n]oon  
are  
n] o]  
l]onger  
o] p]en  
for  
b]usi n]e s]s  
on  
l] a]te  
w]eekd a]y  
a f]ter n]oons,  
whereas  
in  
p r] e]v i]ous  
y ea]rs  
eve r] y]  
b]ar  
and  
r]e s]tau r] a]nt  
o]n  
the  
b] l]o ck]  
would  
have  
b]een  
b]u s]t l]ing  
with  
b]usi n]e s]smen,  
e cc]entri c]s,  
a]nd  
a]l c]oho l]i c]s,  
n]ow

th e]se  
s a]me  
v]enues  
d] o]n't  
e] v]e n]  
o]pe n]  
their  
d]oors  
until  
l a]ter  
at  
night,  
if  
at  
all.  
I've  
w]al k]ed  
th]rough  
th]at  
b]lo ck]  
mul t]i p]le  
t]imes  
ho p]ing  
t]o  
p]o p]  
in t]o  
ju s]t  
o]ne  
o]ld  
b]ar  
or  
o]ne  
o]ld  
r]e s]tau r]ant  
for  
ju s]t  
o]ne  
d] r]in k],  
and  
I've  
d]i s] c]o v]ered



e v]ery  
s]ingle  
b]ar  
that's  
s]tayed  
in  
b]usiness  
on  
that  
b] l]o ck]  
c] l]osed  
to  
c]u s]tomers  
a]t  
th a]t  
time.  
A  
b]ar  
i]n  
a  
b]usin e] s]s  
d] i] s]t r] i] c]t  
r] ea]ll y]  
has  
n]o  
ex c]use  
f]or  
n]ot  
b]eing  
o p]en  
b]y  
f]our  
p]m  
on  
a  
w ee]k] d]ay.  
It' s]  
a b] s]ur d]  
for  
a  
b]ar

i]n  
a  
b]usin e] ss]  
d] i] s]tr i] c]t  
to  
b]e  
c]losed  
for  
b]usine ss]  
a]t  
th a]t  
time,  
yet  
th a]t's  
ex a] c]t l]y  
what's  
h a]ppened  
to  
this  
b] l]o ck],  
it's  
now  
a  
d]ead  
b] l]o c]k,  
it's  
a  
b] l]o c]k  
that's  
more  
or  
l]ess  
officia ll] y]  
d]e c] ea] s]led  
s]ocia ll] y].  
I n]  
a n] y]  
c]a s]e,  
years  
ago,  
w]hen

I  
w]as  
l]oo k]ing  
f]or  
my  
f]ir s]t  
apart m]ent  
with  
m]y  
d a]d,  
st a]nding  
in  
a  
q]uarter-em p]ty  
p]ar k]ing  
l] o]t  
on  
this  
very  
b l] o] ck],  
I  
s] e]nt  
a  
t e]xt  
m e] ss]age  
to  
a  
younger  
g i] r]l  
I  
u s]ed  
to  
fl i] r]t  
with—although  
we  
n e]ver  
e]ng a]ged  
in  
a  
s] e]xual  
li a]ison,

but  
there  
was  
p]e r]ha p]s  
a  
sh]ared  
inte r]e s]t  
fo r]  
a  
sh]ort  
p]e r]iod,  
p]erha p]s  
we  
both  
c] a]me  
to  
the  
c]on c] l]usio n]  
e n]g a]gi n]g  
i n]  
a  
sexual  
l]i a]ison,  
although  
t]em p] t]ing,  
was  
ill-advised,  
that  
for  
on c]e  
in  
the  
c]our s]e  
of  
h]uman  
h]i s]to r]y  
p]eo p]le  
should  
r]e f] r] ai]n  
f] r]om  
eng a]ging

in  
any  
s]ort  
of  
ill-ad v]ised  
l]i ai]son,  
s]o  
we  
de v]e l]o p]ed  
a  
f] r]iendshi p]  
of  
s]orts.  
It  
was  
a  
sh]a ll]ow  
f] r]iend sh]ip,  
as  
mo s]t  
f]riend sh]ips  
that  
r]e s]ult  
f] r]om  
s] t] a]ved  
o ff]  
s]exual  
li ai] s]ons  
t]end  
to  
b e],  
th e]se  
are  
of  
cour s]e  
the  
m]o s]t  
sh]allow  
and  
in s] i] p]id  
friend sh] i] p]s

i m]agi n]a b] l]e,  
they're  
inter m]i n]a b] l]e  
a]nd  
a] s]i n]ine,  
but  
th i]s  
part i]cular  
f r]iendsh i]p  
w]as  
r]e w]arding  
i]n  
i]ts  
own  
w]ay.  
S]o  
sure,  
a r]ound  
th]i s]  
t]ime,  
in  
th]i s]  
p]arking  
l]ot,  
I  
s] e]nt  
her  
a  
t] e]xt  
m e] ss]age  
t]o  
no  
re p] l]y,  
and  
I  
k n]ew  
then,  
s]omehow  
or  
a n]other,  
in s]ti n]ctua l]ly

I  
s]u pp]ose  
I]  
k n]ew  
that  
I]  
wouldn't  
get  
a  
r]e p]l y],  
th]at  
th]e  
friend sh] i] p]  
had  
r]un  
i]t s]  
cour s]e,  
that  
it' s]  
p]ure l]y  
sh]a ll]ow  
and  
i]n s] i] p] i]d  
nature  
was  
a]b u]n d]ant l]y  
evi d]ent  
t] o]  
the  
t]w o]  
of  
us,  
a]nd  
th] a]t  
th]e  
o th]er  
p]arty,  
th]is  
younger  
girl,  
had

taken  
it  
u p]on  
her s] e]l f]  
to  
s] e]ver  
the  
f]ri e]ndshi p]  
on c]e  
and  
f]or  
all.  
I've  
c]lea s]ed  
to  
c]o mm]uni c] a]te  
with  
her  
s]in c]e,  
yet  
de s] p]ite  
the  
ulti m]ate l]y  
sha ll]ow  
and  
i]n s] i] p] i]d  
n] a]ture  
of  
th i]s  
friendsh i] p],  
d]e s] p]ite  
the  
f]a c]t  
we  
never  
c]ro ss]ed  
the  
l i]ne,  
s]o  
to  
s] p]lea k],



f]or  
s]ome  
r ea]son  
I]  
f]elt  
a  
s]ort  
of  
n]on s]en s]i c]al  
d] ee] p]  
hurt,  
a  
p]ain f]ul  
l]onging  
of  
s]orts,  
rooted  
i n]  
e ss]entia l]ly  
n]othing,  
s]tand i]ng  
i]n  
that  
p]ar k]ing  
l]ot,  
k n] o]wing  
I'd  
n]ever  
hear  
f]rom  
thi s]  
p]er s]on  
again,  
who  
I  
had  
n] o]  
ph]ys i] c]al  
rela ti]on sh] i] p]  
w i]th  
and

who  
I  
had  
a n]  
e] n]tire l]y  
sh]a ll]ow  
a n]d  
i n]si p]id  
e]mo ti]onal  
re l]a ti]on sh] i] p]  
w i]th.

15— 337:449 .751

It  
wasn't  
th]at  
lon g]  
a g]o  
th]at  
I]  
was  
r]e m] i]n d]ed  
of  
thi s]  
t e]xt  
m] e] s]sage  
r]an d]om l] y],  
I'd  
n ea]r l] y]  
entire l] y]  
r]e m]oved  
thi s]  
p]er s]on  
f r]om  
m]y  
m]e m]o r] y],  
ju s]t  
as  
y ea]rs  
p] r]ior  
she'd

s]i m]i l]ar l] y]  
r]e m]oved  
m] e]  
from  
her  
m]e m]o r] y],  
a]nd  
I  
felt  
a]n  
odd  
pang  
in  
m]y  
s]to m]a c]h  
as  
I  
re c]alled  
thi s]  
t] e]xt  
m] e] ss]age.  
Was n]'t  
the  
e n] t]ire  
p]oint  
of  
t]urning  
a]w ay]  
from  
e] n]g a]ging  
i n]  
these  
s]exual  
li a]iso n]s  
to  
a]void  
s]uch  
p]angs?  
Don't  
we  
a]ll

ju s]t  
inveteratel y]  
a] s]s u]me  
that  
p]angs  
in  
our  
s]to m]a c]hs  
a]l m]o s]t  
ex c] l] u] s]ive l] y]  
res u]lt  
fr o]m  
s]exual  
l]iaisons?  
And  
don't  
we  
a]ll  
then  
a]void  
s]exual  
l]iaisons  
p]ure l] y]  
in  
a] tt]em p]ts  
t]o  
a]void  
p]angs  
in  
our  
s]to m]achs?  
Yet  
i]n  
th i] s]  
ca s]e,  
a  
p]e r] s]on  
I  
m]atu r]e l] y]  
avoi d]ed  
engag i]ng

w i]th  
s]exual l] y],  
and  
v]i c]e  
v]er s]a,  
of  
cour s]e,  
who  
I  
in s]t ea]d  
dev e] l]o p]ed  
a  
c]om p] l] e]te l] y]  
sh]a ll]ow  
and  
i]ns i] p] i]d  
frie n]d sh]i p]  
with,  
e n]ded  
u p]  
c]ausing  
m]e  
a  
p]ang  
in  
m]y  
s]to m]a c]h,  
all  
be c]ause  
I  
s] e]nt  
her  
a  
t] e]xt  
m] e] s]sage  
t]o  
n] o]  
re p]ly,  
k n] o]wing  
the  
an k]le

d ee] p]  
f r]iendship  
w e]’d  
h]arbored  
h]ad  
r]un  
its  
c]ourse  
and  
c]ome  
to  
a  
c]on c]lusion.  
My  
p]oint  
i]n  
all  
th] i] s]  
i]s  
th]at  
th]e  
f]ir s]t  
o b] j]ection  
the  
ave r]a g]e  
p]er s]on  
would  
r]aise  
to  
i] d]enti f] y]ing  
the  
b] e]ing  
in  
my  
d]r ea]m  
a]s  
a]n  
an g]el  
would  
b]e  
the

f]act  
the  
two  
of  
u s]  
e n]g a] g]ed  
i n]  
a  
s]exual  
li a]ison—yet  
what  
I]’ve  
ju s]t  
d]e s]c r] i]bed  
s]u g]ge s]ts  
that  
p]erha p]s  
there’s  
no  
d]ifferen c]e  
in  
our  
r]ela ti]on sh]i p]s  
with  
p]eo p]le,  
that  
w e]  
c]an’t  
dis c]rimin a]te  
b]etw ee]n  
r]el a] ti]on sh]ips  
b] a]sed  
o n]  
whether  
or  
not  
a  
s]exual  
li a]iso n]  
o cc]urred.  
Th a]t

p]erh a] p]s  
d i] s]t i]ngu i] sh] i]ng  
rel a] t]on sh] i]ps  
b] a] s]ed  
on  
whether  
or  
not  
they  
feature  
a  
s]e x]ual  
e] x]ch a]nge  
has  
b]een  
a  
g r]o s]s  
e] r]ror  
on  
our  
p]art.  
Th a]t  
p]erh a] p]s  
we  
shoul d]n't  
a]  
p] r]io r]i  
a] ss]ert  
that  
a]ngels  
d]on't  
e]ng a]ge  
in  
s]exual  
l]i a]isons  
with  
u s].  
B]ecause  
it's  
e]ntire l]y  
p]ossi b]le



they  
do,  
and  
th]at  
th]ere's  
really  
nothing  
wrong  
with  
a n]  
an g]el  
e n]g a] g]ing  
u s]  
i]n  
th i] s]  
ty p]e  
of  
l]i a]ison,  
s]exua ll]y.

16— 374:474 .789  
S]o  
we  
can't  
rule  
out  
entire l]y  
the  
p]o ss] i] b] i] l] i]t y]  
th]at  
th] i] s]  
b] e]ing—de s] p]ite  
e n]g a]ging  
m e]  
i n]  
a  
s]exual  
l]i a]ison,  
in  
a  
s]mall

p] l]etho r]a  
of  
r] a]cial  
f]orms—was  
still,  
i n]  
f]a c]t,  
a n]  
angel  
p]ointing  
me  
toward  
the  
f]a c]t  
my  
l]i f]e,  
in  
l]arge  
p]art,  
f]o ll]owed  
the  
p] a] th]  
of  
Ea]stern  
Or th]odox y].  
The  
m] a] th]e m] a] t]i ci]an,  
a] tt]e m] p] t]ing  
t]o  
i]nf i]n i]tely  
ext r] a] p]olate  
the  
m] a] ss]ive  
a ss]um p] t]ions  
that  
are  
r] ea]l  
world  
i]ntegers,  
i]s,  
i]n

e ss] e]n c]e,  
a  
com p] l] e]te  
ch]ar l]atan.  
For  
e]ons  
w e]'ve  
a ss]umed  
s]exual  
r]e l] a] ti]ons  
t ai]nt  
r]e l] a] ti]on sh]ips,  
that  
on c]e  
a  
s]exual  
l]ine  
is  
c] r]o ss]ed,  
th]en  
th]e  
r]e l]a ti]on sh]ip  
will  
b] e]  
i rr]evo c]a b] l] y]  
t]ainted,  
yet  
w e]'ve  
never  
c]on s]idered  
that  
t]ainting  
c]a n]  
a n]d  
will  
o cc]ur  
e]ven  
s]a n]s  
s]ex.  
Yet  
p]erha p]s

we're  
m]a k]ing  
t]oo  
m]uch  
of  
the  
all e]ged  
d]i s]tin c]tio n]  
be t]w ee]n  
angels  
and  
d] e] m]ons  
as  
w e]ll.  
Th a]t  
just  
a]s  
p]erh a] p]s  
we've  
m] a]de  
too  
m]uch  
of  
the  
d]i s] t]inctio n]  
be t]ween  
s]e x]ual  
and  
n]on- s]e x]ual  
rel a]tio n]s,  
we're  
n]ow  
m]a k]ing  
t]oo  
m]uch  
of  
the  
d]i s] t]in c]tio n]  
be t]w ee]n  
angels  
and

d] e] m]ons.  
It  
should  
be  
n] o]te d]  
that  
e] v]en  
D]io n] y] s]iu s]  
n] o]te d]  
that  
pure  
e] v]il,  
i]f  
i]t  
w]ere  
to  
e]xi s]t,  
w]ould  
imm e] d] i]atel y]  
c] ea] s]e  
to  
e]xi s]t,  
because  
e]ve r]y th]ing  
th]at  
e]xi s]ts  
is  
d]e r]i v]ati v]e  
of  
the  
One,  
wh i]ch  
i]s  
i]nca p]able  
of  
p] r]o d]u c]ing  
p]ure  
e] v]il,  
and  
that  
e] v]en

re l]ati v]e  
e] v] i]l  
i]s  
s] i]m p] l]y  
a  
f]un c]tion  
of  
p]ur s]uing  
aims  
ina pp] r]o p] r] i]ate  
to  
a  
b e]ing's  
p] r]o p]er  
f]un c]tion,  
that  
e]ve n]  
d] e] m]o n]s  
are  
onl y]  
d]e m]on i]c  
i]n  
their  
d]i s]tan c]e  
fr o]m  
the  
O]ne,  
not  
in  
a  
s] e] n]se  
of  
re p]res e] n]ting  
p]ure  
e]vil,  
b] e]cause  
were  
they  
to  
b] e]  
p]ure

e]vil  
they  
would  
c] ea] s]e  
to  
e]xi s]t.  
E] s]sentially,  
this  
view  
p]ur p]orts  
th]at  
th]ere's  
no  
f]un d]a m]en t]al  
d]i s] t]inction  
betw ee]n  
a n]  
angel  
a n]d  
a  
d] e] m]on,  
ju s]t  
a  
d] i] ff]er e]n c]e  
in  
the  
a pp] r]o p] r]i a]ten e] ss]  
of  
their  
ai]ms.  
Whereas  
an  
a]ngel  
p]ursues  
the  
ai]ms  
a pp] r] o] p] r]ia t]e  
to  
it,  
in  
the

p] r]o p]er  
p] r] o] p]ortion  
to  
its  
being,  
a  
de m]on  
p]ur s]ues  
the  
ai]ms  
m]o r]e  
o r]  
le s]s  
ina pp] r] o] p] r]ia t]e  
to  
i t],  
s]t r] ay]ing  
from  
its  
p] r]o p]er  
p] r] o] p]ortions.

17— 449:620 .724

Now  
as  
it  
r]egards  
m]y  
d r] ea]m,  
a  
b e]ing  
t]ook  
m] u]l t]iple  
r] a]cial  
f]o r]ms  
yet  
r]e t] ai]ned  
the  
s] a]me  
e ss]en c]e,  
m] u]ch



like  
our  
d]ual  
yet  
m]oni s]t  
f]o r]mu l] a]tion,  
and  
th]en  
th]ere  
were  
two  
d]ar k]  
and  
f]orm l]e ss]  
b]ei n]gs  
i n]  
the  
b]a ck] s]eat— p]erha p]s  
s]igni f]ying  
th]e  
evil  
th]at's  
im p]o ss]i b]le  
to  
exi s]t,  
that  
i]s  
s]tr i] pp]ed  
of  
b] e]ing  
as  
s]oon  
as  
it  
b]e c]omes  
s] o]- c]alled  
p]ure  
e]vil.  
S] o]  
p]erha p]s  
these

two  
dar k]  
f]ormle ss]  
b] e]ings  
were  
the  
non-exi s]te n]t  
iter a]tions  
of  
m] y] s]el f]  
and  
m] y]  
c]om p]anion,  
p]o s]si b]l y]  
an  
a]ngel.  
Now  
thi s]  
b] e]ing,  
p]erha p]s  
an  
a]nge l],  
or  
p]erha p]s  
a  
d e] m]on,  
who  
t]ook  
m]ul t]i p]le  
r a]cial  
f]o r]ms,  
eventuall y]  
i]n f]o r]med  
m] e],  
i]n  
this  
c]ar  
with  
the  
two  
s]mall

sh]a p]e l]e ss]  
forms  
s] i]tt i]ng  
i]n  
the  
ba ck] s]eat,  
that  
sh]e  
had  
to  
go  
s]outh  
of  
the  
M]jissou r]i,  
to  
which  
I  
c]o r]re c]ted  
her:  
Don't  
you  
m]ean  
s]outh  
of  
the  
M] i] ss] i] ss] i] pp]i?  
Yet  
we  
should  
now  
c]o n]si d]er  
that  
p]erha p]s  
my  
c]o r]re c]tion  
was,  
i n]  
the  
c]o n]text  
of

the  
d] r]eam,  
e] n]tire l]y  
i n] c]o r]re c]t.  
By  
e]m p] l]oying  
the  
ph r]ase  
South  
of  
the  
Missou r] i]  
this  
b e]ing  
was  
p]erha p]s  
d]i r]e c]t l] y]  
im p] l]ying  
th]at  
th]ere  
are  
n]o  
n] ea]t  
d]i s]tin c]tions—that  
d]ua l]ity  
is  
an  
i ll]usion,  
th]at  
th]i s]  
i d]ea  
that  
a  
s]tate  
can  
b] e]  
n ea]t l] y]  
d]iv i] d]ed  
b] y]  
a  
M] i] ss] i] ss] i] pp] i]

i]s  
a  
m] i] s]gui d]ed  
a pp]roach,  
th]at  
th]is  
b] e]i n]g,  
whether  
an  
angel  
or  
d] e] m]o n],  
in  
f a] c]t  
wouldn't  
e m]erge  
on  
s]ome  
other  
s] i]de  
p]re c] i] s]e l]y  
be c]ause  
there  
is  
n o]  
a] c]tual  
o th]er  
s]ide,  
there's  
o]n l]y  
a  
s] e] p]a r]ate  
r] e] l]ative  
p] l]a c]e.  
And  
w]hen  
I  
w] o]ke  
up,  
I  
f]elt

as  
th ou]gh  
m y]  
l] i] f]e  
had  
always  
f]o ll]owed  
th]e  
path  
of  
Ea s]tern  
Or th]o d]oxy,  
but  
i]n  
th i] s]  
e]mbra c]e  
I  
was  
a cc]epting  
the  
n]on- d]ual  
n]ature  
of  
our  
e]xi s]ten c]e  
inasmuch  
as  
I  
was  
a] cc]e]pting  
a]nything  
e]l]s]e.  
I  
e]m b]ra c]ed  
Ea s]tern  
Orthodoxy  
a f]ter  
e]ng a]ging  
i n]  
a  
s]exual

li a]iso n]  
with  
a  
b] e]ing  
who  
t]ook  
mul t]iple  
r a]cial  
f]orms,  
who  
l e] f]t  
m]e  
to  
s] e]ttle,  
not  
s]outh  
of  
the  
M] i] ss] i] ss] i]ppi,  
b]ut  
r]ather  
s]outh  
of  
the  
M]jissou r]i—and  
o pp]osite  
of  
the  
b]oth  
of  
u s]  
were  
two  
s]mall  
dar k]  
f]orms  
who  
c]om p] l] e]te l] y]  
l]a ck]ed  
B] e]ing,  
s]igni f]ying

the  
im p]o ss] i] b] i] l] i]t y]  
of  
p]ure  
e]vil.  
My  
d] r]eam  
a pp] r]o p] r]iatel y]  
r]e p] r]oached  
thi s]  
i d]ea  
of  
t r] ue]  
d] u]alit y],  
of  
p]ure  
good  
and  
p]ure  
evil,  
r]e p] l]a c]ing  
this  
ab s]o l] u]te  
d] u]a l]it y]  
w]ith  
a  
r]e l]ative  
d]ua l]it y]  
w] i]th i]n  
the  
One,  
of  
w]hich  
a]ll  
Good  
and  
a]ll  
B]eing  
o r] i]g i] n]ates,  
b]oth  
i]n



t r]an s]cenden c]e  
and  
i m]ma n]en c]e.  
I  
then  
r]econ c] i]led  
m] y] s]elf  
w i]th  
th i] s]  
b]eing  
that  
went  
s]outh  
of  
the  
M]issouri—and  
p]erha p]s  
this  
b] e]in g]  
wasn't  
l ea]vin g]  
m]e  
as  
m]uch  
as  
g]uiding  
m]e,  
g]iving  
me  
hints  
n]ot  
on  
where  
to  
g o],  
n] o],  
she  
wasn't  
s] ay]ing  
where  
I

should  
g]o  
or  
s] t] ay],  
she  
was  
in s] t]ead  
g]uiding  
m] e]  
on  
how  
to  
r ea]d  
a  
m]ap.

