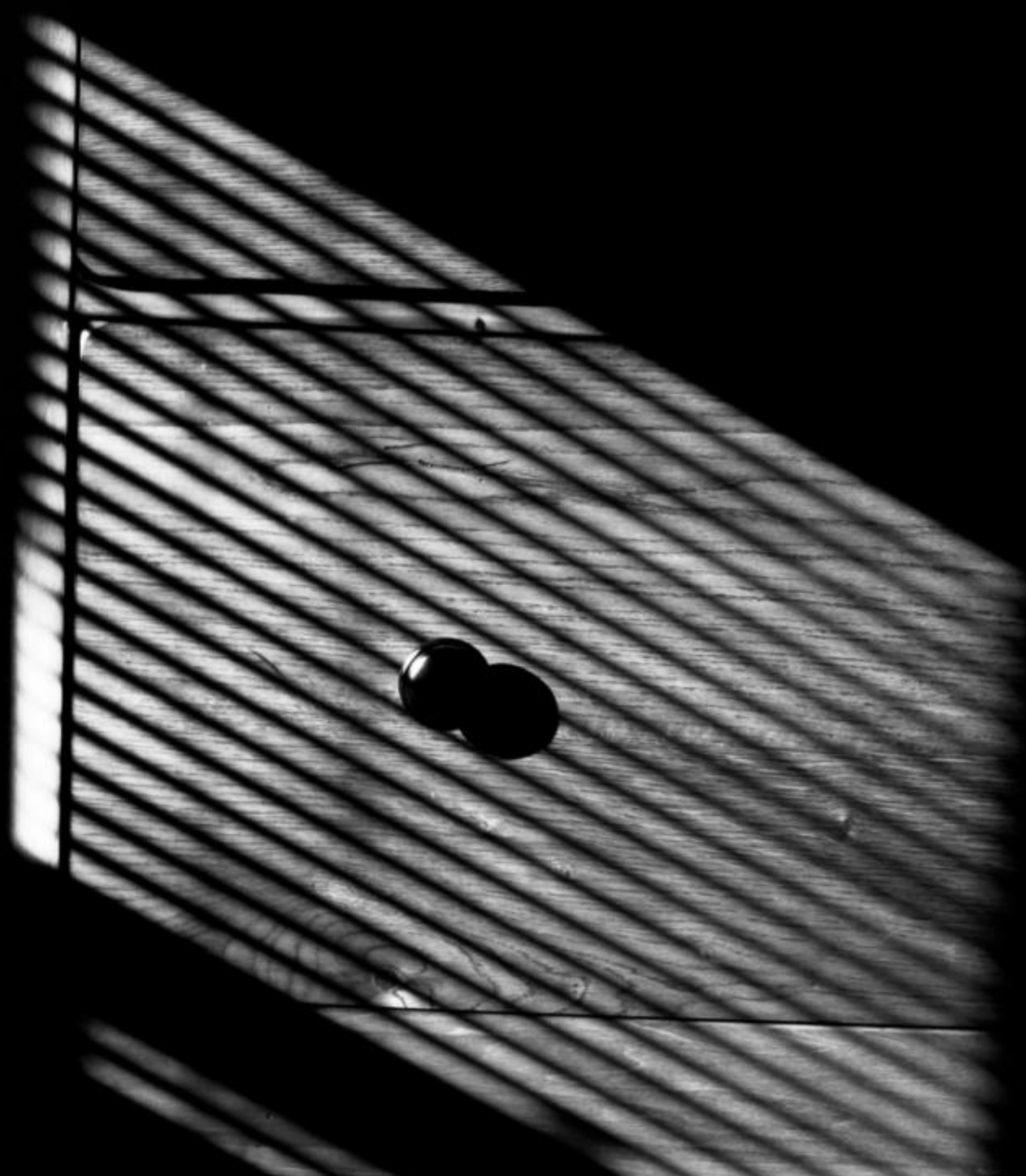


the monitor

apr 2018



dear reader,

August 2014. That was the month I picked up and read my first issue of **the monitor**. I had never experienced anything like it. 100% submission-based. No filters. An open platform for all students.

