

You say fifty or a hundred times in the morning, fifty or a hundred times at night, for, say, ten days, until it affects the self-conscious mind:

Success is achieved by those who try.

"It's the realization that if you're going to do something, now's the time to do it," she said. "It very often can be a motivator to have that child, write that book, try that job. A lot of people have some profound, personal life growth.

TO STAY BEHIND BARS UNTIL USE AND OLD AGE ACCEPT THEM, AND ALL CHANCES OF DOING GREAT DEEDS IS GONE BEYOND RECALL OR DESIRE - EOWYN

"There is a hunger in us for something more than the money standard," said Mr. Baker, a columnist for The New York Times, "for some assurance that our lives have been not merely successful, but valuable — that we have accomplished something grander than just another well-heeled loudly publicized journey from the diaper to the shroud. In short, that our lives have been consequential."

*"If we can look at total failure in ourselves without the glimmer of success; if we can meet the fact of utter hopelessness, utter uselessness, utter worthlessness, meet it face to face in ourselves and feel every part of it all around us; then we are truly strong."*

from "A Candle in Hell"  
By Robert DeGrimston

It's not the critic who counts, not the man who points out how the strong man stumbled, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again; who knows the great enthusiasms, the great devotions, and spends himself in a worthy cause; who, at best, knows in the end triumph of high achievement; and who, at worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.

Teddy Roosevelt

"In some measure the advanced industrial societies have spawned a stratum of value-oriented intellectuals who often devote themselves to the derogation of leadership... and their behavior contrasts with that of the also increasing numbers of technocratic and policy oriented intellectuals"

- Samuel Huntington

habits.

Nonetheless, prophets of the future of human consciousness see biofeedback as one small step toward greater autonomy and awareness. The children of the future may look back on us as little more than Neanderthal men, crude creatures who were unable to control our feelings, our physiology—and unable to play upon the instrument of the brain. ■

Another popular item is the Vulcan pendant, the IDIC, as worn by Mr. Spock in the episode "Is There in Truth No Beauty." The IDIC (Infinite Diversity in Infinite Combinations) represents a Vulcan belief that beauty, growth and progress all result from a union of the like and unlike. Designed by Roddenberry, it is a Florentine Silver triangle juxtaposed over a 22 kt. gold-plated circle with an off-set white gemstone. It goes for \$750.

**"The work  
goes on,  
the cause  
endures,**

The one thing you can absolutely depend on any person to do is to put his or her interests ahead of yours.

- Milton Friedman

Quotation of the Day

"One can recognize the provocations which often accompany civil disorders, but trained law enforcement personnel have a responsibility to keep their cool and to utilize only such minimum force as is required to protect the safety of the general public, the bystanders and themselves."—Attorney General Mitchell. [20:2.]

The power of Power is Belief

"Don't get crushed if you fail.  
If you indulge yourself that way  
then you'll never put yourself  
in a pressure situation  
again and you'll never grow"

- Dan Rather

"You don't understand...  
Once you lose your dream,  
You die..."

Flashdance

Why do all the good-  
looking ones have to be  
crazy.

After a period of time you may find that  
Having is not so pleasing a thing  
as wanting - Sprick

Brook Time

George F. Will

# Metaphysics And Popcorn

On the morning of what was to be a momentous day, I decided to dip a toe into the rushing stream of the modern world by seeing the movie "Flashdance." Little did I then suspect that this movie, about which the intelligentsia has been quite rude, actually unlocks the mystery of the human race's place in the cosmos.

It is about a young lady welder (no kidding) in Pittsburgh who in the evenings performs in a blue-collar bar where she dances like a dervish and twists her comely self as though she is auditioning for the role of a soft pretzel.

Like "Breaking Away," which was set in Bloomington, Ind., and "Personals," which was set in Minneapolis-St. Paul, and "Diner," which was set in Baltimore, "Flashdance" is almost lyrical about a place that does not often evoke lyricism. ("O, Pittsburgh?" "Let us now praise Bloomington?")

Our lady welder is to her gender, and her end of Pennsylvania, what "Rocky" was to Philadelphia. She is a monument to upward mobility through sweat. By grit and pluck (and pumping iron) she dances her way into, yes, of course, our hearts, but also into ballet school. In the last scene she is in the arms of her lover, another upwardly mobile type who has risen from a rough neighborhood to a Porsche, and owns the dark, satanic mill where our lady welds.