18— 415:582 .713  
E]ven  
Dion y] s] i]us  
s]t a]ted  
outright,  
'One  
s]ays  
of  
G]od,  
the  
cause  
of  
all  
g]ood,  
that  
h e]  
i]s  
“ i]n e] b]r i] a]ted”— a]nd  
with  
th a]t  
in  
m] i]nd,  
against  
m] y]  
b]etter

judg m]ent,  
I  
poured  
m]y s]el f]  
a  
ni c]e  
gla ss]  
of  
vodka  
l a] s]t  
S] a]tur d]ay  
be f]ore  
m] y]  
girl f]riend  
and  
I]  
d] i]ned  
out,  
knowing  
all  
t]oo  
w]ell  
that  
w]e  
p]lanned  
t]o  
go  
t]o  
the  
bar  
p] r]ior  
t]o  
our  
r]eservation,  
for  
a  
c]o ck]tail.  
My  
s] i]g n] i]f i] c]ant  
other  
ag r]eed

to  
a] c]t  
a]s  
our  
d]esig n]ated  
d] r]iver  
for  
the  
n]ight,  
and  
I'd  
s]pent  
the  
e]ntire  
wee k]  
a b] s]taining  
from  
e]very  
c]on s]u m]a b]le  
item  
e]x c]ept  
water,  
c]o ff] ee],  
heart y]  
grains,  
and  
f]roz e]n  
v e]geta b]les,  
and  
I]  
f] e]lt  
as  
though  
I]  
deserved  
a  
n] i]ce,  
i n]e b]riated  
n] i]ght.  
I]  
s] ai]d

to  
m y] s] e]lf  
Y]ou  
know  
what?— y]ou've  
r] i]go r] ou] s] l] y]  
d]e n]ied  
y]our s]elf  
p l]easure  
thi s]  
w ee]k,  
and  
you  
d]eserve  
a  
n] i]ght  
w]here  
you  
g]o  
out  
and  
g]et  
w]h i] t]e  
girl  
w]a s]ted.  
S]o  
I]  
im b] i]bed  
a  
c]o ck]tail  
b]e f]ore  
the  
c]o ck]tail,  
and  
w]hen  
w]e  
a r]r i]ved  
at  
the  
b]ar,  
w]aiting

f]or  
our  
f] r]iends  
to  
m e]et  
us,  
w e]  
t r]ied  
to  
p] r]olong  
the  
c]o ck]t ai]]  
and  
m a] k]e  
a  
p]erf e] c]t  
s e]gw ay]  
i n]to  
the  
di nn]er—un f]o r]tunatel y],  
I'd  
f] i]n i]shed  
my  
c]o ck]tail  
f]irst,  
and  
in c]orre c]tl y]  
a]ssu m]ing  
I  
had  
a]nother  
ten  
to  
f]i f]teen  
m]inutes  
be f]o r]e  
ou r]  
f] r]ie n]ds  
a] r]rived,  
s]o  
I

ordered  
a  
s]e c]ond  
c]o ck]tail,  
y e]t  
as  
s]oon  
as  
the  
s] e] c]ond  
c]o ck]tail  
a] r]rived  
our  
f r]iends  
a]l s]o  
a] rr]ived,  
and  
then  
w]e  
w]ere  
s] a]t  
a]t  
the  
table  
w]here,  
n] ee]d l]e ss]  
to  
s]ay,  
w e]  
imm e] d]iate l] y]  
o r] d]ered  
a  
n]i c]e  
bottle  
of  
r]ed  
wine.  
S]o  
r]ather  
than  
s]avo r]ing

my  
s]e c]ond  
c]o ck]tail  
at  
the  
b]ar  
a n]d  
the n]  
b]eginning  
our  
b] o]ttle  
o]f  
w]ine,  
I  
w]as  
c]on c]urre n]tly  
f i]n i]sh i]ng  
my  
s]e c]o n]d  
c]o ck]tai l]  
w]h i]le  
al s]o  
s]tarting  
our  
b]ottle  
of  
w] i]ne.  
B]e f]ore  
I]  
knew  
it  
I]  
was  
tho r]oughly  
d] r]un k],  
I  
b]e c]ame  
e n]thusia s]ti c]all y]  
in e] b]r i]ated,  
a]nd  
I]



f]elt  
a]s  
though  
I]  
d]eserved  
it—I  
f]elt  
as  
though  
I  
d]eserved  
to  
b] e]  
in e] b]r i]ated,  
to  
c]o mm]ent  
u p]on  
a  
s] m]all  
h]and f]ul  
of  
to p]i c]s  
that  
I  
p] r]o b]a b]ly  
should  
h]ave  
r]e m]ained  
s]ilent  
a b]out,  
to  
b]a bb]le  
a] b]out  
and  
u] p]on  
a]  
p]ot p]ourri  
of  
issues  
th a]t  
p]erh a] p]s

would  
have  
b]een  
b] e]tter  
l e]ft  
unaddr e]ssed.  
B]ut  
s]ometimes  
i]t' s]  
i]m p]ortant  
to  
d]o  
things  
s]olely  
out  
of  
a] b] u]n d]an c]e,  
to  
b]e c]o m]e  
c]omp l] e]te l] y]  
in e] b] r] i] a]ted,  
t]o  
lose  
all  
t]ouch  
with  
c]ohe r]en c]y  
and  
r]e s]t r] ai]nt,  
and  
to  
e n]g a]ge  
i n]  
a  
c]om p] l] e]te l] y]  
mi s]gui d]ed  
c]onver s] a]tion  
p]ure l] y]  
out  
of  
a]b u]n d]an c]e.

The  
F]irst  
C]ause,  
n]o  
m]atter  
what  
f]orm  
we  
g i]ve  
i]t,  
n]o  
m]atter  
how  
it s]  
extensions  
m]ay  
or  
m]ay  
n]ot  
c]o mm]uni c]ate  
with  
u s]— i]s  
i]f  
n]othing  
el s]e  
s]uper a]b u]ndant.

## Part 2: On the Concept of Byzantium with Continual Reference to Alcibiades

01— 523:741 .706

A]s

a

m] a]tter

of

f] a] c]t,

I

was

just

te l]ling

De m]o

as

w]e

w]al k]ed

up

to

your

f] l] a]t,

I've

b]een

j]u s]t

a

t]ad

p] r]eo cc]u p]ied

of

l]ate

with

a

night

I

a c]tua l]ly

j]u s]t

r]e m]em b]ered

t]o d]ay,

f] r]om

years

ago

a c]tuall y],  
c]omp l] e]te l] y]  
n]on-de s] c]ript,  
entire l] y]  
in c]on s]e q]uential  
at  
f]a c]e  
va l]ue,  
yet  
it  
was  
a  
n]ight  
th]at  
n]one th]e l]e ss],  
n]ow  
th]in k]ing  
it  
th] r]ough,  
is  
e ss]entially  
i]nd i] c]at i]ve  
of  
my  
t r]ue  
c]ha r]a c]ter.  
It  
was  
a]  
n i]ght,  
v i] a]  
pure  
instin c]t,  
I]  
a] l]lowed  
my  
true  
c]o l]ors  
to  
sh]ow,  
and

of  
c]ourse  
I  
was  
a sh]amed  
at  
f]ir s]t,  
who  
isn't  
di s]gu s] t]ed  
at  
f]ir s]t  
s]ight  
of  
their  
t]rue  
c]olors,  
but  
as  
the  
years  
h a]ve  
p] a]ssed  
I've  
c]ome  
to  
the  
c]o n] c]lusion  
th]at  
th]ere's  
a c]tually  
no th]ing  
a  
p] r]io r]i  
w r]ong  
with  
my  
t r]ue  
c]o l]ors—a c]tua l]l y],  
if  
anything,

it's  
q]uite  
the  
c]o n]t r]a r] y].  
My  
t r]ue  
c]o l]ors,  
of  
c]ourse  
I  
c]an't  
change  
them,  
but  
e]ven  
i]f  
I]  
c] ou]ld  
I]  
w ou]ldn't.  
Be c]ause  
e]ven  
though  
my  
t r]ue  
c]olors  
r]e q]uire  
a  
p] r] e] r]e q]u i]s i]te,  
a  
p]erh a] p]s  
un a] pp]etizing  
p] r] e] r]e q]u i]s i]te,  
a  
p] r] e] r]e q]uisite  
that,  
ye s],  
that  
I  
l oa]the  
c]ertain

p] e]o p]le  
for  
n o]  
r ea]so n].  
B]ut  
e]ve n]  
th]ough  
th]at  
may  
in  
f a] c]t  
b]e  
the  
c]a s]e,  
I  
b]e l]ieve  
it' s]  
a] c]tually  
p]ro p]er  
to  
l] oa]the  
c]ertai n]  
p] eo] p]le  
for  
a b]so l]ute l] y]  
n] o]  
r ea]so n],  
w]ith  
n] o]  
ju s]tification  
w]hat s] o]ever,  
that  
h a]ting  
p] eo] p]le  
s]ans  
p]r e]text  
i]s  
i]n  
f]act  
entire l] y]  
ne c]e ss]ar y],



and  
I  
may  
e]ven  
l] ea] p]  
f]urther  
and  
s]t a]te  
outright  
th]at  
th] e]se  
c]ertain  
p] e]o p]le,  
whom  
w e]  
l] oa]the  
s a]ns  
p]retext,  
may  
a] c]tua l]ly  
deserve  
th i] s]  
i]nten s]e  
l] oa]thing  
and  
un p]rov o] k]ed  
hatred,  
b]ut  
let  
me  
b]egin,  
p]lease.  
B] e]cause  
to  
b] e]g i]n  
w i]th,  
i]t  
was  
an  
era  
where

I  
f]ound  
my s]el f]  
s] p]en d]ing  
a n]  
i n]or d]inate  
amount  
of  
t]ime  
at  
s] o]cial  
events  
that  
I  
l] oa]thed—I  
l] oa]thed  
b o]th  
c]on t]emplating  
my  
future  
a t]endan c]e  
of  
these  
e]ve n]t s]  
a n]d  
the n]  
my  
a c]tual  
a t]t e]nda n] c]e  
of  
these  
e]ve n]t s].  
P] eo]p]le,  
ul t]imatel y],  
have  
no  
c]outh—to  
this  
day,  
f]or  
exam p]le,

I  
o f]ten  
f] i]nd  
m y] s]el f]  
p] r]esent  
at  
s]ocial  
gathe r]ings  
where  
a  
q]u o]te-un q]u o]te  
v]egeta b]le  
p] l]ate,  
a l]ong  
with  
a  
v]egeta b]le  
d] i] p],  
i]s  
p]resen t]ed  
as  
an  
hors  
d]’oeuvre,  
and  
I’m  
a] l]most  
a] l]ways  
a  
l]ittle  
l]et  
d]own  
by  
the  
qua l]it y]  
of  
the  
ce l]er y].  
A]t  
th a]t  
p]arti c]u l]ar

s]tage  
in  
m y]  
l] i] f]e,  
in  
f]a c]t,  
the  
e r]a  
I'm  
s] p]ea k]ing  
of,  
I]'d  
r]e c]on c] i]led  
m y] s]el f]  
to  
the  
f]a c]t  
that  
I]  
h]ad  
i]nt r] i]ns i] c]ally  
h] i]gher  
s]tandards  
than  
mo s]t  
w]hen  
it  
c]ame  
to  
c]e l]ery,  
c]u c]umbers  
as  
w]ell— I]  
a n]a l] y]zed  
p] r]odu c]e  
with  
a n]  
a] c]uit y],  
f r]an k] l] y],  
m]o s]t  
of

m]y  
p]eers  
would  
never  
a]chieve.  
Having  
s]aid  
th]at,  
to  
th]i s]  
day  
the  
majo r]it y]  
of  
ho s]ts  
in  
our  
c]ount r] y]  
have  
n]ext  
to  
n]o  
c]outh  
when  
it  
c]omes  
to  
s]erving  
c]ele r] y]  
or  
c]u c]umbers.  
F]or c]ed  
to  
a]ttend  
a  
s] o]- c]alled  
p] o] s]t  
wedding  
b]runch  
ju s]t  
a

f]ew  
months  
p]r i]or  
to  
the  
events  
I]’m  
a] b]out  
to  
re l]ay,  
I  
was  
a] pp]alled  
at  
the  
q]u a] l]ity  
of  
c]u c]um b]e r]s  
s]e r]ved— a]  
c]u c]um b]er,  
a] b]ove  
a]ll  
else,  
sh]ould  
be  
refre sh]ing.  
A  
p]ie c]e  
of  
c]e l]er y],  
i d]ea ll]y],  
i]s  
s] i]m i] l]ar  
to  
s] i] pp] i]ng  
a  
fresh  
g l]a ss]  
of  
i c]e  
water

on  
a  
ze s]ty  
s]ummer  
d]ay.  
The  
s]our c]e  
of  
thi s]  
r]e g] r]ettable  
d]e g] r]a d]ation  
in  
the  
q]ua l]it y]  
of  
our  
c]e l]er y]  
and  
c]u c]umbers  
un d]oubted l] y]  
s]tems  
f r]om  
Ame r]i c]a's  
ove r]re l]ian c]e  
on  
d]ip.

02— 570:752 .758  
D] i]p,  
i]n  
ou r]  
e r]a,  
has  
l]ite r]a l] y]  
and  
figu r]ative l] y]  
b]e c]ome  
the  
hors  
d]’oeuvre,  
it’s

b]e c]ome  
c]ultu r]a ll] y]  
a cc]epta b]le  
to  
utter l] y]  
ig n]ore  
the  
q]ua l]it y]  
of  
the  
c]e l]e r] y]  
and  
c]u c]um b]ers,  
t]wo  
of  
the  
m o]st  
r]ef r]eshing  
yet  
deli c]ate  
vegeta b]les  
k n] o]wn  
t]o  
our  
s]pe c]ies,  
at  
s]ocial  
gatherings  
b]e c]ause  
it' s]  
a] ss] u]med  
c]on s] u] m]ers'  
a]ttention  
will  
b]e  
fo c]u s]ed  
a]l m] o] s]t  
s] o]le l] y]  
on  
the  
d]i p].



Yet  
it' s]  
p]re c]i s]e l] y]  
the  
d]i p]  
that  
n]egates  
the  
n]ut r] i]t i]onal  
b]enef i]t s]  
of  
the  
c]e l]e r] y],  
as  
well  
as  
the  
c]u c]um b]ers.  
Ameri c]ans  
n]o  
l]onger  
c]on s]ume  
v]egeta b]les—they  
c]on s]ume  
v]egeta b]les  
with  
d i] p]s  
and  
s]au c]es  
that  
o b]l i]terate  
all  
p]o ss] i] b]le  
n]utr i]t i]onal  
b]enef i]ts  
of  
a  
ve g]eta b]le.  
These  
dip s]  
and

s]au c]es  
a] n]nihi l]ate  
the  
i]nt r] i]ns i]ca l]ly  
r]ef r] e]shing  
e] ss] e]n c]e s]  
of  
our  
v e]getables.  
Gu e] s]ts  
att e]nding  
th e]se  
p]arti e]s  
could  
rel ie]ve  
themselves  
all  
over  
th e]se  
q]u o]te-un q]u o]te  
vegeta b]le  
p] l]ates  
and  
n]ot  
miss  
a  
b] ea]t  
n]utr i]t i]ona l]l y]—they'd  
pro b]a b] l] y]  
e]ven  
f]ail  
to  
n]ot i] c]e  
a  
d i] ff]e r]en c]e  
in  
ta s]te,  
with  
the  
a m] ou]nt  
of

sour  
c] r]eam  
c]u r]rentl y]  
f] ou]nd  
in  
the  
m] e] d] i]an  
A m]e r]i c]an  
d]ip.  
D]u r]ing  
this  
e r]a  
of  
m] y]  
l i]fe,  
al m]o s]t  
eve r]y  
w]eek  
I  
w]ould  
s] p]end  
t]w o]  
t] o]  
f]ive  
m i]n u]tes  
i]n  
the  
p]rodu c]e  
s] e] c]tion  
arduou s] l] y]  
s]e l] e] c]ti n]g  
on l] y]  
the  
f]ine s]t  
c] e] l]ery  
s]tal k]s  
and  
mo s]t  
c]on c]rete  
c]u c]umbers,  
touching

all  
the  
c]u c]um b]ers  
i]nd i] s] c] r] i]m i]nate l] y],  
with  
no  
r]egard  
for  
the  
c]u s]tomers  
who  
i]nev i]ta b] l] y]  
would  
touch  
these  
s]ame  
c]u c]um b]ers  
a f]ter  
I]’d  
f] i]na l]l y]  
m]ade  
m]y  
s]e l]e c]tion— b]e c]ause,  
to  
th]is  
d] a]y,  
th]ere’s  
nothing  
more  
d]e f] l] a]ting  
than  
a  
s]tal k]  
of  
c]e l]ery  
gone  
f] l]at  
by  
mid-wee k],  
yet  
there’s

nothing  
more  
u p] l]i f]tin g]  
than  
a  
f]resh l] y]  
cho pp]ed  
s]tal k]  
of  
c]e l]er y],  
and  
the  
s]ame  
c]an  
b]e  
s]aid  
f]or  
c]u c]um b]ers.  
Yet,  
as  
s]o- c]alled  
G r] ee] k]- A]me r]i c]ans,  
none  
of  
u s]  
should  
b e]  
s]ur p] r]ised  
at  
thi s]  
s]tate  
of  
a] f]fairs,  
with  
a  
vegetable  
di p]  
ma s] k]ing  
the  
r] e] f] r] e]shin g]  
e] ss] e]n c]e

of  
the  
g e]nuine  
arti c]le,  
s]o  
to  
s] p]ea k]—and  
th i] s]  
br i]ngs  
m]e  
to  
a  
m]uch  
l]arger  
point,  
a  
m]ore  
g] r]an d]iose  
i]ssue,  
i] f]  
you' ll]  
a ll]ow  
me  
to  
d]i g] r]e ss]  
just  
s] l] i]ght l]y  
b] e] fore  
I]  
b] e]gin  
my  
a]nec d]ote,  
the  
a]ne c] d] o]te  
I've  
a]dmittedd l]y]  
b]een  
o b] s]e ss]ing  
o]ver  
for  
w]ee k]s

now,  
w]hich  
w] i]ll  
i]nevi]ta b] l] y],  
I  
b]e l] ie]ve,  
b]e c]ome  
the  
c]rux  
of  
m]y  
argu m]ent  
here.  
B]e c]ause  
there's  
e]nd l] e] ss]  
d]i s]cussion  
to d]ay  
with  
regard  
to  
our  
s]o- c]alled  
world,  
our  
a l]l e]g e]d  
W] e] s]te r]n  
w]o r]ld,  
but  
i]t's  
i]m p]e r]ative  
we  
define  
our  
terms  
w i]th  
r] i]gor  
as  
o pp]osed  
to  
c]arele ss]ne ss]—be c]ause

it's  
t]oo  
often  
th]at  
we  
th]row  
t]erms  
in t]o  
th]e  
e th]er  
w i] l]y]-n i] l]y].  
In  
short,  
it's  
e]n t]ire l] y]  
p]ossible  
we're  
confusing  
e]x t]en si]o n]  
with  
i n]ter p] r]e t]a ti]o n]  
as  
it  
r]e l]ates  
to  
our  
W]e s]te r]n  
w]o r]ld.  
There's  
e]nd l] e] ss]  
tal k]  
of  
this  
W] e] s]te r]n  
w]o r]ld,  
b]ut  
let' s]  
b]e  
s]pe c]i f]i c],  
thi s]  
W]e s]tern



w]orld  
i]s,  
i]n  
f]a c]t,  
l] i]ttle  
more  
tha n]  
a n]  
Ang l]o  
w]orld,  
it' s]  
n]ot  
s]im p] l]y  
a  
n]on d]e s] c]ri p]t  
W]e s]te r]n  
w]o r]ld,  
it' s]  
al s]o  
an  
a] c]tual  
A]ng l]o  
world—our  
c]ivi l]ization,  
s]o  
to  
s]pea k],  
is  
n]omi n]a l]ly  
c]on s]i d]ered  
We s]tern,  
n]omi n]a l]ly  
c]onsidered  
G r]ae c] o]- R] o]man,  
y e]t  
th e]re's  
a  
b]ar b]a r]ism  
at  
p]lay  
here,

the r]e's  
a  
n e]fa r]ious  
v e]geta b]le  
di p]  
b]u r]ying  
the  
g] e]nuine  
article  
here.

03— 635:866 .733  
In  
a]ctu a] l]ity,  
the  
W]este r]n  
w]o r]ld  
i]s  
l i]ttle  
m]ore  
than  
a  
m]isn o]mer  
for  
the  
Ang l] o]  
w]orld,  
w]h i]ch  
i]s  
e]sse n]tia l]ly  
the  
Am e]rica n]  
w]orld,  
a]nd  
the  
A]ng l]o  
w]orld,  
in  
a] c]tu a] l]it y],  
is  
n]ot

a]n  
ex t]ension  
of  
G r]ae c] o]- R] o]man  
A]n t]i q]uit y],  
n] o],  
i]t's  
s i]m p]l y]  
a n]  
i] n] t]er p] r]e t]ation  
of  
that  
world—and  
even  
th]en  
th]at  
in t]er p] r]e t]ation  
was  
a  
p]urely  
s]ub s]equent  
in t]er p] r]e t]atio n],  
a n]  
i n] t]er p] r]e t]atio n]  
i n]  
r]e s] p]onse  
to  
a n]  
i n] t]er p]re t]ation.  
B]e c]ause  
the  
p] r]imary  
in t]er p] r]e t]ation  
of  
A]n t]i q]uity  
c]ame  
from  
C]onst a]n t]in o] p]le  
a]nd  
A]n t]i o]ch  
a]nd

A]lexan d]ria,  
in  
the  
s o]- c]alled  
B]yzantine  
world,  
and  
only  
then  
d]id  
this  
A]nglo  
world  
i n] d]ulge  
i n]  
a  
s]ub s]e q]uent  
in t]erp r]e t]ation  
of  
the  
G r]ae c] o]- R] o]man  
A]n t] i] q]u i]t y],  
b]ased  
on  
the  
B]yzan t] i]ne  
era's  
in t]er p] r]e t]ation  
b]ut  
al s]o  
of  
c]our s]e  
b]a s]ed  
on  
their  
in t]er p] r]e t]ation  
of  
the  
s]o- c]alled  
B]yzan t]ine  
world.

This  
sh ou]l d]  
be  
under s]t oo] d],  
th]at  
th]e  
A]ng l]o  
world,  
in  
a  
very  
t a]n g]i b]le  
s]en s]e,  
i]s  
l] i]ttle  
more  
tha n]  
a n]  
e l]a b]orate  
ve g]eta b]le  
d] i] p]  
i]t s]elf,  
a  
s]u b] s]equent  
i]n t]er p]re t]ation,  
and  
i]t's  
p]erha p] s]  
the  
m o] s]t  
p]erv a]s i]ve  
i]ter a]t i]on  
of  
s] o]-called  
v e]getable  
d]i p]  
our  
p]la n]et  
has  
y e]t  
to

s] e]e—be n] e]ath  
it  
w e]  
d]i s] c]over  
the  
genuine  
arti c]le,  
the  
p] r]ima r]y  
in t]er p] r]e t]ation,  
s]o  
to  
s] p]ea k].  
A]s  
for  
us,  
w i] th] i]n  
th] i] s]  
A]nglo  
w]orld  
w]e  
re m]ain  
m]o r]e  
o r]  
l]e ss]  
g l]o ss]ed  
o]ver,  
a  
s]u b]-o p]ti m]al  
f]it  
o]ver  
here  
and  
s]u b]-o p]ti m]al  
f]it  
o]ver  
there,  
as  
D]i a] m] a]n d] a]  
G]al a]s  
a p]tly

p]ut  
it:  
A m]e r]i c]a  
i]s  
f i]xated  
on  
m]ulti c]ultu r]alism  
yet  
r]e m]ains  
r]e m]iss  
with  
r]e g]ard  
to  
M]i dd]le  
Ea] s]tern  
c]ultures,  
wh i]ch  
i]n c]lude  
G]r ee]k  
c]ultures— b]ut  
how  
i]s  
th i] s]  
po s]s i] b]le?  
Yet  
w]e  
sh]ould  
note,  
w]e  
sh]ould  
final l]y  
a]d m]it  
to  
our s]elves  
th]at  
th]e  
m]odern  
c]enter  
of  
the  
Ang l]o

world,  
A] m]eri c] a],  
for  
a]ll  
of  
its  
m]elting  
p o]t  
m]yth o]logy,  
has  
n]ever  
a]ssi m]ilated,  
n]ot  
q]uite,  
be c]ause  
i]n s]tead  
i]t' s]  
s] i]mp l]y  
a]nnihi l]ated—in  
Ameri c] a]  
we  
l] o]ve  
d i] s] c]u ss]ing  
ethn i] c] i]ties,  
p]eo p]le  
wear  
h y]phens  
l i] k]e  
n]ame-tags,  
b]ut  
all  
of  
th e]se  
eth n] i] c] i]ti e]s  
are  
at  
b]ottom  
fal s]e  
eth n] i] c] i]ties,  
ju s]t  
as



the  
s]o- c]alled  
modern  
Gree k],  
the  
Helle n]i c]  
b]a b]oon,  
i]s  
a  
f i] c]t i]onal  
eth n] i] c] i]ty,  
all  
o]f  
o]ur  
o]ther  
eth n] i] c] i]ti e]s  
are  
e ss]ent i]al l] y]  
f i]ct i]onal  
eth n] i] c] i]ti e]s,  
they're  
ethn i] c] i]ties  
at  
b]e s]t  
as  
s]i m]u l]a c]ra,  
and,  
s]u b] s] e] q]uent l] y],  
what's  
in e]vita b] l] y]  
t] r]ue  
b]ut  
will  
r]e m]ain  
p]er p]etual l] y]  
u]n t]ouched  
u] p]on  
is  
th]at  
th]ere  
is

no  
r]eal  
r]a c]e  
or  
e]thn i] c] i]ty  
w i]th i]n  
A]me r]ic a]  
with  
the  
e]x c]e p]tion  
of  
the  
A]ng l]o.  
Eve r]yone  
is  
A]ng l]o  
in  
A]me r]ic a],  
th i] s]  
i]s  
obviou s].  
Eve r]y  
p]er s]o n]  
i n]  
A]me r]i c]a,  
i n] s]o f]ar  
as  
they've  
a]do p]ted  
A]meri c]an  
hy ph]ena ti]ons,  
is  
e ss]en ti]al l]y  
Ang l] o]—as  
C]atho l] i] c] i]sm  
w]ashed  
o]ver  
th]e  
th]i r]d  
w]o r]ld,  
th]e

th]i r]d  
wo r]ld  
be c] a]me  
e ss]entia ll]y  
A]ng l]o,  
the  
Puritanism  
of  
North  
A] m]eri c] a]  
m] i]xed  
w i] th]  
th]e  
C]atho l] i] c] i]sm  
of  
S]outh  
A] m]eri c] a]  
and  
r]esulted  
in  
a  
m]i l]ieu  
where  
e]ve r]yone  
is  
e]ss e]ntially  
Ang l]o.  
M a] g]ic  
J] o]hn s]on,  
a]t  
b] o]ttom,  
is  
e ss]entia ll]y  
Ang l]o.  
E]nd l]e ss]  
e]thn i] c] i]ties  
have  
b]een  
p]ro p]er l] y]  
i]denti f] i]ed,  
s]y s]te m]ati c]al l] y]

a] ss] i] m] i] l] a]ted  
i]nto  
th i] s]  
A]ng l]o-A m]eri c]an  
f]ramewor k],  
and  
s]ub s]e q]uent l]y  
a]nnihi l]ated,  
and  
we  
p]e r]use  
their  
c]oming-of-age  
n]a r]ratives,  
p]enned  
in  
the  
c]la ss]i c]  
N]ew  
Yor k]er  
s]tyle,  
and  
we  
thin k]  
to  
our s]elves,  
“ W]ow,  
that’s  
n]i c]e,  
w]hat  
a  
n]i c]e  
little  
c]oming-of-age  
s]tory,  
I  
n]ever  
k n]ew  
Viet n]am  
was  
s]o

n]i c]e  
in  
Autumn—”  
when  
the  
rea l]it y]  
is  
th e]se  
p] e]o p]le  
have  
b ee]n  
ess e]ntia ll] y]  
annihi l]ated.