Although I hadn't gotten the chance to join my high school newspaper, I had heard great things and I knew print had a unique ability to bring people together. Since I picked up that first issue, I've had the honor of being its Treasurer (later renamed Director of Finance) and Editor-in-Chief. Many things have changed, but one thing that has remained constant over the years is my appreciation of our contributors and the creative work they've shared with us. Once you think you've seen it all, we get a submission that makes us think "Wow, why hasn't anyone else thought of doing this?" Such is the way of **the monitor** and I think it still has a bright future ahead.

As I graduate and move on, I want to encourage you, new or regular reader, to challenge yourself artistically, both in depth and breadth. Take some time out of your day and create something you think needs to be in the world. And please, consider sharing it with the rest of us. You could change someone's life.

Love,

Blake Buthod
Editor-in-Chief

P.S. Due to Earth's finite resources, we recommend giving this to a friend or placing it somewhere public when you're finished with it~

meet the staff,

"What's your favorite vice?"

ben wallis: "question smacks of moral cowardice ??"

blake buthod: "Caffeine"

chase baker : "GTA: Vice City"

marc becker: "books (and sleep)"

samantha matthews: "Hooligans, recklessness and being a punk"

tiesta: "Vice grips"

tj mattek: "the documentaries"

will chaney: "Th3 c0mm0dification 0f ché's fac3"

submit

Deadlines

the next one will be
in the fall ~



General Guidelines

Email submissions as attachments (any file type) to trumanmonitor@gmail.com!

Words

We encourage submissions of original articles, essays, prose, and opinion. Due to space limitations, please limit pieces to 2,000 words. If you would like to publish something longer, please submit it and we'll try to accommodate your piece. Please include a short one or two sentence bio.

Poems

Let us know if you have any specific printing or formatting requests. Please include your title (real name, pseudonym, or anonymous).

Visuals

We encourage submissions of original art, comics, videos, and photography. Due to publication limitations, we print in black-and-white (except in the online issue). Keep this in mind when submitting your piece. If we like your piece enough, it may end up on the cover! Let us know if you don't want that.

Our contributors retain all rights to their works. Submissions will be published online. If you would like your work not to be published online or would like us to remove previously published material, send us an email.

connect

email: trumanmonitor@gmail.com

website: trumanmonitor.com

instagram, twitter: [@trumanmonitor](https://www.instagram.com/trumanmonitor)

facebook: the monitor

ads

As members of the Kirksville community we love to promote local businesses and organizations! We can help spread the word about your upcoming events, meetings, or anything notable really.

Rates

Quarter Page	5
Half Page	10
Full Page	20

30% discount for student organizations

Learn more at ads.trumanmonitor.com

contributors

mackenzie kellogg	cover
nemo collective	p. 4
larry iles	p. 6
mackenzie kellogg	p. 9
ashley mccrea	p. 9
anonymous	p. 12
nemo collective	p. 16
ashley mccrea	p. 17
peter x. chauvin	p. 17
mollie kurtz & payton vahldick	p. 18
Samantha matthews	p. 19
peter x. chauvin	p. 20
anonymous	p. 21
barry m. hatchette	p. 22
cecil morgan	p. 25
delaine dorothy rouvin	p. 26
anonymous	p. 33

Methods of Antifascism

by Nemo Collective

Since we have written an anti-fascist manifesto, we must then discuss the methods of an anti-fascist movement. Of course, there are several means through which we can destroy the fascist movement, namely among them direct and indirect action. Direct action involves the active distribution of literature and confrontation of fascism, including attempted debate and attempts to deny platform to the fascist movement. Direct action was used recently at Michigan State University in order to deny platform to Richard Spencer, who then postponed his next speaking appointment because of Antifa. The problem with this approach is that it often takes illegal forms, including militant action against white supremacists and fascists and violence against either side. The means of organizing direct action must necessarily be secretive and thoroughly encrypted—including encrypted messaging apps on phones, encrypted e-mail, and the use of the dark web and clandestine online activity. This is necessary because the government has an active interest in surveilling and jailing the leaders of leftist organizations, particularly militant leftist organizations. While the COINTELPRO was revealed and thereby established as a precedent of the illegality of such surveillance, it is definite that the government is still monitoring subversive elements in order to stop another situation like the 1960's and 70's with the Black Panthers and the Weather Underground. The problem with this surveillance is that it forces these groups underground. The groups should function in a capacity as clandestine as possible while recruiting from the less militant groups members willing to engage in violent activities against the fascist menace. The indirect form of action is a more passive school, involving debating and lecturing on anti-fascist doctrine and debating and talking with fascists. This is generally held to be less effective than direct action (which is not necessarily violent). The problems with indirect action is that the “no platform, no quarter” becomes less effective because people are willing to allow fascists to spread their views and convert people to their cause.

