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APRIL
1992
ISSUE 40
FREE



Paganism In Utah

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SLUG**ISSUE #40
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Dear Dickheads

LETTERS

Dear Dickheads (Jade, Haize, Bob, Betty, Pat, D),

Nice letter, glad to see hear that someone or should I say Knowun that didn't even go to the show can be such an expert on our small minded Logan scene. Sounds like a disillusioned girlfriend of Knowun.

First off, Iceburn and Knowun each received ample amount of cash for their trouble of playing in such a small minded town. Secondly, the review that I read, by Pam, gave credit where credit was due. I do agree with you that Iceburn was great, they have a lot of talent, but putting Knowun on the same level of talent, well that is just ludicrous. Maybe if you would just get off your lazy ass and attend a show and write a review

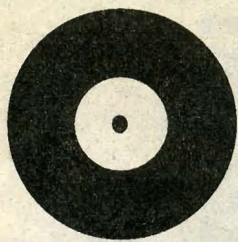
yourself, Knowun could get the review that you and your crew of happy idiots want. Notice I said want and not deserve.

Fortunately, you are wrong. Logan does know great bands because we welcomed with open arms band such as Waterfront and Decomposers, and soon we plan to ask Iceburn back. Too bad Knowun announced their break up. Maybe they realized that all towns are small minded, or maybe just that you are. So thanks for the advice, we will stick with our small town bands. Hell, you never know, maybe we will see you at the final Knowun show in Logan. (ha ha)

—RMD

F-DUDE IGNORANT, IGNORANT & IGNORANT





RECORDS

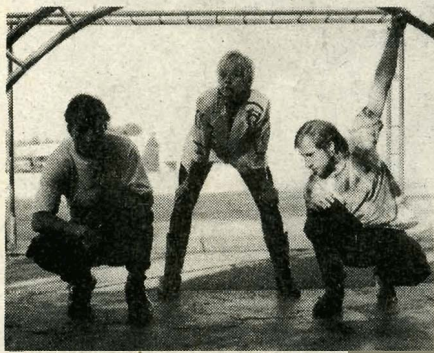
DOGHOUSE

Doghhouse

Doghhouse has to be Salt Lake's longest and best kept secret. Hidden away in a small practice space somewhere in the city for three years, they have finally surfaced and begun to play live shows, most recently headlining a show at the Bar & Grill on Alternative Thursdays.

Consisting of three members: Dennis Maw, Jeff Lazerus and Brenda Lazerus, Doghouse makes melodic, rockin' power pop that makes you stand up and pay attention.

Bass guitarist Brenda Lazerus' voice is both imploring and commanding. Her vocals adding a fourth dimension to the bass, guitar, drums combo, as she climbs up and down the scale, giving her voice a workout. Add to this the diverse guitar sounds, ranging from ringing background sounds to riveting guitar



DOGHOUSE

leads, as well as the drive or ambience of the drumming and you have an incredible, innovative band.

These seven songs give you a taste for Doghouse which will hopefully be satisfied by future releases.

—Matt Taylor

COMMONPLACE

Giving Ground

Finally, a full length release from Commonplace after the success of their 7" single *Try As I Might/ Home To All*. This new CD fulfills all of the promise of the band's first release as well as giving them a chance to show off more of their many faceted songwriting talents.

Beginning with the mellow, violin laden intro to *chiaroscuro*, the album picks up the energy and drives relentlessly, stopping briefly to showcase Lara Bringard's incredible voice on *again*, and then picking up and racing towards the end of the record.

The CD has a perfect blend of instruments and vocals, neither overpowering or overshadowing the other. The interplay between Scott Bringard and Colin Kelley's guitars is clear and concise, adding depth and variety to the songs. Guitars are backed up by the steady rhythm section of Troy Harris on electric and acoustic bass and Wonder Drummer, Jason Bringard. The instrumentation forms a perfect soundtrack for Lara Bringard's voice, which she stretches and manipulates, always surprising the listener with her abilities.

Commonplace is a perfectly matched quintet, adding strength upon strength to their CD release, which is sure to be a hit with longtime and new fans alike.

"home to all the chosen ones,
crashing blind into the evening sun
<their> time has come..."

—Matt Taylor



commonplace

SKOZEY FETISH

mona: key

After spending countless hours in various recording situations, creative genius/musical madman Mark C. Jackman has put together a full tape of music/sound/noise under the guise of Skozey Fetisch. Jackman has long been Salt Lake's leader of sound manipulation and experimental noise, as witnessed by his weekly show on KRCL Radio. Not content just to play the records, Jackman is always making tape loops and adding extraneous noise, keeping his listeners guessing and changing the feel of records played.

This same innovation/insanity carries over into his own project. Using a variety of instruments, whether "real" or sampled, Jackman puts together soundscapes that are both disturbing and challenging to your ears. The tape brings to mind recollections of early Nurse With Wound and Throbbing Gristle albums.

There is an overall continuity to this project as "song" blends into "song" and rhythms mesh with other rhythms, sounds and noises.

The key to this tape is sound manipulation, where nothing is what

it seems, and commonplace noises take on importance and new meaning within the context of individual musical pieces.

Listening to this tape will prepare you, but to fully appreciate Skozey Fetisch you will want to see a live show, where sound and vision take on one another head-on.

—M

New Maggot Heads


It Will All Be Over Soon

This little package is pretty cool — a 4 song EP dedicated to Iggy Pop. MAGGOTHEADS did a good job pulling off a really raw old school sound. Featuring *Cock in My Pocket*, *Search & Destroy*, 1969, and *I Wanna Be Your Dog*, this little ditty is just perfect for all you Iggy fans!


—MisHell

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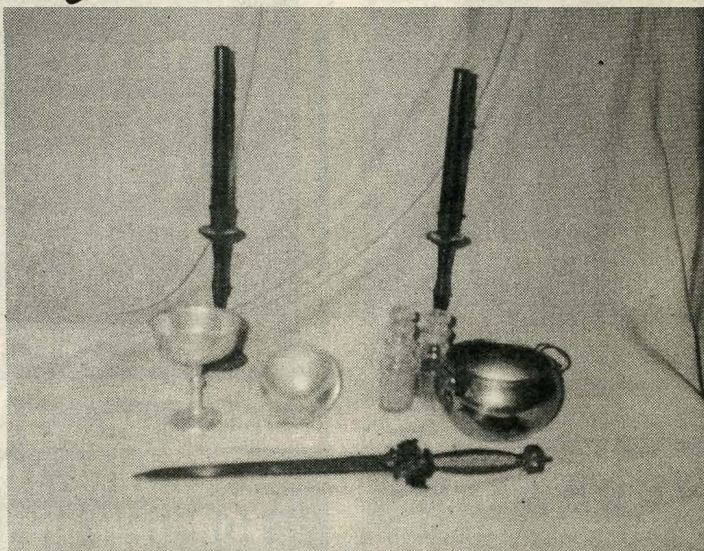
Paganism In Utah

On a March afternoon, three prominent members of the Salt Lake pagan community gathered with SLUG staffers to discuss their perspectives on paganism in Utah. The three included **Gretchen**, a dianic priestess and co-editor of *Webster's*, a local pan-pagan zine, **Gary**, an initiate of high ceremonial magic, and **Prdydd Ap Donn** (a magical name pronounced "pridith-ap-dawn"), wiccan priest of the Celtic tradition. All three consider themselves witches.

The ensuing hour-plus interview was lively and informative. The following represents excerpts of that interview, which has been edited for brevity.

SLUG: Who are pagans and what is it that they do?

Prdydd: To answer that question is impossible, other than to say that pagans are individuals doing whatever they feel spiritually motivated to do. We could get into definitions of "pagan," which simply means non-Christian in modern use. There are lots of different practices and ideas, and there are as many different religions within the scope of paganism as there are individuals. Every individual has a different way of practice, a different set of beliefs and different ideas. I am a wiccan priest, wicca being an earth-oriented, goddess-worshipping religion. But even within wicca, you'd be very hard-pressed to find any two individuals with exactly the same beliefs. Each individual perceives their deity and the manner of their worship in their own way. If there are any unifying things, it is that wiccans generally are people who have a strong spiritual motivation, a sense that the earth and the environment are alive and sacred, that they represent the face of the goddess and



the god, and they follow a prime decree or directive of harming no one and nothing while they carry out their will.

SLUG: What does your practice look like?

Prdydd: My practice, what I think, how I worship and perform service to other pagans in the community and my relationship with my deities and patrons changes every day. Ritual and ritual magic are an important part of the way I worship and perform service, and that varies as my understanding changes and as I grow and expand, so does my worship. The one thing I try to remember is that my spiritual motivation and alliance with deity is the most important part of the practice and that magic and the rituals should be focused on myself as part of the planet and mostly are involved with healing and governed by my relationship with deity, following the ultimate rule of harming no one or nothing.

Gary: I come from the ceremonial magic tradition, which is a lot more

Jewish and Greek-oriented, and ceremony is very important to the worship. For the most part, in practice, it comes down to solo work, all by yourself. You're part of a group, but the most work is done by yourself. And I think that the ceremonial thing goes a lot more with the mathematics behind it. We get a lot more left-brain about it, in that it's very analytical, very mathematical, very scientific, which can be bad at times if you lose the creative essence. That creative essence is a divine spark, and if you're going to worship, you have to worship the divine.

A lot of the ceremonial magic that I'm aware of is based on the *Qabalah*, which is where the numbers come from. It's very numbers-oriented in that we use the *Gematria* and the *Notarikon* to make cross-referencing between various things, gods and goddesses, and incense and plants and whatever, and be able to recall them in an instant. When I say "Isis," that word represents a whole myriad of concepts, a

lot of which are actually lost in the word. So it's easier, in a sense, to use a number.

Prdydd: Before becoming a wiccan priest, I trained in ceremonial magic and did quite a bit of that work. There are a lot of wiccan folks who use *Qabalah*, too, but I think that whether it's wiccan worship or ceremonial magic or any other focused and magic-using spiritual path, the whole point of it is personal development, the development of the self into a whole, balanced and more perfected individual.

Gary: There's one place where we differ greatly. You'd say, "Save harm none, do what thou wilt," and I'd say "Do what thou wilt." While I may agree that I don't want to harm anyone, if it were my will, in theory to bring harm to someone, which kind of find impossible, I would. I would accomplish my will. To me the prime directive is accomplishing my true will. Which gets us in trouble sometimes, because will and want aren't the same thing, and you can get confused. You have to kind of hope for grace.