04— 618:845 .731  
The  
c]o m]ing-of-age  
n]a r]rative  
of  
the  
Viet n]a m] e]se  
i] mm] i]g r]ant  
t i] ck]les  
the  
r] e] c]e ss]es  
of  
our  
s]oul,  
yet  
it  
ne v]e r]  
occu r]s  
to  
u s]  
th]at  
th]i s]  
V]iet n]amese  
per s]on,  
writing  
in  
the

c]la ss]i c]  
N]ew  
Yor k]er  
s]tyle,  
h]as  
bee n]  
e ss]enti a] ll]y  
a] n]ni h]i l]ated.  
We  
m]arvel  
at  
the  
eth n]i c]  
tr ai]ts  
of  
c]o m]ing-of-age  
n]arratives  
penned  
in  
the  
c]la ss]i c]  
N]ew  
Yor k]er  
s]tyle,  
yet  
th e]se  
e]th n] i] c] i]ti e]s  
are  
e]ntire l] y]  
fi c] ti]onal,  
they've  
b]ee n]  
e] ss]e n]ti a] ll]y]  
a] n]nihi l]ated,  
just  
as  
we,  
the  
H e] l]l e] n]ic  
b]a b]oons,  
have

a]l s]o  
 b]ee n]  
 e s]se n]ti a] ll]y  
 a] n]nihi l]ated.  
 The  
 Viet n]a m]ese-A m]eri c]an  
 who  
 penned  
 your  
 f]avorite  
 c]o m]ing-of-age  
 story  
 i]s,  
 i] n]  
 f]a c]t,  
 e n]tire l]y  
 Ang l]o.  
 The  
 s]o- c]alled  
 Or th]odox,  
 th]e  
 l]a s]t  
 of  
 th]e  
 s]o- c]alled  
 B]yzantines,  
 re m]ain  
 u]n a] ss]i m]i l] a]ted  
 and  
 there f]ore  
 u]n a]nnihi l] a]ted,  
 p]erha p]s  
 only  
 b]e c]ause  
 they've  
 c] l]ung  
 to  
 their  
 meta ph]y]s i] c]al  
 d i]stin c]tions—through  
 v]a r]ying

c] r]u s] a]des  
and  
o cc]u p] a]tions,  
v]a r]iou s]  
c]a p]italis m]s  
and  
c]o m]munis m]s  
they've  
c]lung  
to  
their  
m]eta ph]y]s i] c]al  
d i] s]t i]n c]tions,  
to  
the  
m]eta ph]ysi c]al  
f] r]amewor k]  
of  
the  
P]a t] r]iar ch]  
of  
C]on s]tan t]i n]o p]le.  
In  
a n]y  
c]a s]e,  
this  
Anglo  
world  
is  
n]o  
extens i]on  
of  
Ant i] q]u i]ty,  
it's  
n] o]  
N]ew  
R] o]me,  
b]e c]ause  
i]ts  
i]n t]erp r]e t]ations  
have



i]nevita b]ly  
b]een  
filtered  
through  
the  
s] o]- c]alled  
B]yzan t] i]ne,  
th r]ough  
the  
S]e c]ond  
R] o]me  
of  
C]on s]tan t] i]ne,  
B]ut  
for  
the  
Ortho d]ox,  
C]h r] i] s]t  
s]ym b]ol i]zed  
the  
t] r]ue,  
ve r]if i]ed  
immanen c]e  
of  
G]od,  
to  
c]o rre s]pond  
with  
the  
t r]an s]cen d]en c]e  
of  
G]od—ju s]t  
as  
the  
s] o]- c]alled  
S] o] c]rati c]  
I d]ea  
was  
at  
on c]e  
tr a]n s]cen d]e n]t

a]nd  
immane n]t,  
just  
a]s  
Love  
a]s  
a]n  
I d]lea  
was  
out  
of  
r]each  
i]n- i]t s]elf  
( i]n  
i]t s]  
t] r]an s]cen d]en c]e),  
yet  
i]n t]e r]ac t]ive  
i]n  
a  
r]ela t]ive  
s]e n] s]e  
( i]n  
i]ts  
i]mma n]e n] c]e),  
God  
was  
n]ow  
the  
s]ame,  
n]ot  
t]ran s]cen d]e n]t  
or  
i m]mane n]t,  
but  
i n] s]tead  
t]ran s]cen d]e n]t  
and  
i m]mane n]t.  
God  
as

a n]  
E ss]en c]e  
was  
u] n]kn o]wa b]le,  
u] n]a pp] r] oa]cha b]le,  
and  
wh o]lly  
t r]an s]cende n] t],  
yet,  
th r]ough  
Ch r]i s]t,  
God  
was  
p] r]oven  
to  
b] e]  
wholl y]  
i]mmanent,  
i]n  
a dd] i]t i]on  
to  
b]eing  
en t]irely  
t]ranscen d]ent,  
G]od's  
E]nergi e]s  
were  
E]nergi e]s  
w e]  
c]ould  
a pp] r]oach  
and  
i]nte r]a c]t  
w i]th,  
to  
b]e c] o]me  
o]ne  
with  
G]od,  
e]ven  
m]o m]entari l] y],

was  
d ee]med  
a  
p]ossi b]i l]it y].  
Ch r]i s]t  
was  
b r]illiantly  
g] r]a f]ted  
onto  
c]entu r]i e]s  
of  
G] r] e]k  
thought  
in  
a  
s]y s]tem  
that  
f]ound  
it s]  
e x]p r]ession  
f] r]om  
A]l e x]and r]ia  
to  
A]n t]i o] c]h  
t]o  
C]on s] t]an t]in o]ple,  
yet  
the  
s]ub s]e q]uent  
Angl o]  
in t]er p]re t]ation,  
by  
r]e s]t r]i c]ting  
God  
and  
P]erson  
t]o  
the  
in t]elle c]t,  
the  
c]on c]e p]tual

t]o  
the  
t]ran s]cend e]nt,  
e] s]sentia l]ly  
ushered  
in  
the  
s]e c]u l]ar  
a th]eism  
th]at's  
b]e c]ome  
our  
m]ono c]ulture  
p]ar  
ex c]e l]len c]e.  
This  
s]u b] s]e q]uent  
Ang l]o  
in t]er p] r]e t]ation  
was  
m]ar k]ed l]y  
d]iffe r]ent— b]e c]ause  
now  
to  
b]e  
t] r]anscen d]e n] t]  
and  
i m]mane n] t]  
was  
now  
d]eemed  
d]e c]a d]ent  
and  
o r]ie n]tal.  
The  
s]o-called  
B]yzan t]ine  
i n] t]er p]re t]ation  
e n]v]is i]oned  
a  
God

wh o],  
thr ou]gh  
His  
s]u p]era b]un d]an c]e,  
was  
b] o]th  
wh o]l] y]  
immane n]t  
a n]d  
en t]ire l] y]  
t] r]anscen d]e n]t,  
whereas  
the  
Ang l]o  
in t]er p] r]e t]ation  
viewed  
that  
in t]er p]re t]ation  
as  
b o]th  
wh o] l]y]  
d]eca d]e n]t  
a n]d  
e n] t]ire l] y]  
o r]iental,  
the  
Ang l]o  
in t]erp r]e t]ation,  
just  
as  
the  
He b] r]ew  
G]od  
b] a]nished  
A] d]am  
a]nd  
Eve  
from  
the  
K]ing d]om  
of

G]od,  
s]u b] s]e q]uently  
b]anished  
G]od  
from  
the  
K]ing d]om  
of  
M a]n,  
to  
His  
e t]ernal  
t] r]an s]cen d]en c]e.  
N] o],  
the  
s] o]- c]alled  
G] r]ee k]s  
n]ever  
k]illed  
their  
G]od  
be c]ause  
they  
n]ever  
s]topped  
m]e r]ging  
with  
their  
G]od.  
The  
G]ree k]  
world  
n]ever  
chose  
to  
k]ill  
their  
G]od,  
they  
n]ever  
m]u r]dered

their  
G]od  
in  
c]old  
b]lood  
b]e c]ause,  
in  
this  
G]ree k]  
w]orld,  
w] i]th i]n  
th i] s]  
s] i] l]l y]  
B] y]zant i]ne  
m] i] l]ieu,  
to  
k] i]ll  
their  
G]od  
would  
b]e  
a k]in  
to  
c]o mm]itting  
s]ui c]ide.

05— 522:715 .730  
W]hereas  
the  
Anglo  
w]orld  
d] i]vor c]ed  
i]t s]el f]  
f]rom  
the  
Energies,  
became  
the  
tran s]cen d]ent  
world  
p]ar



ex c]el l]en c]e,  
and  
l] e] f]t  
it s] e]l f]  
no  
choi c]e  
but  
to  
k i]ll  
i]t s]  
God  
r]uth l]e s]s l] y]  
and  
ex p]ed i]t i]ous l] y].  
The  
t r]an s]c e]nd e]nt  
world  
p]ar  
ex c] e] l]l e]n c]e  
alm o] s]t  
i p] s] o]  
fa c]t o]  
be c]omes  
the  
s]e c]u l]ar  
athei s]t  
world  
p]ar  
ex c] e] l]l e]n c]e.  
T r]an s]c e]n d] e]n c]e  
d]ivor c]ed  
f] r]o m]  
i mm]anen c]e  
is  
the  
p r]i m]a r]y  
f]or m]u l]a  
of  
the  
s]ecu l]ar.  
The

W]e s]te r]n  
w]o r]ld  
is  
the  
Ang l]o  
w]orld  
w]h i]ch  
i]s  
nothing  
more  
than  
a  
s]ub s]equent  
in t]er p] r]e t]ation  
r] a]ther  
th a]n  
a  
p] r]i m]a r]y  
in t]er p] r]e t]ation.  
In  
A m] e] r]i c]a,  
e]ve r]yone  
is  
Anglo,  
Viet n]a m]ese  
i mm]ig r]ants  
w r]ite  
c]o m]ing  
of  
age  
s]to r]ies  
that  
are  
n]othing  
if  
n]ot  
h o]li s]ti c]al l] y]  
A]ng l] o],  
tran s]ce n]de n]t l] y]  
A]ng l]o.  
A]nd

we  
s]it,  
p]ortrayed  
a]s  
a] b] s]urd l]y  
He l]le n]i c],  
a]s  
Athenian  
b]a b]oons,  
yet  
of  
c]our s]e  
we  
have  
p]erha p]s  
that  
“ B]yzantine  
loo k],”  
our  
mu s] k]  
is  
p]erha p]s  
B]yzan t]ine,  
yet  
the  
B]yzan t]ine,  
we’re  
t] o]ld,  
was  
wh o]lly  
d]e c]a d]e n]t  
a n]d  
e n]tire l]y  
o r]ie n]tal  
a n]d  
n o]  
l]onger  
exists.  
The  
A]f r] o]-A m]eri c]an  
M]an

is  
the  
A]ngl o]  
M]an,  
La r]ry  
B]ird  
i]n  
add i]t i]on  
to  
M]a g]i c]  
J]ohn s]on  
are  
b]oth  
e ss]entia ll]y  
Ang l]o,  
the  
Ita l]ian-A m]eri c]an  
M]an  
is  
the  
A]ng l]o  
M]an,  
the  
G r]ee k]-A m]e r]i c]an  
M]an,  
des p]ite  
p]laying  
the  
r]ole  
of  
A]thenian  
B]a b]oon,  
is  
a]l s] o]  
e] ss]entia ll] y]  
Ang l] o].  
The  
G]ree k]s,  
u l]timate l] y],  
have  
s]un k]

them s]e l]ves,  
w]h i]ch  
i]s  
w]hy  
they're  
no  
l]onger  
e]ven  
G]r ee] k],  
w e]  
c]an't  
b] l]ame  
anyone  
more  
than  
our s]elves,  
w]e  
w]ere  
p] l]a c]ed  
i]n  
an  
i]m p]o ss]i b]le  
p]osition  
b]et w] ee]n  
Ea] s]t  
and  
W]e s]t,  
a]nd  
w] e]  
a]cted  
i]n  
a]n  
i]m p]o ss]i b]le  
f a]sh i]on,  
a]nd  
n]ow  
we're  
n]o  
longer  
even  
our s]elves.

B]ut  
how  
did  
w]e  
get  
onto  
u s]  
any w]ay,  
the  
G]reeks— h]ave  
I  
g]one  
over b]oard  
h]ere  
at  
all?  
A]m  
I  
ex a]ggerating  
a]t  
all?  
I]t' s]  
de f] i]n i]te l] y]  
p]o s]sible,  
yet  
I  
f] ee]l  
com p] l] e]te l] y]  
a pp] r]o p] r]iate,  
I  
a c]tua ll] y]  
f]eel  
l]i k]e,  
i f]  
an y]thing,  
I'm  
b] e]ing  
too  
reserved,  
th a]t  
i f]

anything  
I'm  
a] c]tua ll]y  
l] a] ck]ing  
in  
h y]per b]o l]e  
at  
the  
m]o m]ent.  
I  
feel  
l] i] k]e,  
r] i]ght  
now,  
I]'m  
a c]tual l] y]  
b e]ing  
too  
k]ind,  
th]at  
if  
any th]ing  
I'm  
being  
a  
t]ad  
t]oo  
r]eserved.  
I  
feel  
as  
th] ou]gh  
th]ere's  
vi t]ri o]l  
that  
I  
s] t]ill  
o]we,  
that  
I  
o]wn

c]on s]i d]era b]le  
d]ebt,  
and  
it's  
all  
vit r]i o]],  
th]at  
th]ere's  
n o]  
choi c]e  
b]ut  
to  
p]lay  
it  
b]a ck]  
to  
the  
gene r]al  
p]o p]ula c]e  
of  
thi s]  
c]ountry.  
It's  
p]o ss]i b]le  
that  
I'm  
f i]]led  
to  
the  
b] r] i]m  
w i]th  
v] i]t r]iol,  
it's  
p]o ss]i b]le  
that  
I  
o]we  
all  
this  
v]it r]i o]]  
to



the  
gene r]al  
p]o p]u l]a c]e.  
I]t's  
alm o]st  
as  
i]f  
I'm  
l] ea]ving  
l] oa]ds  
of  
vitr i] o]]  
on  
the  
table.  
The  
Ang l] o]  
world  
l]e c]tured  
us  
th]at  
th]e  
au th]enti c]  
Gree k]s  
m a]de  
a] n]al  
love  
t]o  
t]ee n] a]ge  
boys,  
and  
the n]  
whe n]  
G r]ee k]s  
m]oved  
p]a s]t  
p]e n]et r] a]ting  
high  
s] c]hool  
a]ged  
m]e n]

i n]  
the  
r]ear-e n]d,  
when  
they  
i n] s]tead  
s]u b] s] c] r]i b]ed  
to  
the  
metaphy s]i c]s  
of  
the  
P]at r]iar c]h  
of  
C]on s]tantino p]le,  
it  
was  
only  
a]t  
th a]t  
p]oint  
that  
G r]eek  
c]ulture  
be c] a]me  
d]e p] r] a]ved  
and  
d]e c]a d]ent.  
Wholl y]  
o r] i]ental.  
Th i]s  
i]s  
what  
I've  
b]een  
per s]onal l] y]  
taught  
b]y  
the  
Ang l] o]  
s] o]- c]alled

s] c]ho l] a] s]ti c]s— a]nd  
th a]t  
I  
c]an  
tell  
you  
is  
a]b s] o] l]ute l] y]  
no  
exaggeration.

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Only  
the  
Gree k] s]  
would  
a cc] e]pt  
two  
s] e]ts  
of  
an c] e] s]tors  
of  
th]i s]  
s]ort  
th]en  
sh]r] u]g  
their  
sh]oulders  
and  
g]o  
g]et  
d r] u]n k]  
at  
a  
s]aloon.  
That's  
what  
I  
d] i]d.  
I]t' s]  
ju s]t

au d]aciou s],  
that's  
what  
i]t  
i]s.  
I]f  
no th]ing  
el s]e  
I  
re s]pe c]t  
th]e  
au d] a] c]it y],  
be c]ause  
I  
a] c]tual l] y]  
h]ave  
the  
h]ighe s]t  
re s]pe c]t  
for  
the  
au d]a c]it y]  
of  
the  
Ang l]o  
world.  
Our  
an c]e s]tors  
have  
s]pent  
hun d] r]e d]s  
of  
years  
in  
o b] s]cure  
mountains,  
for b]i dd]en  
to  
r]ead  
or  
w r]ite,

w]h i]le  
the  
ent i]re  
Ang l]o  
w]orld  
has  
s]pread  
th i] s]  
m] i] s]in f]or m] a]tio n]  
about  
u s],  
this  
s] l]ander,  
this  
c]hara c]ter  
a] ss] a] ss]in a]tio n],  
s] o]  
it's  
n o]  
won d]er  
p]e d]o ph]iles  
r]un  
r]am p]ant  
in  
e]ve r]y  
W] e] s]tern  
p]olity—loo k]  
who  
c]om p] r] i]se  
the  
i] d]ols  
of  
the  
W]e s]t!  
Th]e  
A th]enian  
with  
th]e  
b]eauti f]ul  
b]oy f] r]iends  
t r]aversing

pu b]erty,  
as  
i f]  
th e]se  
were  
the  
onl y]  
G] r] ee] k]s,  
as  
if  
th]ere  
were  
no  
o th]er  
G] r]ee k]  
e r]as,  
as  
i f]  
the  
a]l ph]a b]et  
b]e c]ame  
o b]sol e]te  
a] f]ter  
A]nti q]uit y]!  
B]ut  
I]  
d i] g] r]es s].  
I n]  
a n]y  
c]a s]e,  
b]efore  
I  
e n] t]er  
i n] t]o  
thi s]  
whole  
a n]e c]dote  
I  
should  
s] a]y  
thi s]—n a]mely,

th a]t  
I  
was  
a]t  
a]  
r]e s]tau r]ant  
a]c r]o s]s  
the  
s]t r]eet  
f] r]om  
m]y  
a]part m]ent  
f]or  
a  
s] m]all  
g]athe r]ing  
ju s]t  
the  
other  
night,  
my  
g]ood  
f] r]iend's  
c]ousi n]  
was  
i n]  
town,  
a]nd  
she  
a]nd  
her  
f]ather  
i] n]vited  
me  
to  
a n]  
i] n] f]ormal  
dinner  
a] c] r]oss  
the  
r]oad

f] r]om  
m]y  
a]part m]ent,  
s]o  
I]  
d]e c] i] d]ed  
it  
would  
be  
a  
l]ittle  
rude  
f]or  
me  
not  
to  
go,  
con s]i d]ering  
I  
l] i]ved  
w i]th i]n  
s]p i]tt i]ng  
d] i] s]tan c]e  
of  
th i] s]  
r]e s]tau r]ant,  
w] i]th i]n  
m] i]n i] m]al  
w]alking  
d] i] s]tan c]e,  
and  
had  
n]othing  
el s]e  
to  
d]o.  
I  
e ss]enti a]lly  
h]ad  
to  
g o]



but  
a]l s] o]  
h]ad  
n] o]  
issue  
with  
a]tten d]ing.  
I]n  
a] d]d i]t i]on,  
I  
w]as  
a] w]are  
the  
meal  
w]ould  
in  
all  
l]ike l]ihood  
be  
p]aid  
for,  
and  
a]lthough  
I  
d]i d]n't  
p]arti c]u l]ar l]y  
thin k]  
high l]y  
of  
the  
r]e s]tau r] a]nt  
a] c]ro ss]  
the  
s]t r]eet,  
I  
knew  
there  
was  
at  
l] ea] s]t  
one

d] e] c]ent  
m]eal,  
or  
m]ayb e]  
e]ve n]  
two  
d] e]ce n]t  
m] ea] l]s,  
that  
I  
could  
or d]er  
and  
f] ee] l]  
re l]ative l] y]  
s]at i]ated.  
P]er s]o n]al l] y],  
I  
was  
a  
big  
f]an  
of  
the  
S] p]i c] y]  
Mak i]  
P] l]atter,  
where  
you  
re c] ei]ved  
eigh t] ee]n  
p] ie] c]e s]  
of  
t]u n]a,  
s]almon,  
and  
yel l]ow t]ail  
s]ushi  
for  
ju s]t  
s]ix t] ee]n

dol l]ars.  
It's  
a  
great  
m]eal,  
and  
be c]ause  
of  
the  
e c]o n]o m]i c]al  
p]ri c]e- p]oint  
you  
d]on't  
feel  
l]i k]e  
a  
c]om p] l]ete  
a ss]hole  
or d]e r]ing  
it  
on  
s]omeone  
el s]e's  
tab.  
I n]  
a n]y  
c]ase,  
we  
a r]r i]ve,  
m y]  
f r]iend  
and  
I],  
p]erh a] p]s  
we're  
a] c]tua ll]y  
l]overs,  
but  
I  
d]on't  
want

to  
g]o  
in t]o  
a  
g] r]eat  
d] ea]l  
of  
d] e] t]ail  
about  
m y]  
p] r] i]vate  
l] i]fe  
here,  
we  
m]ight  
e]ven  
l] i]ve  
w i]th  
ea]ch  
other  
in  
m]y  
a p]art m]ent,  
but  
I' m]  
n]ot  
going  
into  
that  
n]ow,  
w]e're  
in  
l]ove  
w]ith  
ea]ch  
o th]er  
in  
a  
w]ay  
th]at  
ju s]t

f] ee]s  
p]ro f]ound,  
that's  
p]o ss]i b]le,  
b]ut  
i n]  
a n]y  
c]a s]e  
we're  
th]ere,  
at  
th]e  
r]e s]tau r]ant,  
whe n]  
my  
f] r]ie n]d's  
c]ousins  
f] r]om  
out  
of  
town  
a] rr]ive,  
and  
a]l m]ost  
i mm]e] d] i]atel y]  
the  
c]on v]er s]ation  
t]urns  
t]o  
the  
m u]ch  
d]i s] c] u] ss]ed  
C]O V]ID-Ninet ee]n  
va cc]i] n]e,  
and  
b] e]ing  
wh o]l l] y]  
s] o] b]er  
as  
well  
as

extr e]me l] y]  
hungr y]  
I]  
de c] i]de  
to  
have  
n] o]  
part  
of  
it,  
I  
d]on't  
me n]tion  
a n]ything  
a b]out  
n]onli n]ear  
d]i s]t r]i b]utions,  
the  
i n]he r]e n]t  
d]i s]hone s]t y]  
of  
a]ll  
l a]rge  
govern m]ents  
over  
the  
cour s]e  
of  
h]u m]an  
h]i s]tor y].