Many leftists build their own movements on the backs of the existing rules, and this is not acceptable in the case of anti-fascist organization. The problem with anti-fascism is that it is an inherently anti-authoritarian movement and therefore is incompatible with the formation of these rules and laws, and *must* therefore be illegal. Because it advocates for the violent or nonviolent abolition of the United States government, the nature of antifascists must be seditious, and they must therefore commit sedition. This is a fact of anti-fascism as it occurs in the United States. Those who are anti-fascist are members of subversive organizations that seek to destabilize and destroy the authoritarian regime of the two-party dictatorship. Although sedition is illegal, it ought not to be (as we have the freedom of speech), as it does not advocate for violence

against people but against an abstract concept that itself commits ruthless violence against the citizens of the citizens that live under its rule. The government's violence must be countered with the violence of the people, according to the doctrine of anarchism, but although this is the truth with anarchism, anarchists are only a part of the anti-fascists. The other anti-fascists believe that the systemic government of the United States (grounded in capitalism and repression) must be abolished as well, perhaps not so radically as the anarchists, but that the system of American governance must be fundamentally changed. Therefore, anti-fascist organization must be against the established rules recognized in a capitalist society because complying to these rules does not allow them to commit all acts necessary in a movement that is fundamentally counter-authoritarian and anti-capitalist. Antifascists must actively defy the rules of the capitalist state that is more in line with fascism than their own doctrines because these rules favor the fascists and not the left; therefore, the fascist platform is viewed more favorably than communism or socialism itself, and the inherent antifascist tenets of anti-Americanism must therefore be recognized as a strength and a weakness.

The significance of this is that the rules must, because of their injustice, be broken, either peacefully or violently because they favor authoritarianism and capitalism, two aspects of the fascist state, as well as nationalism, the third main pillar of fascism. It is therefore regrettable that the first and last act of antifascists must be to revolt against the government, and in doing so embark on a campaign of guerrilla warfare and terrorism. Violence is necessary to oppose fascism, as they will not think twice about using violence against us, that much was proven at Charlottesville, and proven historically in Italy, Hungary, and Germany. The fascist menace is inherently militant, and so the antifascists must themselves be willing and militant fighters. The anti-fascists must therefore train for their activities, in order to fight against the fascists, and form their own militant groups, for example, Redneck Revolt, a group of gun-toting socialists who have formed gun clubs and chapters around the United States under the name of John Brown, the prominent abolitionist. In doing so, they point to the history of anti-authoritarianism and rebellion in the United States, appealing both to history and socialist tendencies. John Brown was a hero dedicated to the liberation of slaves by any means possible, raiding Harper's Ferry and being arrested for treason, then giving an impassioned defense of militant abolition.

We, the educated and uneducated, working class and middle class, violent and nonviolent comrades of all stripes, must oppose all fascists and fascist movements and openly voice our condemnation of the United States, fascism, and its government. We must necessarily use all weapons and tools at our disposal to fight the power of government and the capitalist elite. Proletarians of all countries unite, you have nothing to lose but your chains! The people united can never be defeated! No gods no masters! We must be the vanguard for liberation, comrades! Antifascists of all origins and skills, unite! We must be strong and destroy Capitalism! We must destroy the United States!