Gretchen: I am an eclectic dianic wiccan priestess. *Eclectic* because we draw on a lot of different traditions, past cultures, times, other traditions, other pagan traditions. We'll draw on anything, we're not picky. *Dianic*, meaning women who feel particularly called to be priestesses of the goddess and don't find themselves interested in working with gods, the masculine aspect of the divine. And we draw a lot on the traditions of classic English wicca, so we call ourselves *wiccans*, too. Some wiccans may not agree with us, some dianics don't even think we should be calling ourselves dianics, but it's the closest word I know that fits. So, we're eclectic dianic wiccans.



Paganism Continued...

SLUG: Are you all women?

Gretchen: Yeah. There are dianic groups that are men and women, but what I'm familiar with is groups of just women, and that's who I've been working with. Some of us are married, have boyfriends, have sons. We do interact with the male population rather successfully, but spiritually, that's not our focus. We recognize the existence of gods, it's just not who we're working with. And I agree that it's probably impossible to define pagans. You could have a list of several things that most people would agree with, and then you'll find a twelfth person who won't. I think most pagans really cherish that ability to not have to fit in and be like everybody else, and most of all make up their own minds. What makes us pagan, maybe, is the willingness to believe in ourselves and what we can find out for ourselves. And that involves a lot of love and trust in ourselves, the people we work with, and the gods and goddesses.

My group believes in learning it by doing it, talking about it, dancing it, singing it, doing ritual. Books are great for seeing other peoples' experience, for check-back and new ideas, and knowing that you're not out there alone, but I'm not sure you can learn from books. If you learn it by doing it, then you can go back and read the books and know what the books are talking about. We also see a lot of value in being part of the larger pagan community in Salt Lake City. At one time, my group felt like we had to be very private and separate to protect ourselves, but that's because we were insecure, and as we've gotten stronger in our practice, in knowing who we are, we're not afraid to do things in mixed groups, like Quickbeam. We realize that it doesn't diminish us or our dianic focus in any way to work or live with men. You don't have to be separatist to be pure. I think that it's important to be involved in the larger community, especially for those of us who have sons. We don't want our children to grow up thinking that

spirituality is just women's stuff. Another thing that we've been working on this last year is seeing this place, Salt Lake Valley, as a holy place, a sacred place, and getting away from the idea that other places are sacred, but not here. We're trying to honor the spirits of this place and make a commitment to the land right here, our own backyards, our own city, and we're making an effort to reclaim this city for the goddess.

SLUG: How many people are in the Salt Lake Pagan Community?

Prdydd: There's absolutely no way to find out. When I first started practicing as a teenager, I was amazed to find other pagans, wiccans, and magicians in Salt Lake, despite wiccan and craft tendencies towards privacy and secrecy, secrecy as in keeping it personal. I think what we're talking about in terms of pagans are magic-using, earth-worshipping, non-Christians, the majority of whom will never be public about what they do. And so it's impossible to have any kind of a census, but I personally know of at least hundreds that I have met.

Gretchen: And if we've met hundreds...

Everyone: ...there has to be thousands.

Gretchen: I think some of the need for privacy is fine, but I think that we have to recognize a lot of the need for privacy is just plain fear. That's unfortunate, and something that I want to do something about. I want it to be different for my son. If he wants to keep silence on things, great. But to be forced to through fear, to be afraid of losing a job, or rocks through your windows, or something, that's utterly wrong.

SLUG: Have you experienced persecution or discrimination because of your beliefs?

Gretchen: Never.

Prdydd: Never once. I think it's to be expected, though, in this country, that anytime you're part of a minority, whether it be racial, or religious, or sexual, anytime you're not part of the majority of the people in your area, you're bound to get some kind of lesser consideration or something. I think that being part of a minority, especially if the minority

is dealing with issues that the majority of people either don't understand or actively fear, you have to expect some ostracism.

Gretchen: Well that's it, exactly. They're not educated to know the first thing about us, we can't really expect them to know anything, but that's exactly why things like this article, and not being too much in the closet are important. How else are they gonna know if we don't take the initiative to put something out there? It's not like we have to put our lives on the line, but I think there's some responsibility to not buy into the secrecy game.

Gary: We have other problems, though I don't know if it's necessarily persecution. About two years ago KSOP radio asked me to do an interview, and I wish that I hadn't. They interviewed us for two hours, and played probably 20 minutes of it. While they're talking to us, they had people calling in and saying "I want a spell to help my husband's day go really well" and I said "Well, give him a kiss on the cheek, pack him a good lunch, tell him that you love him, and send him off. That's the best spell I know." We were also reciting some poems that are used as spells, and they did "circus music" behind us. While we're in the studio we couldn't hear this, and we felt really good when we left, thinking we'd done a really good job of pushing the earth-friendly attitude and the open-mind idea of faith. When we got home and listened to the recording of it, I was furious.

Prdydd: On the other hand, there have been a number of very positive expositions in the press around here over the last few years. I did an article for the *Ogden Standard Examiner* some years ago, and they didn't misquote me, quote me out of context, or insert a lot of their own stuff. They really were interested in fair representation. My partner did an interview with the *Chronicle*, the University paper, and they treated us very fairly. But I think that by and large, the majority of the people would prefer that things they don't understand be left in the area of things they don't understand. And I think that they would prefer to make fun of those things rather than learn about them. I don't think that there

is an attitude in this area or even in this country of open acceptance...

Gretchen: The theology of any orthodoxy is not going to encourage its members to look at other religions with open minds. They're just not raised or encouraged to even be interested in learning about us.

Prdydd: There is also a Judeo-Christian prejudicial dictum, found in the Old Testament of the Bible, against magic, magic users, and witches.

Gary: Quality that by saying that the English translation reads that way. Solomon was quite a magician, Moses was quite a magician. I just bought a book that's written by Abraham to his son, *The Sacred Magick of Abramelin the Mage*. The Keys of Solomon are used in lots of practices.

Gretchen: Well, sure. If you're a king and you're a member of the nobility, it's fine, you can get away with it. If you're just the village midwife, you're not gonna be able to get away with it.

Gary: In the Hebrew language, they separated sorcery from sacred magic, but in the English translation, they blend them together.

SLUG: Well, what about that word "witch"?

Prdydd: Again, that word is subject to a lot of discussion, both inside and outside the wiccan and pagan communities. Many modern goddess-worshipping magic-users have decided to use that word.

Gretchen: I think we're choosing to look at the historical, positive content of the word, as opposed to the negative, Hollywood way to use that word. We're deliberately reclaiming, deliberately choosing to use that word, instead of a "prettier" word or a "nicer" word, because we see the power in it, we see the positive context.

Prdydd: The anthropological definition of a witch, which some modern wicches and wiccan practitioners would agree with and others would not, is that a witch is someone who claims to have supernatural powers and uses those supernatural powers to effect changes around them either for good or for evil.

Gretchen: The problem with that

Continued next page



Paganism Continued...

is, I'm not sure any of the three of us would actually believe in supernatural powers. I don't think it's super, other, outside. We think it's all entirely natural.

Gary: How much more "super" can you be than "natural"?

Prdydd: For a long time, it was assumed that all magic, including the growing of plants, came from power given by a deity. Part of the problem is which deity a person claimed the power came from. If a person claimed that the power came from the common ruling deity, then the magic was called a miracle, and you were doing the will of God, and it was fine. If a person happened to worship any other deity than that one central, cultural god, whether or not they claimed that their ability to do magic came from that deity, then it worked by magic and evil.

Gretchen: By the middle ages you didn't even have to claim to worship a non-Christian deity. If you had power, you could heal, whatever, and you were not a priest, and not a medical doctor, and not a member of the ruling classes, you were as-

sumed to be working with evil deities and evil power.

SLUG: What are common misconceptions of paganism today?

Prdydd: The biggest common misconception is that we worship the devil. We don't even believe in the devil.

Gretchen: Personally, I think the devil is just the Christian anti-god. They have a very dualistic system, so if you have good and god over here, you've got to have somebody else over there, and the somebody else is what they call the devil. I think we're talking strictly Christian here. So, since I'm not working within a Christian mythological structure anymore, I don't believe in that entity. I believe there's negativity, I believe there's evil, but I don't think the devil exists. For people who give him power and choose to have him as part of their universe, I know he exists. I think I have choice over that.

Gary: You don't believe in the devil.

SLUG: You believe in the devil?

Gary: I believe in several devils. Life for me has kind of a polarity, and there's not just a horizontal polarity, but a vertical polarity, and Satan



would be one of the names of the Kings of the Qliphoth. And, so you have Satan, and Lucifuge (Lucifer), and Beelzebud (Beelzebub), and Leviathan, Lilith, and Asmoday. There's a whole hierarchy of entities.

SLUG: And how do they fit into your theology?

Gary: I think they're servants or

subservient spirits, in that if it be my will to cause change, I can effect certain things using their powers. But that's often misconstrued; if I'm using demonic powers to cause a change, then I'm causing a negative change. That's not true, because if they serve me, they cause the change I wish to have caused, which is usually really a blind force, not really positive, and not really negative.

Prdydd: It's like electricity.

Gretchen: Power itself is absolutely neutral. When you go around talking about doing things for power, through power, people think you're talking about something negative. In this society, it's negative to desire power. I'm just talking about being healthy, being happy, being well-balanced and having my life be okay. Yes, I want power, because power will do those things for me. How you use it, to what ends, there's where the negative and positive comes in. Power itself is just the ability to live and breathe.

Prdydd: And that's always an individual choice, how you apply it. Just

Continued next page

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Paganism Continued...

like money in this society is power. You can use your money for good, or you use your money for bad. The acquisition of power is exactly analogous to putting money in your savings account.

Gary: The greatest potential evil is within.

Prdydd: A little bit more about deific things, both positive and negative. As someone who is an initiate of both ceremonial magic and later of wicca, I have a little different perspective. I learned and studied Qabalah for many years and was introduced to the use of those old Hebrew divine names in ritual. I have found that system too archaic for me. I do not believe in any external disincarnate forces. My universe doesn't have any sort of separate gods, demons, spirits, angels. I don't call on anything like that for power. My deity and myself are one. And neither of us are independent of each other. To me, there is just one emanation of creation, and it is our whole cosmos. It is you, me, the goddess, the planet, and everything. We start making smaller defini-



nitions of things based on our perception, so that we don't go crazy. If I thought I was the tree outside all the time; I'd have problems getting to the supermarket; I wouldn't be

able to function. I know that I am that tree, and I'm the mountain, and all these things are goddess, but I have to have some kind of definitions. For me, the definition of Prdydd is

an artificial one, just like the definition of my goddess, Danu, is an artificial one. They are convenient descriptions of different parts of one thing.