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I  
ch oo]se  
t o]  
r]e f] r] ai]n  
f] r]om  
m e]ntioning  
E]l l]iot  
A] b] r]ams  
r]ec ei]ving

a  
f]i f]t y]  
dol l]ar  
f]ine  
f]or  
t r] a] ff]i ck]ing  
c]r a] ck]  
c]o c] ai]ne  
into  
eve r]y  
b]l a] ck]  
c]o mm]u n] i]ty  
i]n  
A m]er i] c]a  
i]n  
the  
N]ineteen- Ei]ghties,  
I  
ch oo]se  
t o]  
r]e f] r]ain  
f] r]om  
m]entio n]ing  
a n]y  
of  
this,  
as  
it  
wasn't  
the  
r] i]ght  
t] i]me  
t]o  
di s] c]u ss]  
n]on l]i n]ea r]it ie]s  
a n]d  
E l]l i]ot  
Ab r]ams,  
thi s]  
was  
my

c]on c] l]usion  
at  
the  
time.  
I  
wasn't  
g]oing  
to  
g]et  
c]aught  
u p]  
in  
the  
n] a]ture  
of  
p] r]o b]a b] i] l] i]ty  
d] i]st r] i] b]ut i]ons  
and  
E ll]iot  
A] b] r] a]ms'  
f]i f]ty  
d]o ll]ar  
f]ine  
f]or  
s]e ll]ing  
l]arge  
s]wathes  
of  
c] r]ack  
c]o c]aine  
at  
the  
b]ehe s]t  
of  
the  
f]ir s]t  
B]ush  
a]dmini s]tration  
a]t  
th a]t  
time.



It  
would  
have  
b]een  
un c]outh,  
ill- a]dvised,  
a]s  
well  
a]s  
c]om p] l] e]te l] y]  
ina pp] r] o] p] r] i]ate.  
But  
in  
k]ee p]ing  
m]y  
m]outh  
shut  
I  
felt  
just  
a  
m] o] m]en t]ary  
t] i]nge  
of  
ag i] t]ation,  
in  
h ea]ring  
th e]se  
o p]inions  
I  
inve t]e r]atel y]  
d]i s]ag r] ee]d  
with,  
in  
r]e f] r]aining  
f] r] o]m  
u]tte r]ing  
the  
ph] r] a]ses  
n]on l]i n]ear i]ty  
d]i s]t r]i b]ut i]ons

and  
E l]li o]t  
A] b] r]ams  
I  
b]ec a]me  
s l]ight l] y]  
a]git a]ted,  
the  
o]n l] y]  
a]n t]id o]te  
t]o  
my  
a]gi t] a]tion  
would  
b]e  
to  
s a]y  
the  
w]ord  
n]on l]i n]earity  
a l]oud,  
w]hich  
I  
had  
n]o  
in t]ention  
of  
doing.  
I  
couldn't  
b]ring  
my s]elf  
to  
s]ay  
the  
word  
n]on l]i n]earit y],  
a]nd  
I  
h a]d  
a] b] s]o l]utel y]

no  
intention  
of  
utte r]ing  
the  
ph r] a]se  
E ll] i]ot  
A] b] r]ams  
at  
thi s]  
r]e s]tau r]ant,  
I]  
coul d]n't  
d]o  
either  
without  
embar r]a ss]ing  
m] y] s]elf,  
and  
I]  
kn ew]  
it.  
The  
f a]ct  
of  
the  
m] a]tter  
is  
whe n]  
a n]  
o p] i]n i]on  
I  
d i] s]ag r]ee  
w i]th  
i]s  
ex p] r]e ss]ed  
w i]th i]n  
m]y  
gene r]al  
p] r]ox i] m] i]ty,  
a]nd

I  
a]ct  
s o]cial l] y]  
a pp]r] o] p] r]iate l] y]  
and  
r]e f] r]ain  
f] r]om  
sha r]in g]  
my  
t r]ue  
f]ee l]in g]s  
on  
the  
m]atter,  
then  
I  
o f]ten  
f]eel  
th i]s  
t] i]nge  
of  
a]gi t]ation,  
a]s  
i f]  
I  
was  
p]ut  
on  
thi s]  
Ea r]th  
for  
the  
s]ole  
p]u r] p]o s]e  
of  
behaving  
ina pp]r] o] p] r]iatel y]  
and  
ex p] r]e ss]ing  
my  
hone s]t

o p]inions,  
n o]  
matter  
the  
co s]t  
s] o]cially].  
In s]tead  
I  
f]ound  
my s]el f]  
g l]an c]ing  
i]nter m] i]ttent l] y]  
at  
m]y  
f]riend's  
older  
c]ousin,  
ju s]t  
shame l]e ss] l] y]  
s] p]e c]u l] a]ting  
on  
his  
r] a]cial  
m a] k]eu p]—which  
I  
h a]te.  
I've  
b]ee n]  
on  
the  
r]e c]eiving  
e n]d  
of  
thi s]  
de s] p]lica b]le  
b]ehavior,  
and  
I'm  
sure  
you've  
ex p]e r]i e]n c]ed

s] i]m i]lar,  
and  
I]  
d]e s] p] i]se  
p]eo p]le  
who  
ju s]t  
shame l]e ss] l]y  
s] p]e c]u l]ate  
as  
to  
m]y  
r a]cial  
m] a] k]eu p],  
I'm  
sure  
you  
d]e s]p]ise  
them  
j u] s]t  
as  
m u]ch,  
yet  
s]itting  
a c]ro ss]  
f] r]om  
thi s]  
d]i s]tant  
c]ousin  
of  
m]y  
f] r]iend,  
m]y  
l]over  
p]erh a] p] s],  
I  
s] a]t  
in  
this  
s]i l]ent  
hy p]o c] r]i s]y,

I  
s]at  
there  
and  
shame l]e ss]l] y],  
c]ontinuou s] l] y]  
s] p]e c]u l]ated  
on  
his  
r a]cial  
m] a] k]eu p]  
to  
m]y s]elf,  
going  
s]o  
f]ar  
as  
t]o  
t]a k]e  
s] p]e c]i f]ic  
f]acial  
f]eatures  
into  
a cc]ount  
and  
s] p]e c]ulate  
on  
a  
g]eo g] r]a ph]ic  
a r]ea  
of  
o r]i g]in.  
It  
was  
g] r]ote s] q]ue.  
But  
that's  
un f]ortunately  
what  
I  
f]ound

my s]el f]  
doing  
in  
p]la c]e  
of  
sharing  
my  
s]in c]ere  
o p]inions  
on  
n]onli n]ear  
p] r]o b]a b] i] l] i]ty  
d] i] s]t r] i] b]utions  
and  
E l]liot  
A b] r]ams  
d]i s]t r]i b]uting  
c] r]a ck]  
c]o c]aine  
to  
the  
b] l]a ck]  
c]o m]mu n]iti e]s  
of  
the  
U n]ited  
S]t a]tes  
in  
the  
N]inet ee]n  
Ei]ghti e]s—but  
of  
c]ourse  
n]o  
one  
c]an  
m]ention  
n]onli n]ear  
di s]t r]i b]utions  
or  
E l]liot



A b] r]ams  
s]e l]ling  
c] r]a ck]  
anymore.

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Govern m]ents  
have  
lied  
to  
u s]  
al m]o s]t  
without  
pause  
s]i n] c]e  
the  
i n]ventio n]  
of  
the  
nation- s]tate,  
in  
just  
A] m]eri c]a  
a] l]one  
w e]'ve  
s] ee]n  
the  
l]arge- s] c]ale  
o pp]r]ession  
of  
A f] r]i c]an-A m]e r]i c]ans  
over  
the  
c]our s]e  
of  
c]enturies,  
the  
s]tate- s]an c]tioned  
poiso n]i n]gs  
of  
A f] r]i c]an-A m]eri c]an

c]o mm]unities  
with  
c] r]a ck]  
c]o c]aine,  
of  
l]ower  
c] l]ass  
C]au c]asian  
c]o m]unities  
w i]th  
p] r]es c] r] i] p]tion  
p]ills,  
we  
have  
p]o p]  
s]tars  
named  
L]ittle  
Xanax,  
m i] ll]ions  
of  
ch i] l]dr e]n  
i]n  
thi s]  
c]ountry  
f]anta s]ize  
a] b]out  
a] b]using  
p] r]e s] c] r]i p]tion  
nar c]oti c]s  
be f]ore  
they  
go  
to  
s] l]ee p]  
at  
night  
and  
the  
F] D] A],  
a

r]e g]u l]ator y]  
b]o d] y]  
with  
a]m p]le  
f]un d]ing  
f]or  
r]e g]ul a]ting  
ju s]t  
this  
s]ort  
of  
b]ehavior,  
a] pp]arent l]y  
thinks  
n]othing  
of  
it.  
We  
have  
one  
p]o p]  
s]tar  
n]amed  
L]ittle  
X]anax  
and  
z]ero  
ph]arma c] eu]ti c]al  
e x]e c]utives  
wh o]’ve  
been  
p]ro s]e c] u]ted  
f]or  
p] r]od u] c]ing  
this  
lu r]id  
s]tate  
of  
a ff]airs,  
and  
th a]t’s

just  
s] c]r a]tching  
the  
s]ur f]a c]e  
in  
Ame r]i c]a,  
c]on f]ining  
our  
in q]ui r]ly  
to  
a  
s]ingle  
s]ide  
of  
the  
Atlanti c]  
we  
ha v]en't  
e v]en  
ment i]oned  
the  
Tur k] i] sh]  
o cc]u p]a ti]on,  
the  
geno c]ides  
of  
P]ol  
P]ot,  
Hit l]er  
and  
the  
Na ti]onal  
S]o ci]a l]i s]ts,  
the  
Gu l]ag,  
the  
f]a m]ine  
of  
M]ao,  
or  
the

p]re p]on d]e r]an c]e  
of  
o]ther  
o] cc]u p]ations,  
g]le n]o c]ides,  
f]amines,  
and  
g]le n]e r]al  
d]ebau c]he r]y  
which  
have  
o cc]urred  
a]ll  
a] c]ro ss]  
the  
g l]obe  
mo r]e  
o r]  
l] e] ss]  
in c] e] ss]ant l]y—yet  
n]ow  
the  
U n]ited  
S]t a]tes  
govern m]ent  
i]nfor m]s  
i]t s]  
c] i]t i]zens  
without  
a  
t r] a] c]e  
of  
i r]ony  
that  
a  
f] a]st-t r] a] ck]ed  
v a] cc]ine  
is  
beyond  
r]e p] r]oach  
f]or

a n] y]  
a n]d  
eve r] y]one,  
with  
no  
l]ong-term  
e]m p]i r]i c]al  
e]vi d]en c]e  
a]vai l]able,  
and  
i f]  
we  
q]u e] s]tion  
th]at  
th]en  
we're  
e] ss]ential l]y  
e]x c]ommuni c]ated  
f]rom  
d]e c]ent  
s]o c]iety.  
We've  
b]ecome  
ch]a r] l]atans  
p]a r]  
ex c]el l]en c]e  
if  
we  
d]are  
men ti]on  
the  
n]ature  
of  
n]on l]i n]ear  
p]ro b]a b]i l]ity  
d]i s]tri b]u ti]ons,  
if  
we  
m e]nt i]on  
the  
f] a] c]t

th a]t  
E l]liot  
A b]rams  
was  
f]ined  
f]i f]ty  
do l]lars  
f]or  
se l]ling  
c] r]a ck],  
if  
we  
utter  
the  
ph] r] a]ses  
n]on l]i n]ear  
p]ro b]a b] i] l] i]ty  
d] i]st r] i] b]ution  
or  
E l]liot  
A b] r]ams  
was  
a  
c] r]a ck]  
c]o c] ai]ne  
d]ea l]er  
we've  
a pp]a r]lent l] y]  
b]e c]ome  
f]asci s]ts  
in  
thi s]  
c]ount r] y].  
S] o]  
I  
had  
n] o]  
in k] l]ing  
of  
the  
r a]cial

m] a] k]eup  
of  
thi s]  
m]an  
s]itting  
s]o  
i n]no c]ent l] y]  
a c]ro ss]  
from  
m e],  
and  
eventual l] y]  
I]  
just  
s]aid  
to  
m y] s]elf—you're  
d]i s] g]u s]ting,  
th i]s  
i]s  
g]ro t]e s] q]ue,  
t]a k]e  
out  
your  
s] m]art ph]one  
and  
d]i ck]  
a r] o]und  
o]n  
that,  
f]or  
the  
s]a k]e  
of  
C]h r]i s]t  
Him s]el f],  
ju s]t  
p]lease  
re m]ove  
your  
s] m]art ph]one



f]rom  
your  
p]o ck]et  
thi s]  
s]e c]ond.  
S]o  
we  
order  
our  
m]eals.  
M]y  
f] r]iend,  
who  
I  
m]ay  
or  
m]ay  
not  
b]e  
in  
love  
with,  
who  
o r] d]ers  
r]ight  
b]e f]o r]e  
m] e],  
or d]ers  
the  
S] p]i c] y]  
M]a k] i]  
P]latter,  
s]o  
we  
both  
e]nd  
u p]  
ordering  
the  
exa c]t  
s]ame

m]eal,  
the  
S] p]i c] y]  
M]a k] i]  
P] l]atter,  
and  
I  
ju s]t  
shot  
her  
a  
l]oo k],  
I  
l]oo k]ed  
at  
her  
l]i k]e  
Are  
you  
k]idding  
me?  
W]e  
c]ould  
h a]ve  
a]t  
l]ea s]t  
d]i s] c]u ss]ed  
thi s]  
b]e f]o r]e  
the  
w]aitre ss]  
a s]ked  
f]o r]  
the  
or d]ers,  
now  
we're  
or d]ering  
the  
s]ame  
ex a] c]t

meal  
b] a] ck]  
to  
b] a] ck].

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But  
th]en  
I  
th]ink  
to  
my s] e]l f]  
W e]ll,  
i f]  
sh e]  
doesn't  
ea]t  
all  
eight ee]n  
p] ie] c]es,  
w]hich  
sh e]  
w]on't,  
then  
I'll  
at  
l] ea] s]t  
have  
the  
o p]tion  
to  
s]nag  
a  
s]ush i]  
p] ie] c]e  
or  
two  
if  
I'm  
not  
com p] l] e]te l]y

f]ull  
a f]ter  
my  
eighteen.  
I  
g]uess  
I  
c]an  
b]e  
a  
b]it  
g] l] u]ttonou s]  
when  
it  
c] o]mes  
to  
s]ushi,  
b]ut  
I  
al s]o—in  
t r]ue  
G] r]eek  
Ortho d]ox  
f] a]shion— t]end  
t]o  
f] a] s]t  
f]or  
s] i]gn i] f] i] c]ant  
portions  
of  
the  
d]ay,  
s]o  
b y]  
the  
t i]me  
d]inner  
a] r]r i]ves  
I]’m  
a]lways  
p] r]e p]ared

to  
s]tu ff]  
my  
f]a c]e.  
I've  
r] ea]d  
m]o d]ern  
m]e d] i] c] i]ne  
i]s  
b]egi n]ning  
to  
r] e]cog n]ize  
value  
in  
thi s]  
f]a s]t  
and  
f] ea] s]t  
r] e]gi m]en  
of  
ea]ting,  
th]at  
th]e  
b]o d] y]  
p]erha p]s  
f]unc ti]ons  
more  
e ff]i ci]entl y]  
when  
it' s]  
d]e p] r]ived  
f]or  
a  
p]e r]iod  
of  
time.  
B]ut  
i n]  
a n]y  
c]a s]e  
we

b]oth  
or d]er  
the  
S] p]i c] y]  
Ma k] i]  
P]latter,  
and  
her  
d] a]d,  
who's  
s] a]t  
n]ext  
to  
m]e,  
orders  
a  
shrimp  
n]oo d]le  
d]ish  
th a]t  
h a]s  
n]o  
a pp]eal  
to  
m]e,  
n]ot  
that  
I  
c]are,  
be c]ause  
I  
h a]d  
n]o  
p]l a]ns  
on  
sh]aring  
the  
meal  
with  
him,  
and

when  
th i] s]  
sh] r] i]mp  
n]oo d]le  
d] i]sh  
i]s  
s]erved  
h i]s  
i]n i] ti]al  
r]eac ti]on  
is  
Wow,  
th i] s]  
i]s  
b i]g—and  
i]t  
i]s,  
i]t's  
huge.  
The  
port i]on  
i]s  
i]mmense.  
And  
the  
n]oo d]les,  
it  
shoul d]  
b]e  
n]oted,  
are  
th i]ck— i]t  
would  
b] e]  
n ea]rl y]  
im p]o ss]i b]le  
for  
one  
p]er s]on  
to  
finish

a  
p]late  
of  
th a]t  
m] a]gnitu d]e,  
s]ave  
for  
the  
m]or b]i d] l] y]  
o b]e s]e,  
in  
ju s]t  
one  
s]itting.  
S o]  
i m]m e]d i]ate l] y],  
and  
o]n l] y]  
with  
the  
b] e] s]t  
of  
int e]ntions,  
b]e c]ause  
her  
d]ad  
is  
one  
of  
the  
m]o s]t  
w e]ll-i n]t e]ntioned  
i n] d]ividuals  
you'll  
ever  
c]ome  
a c]ros s],  
her  
d]ad  
s]tarts  
to



o ff]er  
me  
s]ome  
of  
h i]s  
d] i]sh,  
and  
i]n i]tial l] y]  
I  
re f]use  
not  
on l] y]  
b]e c]ause  
I  
f]ind  
the  
d]ish  
una pp]ea l]ing  
but  
p] r]ima r]i l] y]  
b]e c]ause  
I'm  
ea]ting  
m]y  
own  
m] ea]l.  
But  
this  
ch]anges  
even tu]a l]l y].  
F] a] m]ished  
a]s  
I  
f]ound  
my s]el f],  
I  
obviou s] l] y]  
f]inished  
m]y  
m]eal  
not

on l] y]  
b]e f]ore  
a]nyone  
e]lse  
at  
the  
ta b]le  
b]ut  
c]on s]ide r]a b] l] y]  
p] r]ior  
to  
a]nyone  
e]l s]e  
at  
the  
ta b]le  
c] l]eaning  
their  
p] l]ate—I'm  
s]itting  
there  
with  
a  
c]om p] l] e]te l] y]  
c] l] ea]n  
p] l]ate  
while  
e]veryone  
e]lse  
is  
a]t  
m]ost  
h a]l f]way  
th] r]ough  
th]eir  
m]eal.  
And  
my  
f] r]iend  
is  
h]ardl y]

ea]ting  
h]er  
M]a k] i]  
Pl a]tter  
a]t  
all,  
instead  
she's  
busy  
m] u]n ch]ing  
her  
c] ou]sin's  
General  
Ts]o  
Shrim p],  
yet  
her  
dad,  
of  
c]ourse  
m]eaning  
well  
and  
n]oti c]ing  
m]y  
em p]ty  
d i]sh,  
for  
the  
s]e c]ond  
time  
a s]ks  
i f]  
I  
want  
s]ome?  
N] o],  
n] o]  
th]an k]  
you,  
I]'m

f]ull,  
I]  
say,  
n]ot  
th]in k]ing  
at  
all.  
Wi th]out  
a  
s]ingle  
th]ought  
in  
my  
s] k]u ll]  
I]  
r]epl y]  
that  
I'm  
full—y e]t  
in  
r] e]t r]o s]p e] c]t  
what  
e]l s]e  
c]ould  
I  
s]ay?  
How  
c]an  
y ou]  
r]e f] u]se  
a  
bite  
of  
s]omeone's  
meal,  
e s]pecial l] y]  
on  
a  
s]e c]ond  
o ff]er,  
without

s]laying  
you're  
f]ull?  
It's  
p]ro b]a b] l] y]  
the  
on l] y]  
a cc]e p]ta b]le  
excu s]e,  
f]eigning  
f]ull n]ess,  
b]ut  
n]ow  
I've  
p] l]aced  
mysel f]  
i]n  
a  
b] i]t  
of  
an  
i]m b]r o]g l]i o],  
b]e c]ause  
her  
dad  
thin k]s  
I'm  
f]ull,  
b]ut  
I'm  
a c]tually  
the  
f]ur th]e s]t  
p]o ss]i b]le  
th]ing  
f]rom  
f]ull— b]e c]ause  
s]ush i]  
never  
f] i]lls  
y]ou.

Y]ou  
f] i]nish  
a  
p] l]ate  
of  
s]ush i]  
and  
the  
f]ir s]t  
th] i]ng  
you  
th] i]n k]  
i]s  
I  
c]ould  
go  
f]or  
a  
l]ittle  
more  
s]ush i].