UN MENTIONABLE, EDUCATIONALLY INCORRECT! WAS GRACE THE OTHER FAMOUS COLMAN'S LIFELONG DEMOCRATIC SOCIALIST ACTIVISM, PRINCIPALLY UNDERMINED BY HER PERCEIVED OVER-INTELLECTUALISM?

by Larry Iles

Hollywood film buffs will be more than familiar with daring-do British actor Ronald Colman, but likely unawares he had an arguably more important bespectacled, if equally attire bespoke sister, Grace, who served as Tynemouth UK Labour MP 1945-50 in our country's first majority Labour government. A spinster, she was almost forgotten in her own time with an angry North Shields constituent lady furious in their Daily Herald letters pages at how their Grace had been totally omitted from their political correspondents' profile of the record number of women Labour MPS returned in the July '45 contests. Posterity has been no kinder with a Who was Who 1970s obituary mention of her, lasting barely three sentences and focussed only on her Ruskin College, Oxford University Economics tutor earlier role in that elite university. Even Wikipedia, will if usefully so, give you access only to her Hansard or parliamentary record sixty plus contributions. Whilst UK Labour Woman's Network, the activist base of the present 250 UK Labour MPS, peeresses, and councilwomen merely lists her! Did she merit this historical erasure and even if she did not, as this thus pioneeress retrieval article will hopefully show, why did the slighting occur?

Firstly, let's emphatically state, au contraire the neglect, her accomplishments were ones most women in her own lifetime and ours rightly would activist find enviable. In 1919 The Daily Herald reported her Ruskin tutorship in fact in revolutionary role for the new working class mainly men centered college, she wanted to establish short affordable adult general education courses for women! By the middle of the next decade, she was able to boast in The Labour Woman Monthly, she had not just got these running at Ruskin College, Oxford University. But in the next decade she had persuaded the more wider ranging London University adult education organizers to include her in their such woman's organizer roles. Throughout, she stressed she wanted active encouragement of labor trades unionists and was unafraid of contemporary issues debates, although resistant to male Marxist demands which she felt too one-sidedly propagandistic. By 1938 she had so impressed both sexes that she became head of THE STANDING CONFERENCE OF WOMENS ORGANISATIONS, Western Europe's chief anti-fascist UK outlet, unclaimed by two-timer, once with Hitler Stalin's Communist parties! In WWII she attained her own "finest hour" quite literally as the much photographed and speechifying UK Labour Woman's Conference chair, making a fierce plea not to be over-harsh to the Germans when they were beaten, as she felt had

starvation been the punitive case in WWI. Even as 1940 she was saying this, when they the Germans were Luftwaffe blitzing thousands of UK civilian casualties. However, she refused to let what she later denounced as “war dramatics” lessen her Socialist future hopes, spotlighting the vital need for women police to try and keep working class kids any kind of evacuee or injured family and educational provision or sheer survival status amidst the male bomb devastation sites.

As an MP, I will highlight what I think makes her stand out from her more well-known women MP colleagues such as Castle, Gould and Manning on whom I have published or written papers on both sides of the Atlantic. One, her style is entirely different from their rhetoricians own or even her own such classicism, both before and after being an MP as an economist focused journalist. It’s terse and sharp, if as both she and Tory MP foes bemoaned late delivery in the day, one of the last maiden and first thereby Labour MP speeches. And she often made these interventions late at afternoon or at night. Second, she’s District-centered, so that, for instance, even her pleas for merchant sailors and fishermen to have better living space, cleansing and eats “facilities” are related to her seaport’s history. A seat later to be returned to its usual snobbish Conservative allegiances which it had had twenty-five years plus before she temporarily electorally captured it for Labour. Finally she was more of an explicit rebel against her own mainly male ministers, outspokenly, than any of the other women I have cited. With sometimes huge exposure of real wrongs in detected effect. Notably, as a former Justice of the Peace herself or volunteer magistrate, in assailing Labour’s monstrously august Attorney General QC Sir Hartley Shawcross for his denial of “JP WORKING CLASS ACTING CLERKS POSTWWII job continuance” if they were too poor to take expensive solicitor training which he had arrogantly mandated in what he called professionalization.