Gary: *The Book of the Law* teaches exactly what you're saying. That's Nuit Hadit, Nuit Hadit being the really generic kind of idea, and then making it more personal, the way you've done it.

Gretchen: But within day-to-day consciousness, we tend to see the aspects as independent deities. Ultimately, I guess they're not, but, y'know, small human brain, big universe.

Prdydd: It's the difference between thinking that things happen outside or inside of you. To me, one of the differences between most practitioners of ceremonial magic and wiccans that I have met is that many ceremonial magicians truly believe that the power of the ritual comes from the deities, spirit powers, and names that are invoked.

Gary: Sort of, yeah.

Prdydd: Well, I'm saying most that I have met.

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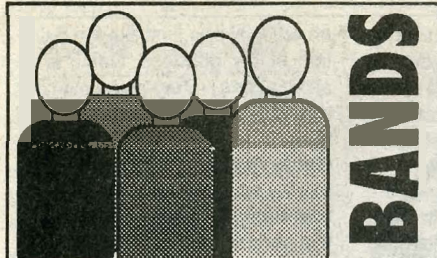
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"Do the rockabilly 'til the break of day."

Johnny Burnette

Rockabilly music is basically the soundtrack to a movie featuring (take your pick): a) driving large American vehicles fast nowhere in particular; b) making a play on a fallen angel named Betty in a smoky bar; c) drinking lots of your favorite beverage, often in conjunction with (a) or (b).

Local rockabilly fans had good reason to partake of these simple pleasures during the month of March as a hot new rockabilly trio, the SKELETONES, tore up the Bar & Grill for three nights. Make no mistakes, these guys have the

goods—capturing wine, women, and wheels, and the simple joys of looking cool in black slacks.

Locals will recognize some familiar faces—guitarist Paul Kreutz as former member of the Rise, singer/bassist Mike Paoli lately of the Strangers, rounded off by drummer Lee Aldukakis. The SKELETONES use rockabilly as a starting point, they incorporate rhythm-&-blues and supercharged country-western to round out their sound.

It appears the SKELETONES are one of those blessed bands whose members are on the same wavelength—Mike has wanted to play rockabilly for years, Paul's California-based band The Rise was nominally western-influenced

and shared stages with bands such as the Paladins, Blasters, and Chris Isaak, and Lee lays down a drum attack ranging from a billy-boogie shuffle to a freight-train slam.

The Bar & Grill shows were the first shows the SKELETONES had played, and the band's tightness was remarkable. Rockabilly is a deceptively difficult musical form, and the Tones had their music down so they could have fun and let the rockabilly work its magic.

Mike Paoli seems to have been born to sing rockabilly. Good stage presence and a strong baritone voice put over the Skeletones songs with authority. Mike pulled out all the rockabilly vocal tricks, from crooning to snarling, or belting like a drunken fan in the cheap seats at a hockey game.

Paul absolutely blazed on his '51 Gibson, a great big beautiful fiddle of a guitar, nailing the rockabilly sound in his tone and playing style. Again, rockabilly guitar is a difficult thing to master, using different chording and scales than other rock-related styles, and Paul's obviously got serious rockabilly chops. Paul's turn on

vocal came out well also. Lee and Mike lay down a simple and powerful rhythmic backing for the guitar and vocals. This is a band that knows rockabilly and can pump it out on stage.

Beyond all this technical talk is the fact that rockabilly is some of the funnest, most danceable music around. The Skeletones have fun with originals like "Nervous," "Hot Rod Mama," "Made in the U.S.A.," "Freight Train," and "Two-Timin' Baby." Mike and Paul write tunes individually as well as collaborate. Throw in some tasty rockabilly and psycho-country covers and the Skeletones are a guaranteed night of music that will whip you into a lather.

Salt Lake has a good tradition of supporting travelling acts like the Paladins, the Blasters, and their psycho-billy cousins the Cramps; the Skeletones deserve your attention as Salt Lake begins to build its own rockabilly scene.

—John Lundeen

Ed. Note: See The Skeletones with special guests The Dead Kats at the Bar & Grill on Thursday, April 16.

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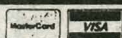


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LOCALPALOOZA

February 21, 1991 — Union Ballroom

On Friday, February 21, K-UTE presented Localpalooza at the U of U Ballroom. The bill consisted of six very different bands. The first to take the stage and warm the crowd up was TOM PURDUE, an industrial three piece which I never quite figured out. The keyboard player seemed to be on stage to start each song by punching some buttons, and the guitar player didn't seem to fit either because it seemed all of the music except vocals were pre-recorded. The singer did show some talent and did entertain us with his dancing ability but like I said they were just a warm up.

HYPC, a rap duo, took on the crowd next. They started their set with "Snow White, Snow Black," a well done hip hop rap with a positive message. By far the most out of place band for the crowd that was on hand but still entertaining with their crowd interaction.

RATCHET, the band I feel was the most crowd pleasing, started right in to their set with a lot of power. This four man and one woman band had a lot of energy and they showed it. This is one band I would watch for in the future.

Next up was THE CUT. Their music came across as happy top 40

style. The three man band had a tight sound and showed a good understanding of the music that they played. I was especially impressed with the bass player. He came across as the backbone of the band.

The fifth band to grace us was WATERFRONT. A tight four-man band that reminded me a lot of Pearl Jam. They showed a lot of promise. I heard these guys on one other occasion and can honestly say they have shown much improvement. If you missed them this time I'm sure you will get another chance.



Waterfront
Photo: Robert DeBerry

Last but not forgotten was IDAHO SYNDROME. I had heard a lot of mixed reviews about this band, but I



Idaho Syndrome
Photo: Robert DeBerry

was impressed. Their erie light set up alone was impressive. Their music was heavy and had a hard driving force. It left an impression that won't soon be forgotten. Too bad they got on stage so late and had to end after only a few songs.

Overall the Localpalooza was a great idea but I think one less band and a better place to play next time would be nice, but for only three bucks who can complain?

—RMD

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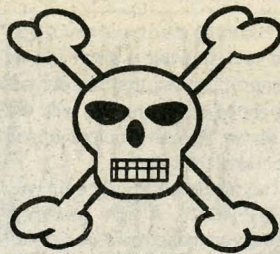
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POLITICS

The Commodification of the Human Spirit

"Capitalism is not democracy."

-CONSOLIDATED

"The machinery of capitalism is oiled by the blood of the workers."

-The Simpsons

Look, I know I bitch alot about how shitty things are, and I receive alot of comments, complaints, insults, threats and just a few compliments regarding my denunciation of the Establishment. Some say, "America—Love it or leave it," or, "this is the freest, fairest, kindest, gentlest nation on earth." To them I say, "sorry to put reality in perspective, but 'freest, fairest, kindest, gentlest' doesn't mean 'free, fair, kind and gentle.'" You see, that's a linguistic myth used to conceal the truth. They then say that democratic capitalism is the best economic-political system there is (it defeated "communism," after all, snicker, snicker). While I heatedly disagree with this, my first question is: where can I find this democratic capitalism? America certainly isn't a shining example of government of, for and by the people, nor is our self-proclaimed and highly acclaimed free market actually free.

Democracy: 1. Government by the people, exercised either directly or through elected representatives. 2. A political or social unit based upon this form of rule. 3. A social condition of equality and respect for the individual within the community.

Capitalism: 1. An economic system characterized by freedom of the market with increasing concentration of private and corporate ownership of production and distribution means, proportionate to increasing accumulation and re-investment of profit. (According to the American Heritage Dictionary)

In other words, capitalism, the economy of greed, is in direct vari-

ance with true democracy. Capitalism prioritizes monetary profit at any cost, with no consideration whatsoever paid to the poor and downtrodden, to the environment, or to anything else that would impede the accumulation of wealth. And because free market capitalism favors those who can produce the cheapest goods and distribute them most efficiently, it's no surprise that a fascist elite— 3% of the population—controls 80% of the wealth in America. The monopolies rule and corporate giants who control the media either buy out or squeeze out the competition.

As a result, the "free market" in America is a bit of happy fiction used to rationalize homelessness, exploitation of the masses, pollution and the depletion of natural resources in the name of short term economic gain. The leaders of corporate America are not only saying "fuck the poor," but also "fuck the future generations who will pay the price for our ignorance, greed and apathy." They tell us that falling wages and rising unemployment in this country are caused by international competition in the world market. Yet the salaries of these same top executives have been rising steadily against the tide of global economic disparity. Perhaps they're just following the precedent set by Congress who consistently legislate healthy salary raises for themselves, regardless of prevailing market conditions. After all, the mass of working class Americans don't seem to mind...

Along with "capitalism," "democracy" is another word oft-used

to manipulate the public with illusion of freedom of choice. people don't vote for policy—eligible people don't even vote all. All we get to vote for is wibozos (invariably Republican, Democrats, generally rich, white male, Judeo-Christians, as we will hold office and pander to special interest groups and wealthy constituents who pull strings.

Democracy can only function effectively when everyone responsibly participates. It's strange to note that our government, which heralds democracy in America as a crowning achievement, enforces laws requiring selective service registration and payment of ever increasing taxes while not offering voting optional, but actually discouraging citizens from participating in the "democratic process."

What it comes down to is the level of dishonesty inherent in the American economic-political system. Mass media, controlled by the rich, presents distorted, textualized information geared not just the manipulation, but the manufacture, of public opinion.

"Human potential is the greatest resource available to us. It's a shame that very few people seek to realize this." - Phoola Phere Spokesbeing for the Loopsel United Church of Humanism (LUCK)

Why is everything so commodified? Why is it so easy for us to resign human beings to minimum wage, dead end jobs? Why are poverty and inequality easily rationalized? Why do we accept meaningless labor and compulsive consumerism as a natural conditions of life, sacrificing the intrinsic value of humanity and human interaction for the trappings of success and happiness?

Trapped in dogmatic systems of language, we each see something different when we view reality. Unfortunately, too few civilized inhabitants of planet Earth can accept the beliefs and opinions of others. That's because most of us are neurotically attached to our particular conception of reality, due to our pathological upbringings.