Her language is, I gather, a badge of emancipation these days. That is, it would cause blushes beneath deck in a troop ship. But her clothes have become a commercial force. In the Juniors department at Woodward & Lothrop in Chevy Chase and across this broad land, you can buy the "Flashdance" look.

When our heroine wends her weary way home after a hard day over the acetylene torch, she slips into something . . . well, "comfortable" hardly does justice to it. It is so loose she almost slips right out again. The Flashdance look is a ragged sweatshirt hanging off one fetching shoulder and barely hanging on the other. A tear or two is required, and at stores that know their stuff you can now buy pre-torn and elegantly unfinished garments. For halfhearted flashdancers, some garments come equipped with snaps that can snap up the torn look and make the thing whole for, I guess, formal occasions.

What is the world coming to? To a place it has been before. In his new book "Lost in the Cosmos: The Last Self-Help Book," Walker Percy recalls that when Wallis Warfield Simpson appeared at Ascot with the second button of her blouse inadvertently unbuttoned, lots of women began leaving their second buttons unbuttoned. And when John Wayne was filming "Red River," and his belt buckle slipped to one side, lots of men slipped their buckles sideward.

Cosmos? I thought we were in places like Pittsburgh. Percy says: Pittsburgh, cosmos, what's the difference? The fading of religious explanations of mankind's place in the cosmos has left the self dislocated and without identity. So people put on new identities—Mrs. Simpson's, or John Wayne's, or our lady welder's.

Liberated by skepticism from the restraints of religion, by democracy from social oppression, by technology from drudgery, the modern individual is free to do as he or she pleases. And what does it please him or her to do? Unbutton the second button, slip the belt sideward, don a pre-torn jersey.

This is not to say that modern life is problem-free. Percy cites this letter to Dear Abby: "I am a 23-year-old liberated woman who has been on The Pill for two years. It's getting pretty expensive and I think my boyfriend should share half the cost, but I don't know him well enough to discuss money with him."

That lady may be lost in the cosmos, and so may we all be, whether we know it or not. But the lady welder, unlike those derivative selves who want to dress like her, is comfortable in the cosmos, and not just because her clothes are so comfortable.

She is like two persons Percy mentions—Franz Schubert, who sat in beer halls writing lieder on the tablecloths, and Pablo Picasso, who sat in restaurants molding animals out of bread. She is so totally absorbed in a vocation—both a gift and a mastering passion—that she has no time to be absorbed with the self's worries about itself. And that is the moral of the story: you can pursue happiness by wearing a torn jersey. You can catch it by being good at something you love.

You thought "Flashdance" was just music? It is metaphysics, of which they have some in Pittsburgh.

He chose to read "Ithaka" at the funeral. A translation by Edmund Keeley and Philip Sherrard for "C. P. Cavafy/Collected Poems," (Princeton University Press, 1992), reads:

*As you set out for Ithaka  
hope the voyage is a long one,  
full of adventure, full of discovery.  
Laistrygonians and Cyclops,  
angry Poseidon — don't be afraid  
of them:  
you'll never find things like that on  
your way  
as long as you keep your thoughts  
raised high,  
as long as a rare excitement  
stirs your spirit and your body.  
Laistrygonians and Cyclops,  
wild Poseidon — you won't encounter them  
unless you bring them along inside  
your soul,  
unless your soul sets them up in  
front of you.*

*Hope the voyage is a long one.  
May there be many a summer  
morning when,  
with what pleasure, what joy,  
you come into harbors seen for the  
first time;  
may you stop at Phoenician trading  
stations  
to buy fine things,  
mother of pearl and coral, amber  
and ebony,  
sensual perfume of every kind —  
as many sensual perfumes as you  
can,  
and may you visit many Egyptian  
cities  
to gather stores of knowledge from  
their scholars.*

*Keep Ithakaq always in your  
mind.  
Arriving there is what you are destined for.  
But do not hurry the journey at all.  
Better if it lasts for years,  
so you are old by the time you  
reach the island,  
wealthy with all you have gained on  
the way,  
not expecting Ithaka to make you  
rich.*

*Ithaka gave you the marvelous  
journey.  
Without her, you would not have set  
out.  
She has nothing left to give you  
now.*

*And if you find her poor, Ithaka  
won't have fooled you.  
Wise as you will have become, so  
full of experience,  
you will have understood by then  
what these Ithakas mean.*

One may do some time serving

but when one's hour has come,

ONE MUST NOT MISS IT.