10— 441:639 .690  
Eight ee]n  
p ie] c]es  
of  
f] i]sh- f] i]lled  
s]ushi  
and  
I'm  
not  
e]ven  
rem o]te l] y]  
c] l] o]se  
to  
f]ull.  
All  
my  
th ou]ghts  
r]ev o]lve  
a r]ound

c]on s]u m]ing  
m]ore  
s]ush i],  
of  
which  
I  
s] ee]  
p] l]ent y],  
b]e c]ause  
m]y  
c]om p]anion,  
m]y  
l]over,  
is  
b]are l] y]  
even  
touching  
her  
S] p]i c] y]  
M]a k] i]  
P] l]atter.  
S]o  
now  
I]'m  
t]r y]ing  
t]o  
d]ev i]se  
a  
m]etho d]  
of  
c] l]an d]e s]tine l] y]  
s]n ea]king  
a  
few  
p] ie] c]es  
of  
s]aid  
s]ush i]  
into  
m]y  
m] ou]th

with ou]t  
m]y  
c]om p] a]nion's  
d a]d  
n]oticing,  
n]ot  
that  
he  
would  
c]are,  
but  
ju s]t  
on  
p]rin c]i p]le.  
I  
already  
inh a]led  
m]y  
m]eal,  
ei]ght ee]n  
p] ie] c]es  
of  
f] i]sh- f] i]lled  
s]ushi,  
and  
now  
I'm  
c]l ai]ming,  
to  
my  
f] r]iend's  
f]ather,  
that  
I'm  
f]ull,  
but  
then  
r]e m]or s]e l]e ss] l] y]  
c]on s] u]ming  
the  
s] u]sh i]



s]itting  
next  
to  
my  
p] l]ate?  
That  
just  
wasn't  
a]  
p]a l]ata b]le  
o p]tion  
in  
m] y]  
m] i]nd  
at  
the  
t i]me.  
I  
wanted  
to  
a]void  
that  
s]cenario  
if  
p]o ss]i b]le.  
Yet  
as  
I'm  
c]on c]o c]ting  
a  
p] l]an  
to  
s]urre p]titiou s] l] y]  
extra c]t  
this  
foreign  
s]ush i]  
into  
m]y  
m]outh  
m]y

f]riend's  
c]ousin  
t]a k]es  
her  
f]or k]  
and  
s] t]arts  
eating  
her  
s]ush i]—po t]entiall y]  
my  
s]ush i].  
I'm  
watching  
my  
f]riend's  
f]ather  
struggle  
to  
f] i]n i]sh  
h i]s  
g]ar g]antuan  
shrimp  
l]o  
m]ein  
on  
m]y  
l]e f]t,  
then  
watching  
m]y  
f]riend's  
c]ousin  
m]ethodi c]a l]ly  
ea]t  
ea]ch  
l]e f]tover  
p] ie] c]e  
of  
this  
S] p]i c] y]

M]a k] i]  
P] l]atter  
on  
m] y]  
r i]ght.  
Then  
I  
l]oo k]  
a] c] r]oss  
the  
t a] b]le  
and  
b]egin  
sh] a]mele ss] l] y]  
r] a] ci]al l] y]  
s]pe c]u l] a]ting  
a]gain,  
just  
t]o  
m]o m]en t]ari l] y]  
get  
m] y]  
m] i]nd  
off  
this  
wh o]le  
S]pi c] y]  
M]ak i]- l] o]  
m]ein  
imb r] o]g l]i o].  
As  
the  
m]eal  
c]on c] l] u]ded  
there  
were  
tw o]  
or  
th r] ee]  
s]ush i]  
p] ie] c]es

l]eft,  
my  
c]om p]anion  
says  
H]ave  
one,  
and  
I  
shake  
my  
h]ead,  
realizing  
the  
e n]tire  
e n] d]eavor,  
th i]s  
m i]ssion  
to  
obt ai]n  
m]ore  
S] p]i c] y]  
M]ak i],  
was  
d]oomed  
to  
f ai]lure.  
I  
con s]idered  
a s] k]ing  
her  
t]o  
t]a k]e  
the  
p]ie c]es  
h o]me,  
but  
n o]—thi s]  
urge  
for  
m]ore  
M]a k]i

i]s  
m] i] s]gu i] d]ed,  
I]  
thought,  
it's  
already  
d] oo]med  
t o]  
f ai]lure,  
it's  
t oo]  
l] a]te  
for  
that.  
The  
S] p]i c] y]  
Ma k] i]  
P] l]atter  
was  
de l]icious,  
but  
t]o  
t]a k]e  
h o]me  
the  
l]eft o]ver  
sushi  
wasn't  
a  
p]a l]atable  
o p]tion  
t]o  
me  
at  
the  
t]ime.  
And  
a  
f]unny  
thing  
o cc]urred,

I  
a c]tua l]ly  
b]egan  
to  
f]eel  
f]ull  
as  
e]veryone  
e]lse  
b]egan  
t o]  
c]on c] l] u]de  
their  
m]eals— d]e s] p]ite  
r]e m]aining  
hung r] y]  
i mm]e] d] i]ate l] y]  
a f]ter  
f]inishing  
m]y  
eight ee]n  
p] ie] c]es  
of  
s]ush i],  
b y]  
the  
t i]me  
e]veryone  
e]lse  
c]on c] l]u d]e d]  
their  
d]inner  
I,  
somehow,  
no  
l]onger  
felt  
hung r]y,  
d]e s]pite  
eat i]ng  
noth i]ng

i] n]  
the  
i] n]terim,  
for  
the  
above  
s]aid  
r]easons.  
But,  
i n]  
a ny]  
c]a s]e,  
onto  
thi s]  
ane c]d o]te— s] o]  
it  
was  
a  
few  
years  
ag o]  
at  
this  
p]oint,  
Ho r]atio  
was  
p]ro b]a b] l]y  
there,  
it  
was  
a  
mo r]e  
o r]  
l]es s]  
n]onde s]c r]i p]t  
n]ight,  
abso l]ute l]y  
n]othing  
of  
n]ote  
was

o c]urring,  
and  
I  
thin k]  
all  
of  
us  
were  
a]t  
th a]t  
p]oint  
q]uestioning  
w]hy  
w]e  
w]ere  
e]ven  
out,  
w]hy  
w]e  
w]eren't  
at  
home  
s l] e]e p]ing  
l]i k]e  
young  
children.

11— 469:700 .670

W]e  
w]ere  
at  
the  
D] ea]n  
Hotel  
on  
W]ashington  
St r] ee]t  
in  
a  
d]ar k]  
b]a ck]



b]ar  
c]alled  
the  
M]ag d]a l] e] n]a  
R]oom  
where  
n]othing  
m]uch  
of  
n]ote  
was  
going  
on,  
n]ear l]y  
n]othing  
of  
n] o]te  
was  
ever  
g o]ing  
on  
w] i]th i]n  
the  
w]alls  
of  
this  
h o]tel  
b]ar,  
n]ever  
m]ind  
in  
the  
b]a c]k  
room,  
w]hich  
w]as  
d i]m l] y]  
l] i]t  
i n]  
a n]  
a]l m]ost

a] b]r a]sive  
w a]y  
and  
usual l] y]  
a]t  
h a]lf  
c]ap a] c]it y]  
at  
b]e s]t.  
B]ut  
m]ay b]e  
that's  
what  
the  
v]enue  
i n]te n] d]ed,  
m] a]y b]e  
the  
m] ai]n  
goal  
of  
the  
v]enue  
was  
a b] r] a]s i] v]e  
i]te r] a]tions  
of  
d]im  
lighting  
a]nd  
h a]lf  
c]ap a] c]ities.  
I n]  
a n]y  
c] a] s]e,  
I'm  
with  
a  
f]ew  
f] r]iends,  
Ho r] a]tio

m a]y  
have  
been  
there,  
and  
t]w o]  
well- t] o]-d o]  
An g]lo  
g]irls  
are  
there,  
a]nd  
one  
of  
us—not  
m]e—a tt]empts  
to  
c]o- m]in g]le  
with  
the  
t]wo  
A]n g]lo  
g]irls,  
a]nd  
a  
c]onver s]ation  
en s]ues.  
One  
of  
our  
f]riends  
is  
with ou]t  
a  
d ou]bt  
ai]ming  
to  
e] n]g a]ge  
i n]  
c]on s] e]ns u]al  
s] e]x u]al

e] n] c]ounters  
with  
these  
girls  
in  
the  
near  
f]uture,  
at  
l]east  
if  
the  
e] n] c]ounter  
goes  
a] cc]or d]ing  
to  
his  
p] l]an,  
h]owever,  
h]is  
p] l]an  
is  
a] b]out  
to  
go  
un e]x p]e c]te d] l] y]  
a]wry,  
things  
are  
in  
n o]  
way  
a] b]out  
to  
g o]  
a] cc]or d]ing  
to  
his  
p] l] a]n,  
a]nd,  
in a]dve r]te n]t l] y],

I'm  
a b]out  
to  
ensu r]e  
his  
p] l]an  
is  
foiled  
i] n]  
a n]  
i]rreve r]si b]le  
man n]er.  
N]ot  
in  
the  
s] l]ighte s]t  
are  
things  
goin g]  
a] cc]ordin g]  
to  
his  
p l]a n],  
a n]d  
I'm  
inadvertent l] y]  
a] b]out  
to  
b] e]  
the  
c]ause  
of  
the  
foi l]in g].  
I]nev i]ta b] l]y  
b]oth  
girls  
l] i]ve  
i]n  
the  
p] l]ush

p]art  
of  
the  
c]ity,  
they  
don't  
h]ave  
j]obs,  
or  
they  
h]ave  
j]obs  
they  
c l] ea]r l] y]  
re c] ei]ved  
due  
to  
s]tatu s]es  
of  
b] e]ing  
young  
and  
opu l]ent,  
they  
i]nev i]ta b] l]y  
b]eg i]n  
to  
d i] s]cu ss]  
the  
variou s]  
p]ro p]erti e]s  
their  
fami l]i e]s'  
own,  
in  
S]a n]  
F r]a n] c]i s]co  
I  
b]e l]ieve,  
p]erha p]s  
s o]me

o]ther  
out r]ageous l] y]  
o] p]u l]ent  
are a]s  
of  
the  
U S],  
may b] e]  
e]ven  
over s] ea]s.  
I  
f]orget  
the  
s] p]e c]i f]i c]  
l]o c]ales,  
I  
a c]tual l]y  
p]aid  
l]ittle  
to  
no  
atte n]tio n]  
to  
a n]ything  
ei]ther  
of  
th e]se  
An g] l]o  
g]irls  
said,  
there  
were  
a  
f]ew  
l]ocales  
whe r]e  
thei r]  
f]athers'  
owned  
th]is  
p] r]o p]erty

or  
th]at  
p] r]o p]erty,  
th]ey'd  
s]u mm]er  
here  
or  
th]ey'd  
s]u mm]er  
th]ere,  
but  
it  
was  
a]ll  
o]pu l]ent  
i n]  
a n]y  
c]a s]e,  
s]ome  
a r]ea  
where  
o]n l]y  
the  
m o] s]t  
eg r]eg i]ous  
d i] ck]heads  
l] i]ve.  
I]t  
d] i] d]n't  
par t]i c]u l]ar l]y  
offend  
me,  
yet  
their  
t]one  
was  
c]on d]e s]cen d]i n]g  
i n]  
a  
way  
that



al m]o s]t  
m]ade  
you  
be l] ie]ve  
they  
v ie]wed  
y ou]  
as  
an  
e]qual,  
w]hich  
i] n]furiated  
m e].  
W]hen  
p]eo p]le  
i] n]vete r]ate l] y]  
b]e l] ie]ve  
them s]elves  
to  
b] e]  
s]u p]e r]ior,  
yet  
s]till  
h a]ve  
the  
au d] a] c]ity  
to  
c]on d]e s]cend  
as  
i f]  
you're  
almo s]t  
e q]uals,  
i]t' s]  
i]n f]uriating.  
A]s  
it  
s]o  
h a]ppened,  
I' d]  
been

s]tu d]ying  
a n]  
exte n] d]ed  
d]o c]ume n]tary  
on  
the  
inter n]et  
at  
wor k]  
th a]t  
a] f]ter n]oon,  
it  
was  
a  
slow  
a] f]ter n]oon  
th a]t  
a] f]ter n]oon,  
r]egar d]ing  
the  
m a]ting  
habits  
of  
d]ol ph]ins,  
in  
f]act  
this  
vi d]eo  
went  
into  
g r] ea]t  
d]etail  
r]egar d]ing  
the  
s] p]e c]i f]i c]  
m]e c]hani c]s  
of  
how  
d]ol ph]ins  
p]er f]orm  
s]ex,

and  
I  
p] r]o c]ee d]e d]  
to  
share  
thi s]  
in f]or m]ation  
r]egar d]ing  
the  
s] p]e c]i f]i c]  
m]e c]hani c]s  
of  
d]ol ph]in  
s]exual  
inter c]our s]e  
with  
the  
g r]oup.

12— 520:719 .723  
A] pp]arently  
this  
was  
a]  
bit  
of  
a]  
faux  
p]aus  
on  
my  
p]art,  
D e] m]o—it  
was  
c] l]ear  
these  
young  
f] e] m]ales,  
although  
i nn]o c]ent  
e n]ou gh],

were  
ju s]t  
of  
a  
s]e p]a r]ate  
c] l]a ss],  
a]nd  
th]ey  
be l]ieved  
i]t,  
a]nd  
th]ey  
knew  
i]t,  
a]nd  
th]ey  
had  
no  
r]e s] p]ect  
f]or  
the  
w e]ll  
v e] r] i] f]ied  
int e]ll i]g]ence  
of  
dol ph]ins  
and  
their  
s]exual  
m]ating  
m]echanic s].  
It  
was  
t] r] u]e  
t] o]  
them  
th]at  
th]ey  
were  
s]u p]e r]ior—their  
an c]e s]tors

were  
having  
p]ebble  
wars  
and  
ea]t i]ng  
m e]d i]um- r]are  
s]qui rr]el,  
w]hile  
our  
an c]e s]tors  
w]ere  
w r]iting  
ex t]en s]ive  
c]o mm]en t]a r]ies  
on  
m]eta ph]y]s i] c]s  
and  
en f]or c]ing  
c]o m]p l]e x]  
s]y s]tems  
of  
t]axation,  
b]ut  
in  
our  
c]u r]rent  
mi l]ieu  
they  
were  
b]oth  
un d]oubte d] l] y]  
of  
s]u p]e r]ior  
s]to ck]  
to  
a]nyone  
e]l s]e  
in  
the  
r]oom,

e s] p]ecial l] y]  
m]y s]elf.  
That  
m]uch  
c]ould  
not  
be  
d]i s] p]uted,  
and  
I  
d]on't  
d]i s] p] u]te  
it  
t o]  
thi s]  
d]ay.  
Yet  
to  
d]i s] c]u ss]  
the  
i n]t r]i c]a c]ies  
of  
d]ol ph]i n]  
i n]t e r]c]our s]e  
was,  
in  
their  
eyes,  
s]omething  
r]evoltin g],  
s]omething  
f]or  
l]a ck]  
of  
a  
better  
word  
c] l]a ss] l]e ss].  
It  
was  
e ss]entia l] y]

a  
M]arxi s]t  
ane c] d] o]te,  
n] o]ting  
s] p]e c]i f]i c]a l]l y]  
how  
d]ol ph]in  
p] e] n]i s]  
p]e n]etrates  
d]ol ph]in  
vag i]na  
in  
the  
M]ag d]a l] e] n]a  
R]oom  
that  
n]ight.  
I  
g r]ew  
up  
i n]un d]ated  
with  
Ang l] o]-Saxons,  
D] e]m o],  
and  
I]  
k n] o]w  
when  
I]'m  
b e]ing  
viewed  
a]s  
a]n  
Other,  
in  
fa c]t  
I  
k n]ow  
i]t  
i]n s]t i]n c]t i]ve l] y],  
it's

s]omething  
that  
e ss]ential l] y]  
r] u]ns  
in  
my  
b] l] oo]d,  
and  
this  
was  
a  
p]arti c]u l]ar l] y]  
eg r] e]giou s]  
c]a s]e.  
And  
it  
b]e c]ame  
p]arti c]u l]ar l] y]  
eg r] e]giou s]  
f]o ll]owing  
m]y  
m]o n]o l]ogue  
i ll]u m]i n]ating  
the  
m]e c]ha n]i c]s  
of  
dol ph]i n]  
i n]ter c]our s]e.  
I  
m] a]y  
have  
m] a]de  
a  
f]ew  
s]ub s]e q]uent  
o ff]- c]olor  
c]o mm]ents  
on c]e  
the  
c]onver s]ation  
was



c] l] ea]r l] y]  
going  
c]omp l] e]te l] y]  
d]ownhill,  
on c]e  
thi s]  
d]i s] c]ussion  
was  
c] l]ear l] y]  
i r]re p]a r]a b]le.  
I  
p] r]o b]a b] l] y]  
r]aised  
my  
v]oi c]e  
to  
an  
ina d] v]isa b]le  
d]e c]i b]el  
le v]el.  
B]ut  
i n]  
a n]y  
c] a]se  
I  
c] a]me  
to  
d]e s]pise  
these  
two  
i nn]o c]ent  
young  
fe m]ales.  
And  
in  
r]et r] o] s] p]lect,  
if  
I'm  
h] o]lding  
m]y s]el f]  
to

the  
h]ighe s]t  
s]tandard  
of  
hone s]ty,  
I  
de s] p]ised  
them  
at  
f]ir s]t  
s]light.  
The  
s]e c]ond  
our  
f] r]ie n]d—Ho r] a]tio  
m] a]y  
have  
bee n]  
there— m] a]de  
the  
a cq]u ai]ntan c]e  
of  
th e]se  
two  
f] e] m]ales  
I  
i m]m e] d] i]ate l] y]  
d]e s]pised  
them.  
In s]tinctive l] y]  
I  
k n]ew  
th]e  
th]r ee]  
of  
us  
c]ould  
n]ever  
b e]  
c]ordial,  
th a]t

p]erh a] p]s  
the  
s] a] ck]ing  
of  
C]on s]tan t]i n] o] p]le  
in  
T]welve  
O]h  
Four  
s]till  
d]ivi d]e d]  
us  
i n]  
a n]  
i mm]utable  
m]a n]ner.  
I  
b]e l]ieve  
in  
the  
p]er p]etuating  
c]ha r]a c]te r]i s]ti c]s  
of  
b] l]ood,  
D]e m]o,  
I  
d]on't  
c]a r]e  
what  
the  
s]cienti s]ts  
s]ay.  
S]pi r]its  
are  
a]l w]ays  
a]mong  
us  
and  
w]here  
b]etter  
to

b]ury  
th]em s]elves  
th]an  
w]ithin  
our  
b]lood s]t r]eams?  
If  
the  
s]pi r]its  
of  
an c]e s]tors  
are  
b]u r]ied  
any w]here  
i]t' s]  
w] i]th ou]t  
a  
d ou]bt  
in  
our  
b]lood s]t r]eams.  
If  
the  
tortured  
s]ouls  
of  
our  
muti l]ated  
an c]e s]tors  
are  
b]u r]ied  
any w]here  
in  
the  
w]orld  
i]t' s]  
w] i]thin  
our  
b] l]ood s]t r] ea]ms,  
D e]mo.  
F r]om

the  
s]eco n]d  
I  
s]aw  
these  
two  
in n]o c]ent,  
d]e c]ent-looking  
girls  
I  
d]e s]pised  
them,  
and  
I  
n] e]ver  
qu e]st i]oned  
i]t.  
I]n s]tin c]tively  
I  
k n] ew]  
d]i s] c]u ss]ing  
d]ol ph]in  
b]o n]ers  
would  
b]e  
a b]ho r]rent  
t o]  
these  
in n]o c]ent  
young  
f]emales,  
and  
I  
r]elayed  
the  
a n]e c] d]ote  
without  
hesitation.

13— 448:606 .739  
The

s]e c]ond  
their  
f]a c]es  
f] i]lled  
w i]th  
d] i] s]gust  
a]t  
my  
a] n]e c] d]ote  
I  
was  
s] a]ti a]ted.  
If  
they  
wal k]ed  
i]nto  
th i] s]  
r]oom  
r]ight  
n]ow  
I' d]  
imm e] d] i]atel y]  
start  
to,  
yet  
again,  
d]i s] c]u ss]  
the  
me c]hani c]s  
of  
d]ol ph]i] n]  
i] n]ter c]our s]e.  
D]ol ph]ins  
are  
high l]y  
i n]te ll]ige n]t  
m]a mm]als— w]hy  
shouldn't  
w]e  
l]earn,  
in- d]e]ph,

a b]out  
their  
m]ating  
ha b]its?  
It  
s ee]ms  
entire l] y]  
l]ogical  
to  
me,  
e]ven  
now.  
Yet  
w]e  
should  
be  
hone s]t  
w]ith  
our s]elves,  
w]e  
shouldn't  
min c]e  
w]ords,  
w]e  
shouldn't  
c]o w]er  
to  
euphe m]ism,  
be c]ause  
every o]ne  
is  
Ang l]o.  
M] ay] b]e  
I  
haven't  
m] a]de  
that  
a] b]undant l] y]  
c l]ear  
yet,  
b]ut

we're  
a]ll  
essentia l] y]  
Ang l]o,  
we  
c]ontain  
resi d]ual  
amounts  
of  
the  
H e]l l] e]ni c],  
we're  
d]i r]e c]t  
d]e s]ce n] d]a n]ts  
of  
the  
s]o- c]alled  
Byzantine,  
the  
ρ]ωμιο σ]ύβ η],  
but  
e] ss]ential l] y]  
e]ve r]yone  
is  
Ang l] o],  
u s]  
in c] l]uded.  
You  
may  
s]it  
here  
and  
p] r] o] p] o]se  
that,  
s]ay,  
P]uert o]  
R]i c]ans  
are  
s]omehow  
d]i s]tin c]t  
from



the  
m e] d] i]an  
w]hite,  
w]hen  
in  
a c]tua l]ity  
P]uerto  
R]i c]ans  
are  
Ang l]o.  
But  
D]o m] i] n] i] c]ans  
are  
d] i]ffe r]ent,  
r]ight?— n] o],  
D]o m] i] n] i] c]ans  
are  
a] c]tua l]ly  
A]ng l] o]  
a]s  
well.  
A] f] r] o]- A] m]e r]i c]ans  
are  
in c] r]e d]ib l] y]  
A]ng l] o],  
in  
f]a c]t.  
The  
P]ortuguese  
are  
d]e f]inite l] y]  
Ang l]o,  
th]ey're  
th]e  
a p]ex  
of  
Ang l]o,  
the  
S] p]anish  
a]re  
a]l s] o]

t] o]ta ll]y  
Ang l]o,  
and  
the  
I t]alians  
are  
a]s  
A]ng l]o  
a]s  
anyone,  
Fi l]i p]i n] o]s—we  
c]an't  
de n]y  
their  
e ss]entia l]  
Ang l]i c]ism,  
be c]ause  
we're  
all  
e ss]entia ll]y]  
e] q]ua ll]y]  
Ang l] o],  
wherever  
C]atho l]i c]ism  
and  
i]t s]  
meta ph]y]s i]cs  
has  
s]p r]ead,  
the  
Ang l]o  
w]orld  
w]ith ou]t  
a  
d ou]bt  
has  
f]o l]lowed,  
whe r]ever  
the  
s]ordid  
meta ph]y]s i] c]s

of  
the  
C] a]tho l]i c]  
church  
h a]s  
p] l] a]nted  
its  
r]oots,  
A]ng l]i c]ism  
has  
p] r]o l]i f]e r]ated  
unab r]idged.  
A]ng l]os,  
F] r]an k]s,  
Ve n]etia n]s,  
Italians,  
the  
Ger m]a n]i c]  
t] r]ibes,  
we  
sh]oul d]n't  
l]ose  
m]uch  
s] l]eep  
in  
d]i s]tingu i] sh] i]ng  
these  
t]erms,  
b]e c]ause  
they're  
all  
s]u b] s] e] c]ts  
of  
each  
other  
e] ss]en ti]a l]ly,  
we  
sh]ouldn't  
l]ie  
to  
our s]elves

about  
th]at.  
Th]ese  
t]erms  
e] n] c]ompa ss]  
the  
e] n] t]ire  
world  
and  
for  
that  
r ea]son  
s]ub s]e q]uent l] y]  
m ea]n  
e ss]entia l]l y]  
nothing.  
We  
a]ll  
a] tt]empt  
t]o  
quar r]y  
g r]ou p]s  
of  
p]eo p]le  
off  
by  
the  
t] i]nt  
of  
their  
s k] i]n,  
the  
sha p]es  
of  
their  
eyes,  
the  
c]on t]ours  
of  
their  
n]oses,

th]e  
th] i] ck] n]e ss]  
of  
their  
l] i]p s],  
when  
the  
r]ea l]it y]  
is  
e]ve r]yone  
is  
e]ssential l] y]  
A]ng l] o].  
Mi c]hael  
J]or d]an  
i]s  
i]n c]re d]i b] l] y]  
A]ng l] o].  
As  
are  
L]arry  
B]ird  
and  
Sha q] ui] ll]e  
O'N ea] l].  
C]ait l]yn  
J]e n]ner  
is  
n]oth i]ng  
i]f  
n]ot  
A]ng l]o,  
a]nd  
the  
K]ard a]shians  
are  
the  
s]p i]tt i]ng  
i]m a]ge  
of  
A]ng l] i] c] i]sm.

The  
world  
i]s  
i]n c]re d]i b] l] y]  
c]omp l]ex,  
b]ut  
at  
times  
it  
c]an  
b]e  
d]ivi d]ed  
e]ven l] y]  
in t] o]  
t]w o]—the  
Ang l] o]  
world  
and  
the  
s] o]- c]alled  
Gree k]  
w]orld,  
w]hich  
n o]  
l]onger  
exi s]ts.