—Eric M. Zseben

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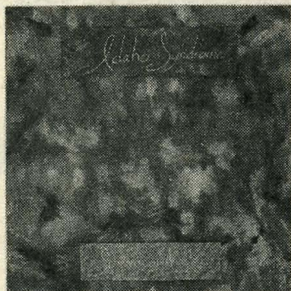
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FEATURE

The State of the Underground (Pessimism.is.in)

"If every one of us is not actively and voluntarily diverting our excess toward world reformation then we are all doomed."—Nigel Tyrone Nadier—Former President of the Institute for Global Optimism

We all know in our own way that we have to change the existing systems; the concept of nuclear waste is a good illustration of how critical things are. The establishment is designed to perpetuate itself in a mostly static manner, to have what few changes are legislated implemented at an amazingly slow rate, to have radical opposition eliminated or circumvented and to keep options limited to those that profit the few already in control. These make it that much more critical, not to mention difficult. The mainstream media offer their narrowminded interpretations of the problem while presenting opinions and statistics as if they were the cure; generally creating the illusion of being informed. The mainstream market would have you believe that buying a cotton/polyester tee-shirt with an environmental theme is a good contribution to showing your concern for the environment or that the choice between paper or plastic bags is a viable means to saving our forests or reducing solid waste. Then there's the meat and dairy industries, the tobacco industries, the banking industries, the timber industries, the law industries, the military industrial complex, and other gargantuan bureaucracies with huge budgets to influence legislation. Within these socio-economic conditions and a political system of (approximately) one party, the hope for change rests in the "underground," an ad hoc community of individuals tired of conforming to inane institutions, but the state of this "underground" is far from promising.

In this age of distraction, it is understandable that such a movement would be overfed with useless

information and highly restrictive authority thus being diversified into unfocused fetishism and myriad factions—at best disassociated from each other, at worst fighting one another—which contributes more to the status quo than to their own cause, but what this ultimately means is that if they were given total control tomorrow they wouldn't know what to do with it; they would be more at a loss than the modern conservatives. The multiplicity of their factions has superficialized their goals, having them pertain to immediate gains and structuring to establish themselves as something other than individuals with ideologies resembling goals yet being far from the actual machinations associated with goals. And yet, as I said, it is understandable; life is too short, monotony and suffering is ubiquitous and preoccupying pleasures are conveniently at hand and inexpensive, besides all-out radical change is too complicated, difficult and exacting which is not how life is meant to be led. And after all, the hunger cries of the thirty million dying of starvation are mute, our eyes are too crowded with commercials to see paved roads for what they are and our wallets are, too taxed with survival and comfort to give irrational charity.

What the "underground" has done has been to broaden the levels of communication to allow diversity to flourish as a commodity which may serve as foundation work for our children to build upon. These are ultimately the two best things an "underground" can do since our children represent the future revolutionaries—the "neo-underground"—who will need all the information we can supply. If perhaps these concepts were as prevalent as independent record labels or religion, we might have a better chance at positively contributing to society as a whole. At present, our children must

deal with parents that treat them like pets, or public schools (or worse, private parochial or military schools) where an education in cultural prerequisites are more valued than their happiness and their well-being. Children never grow up, they are plainly coerced and suppressed into conformity called "adulthood." Free access to assimilation and transmission of information—no matter what those old "men" in Washington say—will never have debilitating repercussions and in this era of information camouflage through superfluous, peripheral design, free, meaningful expression will be an important asset for future revolutionary generations.

Overall, as far as consolidating its efforts to present a viable threat to the establishment, the "underground" today in this country is impotent. Compared to the richest 400 Americans (you know who you are) who tripled their wealth in the 8 years inclusive of '82 and '89 from 92 billion dollars to 270 billion, the "underground's" resources and efforts are negligible. Compared to Reagan's and Bush's effect on the Supreme Court, their accomplishments are inconsequential. Compared to those same president's effect on the distribution of wealth and the means of production and consumption, the "underground" appears nothing more than a statue as a perch for vultures (yes, I am belaboring the point).

When there are solar panels on the moon, when the newspapers report on the last nuclear reactors being permanently dismantled, when the last drop of oil and the last chunk of coal are burned for energy, when all of our missiles are sold to the sun, and when all are fed nutritiously and all are comforted, relaxed and creatively fulfilled, this will be when our present day misdirected goals will have come to fruition. But only after we have discarded junk and inanity, after we have stopped satiating trends like the mass-market-media, and after we have stopped fashioning ourselves after all establishments of tradition.

"We see only shadows and reflections of reality, yet a day may come when we might be bold enough to stare at the primal source of vision to be blinded into enlightenment."—from **Peyote Projections of Politics by Windsong Bloodsun.**

—Joe Briggs

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BOOKS

CHARLES WILLEFORD
WILD WIVES**WILD WIVES****Charles Willeford****(Part Two)****ReSearch Publications**

Wild Wives reads like an old film noir movie. It would be easy to imagine Bogart in the lead role of Private Dick, Jacob C. Blake; a no-nonsense, hard-hitting, heavy drinking, macho guy.

Willeford moves beyond the typical for this time and genre though; throwing in topics like homosexuality, sexual perversion and criminal insanity. While these topics are commonplace for the 90's, their introduction into literature of the 50's is quite bold and was probably considered pornographic. All this is sub-text, adding interest and excitement to a story of murder, mystery and betrayal, where Willeford explores the question: "*How dumb could a man get and still go on living?*"

Wild Wives is a fast-moving story set amidst the Queen Anne's and money of San Francisco. Willeford's text portrays the darker side of the city, where characters move in shadows, revealing hidden faces and motivations when seen in full light.

Blake finds himself unwittingly tangled in the deceit of one Florence Weintraub, a rich woman with a deadly secret that forms the basis for the plot of the story. As Blake and Weintraub become more involved, it becomes more apparent that she has something to hide and she is manipulating the detective for her own purposes.

Willeford keeps up the action and suspense throughout the entire story, never letting down until the ironic conclusion to the story. This is a novel that refuses to be put down until the final sentence is read. Full of twists and turns, *Wild Wives* is a literary roller-coaster ride brought to light again from ReSearch Publications.

—Taylor.

BREAKING FREE**J Daniels****Attack International**

For those unfamiliar with the character, Tintin is one of the most beloved cartoon characters in the world, created by the deservedly renowned Hergé. Tintin's adventures have taken him around the world and even to outer space.

Now, thanks to an "unauthorized" book by J Daniels and Attack International, Tintin has come face-to-face with the treadmill of human existence, in **BREAKING FREE**.

Daniels has managed to capture Hergé's style admirably

**Original cover of Wild Wives, 1958 Beacon**

bly and weaves a tale of a down-and-out Tintin being forced to go to work at a construction site and mooching off his uncle, the Captain. But, things soon progress to make the situation intolerable. It seems a fellow worker is killed at the site because of awful safety standards and the Captain (a union man) is soon calling for a strike to correct the safety problems, provide for the slain worker's family, and get a bigger piece of the pie for the other laborers.

There is more to the story than this, mostly centered around the escalation of the strike movement. But along with the working class sentiment, effort is spent detailing the plights of women, gays, and others who typically get a lousy representation in labor movements. Housing, unemployment, and the unfortunately common practice of unions selling out their members are also given attention:

As stated earlier, Daniels (probably a pseudonym) shows remarkable talent in emulating Hergé's technique, which works

well with this material. Unfortunately, characterization gets a bit of short shifts as the majority of the material is basically propaganda. Frankly, I would have liked even an appearance by Tintin's dog, Snowy, especially chewing on a policeman or two...

But, the biggest problem with **BREAKING FREE** is that it's so unrealistic in its postulations and expectations. While revolution may be what is needed to solve the problems engendered with politics and economics, the populace is unprepared for just such a move and shows a decided unwillingness toward attitudes that

are needed to make the world a better place, especially love, caring, and understanding.

Nevertheless, the book is still interesting and it is fun to imagine what would happen if people were ready to enact the changes needed. Anything that rips apart the charade that is capitalism can't be all bad. Besides, at 170 pages for \$6.95, this book is a bargain. Those interested in purchasing a copy should pester Brad at Raunch or write to Attack International, Box BM6577, London, WC1N 3XX England.

—Scott Vice

**SEE OUR
NEW COLUMN****POSITIVELY
QUEER****page 23**

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BONE SAW

Two of the comics field's more talented and lesser-known creators, James O' Barr and John Bergin, have combined to create BONE SAW. The result is a blend of prose, sculpture and sequential art story telling that details violence, cyberpunk, science fiction and more by O' Barr, Bergin and a host of newcomers to the field.

The eclectic contents of the first issue are highlighted by Bergin's "MONKEY FEAR" and O' Barr's adaptation of Jeff Holland's short story "LSD TEST ANIMAL," renamed "SLAVE CYLINDER." The latter is an admitted parody and tribute to cyberpunk and Warner Brothers cartoons and is one of the better short comics tales your humble critic has seen in some time. O' Barr has grown by leaps and bounds since his splash on the scene with his creation, THE CROW, and fans of his work may be astonished. On the other hand, "MONKEY FEAR" is far from Bergin's best work, but it still outshines much of the other material. A vicious swipe at animal experimentation, the story displays Bergin's admirable rendering skills.

Additional highpoints in the issue include a gallery of drawings by Gregory Bloom (which are bizarre and down beat), "LULLABY" and "BEN GAY" by Eddy Jersey (which offended the less open minded readers with their depictions of child abuse), "HAZE" by Michael Manning (who also illustrates Misha's "ANKOKU BUTO" in the issue and shows remarkable illustrative talent. Of all the newcomers included, Manning may be the one to watch), "Auto-Suggestion: Artaud's Last Dream" (a prose fiction tale by Thom Jurek

that is fascinating and revolting), and Rene J. Cigler's "CHILD WITH HEAD WOUND" (a delightful series of photographed sculptures).

Also the sculpture "RAIL ROAD MAN," by Jared Pankin, used as the cover illustration, is magnificent.

Unfortunately, as with any anthology, there are lowlights. Most of these are prose works, and one in particular, "THE MIMOSA SECTOR," a long winded and inexplicable piece, borrows heavily from Larry Niven and Lucius Shepard with its blend of science fiction and futurism. The result is un compelling, and worse, dull. Other failures, like "MORPHINE DREAM #21" by Bergin and O' Barr, are at least interesting.