- Cicero

(To survive one must 'time-serve'. Knowing when not to, that is the secret to being GREAT) - Vidal

## The Man in the Glass

When you get what you want in your struggle for self,  
And the world makes you king for a day,  
Just go to the mirror and look at yourself  
And see what THAT man has to say.  
For it isn't your father or mother or wife  
Whose judgement upon you must pass;  
The fellow whose verdict counts most in your life  
Is the one staring back from the glass.  
Some people may think you're a straight-shootin chum  
And call you a wonderful guy,  
But the man in the glass says you're only a bum  
If you can't look him straight in the eye.  
He's the fellow to please, never mind all the rest,  
For he's with you clear up to the end  
And you've past your most dangerous, difficult test  
If the man in the glass is your friend.  
You may fool the whole world down the pathway of years  
And get pats on the back as you pass,  
But your final reward will be heartaches and tears  
If you've cheated the man in the glass.

## Purpose of Life

**S**ome contend that we are here only by chance, as stepping-stones in the evolution of the species. Others insist that our lives are predestined by a divine will. I cannot accept either of these extremes because they are based on the false premise that we have no control of our destiny.

Unless a person has a reason to live, he dies—first mentally and then physically. Self-gratification is not an adequate reason to live. Only a life lived for others is worth living. We cannot live a full life unless we have a purpose bigger than ourselves. We all cannot expect to be great philosophers, scientists, statesmen or business leaders. But we must always seek to reach up and reach out to achieve our full potential. Some of the most heroic lives are lived by those who cope with the tragedy, adversity and daily drudgery of life and rise above it. It is a mistake to assume that we can ever achieve perfection. But it is an even greater mistake to cease trying. Without risk there will be neither success nor failure. As Thomas Aquinas observed: If the primary aim of a captain were to preserve his ship, he would keep it in port forever.

### Richard Nixon

is the thirty-seventh President of the United States.

**T**

o make a dent.

### Studs Terkel

is a Pulitzer Prize-winning oral historian, radio personality and author.

**S**ince the beginning of civilization we have explained our existence in terms of what we could observe. We assumed that the constellations in the heavens above and the beauty of nature on the earth below were there for some purpose. In the hierarchy of medieval times, explanations for man's existence altered significantly. With the beginning of the fifteenth-century European Renaissance, our context changed and the supernatural no longer remained at the center of things. Instead, an era of individual empowerment began. The idea of perspective was introduced into art, and the Cartesian-Newtonian explanation of a well-ordered universe, with us at its epicenter, created the context for understanding that has shaped the next half millennium. What has really changed during this period has been our ability to process information, thanks to the emergence of the printing press and an explosion in literacy. Thus our ability to understand our existence has changed as well, as the spiritual has been superseded by the rational.

Today the amount of information accessible to us is a million times greater than that available to our ancient ancestors. We now know that things exist on a scale that is infinitely large yet also extremely small. Today the most interesting philosophers are the physicists and scientists who are able to observe and describe a theoretical reality of the ultimately large and the ultimately small. They are among the first to see that the context for understanding has changed...again. The precision of a mechanical universe no longer explains enough. Once again our curiosity is teased. As our ability to process information expands, new contexts are formed—later to be personalized by artists, poets, scholars and other shapers of society.

What most distinguishes humans from other species is our ability to learn, remember and use abstract information. Between the ages of one and three years, children have an amazing intuitive ability to absorb massive amounts of information that is unequaled at any other time in their lives. It is curious that we seem so unimpressed that a child can simultaneously learn two languages without confusing them at this early age. We think we can teach them our experience and wisdom, yet there is so much more we can learn from them.

In the near future, quantum microelectronics promises to increase information-processing capabilities by a factor of a billion. In less than a century a generation of very young children may be combining their intuitive abilities to observe, discover and massively absorb information with the assistance of

personal information technology tools that we as yet can't even imagine. It's likely that we will see a breakthrough in our conclusions about why we exist that will be as extraordinary as the breakthrough experienced during the Renaissance.

Maybe we will discover that the only true reality is a state of mind, shaped by the information we can process and contexts in which we see it. Maybe the Supreme Being we call God can be best appreciated as the power of ultimate understanding. Maybe our destination has always been to learn and grow as we approach the light of ultimate understanding. Only the context and our ability to process information changes.