14— 448:651 .688

The  
world  
i]s  
i]n c]redi b] l] y]  
c]om p] l]ex,  
b]ut  
at  
c]ertain  
times  
it  
c]an  
b] e]  
easi l] y]

s] p] l] i]t  
d]own  
the  
m i] dd]le,  
at  
t]imes  
the  
world  
re d] u] c]es  
t] o]  
e ss]ential l] y]  
t]w o]  
d]i m]ensions,  
in  
s]ome  
w]ays  
the  
w]orld  
on l] y]  
exi s]ts  
t]wo  
d]i m]ensional l] y],  
the  
s] c]hi sm]  
be t] w]een  
the  
C]atho l]i c]i sm]  
that  
over t]oo k]  
the  
w]orld  
and  
the  
Orthodox y]  
that  
e]ventual l] y]  
b]e c]ame  
m]o r]  
o r]  
l] e]ss  
e]xtinguished,

m]ay b]e  
that's  
one  
in s]tan c]e  
of  
b] i]nar y]  
s] i]m p]l i] c] i]t y],  
the  
i]de a]  
of  
a]  
God  
who  
w a]nts  
to  
hear  
your  
p]ett y]  
s]ins,  
who  
w]ants  
to  
s] p]eak  
w]ith  
you  
and  
have  
s]ome  
ty p]e  
of  
r]e l]a ti]on sh]i p].  
A  
p]er s]onal  
r]e l]a ti]on sh]i i] p]  
w i]th  
God—it' s]  
the  
mo s]t  
ab s]urd  
thing.  
It' s]



e ss]ential l] y]  
a]th e]ism.  
There's  
on l] y]  
one  
end-g a]me  
to  
be l]ieving  
the  
a] ll]eged  
C]re a]tor  
of  
the  
Univer s]e  
wants  
to  
h]ear  
a] b]out  
h]ow  
you  
s]to l]e  
a  
b]ag  
of  
L]ays  
chip s]  
from  
your  
U]ni v]er s]ity  
c]on v]enien c]e  
s]tore  
as  
an  
ei]ghteen  
year  
old—the  
on l] y]  
end-g a]me  
to  
that  
s]ort

of  
meta ph]y]s i]cs  
i]s  
a]theism.  
It' s]  
r u]th l]e ss] l] y]  
d] ua] l]i s]t  
b]ut  
al s]o  
d]e l]ightful l] y]  
athei s]t.  
I f]  
y ou]  
tr u]l]y]  
b]e l] ie]ve  
God  
w] i]shes  
to  
s]peak  
w] i]th  
y]ou  
about  
the  
y]oung  
man  
y]ou  
v] i]c i]ous l] y]  
threatened  
with  
v]io l]en c]e  
w]hen  
y]ou  
w]ere  
on l] y]  
ninet ee]n  
y]ears  
old  
th e]n  
y]ou're  
e] ss]ential l] y]  
an

ath ei] s]t.  
That' s]  
how  
we  
c]ould  
be s]t  
de s] c] r]ibe  
it.  
An  
idea  
th]at  
th]e  
ex p]e r]ien c]e  
of  
God  
is  
s]umma r]ized  
verbal l] y],  
a]nd  
th a]t  
all  
s] p]i r]itual  
ex p]e r]ien c]e  
mu s]t  
d]efer  
to  
a n]  
i n]tel l]ectual  
un d]er s]tan d]ing  
of  
it—we're  
all  
Ang l]o  
now.  
Of  
c]our s]e  
I  
d]e s]pised  
th o]se  
two  
i nn]o c]e n]t

An g] l] o]  
g]irls,  
be c]ause  
I]  
s]aw  
m] y] s]elf  
in  
them—in  
s]o  
m]any  
ways  
I've  
b]e c]ome  
a n]  
i nn]o c]ent  
An g] l]o  
g]irl  
ju s]t  
b]y  
d i]nt  
of  
l] i]v i]ng  
i]n  
the  
world  
i]n  
a  
c]on t] i]nuous  
fashion.  
Wh y]  
haven't  
I]  
re t]ired  
t]o  
an  
o b] s] c]ure  
mountain  
s]omewhere,  
to  
b]e c]o m]e  
ρωμο σ]ύνη

again?  
But  
that's  
why  
I  
have  
no  
qualms  
about  
despising  
certain  
people  
for  
no  
particular  
reason—because,  
at  
bottom,  
we're  
all  
essentially  
Anglo.  
Yet,  
if  
we're  
being  
honest  
with  
ourselves,  
it's  
only  
the  
homeless  
who  
truly  
recognize  
the  
absurdity  
of  
our  
allergy

i]n d] i]v i]dua l]ism—a  
p]oor  
guy  
s] l] ee] p]s  
in  
the  
s]tr ee]t,  
a]nd  
we  
a]ct  
a]s  
if  
he  
m]u r]de r]ed  
a  
m]an.  
S] o]me o]ne  
falls  
on  
hard  
times,  
b]eg i]ns  
d] r] i]nk i]ng  
heavi l] y],  
p r]o b]a b] l] y]  
d]oes  
a  
d] e]cent  
amount  
of  
d] r]ugs,  
h]e  
l]oses  
h]is  
job,  
h]is  
h]ome,  
h]is  
wife  
l]eaves  
h]im,

h]e's  
r]e d]u c]ed  
to  
b]egging  
p]eo p]le  
on  
s]t r]eet  
c]orners  
for  
d]o l]lar  
b]ills  
and  
s] l]leeping  
in  
a l]ley w]ays,  
and  
w]e  
a] c]t  
a]s  
i f]  
h]is  
h]ardshi p]  
is  
a n]  
i n] c]onvenien c]e  
f]or  
u s]—we're  
o ff]ended  
at  
his  
p]overty.  
I've  
ex p]erien c]ed  
m]ore  
m]ali c]e  
d]i r]e c]ted  
at  
bums  
in  
the  
p]a s]t

d]e c]ade  
tha n]  
a n]y  
p] r] e]v i]ous  
d]e c]ade  
I  
c]an  
r]e c]all,  
the  
mali c]e  
toward  
bums  
s] ee]ms  
to  
b e]  
in c] r] ea] s]ing  
in  
this  
c]ountry  
a]t  
a]n  
alm o]st  
exp o]nential  
r]ate.

15— 553:720 .768  
They  
v]iew  
it  
as  
a  
s]e v]ere  
aff r]ont  
to  
th]eir  
l]i b]erty  
th]at  
a  
b]um—who  
s] l] ee] p]s  
in



a l]l ey]s  
and  
r]emains  
p]ar k]ed  
e ss]ential l] y]  
at  
d]eath's  
d]oor  
d]ay  
and  
night—should  
a s] k]  
them  
for  
s] p]are  
change.  
Our  
s]o c]iet y]  
ab j]ect l] y]  
fails  
p]eo p]le,  
and  
p]eo p]le  
w]ith  
a l]leged  
moral  
s]tanding  
w]ithin  
our  
s]o c]iet y]  
can  
hard l] y]  
b] e]  
b]othered  
to  
e]ven  
w]itne ss]  
a  
b]um,  
to  
gaze

at  
a  
b]um  
f]or  
a  
b] r]ie f]  
pe r]iod  
of  
time,  
i f]  
they're  
f]or c]ed  
to  
e]ven  
m]i n]i m]al l] y]  
i n]te r] a] c]t  
with  
a  
b]um  
they  
v]iew  
it  
a]s  
a  
s]ort  
of  
s] a] c] r]i l]ege.  
V]iewing  
a  
p]er s]on  
s]ans  
a  
d]omi c]ile  
is  
c]on s]i d]ered  
an  
aff r]ont  
to  
good  
t]a s]te.  
B]ut

who  
wouldn't  
t]os s]  
a  
c]ou p]le  
ex t]ra  
b]a ck]  
if  
they  
n] o]  
longer  
h]ad  
a  
h] o]me?  
There's  
n] o]  
doubt  
that  
t]o  
s]ome  
ex t]ent  
we—all  
of  
u s]—have  
failed  
th e]se  
p] eo] p]le  
in  
s]ome  
way  
that's  
p]ro b]a b]l y]  
mate r] i]al.  
It' s]  
one  
thing  
to  
b]e  
d] ow]n  
and  
ou]t— b]ut

to  
b]e  
on  
the  
s]t r]eet  
d] r]in k]ing  
a  
hal f]- f]illed  
C] o] c] a]- C] o] l] a]  
b]ottle  
f] i]lled  
w i]th  
i] l]l i] c] i]t  
s]u b] s]tan c]es,  
a s]king  
s]t r]angers  
for  
mon ey],  
c] l]ear l] y]  
on l] y]  
partia ll] y]  
a w]a r]e  
of  
w]he r]e  
you  
are,  
that  
sh]ould,  
f] r]an k] l] y],  
be  
sh]ame f]ul  
f]or  
all  
of  
us.  
Any o]ne  
c]an  
be c] o]me  
a  
c] r] a] ck]  
a]ddi c]t.

I]f  
the  
h i] s]to r]y  
of  
c] r]a ck]  
in  
this  
c]ount r]y  
has  
taught  
u s]  
a]nything  
it's  
that  
a]ny o]ne  
c]an  
be c] o]me  
a  
c] r]a ck]head.  
We're  
all  
c]a p]a b]le  
of  
b]e c]oming  
c] r]a ck]heads,  
given  
the  
a pp] r]o p] r]iate  
c]ir c]um s]tan c]es.  
The  
whites  
of  
A] m]e r]i c]a  
l] a]ughed  
a]t  
the  
b l] a] ck]s  
of  
A] m]e r]i c]a  
du r]ing  
the

c] r] a] ck]  
e r]a,  
as  
the  
U n]ited  
States  
govern m]ent  
p]um p]ed  
c] r] a] ck]  
into  
b] l] a] ck]  
n]eigh b]orhoods,  
on l]y  
to,  
d]e c]a d]es  
l]ater,  
f i]nd  
ent i]re  
l]ower- c] l]a s]s  
white  
c]o m]mu n]it ie]s  
t]urned  
in t]o  
jun k] ie]s,  
b]a ck]ed  
b]y  
the  
U n]ited  
S]tates  
govern m]ent,  
b]a ck]ed  
b]y  
the  
phar m]a c]euti c]al  
c]ompanies,  
who  
i]nd i] s] c] r] i] m] i] n]ate l]y  
to ss]ed  
he r]oin  
e q]uiva l]ents  
at

any  
l]ower- c] l]a ss]  
w]hite  
w]ith  
a  
s]p r]ained  
an k]le  
that  
w]ent  
t]o  
their  
ph y]s i]c i]an.  
A n]  
e n] t]ire  
ge n]e r]ation  
of  
white  
junkies  
e m]erged  
s ee] m]ing l] y]  
overn i]gh t],  
the  
l]aughter  
of  
wh i] t]es  
c] a] ck] l]ing  
at  
c] r] a] ck]  
c]o c]aine  
un d]oubted l] y]  
r]esoun d] i]ng  
i]n  
the  
b] a] ck]g r]ound.  
Yet  
just  
as  
the  
b] l]a ck]  
p]o p]u l]ation  
of

Ame r]i c]a  
e ss]ential l]y  
had  
no  
choi c]e  
b]ut  
to  
b]e c]ome  
b] l] a] ck]  
c] r] a] ck]heads,  
the  
white  
p]o p]u l]ation  
of  
A m]eri c]a  
has  
si m]i l]ar l] y]  
invo l]un t]ari l] y]  
t]ran s] f]ormed  
in t]o  
white  
jun k]ies.  
Ph]arma c]euti c]al  
c]om p]an ie]s  
have  
a t]tained  
m]ul t] i]-billion  
dol l]ar  
m]ar k]et  
c]a p]s  
al m]o s]t  
ex c] l]usive l]y  
by  
t]urning  
p]oor  
w]h i]tes  
in t]o  
w]h i]te  
jun k]ies.  
Yet  
no



o]ne  
w]ants  
to  
d]eal  
w]ith  
w]h i]te  
jun k]ies  
w]h i]le  
they're  
d]rin k]ing  
w] i]ne  
a]nd  
h a]ving  
a]p p]le t]izers.  
The  
s]e r]ve r]s  
and  
the  
c]u s] t]ome r]s  
c]onve r] s]e  
about  
what  
s]te p]s  
the  
c]ity  
should  
t]a k]e  
t]o  
c]oun t]e r] a] c]t  
the  
white  
jun k]ies  
and  
the  
b l] a] ck]  
c] r] a] ck]heads  
who  
invade  
the  
l] i]nes  
of

s i]ght  
of  
p]eo p]le  
who've  
d] r]iven  
tens  
of  
miles  
to  
s] t]u ff]  
their  
f]a c]es  
with  
c]a l]a m]a r]i  
and  
m]ozza r]e ll]a  
s] t]i ck]s  
and  
ja l]a p]eno  
p]o pp]ers,  
to  
d] r]ink  
c] r]aft  
beers  
and  
s]u ck]  
d]own  
wine  
s] p] r]itzers.  
Th e]se  
p] eo] p]le  
just  
c]an't  
get  
enou gh]  
t r] a]ns  
f] a]t,  
and  
they  
hate  
b]ums.

Th e]se  
p] e]o p]le  
s] p]end  
hours  
a  
day  
exam i]n i]ng  
the  
i]nt r]i c]a c]ies  
of  
c] r]aft  
b]eer  
b]ut  
c]om p] l] e]te l] y]  
l]a ck]  
the  
teme r]it y]  
to  
e]ven  
s] p] ea] k]  
with  
a  
b]um.

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It  
never  
occurs  
to  
any  
of  
th e]se  
p] eo] p]le  
th]at  
th]eir  
own  
l]atent  
ma l] i] c]e  
i]s  
d]i r]ect l]y  
r]e s]pon s]ible

f]or  
the  
d]i l]a p]i d] a]ted  
s]t a]te  
of  
their  
f]el l]ow  
c] i]t i]zens,  
th]at  
th]eir  
c]om p] l] i] c] i]t y],  
their  
myo p]i c]  
and  
en d]u r]ing  
i d]io c] y]  
has  
d]ire c]t l] y]  
r]esulted  
in  
a  
s]tate  
that's  
shame l]e ss] l] y]  
p] r]o d]u c]ed  
white  
jun k]ies  
a]nd  
b l] a] ck]  
c] r] a] ck]heads  
at  
a l]arming  
r]ates.  
It's  
a  
shame  
th]at  
th]e  
c i]ty  
i]sn't  
d]oing

more,  
th e]se  
p] eo] p]le  
s] ay]  
without  
a  
t] r] a] c]e  
of  
i r]ony,  
and  
th]en  
th]ey  
d]i s] c]u ss]  
the  
t]ange r]ine  
a f]ter t]a s]te  
in  
an  
over p] r]i c]ed  
c] r]a f]t  
b]eer.  
Do  
you  
t]aste  
t]ange r]ine  
at  
all?—No,  
I  
was  
getting  
a]  
b]it  
of  
a]  
B]artlett  
p]ear  
a f]ter t]a s]te!  
The  
p]eo p]le  
who  
d] r]ink

c r]a f]t  
b]eer,  
it  
s] ee] m]s  
to  
m] e],  
d]e s] p]ite  
their  
a d]van t]ageou s]  
and  
c]al c]u l]ated  
p]oses  
of  
l]ibe r]a l]ism,  
are  
the  
m]o s]t  
una p]o l]ogeti c]a ll]y  
c]a p]ita l]i s]t  
c] r] i] m] i]nals  
we  
have  
i]n  
th i] s]  
c]ount r]y.  
I've  
never  
heard  
a  
c] r]a f]t  
b]eer  
enthusia s]t  
a p]o l]ogize  
f]or  
the  
idio c]y  
of  
his  
c]al c]u l]ated  
l]i b]eral  
p]oses.

The  
c] r]a f]t  
b]eer  
d r]in k]ers  
instead  
m ai]nt ai]n  
a  
t r]ans p]a r]ent  
p]ose  
of  
b]enign  
l]i b]e r]a l]ism,  
y e]t  
s] p] e]nd  
all  
of  
their  
t] i]me  
t] r] y]ing  
t]o  
de t]e c]t  
the  
s] l]ighte s]t  
t] r]a c]e  
of  
Bart l]ett  
p]ear  
i]n  
a]  
C]o c]onut  
I]ndi a]  
P] a]le  
A]le—as  
o pp]osed  
t]o  
e]ve n]  
a] t]em p]ting  
to  
h]el p]  
any  
of

their  
fellow  
h]uman  
b e]i n]gs.  
Th e]se  
p] eo] p]le  
who  
su pp]ort  
c] r]aft  
b]eer  
ch oo]se  
t o]  
b]uy  
b] r]ands  
that  
a l]l e]g e] d] l]y  
d]o n]ate  
to  
Good  
C]auses,  
they  
p] o] s]t  
to  
s] o]cial  
p] l]atforms  
to  
make  
p]eo p]le  
they  
d o]n't  
k n] ow]  
aware  
th]at  
th]ey  
b]uy  
The  
S] o]cially  
Re s] p]on s]i b]le  
B]eers,  
k n] o]wing  
e]ntire l] y]



well  
that  
all  
of  
these  
d o] n]ations  
are  
e] s]sentia ll] y]  
cri m]i n]al,  
that  
n] o]ne  
of  
thi s]  
m] o] n]ey  
ever  
r] ea]ches  
the  
p] eo] p]le  
it  
n] ee]ds  
to  
r] ea]ch,  
wh i]ch  
i]s  
r]ea d]ily  
a p]pa r]ent,  
b]e c]ause  
when  
they  
s]it  
d]own  
to  
or d]er  
s]aid  
c] r]aft  
b]eer  
all  
they  
s]ee  
are  
b]ums.

O]nly  
a  
c] r]a f]t  
beer  
d r]in k]er  
would  
c]on c] l]ude  
the  
m] o]st  
e ff]icient  
way  
of  
h] e]lping  
h]is  
f] e] l]ow  
h]u m]an  
b] e]ing  
is  
b]uying  
m]ore  
c] r]a f]t  
b] ee]r.  
The  
r]ea l]ity  
is  
n]one  
of  
us  
k n] o]w  
w]hat  
t o]  
d o]  
w]ith  
b]ums,  
w]e're  
p] r]ivy  
to  
n] o]  
b]um  
s]o l]utions,  
n] o]

s]o l]ution  
to  
our  
b]um  
p] r]o b] l]ems,  
yet  
we  
k n]ow  
all  
of  
these  
b]ums  
are  
e ss]entia ll]y  
Ang l]o.  
The  
white  
jun k]ie  
and  
b] l] a] ck]  
c]r a] ck]head  
are  
b] o]th  
at  
b]ottom  
entire l]y  
Ang l] o].  
We  
k n] o]w  
how  
to  
p] r]o d] u]ce  
b] u]ms,  
b] u]t  
we  
have  
n] o]  
i d]ea  
w]hat  
t o]  
d] o]

w]ith  
these  
b] u]ms  
o]nce  
w]e've  
p] r]o d]uced  
them.  
We  
p] r]o d]u c]e  
b]ums  
shame l]e ss] l] y],  
and  
then  
even  
more  
sh]ame l]e ss] l] y]  
w e]  
sh] u]n  
th e]se  
b] u]ms  
from  
a cc]epta b]le  
s]o c]iety.  
Yo u]'ll  
never  
meet  
a]  
p]er s]on  
at  
a]  
r]estau r]ant  
d ow]nt ow]n  
who  
u]sed  
to  
b]e  
a  
b]um.  
It's  
im p]o ss]i b]le  
for

b]ums  
to  
r]e-en t]er  
in t]o  
s]o c]iety,  
there's  
a  
w]all,  
an  
in s]urmounta b]le  
w]all  
that's  
c]on s]t r]u c]ted  
a r]ound  
eve r] y]  
b] u]m  
i]n  
th i]s  
c] ou]nt r] y],  
betw ee]n  
the  
st r] ee]ts  
of  
a  
d] ow]nt ow]n  
and  
the  
r]estau r]ants  
of  
a  
d] ow]nt ow]n.  
A  
r]estau r]ant- g]oer  
c]an  
b]e c]o m]e  
a  
b] u]m,  
b] u]t  
a  
b] u]m  
will

never  
a g]ain  
b]e c]ome  
a  
r]estau r]ant- g]oer.

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The  
harsh  
rea l]ity  
is  
th]at  
th]ere's  
l]ittle  
we  
can  
d]o  
f]or  
our  
f]e ll]ow  
c] i]t i]zens  
who've  
reached  
s]uch  
d]i l]a p]i d] a]ted  
s]t a]tes  
more  
th]an  
s]im p] l]y  
talking  
to  
th]em,  
and  
th i]s  
i]s  
s]omething  
anyone  
who's  
b]een  
in  
a

d]i l]a p]i d] a]ted  
s]t a]te  
knows  
to  
b]e  
p] r]o f]ound l]y  
t] r]ue.  
The  
e n] t]ire  
i n]du s]t r]y  
of  
s]t r]i pp]ers  
and  
w h]ores,  
in  
f]act,  
should  
b]e  
r]e h]a b]i l]it a]ted  
b] a]sed  
on  
this  
p]oint  
a l] o]ne,  
because  
n o]  
one  
in  
our  
s]o c]iety  
gives  
the  
d]i l]a p]i d] a]ted  
p]er s]on  
more  
t]ime  
of  
d] ay]  
th]an  
th]e  
exo t]ic

d]an c]er.  
It's  
un d]oubte d] l]y  
true  
th]at,  
th]i s]  
c]e n]tur y],  
the  
exoti c]  
d]an c]ing  
c]om m]u n]it y]  
has  
d]one  
m]ore  
for  
the  
d] i]la p]i d]ated  
p]er s]on  
c]o m]mu n]it y]  
than  
the  
C]atho l]i c]  
ch]ur ch]  
c]o m]mu n]it y].  
Be c]ause  
s]tri pp]ers  
and  
whores  
i]nnate l]y  
g i]ve  
the  
d]i l]a p]i d] a]ted  
p]er s]on  
the  
time  
of  
d] ay],  
any  
s]tri pp]er  
worth  
her



s]alt  
i]n s]t i]n c]t i]ve l]y  
kn ow]s  
how  
to  
s] p]ea k]  
to  
the  
d]i l]a p]i d]ated  
s] ou]],  
the  
d]i l]a p]i d]ated  
p]er s]on  
ju s]t  
needs  
s]omeone  
to  
l]i s]ten  
to  
a  
s]ob  
s]tory  
for  
a  
s]e c]ond  
of  
time,  
f]or  
s]omeone  
to  
c]are  
f]or  
a]  
f] r]a c]tio n]  
of  
a n]  
iot a]  
of  
their  
day,  
to

p r]e t]end  
t]o  
c]are  
in  
a  
way  
that's  
not  
g r]oss l]y  
c]on d]e s]cen d]ing  
in  
the  
c] l] a] ss]i c]  
bu r]eau c] r] a]ti c]  
m] a]nner.  
Yet  
th]ere's  
th]i s]  
m]i s]guided  
n o]tion  
th]at  
th]e  
s]t r]ipper  
o]n l] y]  
t]al k]s  
t]o  
c]u s]to m]ers,  
whe n]  
i n]  
f]a c]t  
the  
s]tri pp]er  
s] p]ea k]s  
to  
i]n f] i]nite l] y]  
m]ore  
p]otential  
c]u s]to m]ers  
th a]n  
a] c]tual  
c]u s]to m]ers—the

s]u cc]e ss] f]ul  
s]tri pp]er,  
in  
f]a c]t,  
has  
no  
m]ore  
than  
a  
s] m]all  
hand f]ul  
of  
c]u s]tomers  
that  
p]ay  
her  
b]ills—and,  
b]y  
c]ontra s]t,  
it' s]  
th e]se  
p]otential  
c]u s]to m]ers  
who  
are  
i]nf i]n i]te l] y]  
m]ore  
l]i k]e l] y]  
to  
be  
d]i l]a p]i d]ated.  
The  
a c]tual  
c]u s]to m]er  
is  
m]ore  
l]i k]e l]y  
to  
be  
o p]u l]ent  
and

jovial,  
un r]e s]t r]ained  
and  
d]e c]a d]ent,  
while  
the  
p]otential  
c]u s]to m]er  
is  
a] l] m]ost  
a] l]ways  
entire l]y  
d]i l]a p]i d]ated.  
G i]v i]ng  
th i] s]  
p]o t]ential  
cu s]tomer  
the  
t]ime  
of  
day  
is  
a]lmo s]t  
a]  
r]e l] i]g i]ous  
act  
on  
th]e  
p]arts  
of  
th]e  
s]t r]i pp]ers  
and  
whores.  
And  
it's  
for  
p] r]e c]i s]el y]  
thi s]  
r] ea]son  
I

have  
s]o  
m]uch  
m]ore  
r]e s] p]ect  
for  
s]t r]i pp]ers  
and  
whores  
than  
I  
d]o  
f]or  
the  
m] e] d] i]an  
c] r]a f]t  
b]eer  
d] r]in k]er.  
W e]  
b]e l] ie]ve  
c] r]a f]t  
b]eer  
d] r]in k]ers  
are  
l]au d]a b]le  
mem b]ers  
of  
our  
s]o c]iety,  
w]hile  
w]e  
d]e n]ig r]ate  
s]t r]i p]pers  
and  
whores,  
b]ut  
I  
a c]tual l]y  
find  
s]t r]i p]pers  
and

whores  
to  
b]e  
l]au d]a b]le  
mem b]ers  
of  
our  
s]o c]iety,  
wh i]le  
I]  
d]e n]ig r]ate  
c] r]aft  
beer  
d] r]in k]ers.  
There's  
o]n l]y  
s] o]  
much  
you  
c]an  
do  
for  
a  
guy  
who's  
b]e c]o m]e  
a  
b]u m]  
on  
the  
s]t r]eet,  
one  
p]arti c]u l]ar  
b]um  
a pp] r]oached  
me  
on  
a  
s]e c]o n]d  
d] a]te  
i n]

a n]  
a l]leyw ay]  
a n]d  
r]e f]erred  
to  
the  
g]irl  
I  
w]as  
w]ith  
as  
my  
w]i f]e,  
and  
I  
g]ave  
him  
ten  
d]ol l]ars,  
but  
even  
that  
t]en  
d]o l]ars  
wasn't  
s]in c]ere,  
that  
t]en  
d]o l]ars  
was  
a  
d]i s]ingenuou s]  
t]en  
d]ol l]ars,  
it  
was  
obviou s] l]y  
f]or  
the  
be n]e f]it  
of

the  
girl  
I  
w]as  
w]ith.  
You  
n] ee]d  
to  
s] p] ea]k  
to  
p] eo] p]le  
in  
d] i]la p]i d] a]ted  
s]t a]tes,  
l]arge l]y  
b]e c]ause  
it's  
the  
on l]y  
thing  
you  
c]an  
d]o  
that  
will,  
a]t  
b]ottom,  
h a]ve  
a  
p] a]l p]a b]le  
effe c]t.