Overall, the result is a mixed bag. The price, at \$14.95, is rather inflated, but based on the first issue, BONE SAW may be one comic worth a try for those into experimental comics.

(BONE SAW #1 was graciously provided by DR. VOLT'S Comic Connection) (color/B&W, \$14.95)

WORLD WAR 3 ILLUSTRATED

Begun in the 1980's as a reaction against political insensitivity and lack of attention to human rights issues, WORLD WAR 3 ILLUSTRATED continues its impressive run into the 90's.

Each issue usually has a dominant theme and the most recent release, #15, is created mostly on the 1991 riot in Tompkins Park in New York. The resulting material is eye-opening and infuriating, especially given the way the media covered up and whitewashed the entire incident.

The most noteworthy tale on



World War 3 Illustrated

this theme is Seth Tobocman's "Memorial Day Provocation," which details the history of the riot's event, beginning with the murder of Grady Alexis, a young Haitian artist, by off-duty police officer Richard Frazier and continuing through the duplicitous closing of Tompkins Park. Tobocman's simple, stark imagery and straight-forward narration paint a chilling picture of authority and its desire to crush ordinary humans for selfish interests.

Similarly powerful stories include Peter Kuper's "The Jungle" (a chiaroscuro-styled allegory about the artist's musings), another in the continuing series of "Alien Metaphor" tales by Scott Cunningham, Villa Piazza's ongoing "A New World Order" (a speculative and fascinating look at what Manhattan may be like in 800 years, provided human compassion does not die with this century), and "Survivors" (a narrative about life in Kenya accompanied by collage illustrations).

There are some lowlights in the issue, too, the notable ones being "Squat N.Y.C. Chapter Two" by Lawrence van Abberna (a well-drawn but naive postulation about the power of the people to overcome the police state through "squattng"), "667, Neighbor of the Beast" by Sandy Jimenez (a useless, pandering tale of unfriendly prejudice hindered by Jimenez's pitiful and childish artwork), and Eric Drooker's frankly awful poetry.

Nevertheless, WORLD WAR 3 ILLUSTRATED is, as always, a

wonderful call-to-arms for apathetic comics fans who may be unaware of the seriousness of our police state. As a watchdog over the encroaching tide of fascism, its usefulness cannot be under-valued.

(WORLD WAR 3 ILLUSTRATED provided by RAUNCH) (B&W, \$3.00)

AFTERTHOUGHT: Besides the anthology comics reviewed above, there are numerous collective comics filling the super-hero-glutted market. Especially recommended are A-1, DRAWN & QUARTERLY, and the expensive but worthwhile TABBOO.

Also, for those of you wondering just where the cool places to buy comics are, the following are best:

—Dr. Voltz Comic Connection, Salt Lake

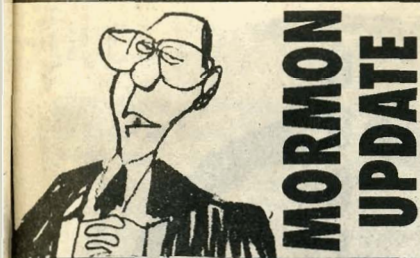
—Comics Utah, Salt Lake and West Valley

—Captain Salamander's Atomic Comic, Provo

All of these have fine selections, the employees are friendly, helpful, and courteous, and they'll order just about anything with a minimum of fuss. Most importantly, though, the belief that the customer is always right is stressed. Check them out!

Also, Evan Dorkin's MILK & CHEESE'S OTHER #1 is finally out. Woe betide those of you foolish enough to miss out.

—Scott Vice



My dearest SLUG and its readers. How long must I show you the light until you see the evil in your ways? When I told the brethren I was going to write an article in this paper, they informed me that if Nephi couldn't change his wicked brothers, how could I possibly touch a modern day, drug induced youth? Did Jesus turn his back on the lepers and the whores? I just let them know that we all have our cross to bear.

If it weren't for my monthly words of wisdom, there would be a lot more disappointed parents in this happy valley than there currently are. Not only do I positively influence you in my SLUG writings, I also do it by way of my recently formed group of caretaking vigilantes called "Friends of Ezra." That's right. It's us that gets those cantankerous underground clubs shut down with a little help from

our friends at the state. It's us that tirelessly lobby for spiritually correct laws and decisions on the hill (i.e., illegalizing abortion, banning sex education in schools, raising liquor laws, etc.). It's often a thankless job, but someday it will be God who thanks me and the Horned One who thanks you.

While you reprobates lie around watching MTV and smoke your crack, I'm busy doing the Lord's work. Let me tell how a typical day in the life of Uncle Ezra goes:

- You won't catch me sleeping past 5 AM. I jump out of bed and pray to the Lord, thanking him for letting me selflessly do his bidding one more day.

- Next it's time to wake my lovely wife Sarah and makes sure she does the same. Then she scampers off to do her motherly breakfast du-

ties.

- Next I coerce my nine Heaven-sent children out of bed. You would be surprised how quickly kids wake up when threatened with spiritual probation. If one of my boys wakes up with a little *morning stiffness*, he gets a sound thrashing and a lecture on the sins of sexual thought.

- I drink my prune juice on the way to my office, planning the High-One's will for the day. Painfully throughout the work day, I do everything from moral judgments to divine intervention. Someone has to do it.

- Then I'm off to my Church to remind local members of their status as sinners, or perhaps remind them that God doesn't have a credit plan and their tithes are overdue. On a good night I'll get to have someone kicked out of the Church for fornicating or drinking coffee. Sheep need a shepherd.

- Finally, around 10 PM, I make it home. Time to find out who's been naughty or nice! If the young ones haven't done their homework, their daily chores, and read two hours of scriptures, it's time for a sound thrashing and some soul searching. Find me a person that's never been

physically disciplined and I'll show you a person long overdue for a good paddling.

- Then I retire to the bedroom. I kiss my wife on the cheek and crawl into my twin bed where I work on my next book. The day isn't over until I pray to God, thanking him for giving me such courage, knowledge, strength, righteousness, insight, love, humility, judgement, discernment, greatness, leadership, authority, omnipotence, impeccability, faultlessness, unparalleled creativity, virtue, morality, humanity, obedience, and completeness. Before I sleep, I rest easy knowing that I, single-handedly, made this scathed world a better place to live in.

If I can find time to serve the Lord 19 hours every day, you should be able to care enough about your personal salvation to heed my words. I feel I'm speaking for God, as well as myself, when I say to you local hoodlums that you're gaining nothing by deviating from the flock. Cut your hair and change your clothes. Don't disappoint your parents and Me.

FLY STRAIGHT—UNCLE EZRA

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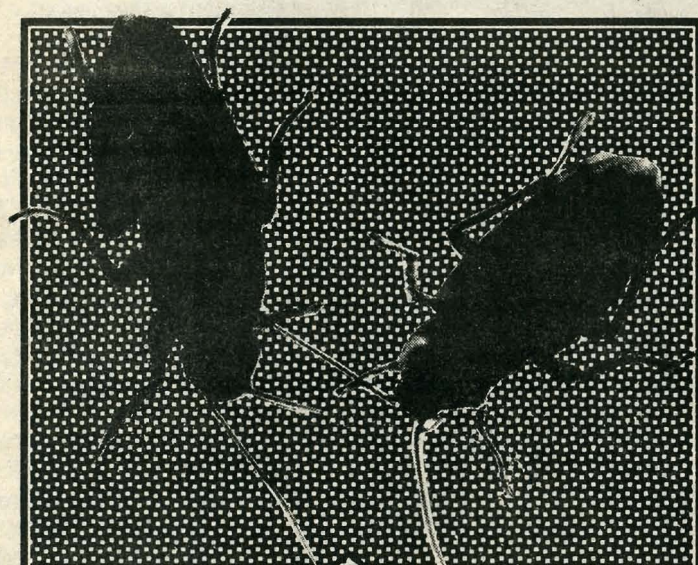
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NOTES FROM THE INDUSTRIAL UNDERGROUND

Climb in your coffin kids...it's for Industrial Gods, SKINNY PUPPY to read you your Last Will! Yes, it's the new album and not from SKINNY PUPPY, at least. But was it worth the wait? You may be disappointed with the offering of PUPPY madness. This record is ambient initial experimentation. But there are some kickin' tracks at the beginning and lots of spooky stuff has become the band's trademark. The single, *Inquisition*, has remixes of the title track, a remix of *Mirror Saw*, and a non-LP called *Lahuman8*... New from TRAX! is a single from INDEAD SOUND MACHINE, *Walking After Midnight*, taken from their LP. There's also an MFDM remix of the song as well as four other remixes of BDSM songs... Antler/Subway's *FLORDS* have a remix single of their song, *Organic*, out in the UK on Caroline... For really spooky industrial dance, check out the two singles and new album from TERRIFIC ART. The singles

are *Lovin' You. Awaken* and *High On Mystic Mountain*, and the LP is called *Mystic Mountains*... Industrial Punk? Yes it's DISCIPLINE with their record *Arbeit Macht Frei*. And with titles like *Skinhead Planet* and *New World* you get the idea... For those of you with broader minds and listening tastes there are four new releases this month including: CONTROLLED BLEEDING's *Golgotha*, CURRENT 93's *Thunder Perfect Mind*, NURSE WITH WOUND's *Thunder Perfect Mind* (recognize that title? Well, they're "sister" albums with many of the same musicians collaborating), and finally the new SWAN's record, also a sister album, but to their last record. (Look at the covers and you'll see the connection.) SWANS will be here in Salt Lake live at the Bar & Grill—if you can take it!... Honorable mention and the Evil Pick Of The Month go to XORCIST for their new CD, *Damned Souls*. This is a noisy, satan-sample filled record that's fun for the whole family... Finally, check out new releases from X MARKS THE

PEDWALK and TERMINAL CHEESECAKE to fill out your music collection. And get your asses out and see MACHINES OF LOVING GRACE, the first real Techno/Industrial experience for 1992 in Salt Lake!

Places to go, people to kill!