### John Sculley,

chairman and chief executive of Apple Computer Inc., helps promote East-West technological ventures and is chairman of the National Center for Education and the Economy.

**T**

o look for a purpose in Life outside Life itself amounts to killing Life. Reason is given by Life, not vice versa. Life is prior to meaning. Life does not die, sing the Vedas. Christ came so that we may have Life, say the Gospels. Ah, these terrific Westerners who anguish over questions other cultures ask with more detachment and serenity, who are believers to the marrow even in their desacralized existence! Human life is joyful interrogation. Any answer is blasphemy.

### Raimon Panikkar,

Catholic priest and Hindu scholar, writes about the philosophy of religion.



**W**hy are we here? What is the meaning of life?

These two questions cannot *really* be answered with the mind alone, though intellect can clarify issues and help to point the way. Ultimately, one answers these questions existentially—through a life lived.

Life is given without our input. We live on the dash between our birth date and our death date. The dash does not give us answers, it gives us options and opportunities. Each of us gives a “faith response” and affirmation in every nanosecond of our daily lives as to why we think we are here and what purpose our life has.

Through faith—hopefully on the other side, not just this side, of reason—I believe we are here to do God’s will. God’s general will is for us to join Him as mortal co-creators in seeking to apply means and ends that are consistent with His nature—which includes love, power and justice—in preserving and making the world, others and ourselves all that it, they and we should and can be.

To fulfill His general will, God’s specific will for our individual lives is revealed to us through the gifts He gives us, the context into which we are born, the needs we see around us, our feelings, interests and experiences, our own reason, combined with wise counsel from others, personal prayer and an inner assurance for each of us that this is right.

Each of us has a calling. *Voco*, “to call,” is the Latin base of the word vocation. Thus each of us, not just clergy, is called by God to his or her vocation. No one on the giving or receiving end ever seems to regret this truth at the end of his or her life: that the key to life is service to others, service rendered in a way that is liberating and not demeaning. We are not each other’s “keepers,” we are each other’s brothers and sisters. And it is in struggle and service with our brothers and sisters, individually and collectively, that we find the meaning of life.

### Jesse Jackson,

Baptist minister, civil rights leader and the District of Columbia’s shadow senator, campaigned for the Democratic nomination for the U.S. presidency.

**I** believe that man has three basic qualities: a sensitive and intuitive perception that can exercise itself in the world of the senses, an analytical capability that expresses itself in the abstract world of concepts and thought, and finally a prophetic capability that belongs to the artists, the poets, the creators, the inventors.

These three always integrated qualities exist in all human creatures and they are always directed toward the intelligent consciousness of others and of the world that surrounds us. That is why the most natural response to the question “Why are we here?” becomes: to know.

### Gae Aulenti,

Italian architect, designed the Musée d’Orsay in Paris.

**I** am that I am,” said the God of Abraham. Only some such divine tautology would seem to do justice to us all: the old woman who sees ultimate meaning in her grandchild, the mathematician who sees it in a formula, the tribesman who sees it in a crocodile. The meaning of life is that it should mean.

At everyday levels surely meaning is one with nourishment. Clean air, uncontaminated food and water for the body, ideas that exercise the mind and spirit—without these what on earth is meaningful? In our time meaning is threatened at every turn. Nuclear waste, deforestation, greed, plague. God accordingly may be said (by those who still “believe”) to have exchanged the mask of creator and judge for that of the firefighter and the paramedic. I put “believe” in quotes because our beautiful human feelings aren’t to be trusted. As a poet I know how words, even those words brought together under laboratory conditions, breed meanings not intended by the author. The resulting surprise needn’t always be a nasty one. The planet blackened by us as never before may of its own accord break into leaf tomorrow. But this is a mere literary man’s daydream, and under no circumstances are the world’s lawmakers and corporate heads entitled to share it.

### James Merrill,

poet, won the Pulitzer Prize for *Divine Comedies*.

**W**e are very slow learners. We are continuing to destroy Mother Nature. We are involved in wars all over the globe. Each religious group believes it is the one and only one to teach the truth, and these groups persecute, kill and discriminate against all others. In the so-called civilized world, children are physically, sexually and/or emotionally abused; they are the leaders of our future. When children are raised in such a hostile and violent environment, how can we hope for a harmonious future for all the people of this world? We are supposed to be the peacekeepers on this planet, but look what we are doing on a daily basis!