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What  
hap p]ens  
to  
them  
will  
l]arge l]y  
b]e  
f]ata l]i s]ti c],



it  
will  
b]e  
a  
matter  
of  
f]ate  
s]tat i] s]t i] c]ally  
s] p]ea k]ing,  
b]ut  
it' s]  
j u] s]t  
u]tter  
c] r]uel t]y  
t]o  
ignore  
them,  
t]o  
t] r] ea]t  
them  
as  
p] eo] p]le  
who  
d]on't  
d]eserve  
the  
t]ime  
of  
d]ay,  
n]ot  
eve n]  
a] n]  
iota  
of  
your  
a]fter n]oon,  
to  
c]om p] l] ai]n  
to  
your  
w] ai]ter

b]e c]ause  
a  
w]hite  
jun k]ie  
in  
your  
l] i]ne  
of  
s i]ght  
is  
ruining  
the  
B]art l]ett  
p]ear  
after t] a]ste  
of  
your  
t]en  
do l]lar  
I P] A].  
B]ut  
th i] s]  
i]s  
what' s]  
happened  
to  
s] o]  
many  
d] ow]nt ow]ns,  
these  
s]ame  
d] ow]nt ow]ns  
I  
s]till  
g o]  
to,  
these  
d] ow]nt ow]ns  
th a]t  
h a]ve  
m]y

m]e m]ories  
f]ol d]ed  
into  
them,  
m]aybe  
a  
d]e c]a d]e  
or  
m]ore  
f]ol d]ed  
into  
th]em— th]ey've  
b]e c]ome  
i n]un d]ated  
with  
c] r]aft  
b]eer  
d] r]in k]ers.  
It's  
n]ot  
th]e  
b]ums  
who  
o ff]end  
me,  
n]o,  
it's  
the  
c] r]a f]t  
b]eer  
d] r]in k]ers  
who  
o ff]end  
me.  
It's  
the  
p]eo p]le  
who  
b]e l] ie]ve  
twelve  
d]o l]lars

for  
a  
b]eer  
is  
an  
a pp] r]o p] r]iate  
p] r]ice  
to  
p]ay  
for  
a  
b]eve r]age.  
It' s]  
the  
p]eo p]le  
who  
thin k]  
d]i s] c]u ss]ing  
the  
afterta s]te  
of  
ho p]s  
is  
an  
a pp] r]o p] r]iate  
c]onver s]ation  
to  
have  
in  
p]ub l]i c].  
It' s]  
the  
p]eo p]le  
who  
be l] ie]ve  
s]t r]i pp]ers  
and  
whores  
are  
p]eo p]le  
we

should  
l]ook  
down  
u p]on  
a  
p] r]io r] i]—it' s]  
the  
p]eo p]le  
who  
m] ai]n t] ai]n  
all  
the  
s] o]cia l]l y]  
a pp]r] o] p] r] i]ate  
o p]inions  
but  
d]i s] p] l]ay  
all  
of  
the  
m] o] s]t  
c]oward l] y]  
t]e n] d]e n] c]ies.  
Our  
d] ow]nt ow]ns  
are  
b]eing  
r]uined  
b]y  
th e]se  
p] eo] p]le,  
w h]o  
h]ave  
the  
c]o r]re c]t  
o p] i]n i]ons  
on  
eve r]y  
issue—at  
b]ottom  
all

th e]se  
p] eo] p]le  
c]are  
a b]out  
is  
m ai]nt ai]ning  
the  
c]or r]e c]t  
o p] i]n i]on  
on  
any  
issue  
a]t  
h a]nd.  
Our  
d ow]nt ow]ns  
w]ere  
o]n c]e  
g] r] ea]]t  
p] l] a] c]es  
to  
g] r]ab  
a  
s] l]i c]e  
of  
p]izza—f i]lled  
w i]th  
bums  
and  
s]t r]i pp]ers  
and  
whores— b]ut  
n] ow]  
our  
d] ow]nt ow]ns  
are  
i n]un d]ated  
with  
c] r]a f]t  
b]eer  
d] r]in k]ers

and  
f] r]ied  
c] a] l] a] m]a r]i  
and  
m]ozza r]el l]a  
s]ti ck]s  
and  
j a] l] a] p]eno  
p]o pp]ers  
and  
p]eo p]le  
who  
have  
s]ocial l] y]  
a cc] e] p]table  
o p] i]n i]ons  
on  
e]ve r]ything.  
I]t' s]  
d i] s]gu s]ting  
r]ea l]l y].  
B] u]t  
o]f  
course  
a ll]  
r]ationa l] i]sm  
i]s  
l]ittle  
more  
than  
a b] s]ur d]i s]t  
p] r]o p]agan d]a.  
It's  
on l] y]  
via  
r]ationa l]ism,  
a]n  
e] ss]entia l] y]  
Ang l]o  
con c]ept,  
that

we  
find  
our s]elves  
w] i]th i]n  
a  
p] r] i]sm  
w]here  
eve r]yth i]ng  
i]s  
Ang l]o,  
w]h e]re  
e]ve r]y  
w]hite  
jun k]ie  
and  
b l] a] ck]  
c] r] a] ck]head  
are  
e] q]ua ll]y]  
Ang l] o].  
It's  
o]n l] y]  
w]he n]  
w]e  
atte n]d  
the  
f]une r]als  
of  
c l] o]se  
f] r]ie n]ds  
who  
die  
ab s]urd l]y  
young  
that  
w e]  
r] ea] l]ize  
th]i s],  
th] a]t  
all  
r] a]tiona l] i]sm



i]s  
l]ittle  
more  
than  
l]u r] i]d  
absu r] d] i]st  
p] r]o p]agan d]a.  
On l] y]  
p] eo] p]le  
who  
attend  
these  
f]une r]als  
under s]tand  
thi s]  
f] r]om  
ex p]le r]ien c]e.  
We  
r]ealize  
not  
ju s]t  
the  
a b] s]urdit y]  
of  
th e]se  
c]onver s]ations  
b]ut  
the  
a b] s]urdit y]  
of  
our s]elves—A n]d  
eve n]  
i n]  
my  
c]ase,  
it  
was  
on l] y]  
a  
f]ew  
years

a] g]o  
when  
a]  
g]ood  
f]riend  
of  
m i]ne  
f] i]nal l] y],  
a f]ter  
years  
of  
s] ee]ming l] y]  
c] ea] s]e l]e ss]  
s]u ff]e r]ing,  
g a]ve  
in  
to  
l] a]te  
s]t a]ge  
b r] ai]n  
c]an c]er.  
The  
entire  
ord ea]l  
was  
c] r]i m]i n]al,  
and  
to  
b]e  
c] l] ea]r  
I  
was  
p r]o b]a b] l]y  
one  
of  
the  
m]ost  
c] r]i m]i n]al.

19— 434:601 .722  
M]y

social  
c] r] i] m] i] n]a l] i]ty  
h a]s  
p]erh a] p]s  
n]ever  
been  
m]ore  
a c]ute  
than  
d]u r]ing  
this  
p]e r]iod  
of  
m] y]  
l] i]fe.  
M] y]  
f] r]iend  
was  
d]iag n]o s]ed  
with  
l] a]te  
s]t a]ge  
b] r] ai]n  
c]an c]e r]  
and  
moved  
b]a ck]  
in  
w] i]th  
h i]s  
pa r]ents  
w]here,  
n]ot  
l]ong  
a f]ter,  
h e]  
s]u ff]ered  
a  
s]eizure  
wh i]le  
d] r] i]ving,

t]otaləd  
his  
car,  
and  
was  
f] r]om  
then  
on  
f]orbi dd]en  
t]o  
d] r]ive.  
S]o  
n a]tu r]a ll] y],  
b]eing  
a  
good  
f] r]iend,  
b]eing  
a]ctua ll] y]  
a  
b]etter  
f] r]iend  
to  
him  
than  
even  
a  
f]ew  
of  
the  
f] r]iends  
h]e'd  
h]ad  
f]or  
d]e c]a d]es,  
a  
b]etter  
f] r]iend  
at  
lea s]t  
in

t]erms  
of  
t]ime  
s] p]ent,  
I  
t]oo k]  
it  
u p]on  
m]y s]el f]  
to  
d] r] i]ve  
t]o  
his  
p]a r]ents'  
house  
m]ul t]i p]le  
t] i]mes  
p]er  
w]ee k],  
after  
w]or k],  
w]here  
I  
alrea d]y  
had  
a  
d]ecent  
c]om m]ute,  
w]hich  
w]asn't  
a n]  
i n]s i]gn i]f i] c]ant  
d] r]ive,  
to  
his  
p]a r]ents'  
h]ouse,  
to  
h]ang  
out  
w i]th

h i]m,  
to  
p] i]ck  
h i]m  
u p]  
and  
then  
d r]ive  
him  
to  
other  
p]laces  
w]here  
w] e]'d  
hang  
ou]t  
f]or  
a  
r] ea]sonable  
am ou]nt  
of  
time,  
w]here  
a f]ter w]ard  
I]'d  
d] r] i]ve  
h]im  
back  
to  
h]is  
pa r]ents'  
h]ou s]e.  
Th i] s]  
was  
a  
d] i] ff] i] c]ult  
or d]eal  
f]or  
my  
f] r]iend  
a]s

you  
c]an  
im a]gine,  
and  
there  
were  
va r]ious  
s]e r]ies  
o]f  
u]p s]  
and  
d]owns—had  
I  
b]een  
b]orn  
into  
w]ealth  
I'd  
have  
d]one  
w]hatever  
he  
a s]ked,  
b]ut  
b]ein g]  
a  
wor k]in g]  
s]tiff  
there  
was  
o]nly  
s] o]  
much  
that  
I  
c]ould  
do,  
there  
w]ere  
t]imes  
he

w]an t]ed  
t]o  
get  
an  
ice  
c] r]eam  
c]one  
and  
I,  
unfortunate l] y],  
had  
to  
d]o  
l]aun d] r] y].  
A  
young  
man  
with  
l] a]te  
s]t a]ge  
b] r] ai]n  
c]an c]er,  
e ss]ential l] y]  
a  
d]eath  
s]nten c]e,  
w]anted  
to  
b]uy  
m]e  
a  
m]int  
ch]o c]o l]ate  
ch]i p]  
w]affle  
c]one,  
b]ut  
I  
had  
to  
p]ol i]te l] y]



d]e c] l] i]ne  
b]e c]ause  
I]  
nee d]ed  
to  
wash  
my  
b]oxer  
b] r]ie f]s.  
I n]  
a n]y  
c]a s]e  
his  
girl f] r]iend,  
who  
was  
y]ounger  
th]an  
th]e  
two  
of  
u s]  
y]et  
s]till  
y] ou]ng,  
d] u]mped  
him  
not  
long  
a f]ter,  
and  
f] r]om  
this  
we  
c]on c] l]u d]ed  
that  
ap p]a r]ent l]y  
w]aiting  
f]or  
him  
t]o

d]ie  
w]as  
t]oo  
much  
of  
a  
bu r]den  
f]or  
her,  
wh i]ch  
i]n  
r]et r]o s] p]ect  
I  
s]u pp]ose  
is  
f]air  
e] n]ou gh],  
n]ot  
e]ve r]y o]ne  
has  
the  
p] a]tien c]e  
to  
w] ai]t  
f]or  
s] o]me o]ne  
to  
die,  
a  
t]erm i] n] a]ll  
i]ll n]e ss],  
for  
s]ome  
p] eo] p]le,  
c]an  
just  
b] e]  
a  
b]it  
t]oo  
in c]onvenient,

a  
t]ad  
t]oo  
c]um b]er s]ome.  
At  
the  
t]ime,  
I  
d i]dn't  
th i]nk  
m]uch  
of  
it,  
m]y  
f]riend  
was  
f]air l]y  
t]orn  
u]p  
a] b]out  
it,  
and  
who  
could  
b] l]ame  
him?— b]ut,  
again,  
with  
the  
ex c]e p]tion  
of  
c]on s]o l]ing  
a  
p]er s]on  
in  
a  
mo r]e  
o r]  
l]e ss]  
gene r]i c]  
w]ay

there's  
not  
much  
w]e  
c]an  
r]ea l]i s]ti c]a ll]y  
do.  
We  
c]an  
t]ell  
our  
d]ying  
f] r]iend  
that  
his  
ex-girl f] r]iend  
is  
a  
t]e r]ri b]le  
person,  
a  
t]aw d] r]y  
whore,  
that  
he  
d]eserves  
b]etter,  
b]ut  
the  
r]ea l] i]t y]  
i]s  
there's  
n]ear l] y]  
n]othing  
y]ou  
c]an  
tell  
a  
y]oung  
per s]on  
who,

in  
all  
l]i k]e l]ihood,  
will  
d]ie  
a  
s] l]ow  
d]eath,  
there's  
n]ext  
to  
n]othing  
you  
c]an  
tell  
h]im  
that  
will  
c]om f]ort  
h]im  
when  
h]is  
att r]a c]tive  
girl f] r]iend  
r]uth l]ess l] y]  
l] ea]ves  
him.

20— 483:709 .681  
It' s]  
g r] ea]t  
to  
s] ay],  
it's  
an  
a]ppealing  
i d]e a]  
to  
th]in k]  
th]at  
we

c]an  
a] r]r i]ve  
at  
the  
d]oor  
of  
a  
d] y]ing  
young  
man  
and  
a]lter  
his  
li f]e  
f]or  
the  
b]etter,  
b]ut  
i]t' s]  
s] i]gn i] f] i] c]antly  
m]ore  
d i] ff] i] c]ult  
th]an  
you  
m]ight  
th]in k],  
in  
p]ra c]ti c]e  
it' s]  
m]o r]e  
o r]  
l]e ss]  
an  
i] m] p]o ss] i]b i] l] i]t y].  
You  
i] m] a]gine  
a]t  
th]e  
time  
th]at  
you're

s]aying  
s]omething  
un i]que l] y]  
en l]ighte n]i n]g  
whe n]  
i n]  
rea l]it y]  
you're  
ju s]t  
mind l]e ss] l] y]  
s]pewing  
ge n]e r]i c]  
c]on d]o l]en c]e s]—ge n]e r]i c]  
c]on d]o l]en c]e s]  
that  
a r]e  
h]a r]d l]y  
of  
any  
h]e l]p  
at  
a ll].  
H]aving  
s]aid  
that,  
d]u r]ing  
my  
d]ay-to- d]ay  
r]outi n]e  
I  
th]ought  
almo s]t  
no th]i n]g  
of  
his  
ex-girl f] r]iend,  
I  
le f]t  
it  
a]t  
th] a]t,

I  
th]ought  
she  
was  
t a]king  
the  
easy  
w ay]  
out,  
there's  
n]o  
d] ou]bt  
a b] ou]t  
that,  
b]ut  
I  
d]i d]n't  
n]e c]e ss]ari l]y  
cu r] s]e  
her  
n]ame  
in  
m y]  
pe r] s]onal  
t i]me,  
I  
f]elt  
l]ike  
it  
was  
her  
decision,  
and  
ulti m]ate l]y  
i f]  
she  
f]elt  
as  
though  
my  
f]riend



wasn't  
the  
pe r] s]on  
she  
w]anted  
to  
w]ait  
f]or,  
in  
a  
te r] m]inal  
s]e n] s]e,  
then  
I  
re s] p]e c]ted  
th a]t  
a]s  
her  
d]e c]ision,  
th]at  
th]ere  
was  
little  
any  
of  
u s]  
c]ould  
d]o  
b]es i] d]es  
re s] p]e c]t  
her  
d]e c]ision  
and  
s] p]ea k]  
p]oorly  
of  
her  
b]eh i]nd  
her  
b]a ck].  
I

d i]dn't  
th i]n k]  
m u]ch  
o]f  
it  
at  
all  
a c]tua l]l y]  
un t]il  
the  
f]o ll]o w]ing  
w] e]e k]end  
w]hen  
I  
w]as  
at  
a]  
bar  
a] r]ound  
c] l]osing  
t]ime  
with  
a  
c] l]ose  
f] r]iend,  
and  
I  
f]elt  
a  
tap  
on  
my  
sh ou]l d]er,  
o]n l]y  
to  
f] i] n]d  
this  
ex-girl f] r]iend  
of  
my  
d] y]i n]g

f] r]iend.  
Sh]e  
said  
sh]e  
ju s]t  
wanted  
to  
s]ay  
hi,  
and  
s]ub s]e q]uent l] y]  
I  
s]aid  
h e] ll]o,  
y e]t  
o]n l] y]  
a  
few  
m] o] m]ents  
l]ater  
I  
r]e c]eived  
yet  
a  
s]e c]ond  
tap  
on  
the  
shoulder.  
Now  
this  
ex-girl f] r]iend's  
f] r]iend,  
who  
a cc]om p]anied  
her  
to  
the  
l o] c]ale,  
was  
s]tanding

in  
f] r]ont  
of  
my  
p]er s]on,  
and  
she  
p] r] o] c]eeded  
to  
in f]orm  
me  
that  
I  
was  
q]u o]te-un q]u o]te  
“ k]ind  
of  
r]ude”  
to  
m y]  
d] y]ing  
f] r]iend's  
ex-girl f] ri]end,  
that  
I  
c]ould  
h]ave  
said  
h]e ll]o  
just  
a  
l]ittle  
more  
c]ordia ll] y],  
this  
f] r]iend  
of  
m y]  
d] y]ing  
f] r]iend's  
ex-girl f] r]iend

a]ctua l] y]  
h a] d]  
the  
au d] a] c]it y]  
to  
s]t a]nd  
there  
and  
with  
in  
a  
s]tate  
of  
s]in c]erity  
s] p]ea k]  
th e]se  
exa c]t  
words  
to  
m e],  
to  
p]ro c] l]aim  
that  
it  
was  
a c]tual l] y]  
m e],  
th]at  
I  
w]as  
th]e  
p]erson  
w h]o  
w]as  
c]ommitting  
the  
faux  
p]as  
h]ere,  
that  
I]

w]as  
the  
o]ne  
just  
a  
l]ittle  
out  
of  
l] i]ne,  
that  
my  
l]e ss]  
than  
enthusia s]tic  
h]e ll]o  
was  
the  
t]rue  
a f]f r]ont  
to  
good  
t]aste  
h]ere.  
Given  
the  
c]ir c]um s] t]an c]es,  
m]y  
t]e n]de n] c]y  
t]oward  
the  
i n] t]empe r]ate  
t]oo k]  
hold  
of  
me,  
and  
I  
in f]ormed  
them  
b]oth  
of

m]y  
f]ee l]ings  
on  
the  
m] a]tte r],  
that  
I  
p]erha p]s  
in f]ormed  
them  
of  
m]y  
f]ee l]ings  
i n]  
a n]  
acer b]ic  
m] a]nne r],  
in  
p]erha p]s  
the  
m]o s]t  
a c]erbi c]  
m] a]nner  
I  
c]ould  
i m] a]gine  
a]t  
the  
time.  
I  
let  
them  
k n] ow]  
in  
n] o]  
unce r]tain  
t]e r]ms  
who  
I  
b]e l]ieved  
was

c]o m]mitting  
the  
t]rue  
f aux]  
p a]s  
at  
this  
b] a]r,  
l]ate  
i] n]  
the  
e]vening,  
w]here  
w]e  
w]ere  
all  
i] n] e] b] r] i]ated.  
I] n]  
a n]y  
c]a s]e,  
ju s]t  
m] o] m]ents  
later  
I  
r]e c]eived  
an  
a dd] i]t i]o n]al  
ta p]  
on  
my  
sh ou]l] d]er.  
The  
b]oun c]er  
of  
the  
b]ar  
s]tood  
in  
f] r]ont  
of  
me,



r] a]ther  
a] p]athetic,  
and  
in f]ormed  
m] e]  
th a]t  
I  
n ee]ded  
to  
l ea]ve  
the  
p]re m]ises  
be c]ause  
“the  
girl  
o]ver  
there,”  
q]u o]te-un q]u o]te,  
was  
c] l]aiming  
I  
ph y]s i] c]a l]ly  
h]it  
h]er.