D.J. Evil

4AD/WARNER BROTHERS SIGN DISTRIBUTION DEAL

If you've been a longtime 4AD fan, you know how much you've had to pay for great music from England's most innovative and influential label. But those days are over. Starting this month, Warner Brothers Records will be releasing 4AD titles in the states by bands not previously licensed to U.S. labels. This would include

artists such as This Mortal Coil, Wolfgang Press, Dead Can Dance and Colourbox. Also as part of the deal, selected albums will be reissued domestically on CD, like: Matt Johnson's (of The The) *Burning Blue Soul* as well as earlier releases from Throwing Muses and possibly Modern English and In Camera. Other bands on the label such as Pixies, Breeders, Lush, Ultra Vivid Scene, Throwing Muses, Tonya Donnelly and Cocteau Twins will continue on their U.S. licenses.

Coming this month will be the new Pale Saints lp *In Ribbons* and the release of Wolfgang Press's *Queer* with four extra tracks and remixes, including a Trent Reznor remix of *Kansas*, and the first release from Swallow, a new 4AD signing. Future releases include new records from Heidi Berry, Spirea X, Michael Brook and a Birthday Party retrospective.

Other 4AD release in the near future include an ep from The Breeders, and a new studio album from Ultra Vivid Scene.

—Matt Taylor.

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HOROSCOPE

The past few weeks I have been drawing under the influence of green chocolate chip cookies. Not that it was Saint-Patrick's day, though it was; but that it provided me with an everlasting amplitude or boost of my personification that bid me to write long run-on sentences that make no sense what-so-ever, such as this one. Have my biorhythms gone askew? These past few days truly became a Kafkaesque experience. However, it wasn't a metamorphosis into a cockroach, it was along the lines of a grasshopper that would probably look somewhat like a Stephen King-Disneyland experience. My humbled readers, here are your Horoscopes:

from your congenial psychic *Nevis Invictus*

LEO: (July 23-Aug 22)

When you look in the mirror does your direction appear to be reversed from normal? The planets speak such comments as to the actions of stick figures that lurk under the sink. The bathroom is the place to be when things don't go your way, however, love figures prominently in your future leading to a quiet change into a blue something or other that will aid you to drink vast amounts of beverage. With this new talent you may urinate more than 7 times a day and feel great!

VIRGO: (Aug 23-Sept 22)

By testing your flexibility you will be able to go the extra mile and find something that has to do with the number 7. The quantitative results for this experiment or test will soon add up to the number 21 which will be your good luck seal. Given three images A, B, and C, A being a dog, B being a cat, and C being a cassette tape of gregorian chants, which would you most likely like to lick or smell? This could lead to a new love.

LIBRA: (Sep 23-Oct 22)

No doubt you have been watching James Bond movies and feel the need to be reincarnated as "Pussy Galore." Your dreams will not misguide you. Return to the wild days of when you could play soccer in the buff. You have the urge to palpate facial features? Or the urge to touch your belly button? In view of these conflicting conditions, it is not surprising to learn from the intro-

spective data that one or the other might win you a trip to the Smurf's village. The fan club will soon arrive.

SCORPIO: (Oct 23-Nov 21)

Does it seem the world is on your shoulders and it is not filled with glucose? "Sing we and chant it!" is the phrase to be repeated in hard times. Your name, backwards, holds the secrets to love and intimacy that you long for. Stick to music and it won't throw you lemons, tomatoes or interesting fruits. However, it would be nice because your refrigerator is getting low and needs attention and love and filament. Believe in the wearing of underwear to solve unemployment.

SAGITTARIUS: (Nov 22-Dec. 21)

"Huge" is the word that will get you places. By using this word at the appropriate time you may influence friends and family to perform anything you bid. Not that it's selfishness, just exercising the right to believe in the things you do. A goat should tell you about the letters "V" and "Q" which will guide you to another world. In this place that you travel through, don't forget the jello and please don't squeeze the Charmin. Cherubim figures will tell

you about George.

CAPRICORN: (Dec. 22-Jan. 19)

Keep in mind this year is a day longer due to Leap Year. Leaping will do all things for your over-tight buttocks. Leap to the left every time you meet a Libra, they are leaning too far right this month and you need to maintain the world's balance. Leap to the right every time you hear the name Pat Buchanan, for that is what our glorious leader Bucky Bush does. Nobility will be found under rocks and inside termite nests if you dig deep enough.

AQUARIUS: (Jan. 20-Feb. 18)

Although your sign parallels the Utah State Legislature, your actions will be positive and progressive. It is only when a group of little minds meet in the power of a caucus that strange unintelligible things happen. Stay away from any caucus, even if it begins to dance and attract pregnant democrats and sterile republicans. Remember politics is catching. The passing of the vernal equinox in March has made your life come together. The twigs of Spring are spouting in your garden and your dreams of becoming a gladiola may yet come true.

PISCES: (Feb. 19-March 20)

This is your month to finally become politically correct. Shun all eurocentric insects and cling to third world beauty pageants. If you are unsure of just who the right friends are, look to Mr. Finger but don't let him trap you in a ziplock bag. Beware his smile, he is prone to putting pressure on his friends or doing obscene things in tight places. Remember, a daisy is a daisy is a daisy. This mantra will make Gertrude Stein turn over in her grave and search for Alice B. Toklas' brownies.

ARIES: (March 21-April 18)

Big money will come your way this month. You could easily win the local Relief Society Lottery. Stay away from Catholic bingo binges and put all your money on the local muffin march and jello salad competition. Gold and Green Balls are also not forgotten and could be reincarnated to give you a good time.

Beware of spiritual giants, they sometimes don't see the little people they step on. Watch out for people traveling in pairs, they have a tendency to hide near water and drag you under. Wear garlic just in case.

TAURUS: (April 20-May 20)

Don't take risks betting on the oscars this month. Rely on inspiration to guide your choices. Satan and God will wage war fighting for "Silence of the Lambs" and "Beauty and the Beast." Take the middle road for safety and cast your support for "Doc Hollywood." Books will also be significant to you. You might be asked to read *Peculiar People* and *Recycled Doonesbury* in the same week. Your life will be changed because of the experience. Never again will you read alone in the bathroom.

GEMINI: (May 21-June 21)

Bouncing bunnies with unboiled eggs could be a good sign for you this month. Look under your sofa every night to see if their cousin dust bunnies are eating box elder bugs. It all means good luck to you except for the marshmallow stuck on your shoes. People will always know where you have been and as things stick you will grow and grow, but only physically. Mentally you will be remembered as a jellybean. Watch your speeding chickens, they are afraid to squat this time of year in fear of some hot hand coming up under them like Jaws. Be glad you are at the top of the food chain.

CANCER: (June 22-July 22)

Always remember it takes about twelve years to get to know how old you are. The Gods, too, are fond of a joke, if you don't believe this look at the person sitting next to you in church. By now you should be aware that it wasn't a case of black dandruff that you had during January. It was particulate fallout. Blowing Selsun Blue bubbles into the air on alternate Saturdays might help. Lawrence Welk may yet be the savior of the universe and have the last laugh: "A one and a two" could become the ecological anthem.

Dearest Horoscope Readers,

Until next month...I leave you with this whimsical wish: "May congenial warts stay away from your Easter eggs."

—NEVIS INVICTUS

POSITIVELY QUEER

QUEER SEX...HOT TOPIC

Bored and offended by all the safe sex posters at the U, about a dozen Dykes and Fags (including myself) from Faggotassqueeralesbo (the campus "affinity group" of Queer Nation) put up some more posters on campus promoting safe sex. But these weren't just ANY posters. Our poster features two beau-hunkin' Homo-Boys sensuously embracing, proclaiming "Safe Sex is Hot Sex."

For some reason, a few self-righteous pricks were offended by the poster and so anointed themselves as Defenders of Public (Hetero) Morality. Our posters went up on a Monday night, and by Tuesday at noon, they had all been torn down. This is a violation of our constitutional rights to freedom of speech - but then again, when have Queers ever enjoyed constitutional rights? Certainly, never in this wonderful land of "liberty and justice for all (heteros)."

Opponents claimed that our posters are obscene or even (dare we say it?) PORNOGRAPHIC. Unfortunately for these narrow-minded prudes, there's not a judge in this country that'd declare the poster obscene. Sexual penetration is not even implied, nor is there a cock to be seen.

A bunch of puke-for-brains Republican reactionaries on campus couldn't handle us Queers being TOO uppity, so they formed a counter-group called SMARTS (Straight, Monogamous, Abstinent & Responsible Teachers & Students) - gee, and here I thought that was what the LDS Student Association was for. We affectionately call this fun little group DUH (Dysfunctional, Unenlightened Heteros), cuz they're just a bunch of white, bourgeois, male hetero-supremecists who can't handle the fact that all their power



and privilege cums from the blood and sweat of the ethnic and sexual minorities that they love to oppress.

I just don't get what all the hubbub is all about. Sex is used to sell everything from socks to cigarettes and nobody freaks out about that. You see more male skin on a Jovan commercial than on our poster. And we're using sex to sell (safe) sex. Just because it's two Queer guys shouldn't make a difference. But it does to a bunch of uptight, christian erotophobes. Well, too fucking bad. As our chant goes, "We're here. We're Queer. We're fabuluos. Get used to us."

Oh by the way, Queer Nation is having a NON-VIOLENT protest against the MoMo church during their General Conference and you're all invited to cum join us in holding that ghastly church responsible for its outrageous homophobia. We'll be at the south gate of Temple Squaresville from noon til 2:00 p.m. on Saturday, April 4. For more information, call the Queer Info-Line at 461-3313.

*Yours in the Gospel of
Judy Garland*

—Sister Rococo O'Sodom

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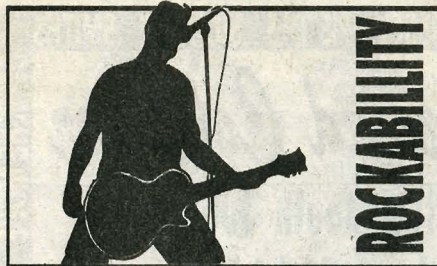
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an interview with DASH RIP ROCK

From out of the heart of New Orleans, Louisiana there comes a rock n' roll band that's staying true to the south's tradition of producing great roots-rock bands. The south has given us such great rock n' rollers as Elvis Presley, Carl Perkins, Jerry Lee Lewis, Fats Domino, Billy Riley, Clarence "Frogman" Henry, Little Richard, and scores of others. And now we've got Dash Rip Rock. This New Orleans-based trio plays some of the smokinest rock n' roll on either side of the Mason-Dixon Line, and I recently caught up with them in Salt Lake City, at the University of Utah Union Ballroom, where they were playing with The Cramps. We shared some Chinese food, and talked a lot about good ol' rock n' roll. Here's what Chris, Bill, and Hoaky had to tell me:

P.K.: *Where did you guys meet, and how long have you been playing together?*

Bill: Well, we're all from the New Orleans/Baton Rouge section of Louisiana, so that's where we met, and as far as playing together goes, we've been together about eight years, now.