Yet here lies the problem for her neglect. Her final Labour Woman articles in 1960 reveal a perceptive, far from terse writer, determined to modernize Socialism to take into account not only the ongoing battle against wealth maldistribution or income “imbalance” as she preferred to damn it under “capitalism,” but to deal with television’s arrival and increased “leisure” time. With appeals by her for history and literature studies to give a sense of purpose she considered lacking in Conservatism. It’s almost as if she was realizing she ought to have made more of the times she had had, pre-war as Labour’s unsuccessful Hythe and Hallam would be MPS candidatures in 1929, 1931 and 1935 general elections. She was, in short, relinking her very real intellectual “humaneness,” a strong animal rights especially street markets protection advocate, with such wholly wider communities, other than the northeast of England. So was she too intellectual for her own good and did 1945-1950 show a reverse over-simplification that dulled where she could have been more self-confident? Yes, I think so, but as this article suggests none of this shakiness justifies her erasure altogether from scholarly, let alone popular regard by ourselves. It is far more likely she was the neglect victim of London media who traditionally have looked unduly down upon those of us having

Geordie Northern living pasts as she did as a Tyneside MP. And sexistly a female, at that, who was far more modest than her brother. Unlike, too, other woman UK Socialist intellectuals like later Baroness, economist Barbara Wootton of the famed cannabis legalization report, she actually got elected in at least one of her trysts for the House of Commons. And never at the expense of her own dignity of flattering Tories or male chauvinists on her own side. Despite being miscalled a “sir” or officer “gallant” in the Commons when she empirically took on their unhistorical claims that both sexes have never had it so good as allegedly in our free choice capitalist modernity times. Au contraire, she consistently article and oratory argued particularly at Labour regional women’s conferences, “planning” or forethought would in Socialism be so much better and of course, being her, so much more cautiously, moderately prudent!

by MacKenzie Kellogg



visuals



by Ashley McCrea



KTRM_FM



KTRM_FM





by Ashley McCrea

by MacKenzie Kellogg



An open letter to economics majors

by anonymous

You have been duped! Despite what you may have been told about the field of Economics' noble and impartial purpose of "studying the economy," its message is draped in mystifications that conceal the true function of Economics: justifying the capitalist system. Since the Cold War, the field of Economics became more ideological than theoretical, more particular to the useless than descriptive of the needed, more committed to ridiculous assumptions than serious self-criticism. Mainstream Economics has done this by confining itself to a narrow set of ideas — called "neoclassical theory" and a neoclassicalized version of "Keynesian theory" — excluding itself from perspectives outside these bounds. Within each theory is a set of objects that we believe exist — in Mainstream Economics some of these include firms, consumers, preferences, equilibrium, the government, shocks, and so on. Theories then tells us how we should logically connect the objects through cause and effect relationships, which then lead to certain conclusions about what economic problems we face and the solutions we should recommend as economists. This has real effects, because when we become economists, our official/professional/all-knowing judgments will be considered almost unquestionable science by politicians, business leaders/dictators, religious leaders, news presenters, and influential musicians who people look to for their life orientation. Our ideas then spread all over the world and shape nearly everyone's perspective of society in fundamental ways, even if they are not obvious. Confining our conceptual boundaries to about 1.2 theories has enormous effects on how we perceive the economy, and excluding other theoretical perspectives severely limits our ability to perform the role of economist and advise the rest of society.

[[—SIDE NOTE: There is a difference between the field of Economics and individual professors. In my experiences, several professors at Truman (especially Dr. Jarvis, Dr. Gillette, and Dr. Olson) have been open to discussing alternative perspectives and sometimes using them for class projects, despite mostly teaching mainstream theory. Talk to them! Ask critical questions! Have a friendly debate! They can engage with you on these things at a high level—]]

There are other theories besides the 1.2 or so presented in our coursework, including Institutional Economics, Marxism, distributionism, Kaleckian Theory, real Keynesian Economics, and many others. They're all generally rich traditions with in some cases over 100 years of discussion, debate, and development. Yet they are almost entirely absent from our textbooks, journals, op-eds, and conferences. Why does neoclassical and pseudo-Keynesian theory win out at the exclusion of others? Is it because the heterodox theories are all wrong?

Whether or not a theory is "correct" has to do with its logical consistency and the ability to find what it describes in reality. If the heterodox theories are wrong, then they should be proven to have internal logical contradictions and fail to describe reality. Some parts of some of them probably fail to meet these criteria, but in general heterodox theories are as

logical and empirically verifiable as the 1.2 Mainstream theories. They also engage in constant debate within themselves in heterodox journals and conferences, just like Mainstream Economics, so logical contradictions are often worked out by theorists or that part of the theory is abandoned. An individual economist may agree or disagree more or less with a single theory, but it is unlikely heterodox theories are absent because nearly all economists would find them objectionable upon close examination. We like to think of the academy as a neutral space for learning in the abstract, where we give relatively equal space to equally legitimate ideas and weigh them as thinking humans. However, the reality is that our colleges and universities are part of the capitalist system, which has a vested interest in what we learn here and what we say while waving our papers. When we exit college, those who run the economy expect us to know certain things and think — or not think — in ways that are conducive to the system's reproduction.