21— 596:752 .793

A  
girl  
who  
j u] s]t  
d] u]mped  
m y]  
d] y]ing  
f]riend  
s]aid  
h]e l]lo  
to  
me  
then  
h]ad  
h]er

f]riend  
ver b]a ll] y]  
a] s]sault  
m e]  
for  
a] ll]eged l] y]  
not  
b]eing  
e]nthusias t]ic  
e]nou gh]  
when  
I  
r]eturned  
h]er  
r]ep r]ehen s]i b]le  
h]e ll]o,  
then  
I  
s]u b] s]e q]uent l] y]  
ver b]a ll] y]  
a ss]aulted  
b]oth  
h]er  
and  
h]er  
f] r]iend  
f]or  
c]on c]erning  
th]em s]elves  
with  
en th]usia s]ti c]  
g r]eet i]ngs  
as  
o pp]osed  
to  
p]eo p]le  
d]y i]ng  
arduou s]  
d]eaths,  
then  
sh e]

f]al s]e l] y]  
a cc]used  
m e]  
of  
ph]y]s i] c]a ll] y]  
h]itting  
h]er  
in  
a  
p]ub l]i c]  
p] l]a c]e.  
L] u] c]ki l] y]  
en ou] gh]  
f]or  
m e],  
th]i s]  
notion  
th]at  
a  
p]er s]on  
p]unched  
a  
f]emale  
in  
a  
venue  
d]en s]e l] y]  
p] a] c]ked  
a]t  
th a]t  
c]a p] a] c]ity,  
yet  
m a]naged  
to  
l] a]nd  
a  
p]unch  
s]o  
c] l]an d]e s]tine l] y]  
n] o]  
one

in  
the  
venue  
n] o]ti c]ed,  
that  
n] o]  
eye  
w] i]t n] e] ss]es  
e]me r]ged  
w]as  
ab s]u r]d  
to  
all  
p]arties  
in v]olved,  
yet  
I  
s]till  
v]igorou s] l] y]  
p] l] e]ad  
my  
c]a s]e,  
be c]ause  
I'd  
ne v]er  
p] l]ead  
guilty  
whe n]  
i nn]o c]ent,  
s]o  
I  
vigo r]ou s]l] y]  
d]e f]en d]ed  
my  
n]ame  
against  
what  
I  
c]o r]re c]t l] y]  
in t]er p] r]eted  
t]o

be  
a  
t]otal  
d]e f] a] m]ation  
of  
m]y  
c]hara c]ter,  
a]gainst  
thi s]  
t a] s]te l]e ss]  
c]hara c]ter  
a ss]a ss]in a]tion,  
a  
l]eg i]t i]mate  
a ss]a ss]in a]tion  
a] t]empt,  
all—un b]e l] ie]va b]le  
as  
it  
may  
s] ee]m—as  
a  
s]u b] s]e q]ue n]t  
r]e s]ult  
of  
me  
r]efu s]ing  
to  
r]eturn  
a n]  
e n]thu s]ia s]ti c]  
he l]lo.  
A n]  
une n]thusiastic  
he ll]o  
near l] y]  
t]urned  
m e]  
in t]o  
an  
s]eriou s] l] y]

a ll] e]g e]d  
f] e] l]on,  
and  
as  
I'm  
de f]ending  
my s]el f]  
v]igo r]ou s] l] y],  
p]erha p]s  
e]ven  
e] x] c]e ss]ive l] y]  
v]igo r]ou s] l] y],  
the  
e] x]-girl f] r]ie n]d  
a]m b]les  
over  
with  
her  
d]ege n]e r]ate  
f] r]ie n]d  
a]nd  
a]dmits  
that  
her  
c] l] ai]m  
was  
entire l] y]  
f]a b] r]i c] a]ted,  
th a]t  
it  
h a]d  
a] b] s]o l]ute l] y]  
no  
b]a s]i s]  
in  
r]ea l]it y]-a n]d  
the n]  
the  
e]x- g]irl f]rie n]d  
a n]d  
her

d]ege n]e r]ate  
f] r]ie n]d,  
the  
t r]ue  
N]azi  
of  
e]nthusiastic  
g] r]eetings,  
d] r] i]ve  
r] igh]t  
off,  
ad m]itting  
in  
s]o  
m]any  
w]ords  
th]at  
th]ey  
w]ere  
in  
the  
busine ss]  
of  
a ss]a ss]inating  
the  
c]ha r]a c]ter  
of  
anyone  
who  
f] ai]led  
to  
s] ay]  
he l]lo  
to  
th]em  
en th]usia s]ti c]a l]ly,  
th]at  
th] ey]  
e q] ua]ted  
a  
l]e ss]

th]an  
en th]usia s]ti c]  
g r] e]eting  
w i]th  
ph]y]s i] c]al  
vio l]en c]e.  
The  
next  
morning  
I  
r]e c] e]ived  
a  
c]all  
f] r]om  
my  
s]i ck]  
f] r]iend,  
a]nd  
a]s  
he  
add r]e ss]ed  
the  
s]ituation  
f]rom  
the  
p r] e]v i]ou s]  
night,  
it  
b]e c]ame  
r]e l]ative l] y]  
c] l]ear  
to  
m e]  
that  
h e]  
was,  
f]or  
l]a ck]  
of  
a  
b]etter



ph] r] a]se,  
t a] k]ing  
her  
s]ide.  
In  
m] y]  
m] i]nd  
at  
the  
t i]me  
thi s]  
de f]en s]e  
of  
thi s]  
per s]on  
was  
s] y] n]o n] y] m]ou s]  
w i]th  
ta k]ing  
her  
s]ide,  
which,  
a]s  
you  
c] a]n  
i m] a]gine,  
l]ed  
to  
a  
b]it  
of  
a  
f]a l]ling  
out  
b]etween  
u s],  
as  
h]e  
f]ound  
h]im s] e]l f]  
a tt] e]mp t]ing

t]o  
w]or k]  
th]ings  
out  
w]i th]  
a  
girl  
w h]o  
now  
h]at e]d  
e]ve r]y  
a s]pe c]t  
of  
my  
b]eing  
and  
v]i c]e  
v]er s]a.  
It  
was  
a]  
b]it  
o]f  
an  
im b] r] o]gli o],  
b]e c]ause  
n ow]  
I  
f] ou]nd  
my s]el f]  
e ss]entially  
a b]an d]onin g]  
m y]  
d] y]in g]  
f] r]iend  
as  
well.  
I  
g]ave  
his  
e] x]-g]irl f] r]i e]nd

a]n  
e] x]ten d]ed  
ha r]angue  
r]e g]ar d]ing  
her  
r]uth l]ess  
aban d]on m]ent  
of  
m] y]  
d] y]ing  
f] r]iend,  
then  
just  
d] ay]s  
l] a]ter  
I  
f]ound  
my s]el f]  
a]l s]o  
r]uth l]e ss] l]y  
a]ban d]on i]ng  
h i]m.  
Eventual l] y]  
w e]'d  
s] ee]  
ea]ch  
other  
again,  
m] y]  
d y]ing  
frie n]d  
a n]d  
I],  
we'd  
s] p]end  
l] i] m] i] t]ed  
t]ime  
t]ogether  
here  
and  
there,

of  
c]our s]e,  
our  
f]riendshi p]  
d]i d]n't  
c] ea] s]e  
c]om p] l] e]te l] y],  
and  
it  
was  
f]ine,  
there  
was  
no  
b]itter n]e ss]  
p]er  
s]e,  
b]ut  
our  
f] r]iendshi p],  
f] r]ank l] y],  
was  
obviou s] l] y]  
n]ever  
the  
s]ame.

22— 522:679 .767  
His  
ex-g]irl f]ri e]nd  
a] b]andoned  
him,  
then  
she  
f]elt  
as  
th ough]  
I  
g]ave  
her  
an

i] n] s] i] n] c]ere  
hel l] o]  
at  
a]  
b]ar,  
then  
I  
d]i s] c] l] o]sed  
my  
t r]ue  
thoughts  
on  
her  
c]ha r]a c]ter,  
her  
d]e s]pi c]a b]le  
c]hara c]ter,  
her  
r]uth l]e ss]  
a b]an d]on m]ent  
of  
m] y]  
d] y]ing  
f r]iend,  
then  
ju s]t  
d] ay]s  
l] a]ter  
I  
a]l s]o  
r]uth l]e ss] l]y  
a]ban d]oned  
m y]  
d] y]ing  
f r]iend.  
It  
t]oo k]  
q]u i]te  
a  
l]ong  
t] i]me

for  
him  
to  
d] i]e—he  
l]o s]t  
h]is  
s]light,  
and  
h]e  
was  
almo s]t  
ent i]re l]y  
b l] i]nd,  
h]e  
was  
admi tt]ed  
to  
h]o s]pitals  
i n]  
a  
t]er m]i n]a l]ly  
i] n] t]er m] i]tte n]t  
fashion,  
v i]s i]t i]ng  
w i]th  
h igh]- p]r i] c]ed  
s] p]ecia l]i s]ts  
that  
brought  
n] o] th]ing  
o] th]e r]  
th]an  
u]tte r]  
f]i n] a]ncial  
r]uin  
to  
his  
f] a]mi l]y,  
and  
e]ventual l] y]  
h e]

was  
e] n]c l]osed  
i n]  
his  
bed r]oom  
f r] o]m  
s] u]n s]et  
t]o  
d]awn  
t]o  
d]inner,  
in  
h]is  
pa r]ents'  
h]ouse,  
an  
only  
child,  
a b]an d]oned  
b]y  
b]oth  
his  
g]irl f] r]iend  
and  
his  
g]ood  
f] r]iend.  
F]our  
years  
l] a]ter  
I  
h]eard  
that  
h]e'd  
entered  
h]o s]pi c]e,  
that  
h]e  
l] ai]d  
on  
h]is

d]eathbed,  
and  
I  
arr a]nged  
to  
p ay]  
h i]m  
a  
v i]s i]t  
the  
s]u b] s]e q]uent  
m]orning  
with  
m]y  
c] ou]sin,  
b] u]t  
he  
d]ied  
over n]ight.  
D] ay]s  
l a]ter,  
his  
m]other  
n]oted  
t o]  
a  
m] u]t u]al  
f] r]iend  
that  
she'd  
p] r]e f]er  
h i]s  
i]m p]en d]ing  
f]une r]al  
to  
be  
a  
s] m]all  
c]e r]e m]ony,  
that  
she



d]i d]n't  
want  
it  
to  
b]e  
a  
b]ig  
c] r]owd,  
a n]d  
I  
c]o n] s]idered  
not  
atten d]ing  
b] e] f]ore  
b] e]ing  
ulti m]ately  
c]o n]vin c]ed  
b]y  
a  
m]utual  
f]rie n]d  
t]o  
a] tt]e n]d.  
A]gai n]st  
m]y  
better  
judg m]ent  
I  
a]tte n] d]ed  
the  
f]uneral,  
y e]t  
the  
s] e] c]ond  
I  
s]aw  
my  
d] ea]d  
f]ri e]nd's  
made-up  
c]or p] s]e

in  
the  
c]o ff]in,  
the  
s] e] c]ond  
I]  
s]t e]p p]ed  
in  
s] igh]t  
of  
the  
c]offi n],  
a  
bout  
of  
i n]t e]nse  
r]eg r] e]t  
c]ame  
over  
me,  
and  
I]  
r]eal i]zed  
I]  
had  
no  
b]usine ss]  
a]tten d]ing  
thi s]  
f]une r]al,  
that  
I  
a] b]an d]oned  
m y]  
d] y]ing  
f] r]iend,  
a n]d  
the n]  
I  
h a] d]  
the

au d] a] c]it y]  
to  
a]ttend  
his  
f]une r]al,  
e] ss]e n]tia ll] y]  
agai n] s]t  
his  
own  
m]other's  
w] i]sh e]s—not  
ex p] l] i]c i]t l] y]  
again s]t  
his  
m]other's  
w] i]sh e]s  
but  
i]m p] l] i]c i]t l] y]  
again s]t  
his  
m]other's  
w] i]sh e]s.  
There  
was  
n] o]  
d]oubt  
his  
m]other  
m] o] s]t  
l]ike l] y]  
would  
have  
p] r]eferred  
I  
n]ot  
attend.  
There  
was  
n]o  
d]oubt,  
if

p] r]e ss]ed,  
she  
would  
have  
a]t  
l] ea] s]t  
bee n]  
a]gn o] s]ti c]  
v] i]s- a]- v] i]s  
my  
a]tte n] d]an c]e,  
wh i]ch,  
c]on s] i]dering  
her  
p]re f]eren c]e  
was  
a  
s] m]all  
c]ere m]ony,  
is  
t]an t]a m]ount  
to  
p] r]e f]e r]ring  
my  
ab s]en c]e.  
V i]a  
the  
p] r]o c]ession  
l] i]ne,  
it  
was  
c] l]ear  
his  
p]a r]ents  
c] l]ear l] y]  
ei]ther  
d]i d]n't  
re m]e m] b]er  
m]e  
or  
d]e l]i b]erate l] y]

forgot  
m e].  
In  
my  
s] ea]t  
I  
c] ea] s]e l]e ss] l] y]  
s]pe c]u l]ated  
whether  
they  
d]i d]n't  
re m]e m] b]er  
me  
or  
d]e l]i b]erate l] y]  
for g]ot  
m e].  
Me—the  
g]uy  
who  
used  
to  
always  
g]o  
p]i c]k  
u p]  
their  
son,  
what  
a  
g]reat  
g]uy,  
I  
u s]ed  
to  
go  
p]i ck]  
their  
s]on  
u p]  
more

f] r]e q]uentl y]  
than  
e]ven  
his  
childhood  
f] r]iends,  
I]  
was  
such  
a  
n i]ce  
g uy],  
yet  
eventually  
of  
c]our s]e  
I  
s]to p]ped  
c]o m]ing  
a]round,  
I  
a] b]an d]oned  
their  
d]ying  
son  
l]i k]e  
we  
a]ll  
eventua ll] y]  
a] b]an d]on  
the  
ter m]ina ll] y]  
ill,  
and  
s]u b] s]e q]uent l] y]  
his  
pa r]ents  
f]orgot  
a b]out  
m e],  
and

r]ight f]u ll] y]  
s]o.  
It  
would  
h a]ve  
a] c]tua l]l y]  
b]een  
di s]ta s]te f]ul  
f]or  
the m]  
to  
r]e m]e m] b]er  
m]e.

23— 549:733 .749

The  
m]o m]ent  
I  
w i]tn e]ssed,  
i]n  
m] y]  
d]ead  
f]riend's  
f]ather's  
e y]es,  
that  
h e]  
ei]ther  
i] n t] e] n]t i]ona ll] y]  
or  
un i] n] t] e] n]t i]ona ll] y]  
f]or g]ot  
m y]  
i] d]e n]tit y]  
I  
k n]ew  
a t]te n] d]ing  
thi s]  
f]u n]e r]al  
was  
a

g] r] a]ve  
mi s]t a]ke.  
I  
s a]t  
b] a] ck]  
down  
in  
my  
b] l] a] ck]  
f]old  
out  
chair  
and  
s]aid  
to  
my s]el f]  
Th i]s  
i]s  
the  
l] a] s]t  
f]u n]eral  
I'll  
attend,  
because  
a]ttending  
a  
f]u n]eral  
is  
a]lw ay]s  
a]  
m]i s]t a]ke,  
it' s]  
the  
m]o s]t  
i]n s] i]p i]d  
m] i] s]t a] k]e  
we  
c]an  
m] a] k]e.  
A] t]ten d]ing  
a



we dd]ing  
m]ay  
b]e  
a]  
f]aux  
paus  
b]ut  
a] t]ten d]ing  
a  
f]uneral  
is  
a]lw ay]s  
a n]  
i n] a]ne  
m]ist a]ke.  
We  
a]ll  
g]ather  
a] r]ound,  
a]ll  
f] r]iends  
and  
f]ami l] y],  
to  
g]aze  
i]d i]oti c]al l] y]  
at  
a  
s]ti f]f  
c]orp s]e,  
then  
we  
g] o]  
eat  
at  
a  
l] o] c]al  
r]e s]tau r]ant—we  
all  
m]ind l]e ss] l] y]  
s]tare

at  
a  
d]ea d]  
bo d] y],  
then  
we  
have  
a  
n]i c]e  
m]eal.  
There's  
n]othing  
m]ore  
d]i s]ingenuou s]  
than  
a  
f]u n]eral,  
and  
the  
m] o] s]t  
d]i s]ingenuou s]  
f]u n]erals  
are  
th o]se  
held  
f]or  
the  
young.  
An  
esse n]tially  
i n]ter m]i n]a b]le  
d]isease,  
b]ut  
the  
m]e d]i c]al  
p] r]o f]essional  
m]ade  
a  
s] i]g n] i] f] i] c]ant  
f]ortune  
in

the  
p] r]o c]e s]s.  
A  
c]a r]eer's  
w]o r]th  
for  
the  
w]o r] k]ing  
c]lass,  
no  
d]oubt.  
They  
exten d]ed  
his  
s]u ff]e r]ing,  
the  
s]u ff]e r]ing  
of  
his  
f]ami l]y,  
the  
s]u ff]e r]ing  
of  
eve r]yone  
a]round  
h]im,  
then  
a] ll]owed  
h]im  
to  
d]ie.  
H]ow  
m]a n]y  
h]un d]re d]s  
of  
thousands  
of  
d]o ll]ars,  
i]f  
n]ot  
m] i]ll i]ons

of  
d]o l]ars,  
were  
s] p]e n]t,  
only  
to  
exte n]d  
a  
m]an's  
s]uffe r]ing  
and  
s]till  
a ll]ow  
him  
to  
p]e r]ish  
p] r]e m]ature l]y?  
B]ut  
of  
c]our s]e  
they  
s]till  
a cc]e p]ted  
p]ay m]ent,  
b]e c]ause  
you  
never  
get  
a]n  
A  
f]or  
e] ff]ort  
in  
this  
c]ount r]y,  
un l] e] ss]  
you're  
a  
m e]di c]al  
p] r]o f] e]ssional.  
It's

on l]y  
d]o c]tors  
who  
h a]ve  
the  
au d] a] c]ity  
to  
extend  
a  
s] o]n's  
s] u] f]fe r]ing,  
watch  
him  
d]ie,  
and  
s]ti ll]  
r]uin  
the  
f] a]mi l] y]  
f]in a]ncia ll] y].  
We  
think  
s]o  
high l] y]  
of  
d]o c]tors  
in  
this  
c]ount r] y],  
yet  
it  
s] ee] m]s  
to  
m]e  
that  
d]o c]tors  
are  
g r]eater  
charlatans  
now  
th]an

th]ey've  
ever  
b]een.  
B]ut  
of  
c]our s]e  
I  
atten d]ed  
the  
r]e c]eption  
as  
w] e]ll,  
w]h e]re  
the  
d] i] s] i]ngenuous  
nature  
of  
the  
e] n]tire  
e]ve n]t  
r]eal l] y]  
c]ame  
into  
fo c]u s].  
The  
d] i] s] i]ngenuous  
n] a]ture  
of  
the  
e]ntire  
or d]eal  
n]atural l] y]  
r] ea]ched  
its  
a] p]ex  
at  
the  
r]e c]e p]tion,  
as  
it  
b]ec a]me

ju s]t  
a n]other  
s]ocial  
e]vent.  
[I]t' s]  
i]m p]o ss]i b]le  
to  
have  
an  
iot a]  
of  
r]e s] p]ect  
f]or  
your s]el f]  
or  
the  
s]o c]iety  
you  
p]arti c]i p]ate  
in  
a f]ter  
a] tt]ending  
a n]  
eve n]t  
of  
th a]t  
m a]gni t]ude.  
S] i]tt i]ng  
i]n  
th a]t  
b l] a] ck]  
f]old-out  
chair,  
s]ta r]ing  
at  
my  
d ea]d  
f] r] ie]nd's  
heavi l]y  
m] a]de  
u p]

c]or p] s]e,  
it  
f] ai]led  
t]o  
o cc]ur  
t]o  
m]e  
then—I  
was  
t oo]  
c]on s] u]med  
with  
di s]gu s]t  
f]or  
my s]el f]—but  
in  
r]et r]o s]pe c]t  
my  
on l]y  
c]on c] l] u]sion  
f]rom  
that  
d]ay  
is  
ju s]t  
th a]t,  
th a]t  
r] a]tiona l] i]sm  
i]s  
no th]ing  
m]o r]e  
th]an  
th]e  
m]o s]t  
l]u r]id  
f]o r]m  
of  
ab s]ur d]i s]t  
p] r]o p]agan d]a.  
We've  
c]o n] s]t r]u c]ted



a  
r] a]tiona l]i s]t  
A]ng l]o  
world  
that  
h a]sn't  
c]o n] s]umed  
everything—not  
q]uite  
yet— b]ut  
that  
s]till  
r]e m]ains  
e ss]e]ntial l]y  
o b]j e] c]tiona b]le,  
ju s]t  
as  
the  
m] y] s]t i] c]  
B] y]z a]ntine  
world,  
it's  
natural  
oppos i]te,  
was,  
i]n  
i]t s]  
e] ss]en c]e,  
al s]o  
e]ntire l]y  
o b]j e]ctiona b]le.  
And  
the  
d]o c]tors  
who  
t r]eat  
our  
d] ea]d  
f] r] ie]nds,  
p] r]o l]onging  
their

s]u ff]e r]ing  
and  
buying  
h]omes  
in  
the  
H]am p]tons  
w i]th  
the  
c] r] i]m i]nal  
p] r]o c]eeds,  
they're  
o b]j e]ctiona b]le  
in  
e]ve r]y  
way.

24— 368:499 .737  
And  
the  
p]eo p]le  
who  
a] ss] a] ss]i n]ate  
our  
c]ha r]a c]ters  
b]e c]ause  
th]ey  
f]eel  
as  
th]ough  
we're  
n]ot  
e] n] th]usia s]ti c]  
e] n]ou gh]  
w]hen  
w]e  
s]ay  
hello  
to  
them  
at

b]ars,  
they're  
c] r] i] m] i]nals  
of  
the  
highest  
m]agnitude.  
B]ut  
we  
our s]elves  
are  
ju s]t  
as  
o b]je c]tio n]a b]le  
a]s  
any  
of  
these  
a] c]tors,  
we're  
al s]o  
c] r] i] m] i] n]als  
of  
the  
highe s]t  
m]ag n]itude,  
we're  
p]erha p]s  
the  
m]o s]t  
o b]jectio n]a b]le.  
We  
a s]tutely  
r]e c]og n]ize  
o]ur  
o] pp]os i]tes  
as  
c] r] i] m] i] n]al  
be c]ause  
we  
exi s]t

as  
p]arts  
of  
the  
s]ame  
c] r] i] m] i] n]al  
wh o]le.  
We  
d] o] n]'t  
k n] o]w  
how  
to  
d]eal  
with  
d]eath  
any m]ore.  
We  
thin k]  
our  
s]cienti s]ts  
and  
our  
do c]tors  
are  
p r]og r]e ss]ing,  
th]at  
th]ey'll  
eventually  
p r]og r]e ss]  
t]o  
a  
s] t]ate  
w]here  
they'll  
o]n c]e  
and  
f]or  
all  
un d]er s]tand  
d]eath,  
on c]e

and  
f]or  
all  
when  
the  
s]ad  
r] e] a] l]ity  
is  
we  
r] e] m] ai]n  
at  
the  
a] p]ex  
of  
the  
p] r] i] m] i]t i]ve  
with  
r]egards  
to  
q]u o]te-un q]u o]te  
d]ea l]ing  
with  
d]eath.  
We're  
e ss]e n]tia l]ly  
a n]  
i n] d]ige n]ou s]  
p]o p]u l]ation  
when  
it  
c]omes  
to  
in t]e r]a c] t]ing  
with  
d]eath.  
We're  
z ea]lot s]  
of  
p] r]og r] e] ss],  
and  
as

s]uch  
we're  
i]ll-e q]u i] pp]ed  
to  
i]nte r]a c]t  
w i]th  
any  
s]ort  
of  
p] r]ofun d]ity,  
be c]ause  
we're  
s]u s] p]en d]ed  
in  
p] r]og r]e ss],  
w]e're  
s] t]u ck]  
w]aiting  
for  
our  
s]cien t]i s]ts  
and  
d]o c]tors  
to  
give  
u s]  
the  
w]ord,  
to  
g]ive  
u s]  
the  
word  
th]at  
th]ey've  
finally  
g] o] tt]en  
to  
the  
s]o-called  
b o] tt]om

of  
d]eath.  
P] r] e]v i]ou s]  
g]ene r]a ti]ons  
s] p]o k]e  
p] r]o f]ound l]y  
in  
the  
f]a c]e  
of  
d]eath,  
while  
our  
g]e n]e r]a ti]on  
s]erves  
c]ole  
s] l]aw  
and  
chi ck]en  
p]armigi a] n] a]  
at  
f]u n]e r]al  
r]e c]e p] ti]ons,  
the  
i]m a] g]es  
of  
c]or p] s]es  
s]t i]ll  
f] r]esh  
in  
our  
mind.  
P] r] e]v i]ou s]  
g]e n]e r]ations  
un d]er s]tood  
d]eath  
in  
a  
p] r]o f]ound l] y]  
g]e n]e r]al  
s]en s]e

i f]  
hard l] y]  
at  
all  
in  
a  
s] p]e c]i f]ic  
s]en s]e.  
We  
c]on s]u m]e  
m]ozza r]e l]la  
s]ti ck]s  
in  
the  
f]a c]e  
of  
d]eath,  
we  
eat  
j a] l] a] p]eno  
p]o pp]ers  
in  
the  
f]a c]e  
of  
d]eath,  
we  
d] r]in k]  
c] r]a f]t  
beer  
with  
i d]ioti c]  
t]ange r]ine  
a f]ter t] a] s]tes  
in  
the  
f] a] c]e  
of  
d]eath.  
It's,  
f] r]an k] l] y],



o]n l] y]  
the  
h o]me l]e s]s  
of  
ou r]  
e r]a  
wh o]  
t r] u] l] y]  
r]e c]og n]ize  
the  
ills  
of  
the  
p r]ivate  
s]phere—‘ b]y  
exami n]ing  
the  
n]ature  
of  
s]en s]i b]le  
th]ings,  
th]ese  
p]eo p]le  
have  
arrived  
at  
a  
c]ertain  
c]on c]ept  
of  
God,  
but  
not  
at  
a  
c]on c]eption  
trul y]  
worth y]  
of  
Him.’