Hoaky: Yeah (laughs), eight long years!

P.K.: *Tell me a little bit about the music scene out in New Orleans, and a little bit about the scene down south in general.*

Bill: In New Orleans, it's still that new kind of new rhythm and blues that rules, you know, like the Neville Brothers and stuff like that. It's really hard for rock n' roll bands to get a lot of respect in New Orleans. In fact, there was a music magazine that listed all the bands in New Orleans and they didn't include one single rock n' roll band! It does seem to be gettin' better, though. There's a lot of new rock n' roll

bands comin' out of New Orleans, and things are definitely startin' to pick up.

P.K.: *What kind of stuff is happening for you guys right now?*

Bill: This Cramps tour is the biggest thing that's probably ever happened to us as a band in years. We're playin' in front of a lot of big crowds in towns that we've never even been to before.

Chris: Like Utah, this is the first time we've ever been here.

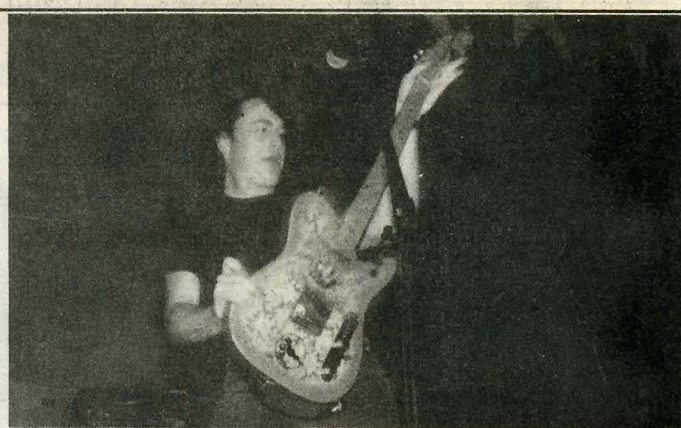
Bill: Yeah, that's true. We've never been here before. But this tour is just part of some cool things that have happened lately. I had a chance to play on Mojo Nixon's solo album, so I had a chance to meet John Doe, and Country Dick Montana and people like that. We also started working with Mojo's manager Bullethead and he's looking to get us onto a bigger label. So things are going real good for us right now.

Hoaky: While we're in Utah, I think that I should tell you that I believe that the Osmonds are the spawn of Satan.

P.K.: *Now that I know that the Osmonds are the spawn of Satan, what other influences do you have on your music?*

Bill: Well, there's a lot of influences on our band, people like Eddie Cochran and Johnny Brunette. But the biggest influences on us were probably bands like Jason and the Scorchers, The Georgia Satellites, and the Leroy Brothers. These bands were playin' a lot in the south and they just rocked everywhere they went. So they really got us going.

Hoaky: My biggest influence is *Stainless Steel Rat*. It's a good book, action packed. I think everybody in the world should have to read it. I'm gonna go out and see if there's a



DASH RIP ROCK photo: Robert DeBerry

mosh pit (laughs).

P.K.: *You guys have a new album out on Mammoth Records called "Boiled Alive," how's it doing?*

Bill: It's doing real well. We've gotten a lot of good reviews on the album, and we've sold about 12,000 copies — and that's mostly in the south. So we're pretty happy about it. We're probably gonna record a new album pretty soon.

P.K.: *"Boiled Alive" was recorded live. Why'd you guys decided to do a live album?*

Bill: That's where this band is really at it's best, live. We wanted an album that captured our live sound and energy as much as possible.

Chris: This album is really live! It's recorded right onto the deck, screwups and all, no overdubs.

P.K.: *What about touring? How often do you guys tour and how do you like it?*

Bill: We tour mostly in the south, but we also get out to the East and West coasts about three times a year. With this Cramps' tour, we're looking to start building a following in some other areas so we can tour more of the country. The best money for us is still down south, though.

Hoaky: We probably play, on average, about 225 dates a year, so we spend most of the year touring and playing, which I like. Touring's cool, 'cause some pretty strange stuff happens on the road. We were playing with The Cramps in Athens, Georgia and there was this girl in the front row standing there naked, and then she got up on stage and started dancing. That was pretty cool, but I think she wound up with Lux (Interior) that night.

Bill: We just like to play rock n' roll, and hopefully we can start playing a lot more places.

P.K.: *I saw on MTV a story that*

some tobasco company was pissed off at you guys for using their logo on your new album and t-shirts. What's the story with that?

Hoaky: (laughing) That was all Chris' idea. It really wasn't a big deal. The tobasco company wrote us and asked us not to use their logo anymore, and we said O.K. But we thought that maybe we could get some publicity out of it. So, we sent a letter to MTV and they put it on the news like we was about to get sued or something. It was all pretty funny.

P.K.: *What do you guys think about the roots music scene in general here in the U.S.?*

Bill: I definitely think it's getting better. About a year ago it was really depressing, but now it seems to be picking up. On our last tour, we had mostly Rockabilly bands opening up for us and that was really cool. Mostly I think that people need to stop listening to all this Jesus Jones and EMF crap, and come back to listening to real rock n' roll.

Chris: I agree. Most of what people are listening to today is just noise, it's got no soul.

P.K.: *Last question: Do you guys plan on coming back to Utah to play any time soon?*

Bill: Most definitely. I hope we can come back and play some club dates real soon.

Well, that was my little chat with the cats from Dash Rip Rock, who absolutely ripped at The Cramps show, by the way. Check out their new album "Boiled Alive" on Mammoth Records, cuz believe me, it smokes! Well, 'til next month, throw out your Jesus Jones and EMF and get some real music cuz I'm outta here, daddy-o!

P.K.

CONTINUED...

from march cover story

CONSOLIDATED

I had the opportunity to speak with Adam Sherburne, of CONSOLIDATED, as he was getting ready for practice and hanging out with his wife and daughter. I felt that an interview

would be inherently difficult; after all, what could I ask that hadn't already been expressed on their albums? I decided to dispense with the typical clichés (after asking what the future holds for CONSOLIDATED), and tried to get a deeper perspective into the personality of this most socially

conscious group of individuals. Adam mentioned that this would be futile, owing to the unavoidable superficiality of a telephone interview between two people who had never met, previously, but I figured it was worth a try.

First of all, the album they're currently working on (for which no title is yet available) is scheduled for release by the end of the year. It will be an expansion of *Friendly Fascism*, with what Adam called a "more upbeat, optimistic tone." Greater audience participation will be included, and there will be many guest performers, some of whom should be familiar.

Obviously, racists and otherwise bigoted people oppose what CONSOLIDATED is doing, but I was curious if the "politically correct" liberals have also created problems. Apparently, reaction to CONSOLIDATED's unyielding message of unity and equality is attacked by the radical left, as well as the reactionary right. "One of our goals is to stimulate debate," says Adam, "so yes, in that way we have problems. But at the same time, it's beautiful, because people are ex-

pressing their opinion. They're thinking."

I then asked him about the band's declaration, on *The Myth of Rock*, that "capitalism has failed." He said that

obviously capitalism is still with us. We've seen a resurgence of it in Eastern Europe and the former Soviet Union. But when they realize, as much of Western Europe has, the ill-effects of free-market capitalism, they'll grow tired of frozen chicken and videos, and find a solution to economic disparity and class struggle,

which will go a long way toward ending racial tension and sexist inequity. I asked him why Americans haven't lost their affinity for conspicuous consumption. He pointed out that the American heritage is based on unlimited commodification, and Corporate America will do whatever is necessary for self-preservation, including psychological manipulation through the mass media.

When I asked him what he thought about the "collapse of communism," he laughed and agreed that Marxist communism has never been practiced as a form of national government, and accordingly, has never collapsed. "Under any form of tyranny," he added, "you'll find ideological rationalizations to justify the overt use of force. Communism, capitalism, democracy, etc."

In regards to CONSOLIDATED's literary influences, such as John Robbins, Bertram Gross, Carol J. Adams, Adam Smith and Karl Marx, Adam told me that the most he reads is Dr. Seuss, with his daughter. He did recommend *Beyond Beef*, by Jer-

emy Rifkin, which is a biologist's denunciation of meat as a source of food.

I felt obliged to ask about the band's musical influences, and received the typical CONSOLIDATED reply: "I listen to everything and nothing. From the MELVINS to McDonald's jingles, I take it all in, in the context it's presented." Trying to elicit a more specific response, I asked what he considers positive and negative within the entertainment industry. He remained aloof, saying that it's all a product of the culture, and, "it's all commodities, it's all fucked." But, probably just to placate my morbid curiosity as to what he listens to on the way to work, and conversely, what he considers devoid


of meaningful substance, he placed Guns-n-Roses and Andrew Dice Clay on the negative end of the spectrum, with someone like Jello Biafra toward the positive.

I asked Adam closing for his opinion on why the feminist movement, even though it has grown tremendously in recent decades, has still not been able to attain an Equal Rights Amendment. His reply was that because we live in a male-dominated society, women won't be able to do it alone. "The feminist movement needs to gain more converts who are in positions of influence. That is, it needs to insinuate itself into the very patriarchy it is trying to dethrone."

—Eric M. Zsebenyi




CONSOLIDATED
photo: Joanne B. Miller



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Paganism Continued

from page 9...

Gary: I think that's what the OTO (Ordo Templi Orientis) or the HGOA (Holy Gnostic Order ARARITA) teaches, though.

Prdydd: I will invoke a specific deity, Danu or Cernunnos, or I will talk to Faeries in my backyard. I know, though, that all those things are part of me, and that's how I work and that's very different. To me, the whole question of supernatural, or good and evil, is moot, because I see all creation as being a single existence. It is bipolar. There is positive and negative, active and passive, male and female, up and down, earth and sky. Dualism assumes that there's something separating the two things, while being bipolar assumes that two things are the two ends of one thing. Just like a magnet is bipolar, there's a positive and a negative magnetic field generated on each end of a magnet, but it is only one magnet.

SLUG: Is Utah more active than the rest of the country?

Gary: I think so. People here are realizing that Utah is a holy place. I am of the opinion that big things are happening in Salt Lake, very, very big things, and that they're going to surface in the next season.