In this light, the purpose of human life is to *achieve our own spiritual evolution*, to get rid of negativity, to establish harmony among our physical, emotional, intellectual and spiritual quadrants, to learn to live in harmony within the family, community, nation, the whole world and all living things, treating all of mankind as brothers and sisters—thus making it finally possible to have peace on earth.

### Elisabeth Kübler-Ross,

psychiatrist and author of *On Death and Dying*, is an expert on terminal patient care and society’s attitudes toward death.

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From the pages of the Little, Brown book **The Meaning of Life** by David Friend and the editors of LIFE

## Freedom Tales

By ELIZABETH BUKOWSKI

Nat Hentoff, a prolific author and frequent contributor to these pages, once asked Supreme Court Justice William Brennan what he could do to help teach young Americans about their constitutional rights. "They need to know . . . how these American liberties were won, and what it takes to keep them alive," the justice replied. "Tell them about the actual people out there now who are not afraid to fight to keep on being free Americans."

That advice, Mr. Hentoff says, inspired him to write "Living the Bill of Rights: How to Be an Authentic American" (HarperCollins, 236 pages, \$25), a collection of profiles of individuals whose words and actions exemplify the Bill of Rights. A few excerpts:

*Attorney Anthony Griffin, explaining why he defended the grand dragon of the Texas Ku Klux Klan against the state's demand for the group's membership lists, a move that led to his dismissal in 1993 from the post of chief lawyer of the Texas NAACP:*

"It's very easy to give the First Amendment to groups we like and [that] make us feel good. It's very difficult to apply those principles to people who anger us, that we want to shut up. . . . But the First Amendment is not there to protect me from you—but us from the government. . . . If you start taking away First Amendment rights from the Klan, for instance, we as black folks will be the next to suffer. That law silencing them will come around to silence us."

*Kenneth Clark, who served on the research team that helped bring about the Supreme Court's 1954 Brown vs. Board of Education decision outlawing racially segregated public schools, on recent arguments about improving the quality of education in the inner city:*

"Those who propose to raise the

achievement level in segregated schools instead of renewing their efforts to integrate those schools are actually renewing the myth of 'separate but equal.' They are resurrecting *Plessy vs. Ferguson*. And, even aside from the fact that their proposal is unconstitutional, they provide no evidence that 'separate but equal' will work educational wonders in any school, in any system, when it has not done so anywhere in these United States for over a hundred years."

*Supreme Court Justice William J. Brennan's response to a journalist's comment that the Fourth Amendment's protection against unreasonable searches and seizures sometimes means "creeps" are let go "on technicalities":*

"They're not [technicalities]. They're very basic to our very existence as the



### Bookshelf

*"Living the Bill of Rights: How to Be an Authentic American"*

By Nat Hentoff

kind of society we are. We are what we are *because* we have those guarantees, and this Court exists to see that those guarantees are faithfully enforced. They are not technicalities! And no matter how awful may be the one who is the beneficiary time and time again, guarantees have to be sustained, even though the immediate result is to help out some very unpleasant person. They're there to protect all of us."

*Deborah Lipp, who as a New Jersey high-school student in 1977 refused to stand for the Pledge of Allegiance in spite of a state law (since overturned) requiring her to do so, on her father's response to her actions:*

"He tries to tell me about patriotism. I don't know how to define that word. If it

means love of the Constitution, then I'm patriotic. But if it means love for the country for what it is today—with the ugliness, the poverty, and the government corruption—then I'm not patriotic. But I do love the freedom I have in this country to do what I'm doing right now. I love the freedom to fight a law I don't like. In other countries, I'd have to keep my mouth shut."

*Stephen Bright, an attorney who has devoted his career to helping indigent defendants, on the quality of court-appointed counsel in many capital trials:*

"People have been sent to death rows in Alabama, Georgia, Texas and other states after trials in which they were represented by attorneys who were sleeping through part of the trial, were intoxicated or were unaware of the law and of the procedures governing capital trials.

"A judge in Houston responding to a capital defendant's complaints about his lawyer sleeping during the trial at which death was imposed, remarked, 'The Constitution does not say that the lawyer has to be awake.'"

*Supreme Court Justice William O. Douglas urging vigilance against government threats to constitutional rights in a statement to the Washington State Bar Association in 1976:*

"The Constitution and the Bill of Rights were designed to get Government off the backs of the people—all the people. Those great documents . . . guarantee to us all the rights to personal and spiritual self-fulfillment. But that guarantee is not self-executing.