Gretchen: Utah, obviously, is real polarized about religion, and that brings it to your consciousness. I think if I hadn't been living in Utah, I wouldn't have gotten into these things as much as I have, as soon as I did. I would have been a lot slower about it if I'd lived someplace where people weren't constantly thinking about and discussing religious matters. So, it's been very positive for me that Utah's so hyper-aware of who's who and what's what. Maybe that's accelerating some process here, I know it has for my own life.

Prdydd: I don't think that Salt Lake is as active as other parts of the country, where people have been extremely active publicly and privately, and are years ahead of us in terms of consecration and conservation of sacred lands, public groups, press awareness, and religious integration through multi-faith councils. I think that Salt Lake may be be-

coming more active now than it has been in the past; there's more coverage, there's more awareness, and more people, especially young people, are being more vocal and a little more public about it. I think that the land itself, the location itself, as a focus of spiritual energy and power, is very active.

Gary: That's what I meant, I guess. As far as the people are concerned, other places are a lot more active, but I think as far as the energies in Salt Lake are concerned...

Prdydd: There are so many magical places here!

Gretchen: This is a very spiritually aware place to live. You may not agree with your neighbor's spiritual awareness, but they've got it!

SLUG: How would people who are reading this find out more about you?

Gretchen: Read books! Not to learn how to do it, but just to get general information, like "Does this feel okay to me, or does this not feel okay to me?" Reading books is something you can do all by yourself, just to see what's going on out there.

SLUG: What books would you recommend?

Gretchen: Maybe Margot Adler's *Drawing Down the Moon*, which is an overview of paganism in America.

Gary: *The Tao Teh Ching* (Lao Tzu).

Gretchen: On the women's side, I would recommend two to check out dianic practice, *To Know* by Jade, and *The Goddess Celebrates*, edited by Diane Stein.

Prdydd: I'd recommend *Spiral Dance* by Starhawk, which is a pretty balanced introduction to common Craft practices and beliefs. But I think if you want to find out about paganism, ceremonial magic, or wicca, the best thing to do is to visit our local pagan bookstores, Gypsy Moon, Fertile Ground, Golden Braid, and New Pathways. The best thing to do is go into one of those shops, I would especially recommend Gypsy Moon, and ask someone behind the counter if they have those books. Find some good books to read, and talk to some people who are already doing it. Those are the two ways to find out what people are doing and whether or not it's right for you.

Gary: I would also suggest that you

do go to public meetings. OTO masses are open, and there's another high magic order in the area called the Holy Gnostic Order ARARITA [HGOA] and they put flyers out.

Prdydd: The bookstores have bulletin boards, they have newsletters, and they contain information about local events. There are also people that are offering teaching and workshops.

Gretchen: Yes, get a newsletter, find a bulletin board, see something listed for a class or a ritual that's coming up. Go to that event and meet some real live bodies, and you will start to find people you have something in common with, people you can talk to people who are maybe beginners just like yourself. That's a good place to start some personal interaction.

Prdydd: There are a lot of workshops, but I would recommend that you stay away from the pricey ones. I'm involved with a tribe here in Salt Lake called Greenway which has open workshops, meetings and socials, and the best place to find out about those is to check the bulletin boards.

SLUG: What is Quickbeam?

Prdydd: As a previous holder of the shield, I would like to say a couple of things. Quickbeam is strictly an observance of all eight of the sabbats in an open fashion; it's not a group, it's a series of events. It does not have a membership, or anything like that. Every year, Quickbeam has an individual [holder of the shield] who is responsible, and who volunteers to provide the sabbats as a public service. All eight of them happen every year.

Gretchen: It's a place to get some experience, too, because you can volunteer. One person is in charge, and that person just makes sure it happens, but still needs lots of help. Whether you bring the wine, or...

Prdydd: Or even lead the ritual...

Gretchen: ...it can be a learning opportunity. More often than not, it is a darn nice celebrational experience in community. And I think it's real important for pagans to have community, and not be alone and isolated.

Prdydd: It's a real good opportunity for first experiences, because there

are no demands other than etiquette. **Gretchen:** You have to participate in the sense that you don't get to stand 20 feet away and just watch.

Prdydd: But there's no commitments, no demands, and it's a wonderful place to meet people. I think it's one of the nicer things that's happened to the public community in the last five years, and hopefully, it will be a tradition for a long time to come. Quickbeam has brought lots of us together, lots of folks that are now friends. It's highly recommended, but not just for the merely curious. It's not a place to seek a thrill or see witches, but for sincere seekers of other folks it's wonderful.

SLUG: What is the most important message that your practice has to offer the modern world?

Gretchen: God in your own image, or, in our case, Goddess. That is an incredibly healing idea. I have never run into anything that mattered more to women who are working on their own healing as the idea of divinity who is me, who is like me.

Gary: The pat answer for me would be "Do what thou wilt shall be the whole of the law. Love is the law, love under will." More importantly, I think it's just self-realization on all levels, levels that you're not aware you have yet.

Prdydd: I think that what most needs to be communicated is that you yourself are divine, that it is possible to live your life in a way that is individual and unique, positive, whole, and that unifies you and makes you happy.

SLUG: Anything else you want to add?

Prdydd: Just thanks to SLUG for the support and the interest. I think SLUG is a forum for open-minded people, and it will be a place where people who might really be interested will see it.

SLUG: Thanks a lot for your time.

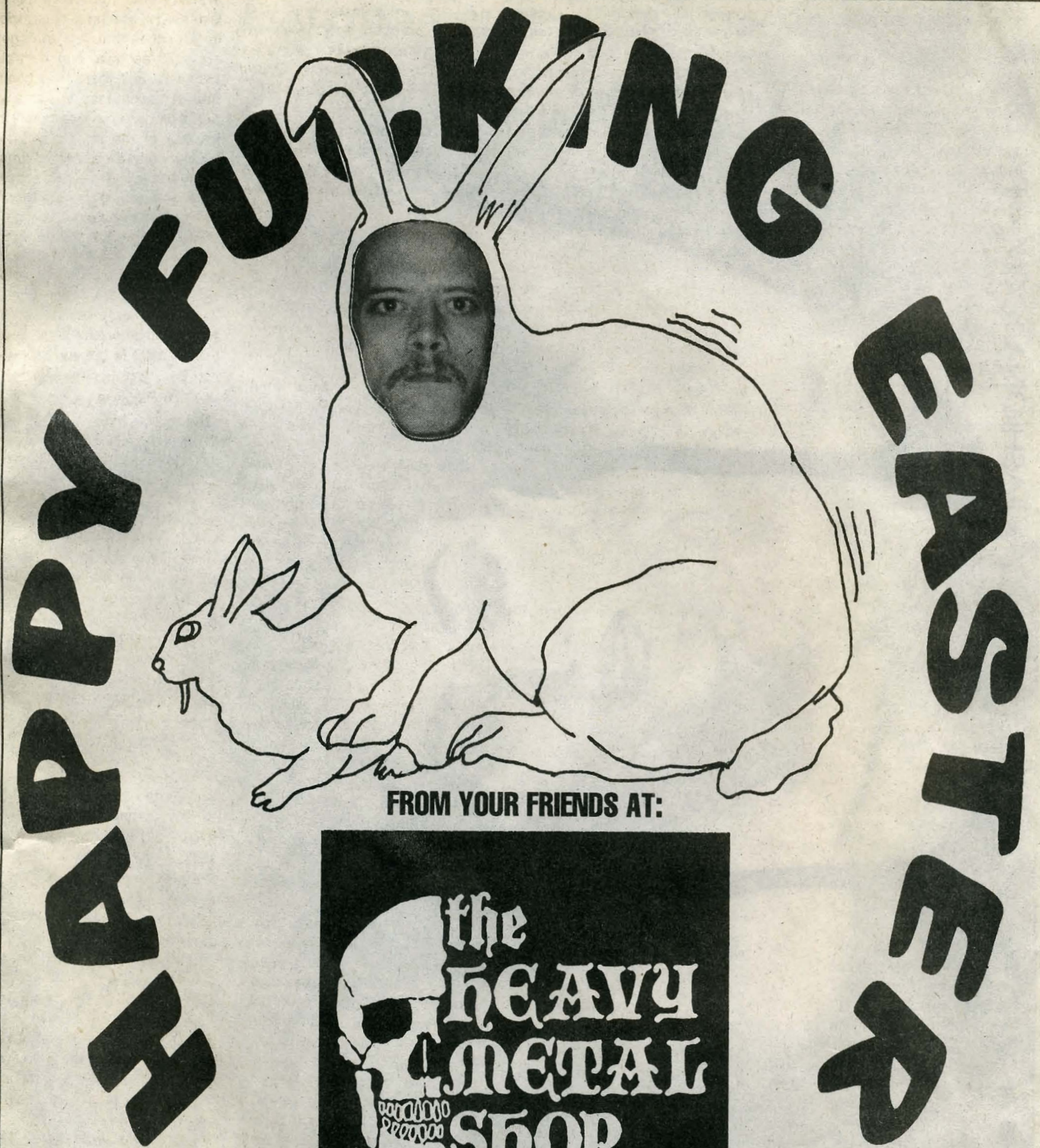
This is the first in a SLUG series on paganism in Utah. If you would like to be interviewed, contribute to this series, or have questions, contact SLUG.

—Jo Yaffe and Clarke Walker

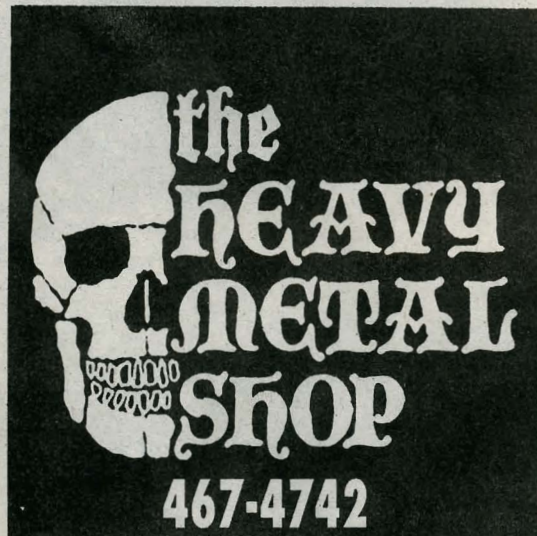
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