"As nightfall does not come all at once, neither does oppression. In both instances, there is a twilight when everything remains seemingly unchanged. And it is in such twilight that we all must be most aware of change in the air—however slight—lest we become unwitting victims of the darkness."

# Filling Summer Full

1998

From solstice till equinox, summer lasts only 91 days and a few hours, a little longer if you count from Memorial Day till Labor Day. It seems like so much time. But summer defies perspective. The closer you get the smaller it looks, unlike winter, which looks longer and longer the nearer it comes. From a distance — from April, say — summer looks as capacious as hope. This will be the season in which we lose weight, eat well, work out, raise a garden, learn to kayak, submit to Proust, paint the apartment, drive to Glacier, and so on and so on and so on. This will be the season in which time stretches before us like the recesses of space itself, the season in which leisure swells like a slow tomato, until it is round and red and ripe.

But that, of course, is only the view from April. By the time Memorial Day comes and goes, flashing across the year like a meteor in the night sky, a certain realism creeps in. The universe expands, but not the calendar. Only August remains infinite.

June and part of July are already booked solid, and the trouble with that is that once an event is penciled in it is already over. The festival tickets you bought in April, when summer still had all its weekends, now haunt you with regret. The search for uncommitted time grows more and more desperate. The peonies are nearly past, and before long the goldenrod will bloom. The field-cricket are already ticking away the seconds of full summer, counting down to autumn.

It is enough to make a person crazy, that dream of a Beach Boys summer, where dawn is as cool as the ocean and the time in which you happen to live, the day and hour itself, overlaps with all of time. Everyone reaches for fullness in summer, but the fullness that most of us know best belongs to the memory of childhood. What was it that made summer days so long back then and made the future seem so distant? What was the thing we knew or didn't know?

# Sophie's World

67 Sophist = all the schoolmasters & self appointed opinionated know it alls who are satisfied with what little they know, or who boast of knowing a whole lot about subjects they haven't the faintest notion of

philosopher = one who is troubled that he knows so little.

69 Socrates - no one can be happy if they act against their better judgment

Socrates thought that no one could possibly be happy if they acted against their better judgment. And he who knows how to achieve happiness will do so. Therefore, he who knows what is right will do right. Because why would anybody choose to be unhappy?

115 Man can only achieve happiness by using all his abilities and capabilities

REPRINTED FROM "POEMS OF MAX EHRMANN"

# DESIDERATA



MAX EHRMANN



*American poet and dramatist  
(1872-1945)*

GO PLACIDLY amid the noise & haste, & remember what peace there may be in silence. As far as possible without surrender, be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they, too, have their story. \* Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. \* Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. \* Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity & disenchantment it is perennial as the grass. \* Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. \* You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. \* Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. \* With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

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## Area Codes

I've got Ho  
I've got Ho  
In different area codes

Now you ~~just~~ thought I was just  
some unknown  
without a cell phone  
I'm world wide

Act like ~~I'm known~~ you all know  
It's the abominable Ho man  
Globe trotting internal postman  
Neighborhood dick Ho man

212 <sup>Friend</sup> Small cities and states ~~with~~ IDs

305 If you dump the meat ball  
We can meet outside

Control your hormones  
And keep your draws on  
Till I close the door  
And I'm jumping your bones

Read your horoscope  
And eat some hour deems  
Ten o'clock ~~to~~ mean  
These hours are self served

714

My cell phone is <sup>on</sup> overload

Now everyday is Holiday (Holy day)  
So I stop the shooting  
And put the shooter away  
Skat shooter holiday

8612

What you gonna do  
You're checking up the scene  
I'm checking a Ho trust  
W. perpendicular vehicular homicide

201

Too much grass too much fern  
In Bangkok in Bangkok  
Can't stop I turn and hit the same stop  
Late nights  
I'm the shrubs in Manila  
Song in Long Kong  
Looking like bishop  
Moyle don worry  
Man after you hit <sup>ting</sup> up  
With a coke and a smile  
I just pick the phone and dial  
I've got my customs on a big ass sack  
I'm ~~dragging~~ dragging the dead like  
a new sack

Is it bec they like my gangster walk

tall  
handsome face  
gangster way

Whatever it is they love it

And they just wouldn't let me be

I have <sup>idea</sup> don't such just relax and  
see he feel

Whenever I call come running 212,

or 213

you <sup>know</sup> that I call stop grumping

Or I'll call my sub to take for free

Southern Hospitality