Instead of a question of validity, neoclassical and pseudo-Keynesian theories dominate the academy because they fundamentally affirm/praise/celebrate the capitalist system. Mainstream Economics' criticisms of the economy are extraordinarily limited and logically cannot threaten the existence of the capitalist system, including its institutions and systems of domination. From its entry point to its conclusions, Mainstream Economics projects capitalism as a natural and unquestionable economic system, whose flaws are either minor or caused by something else, an Other outside the essentially perfect capitalism. You've heard about the Others before — the government, oil shocks, minimum wages, immigrants, unions, the Federal Reserve, consumer preferences, the weather. If there are problems beyond these Others, within the fundamental structure of the economy, they are also beyond the scope of Mainstream Economics.

How does Mainstream Economics naturalize an economic system that has not been around forever? How is it able to blame the Others for the products of the economic system, like high degrees of poverty, violence, and a path of environmental destruction that threatens life on Earth? The answer lies within Mainstream Economics' conception of "value" (value is equal to market prices, or the accumulated "willingness to pay" of consumers), and by dressing itself in mathematical models to give itself the appearance of a "scientific" study. The problem with its value theory is that it is ahistorical — they tell us value has always been thought of by humans as the "marginal cost/benefit" of X activity, but this way of thinking is relatively new in history, and there are many alternative conceptions of value that are worth our time as economists. In addition, much of Mainstream Economics operates on a perfect/imperfect axis, despite the non-existence of things it claims should be thought of as somehow perfect. We learn about perfect/imperfect equilibrium, perfect/imperfect information, perfect/imperfect efficiency, but all of these in reality are always "imperfect." The issue with this way of thinking is that it is idealist — its standards only exist in our own heads, and not in reality. There are no perfect markets or perfect equilibrium (a fact our professors must admit!). Mainstream Economics is objectionable for at least 137 other reasons, and I encourage you to seek out its criticisms.

The Economics department at Truman is perhaps a little better about being not hyper-narrow-minded than other departments, but it does not yet provide the balance we need to demand. There are sometimes speakers who represent heterodox theories — especially from

the Austrian school — and there are some classes that briefly cover heterodox theories. In the New Majors Seminar, there is a large paper where you get to compare and contrast liberalism, conservatism, and libertarianism, which opens room for non-Mainstream perspectives. There is also a history of economic thought class — which many/most universities do not have or require — but be warned that the current professor teaches that class in a way that is very biased toward the marginalist school at the expense of fairly presenting most other theories. The presentation of Marxian theory is especially flawed (juvenile, immature, ideologically blinded) on almost every level, and if that was your only real exposure you will likely walk away thinking it is “crazy” (which is what that professor called me on multiple occasions for defending Marxism, in addition to hinting that I am harboring evil thoughts). Heterodoxy is not yet built into our curriculum, but there are opportunities that we must take advantage of.

If you entered the field to try to improve the capitalist economic system and alleviate people from its inequality, its inefficiencies, its violence, its poverty, its alienation, its relentless pursuit of biological extinction on Earth, *you have been duped!* The neoclassical and pseudo-Keynesian theories the academy teaches us limits policies and strategies for change to a narrow set of options, which have continuously proven to be either ineffective, fail at their stated goals, or cause more problems later. This is true of policies from both the “left” and the “right” — this or that minimum wage, this or that reserve requirement, more regulation, less regulation, lower taxes, cash for clunkers, job training programs — all limited within the system, and all doomed to fall short of their aims. If you take your Economics education at face value, you’re doomed to repeat the mistakes of the last 70 years with minor variations.

If Mainstream Economics seems objectionable to you, you are not alone. If your time at Truman is like mine, many of your fellow economics students have on several occasions scratched their heads at the ridiculous claims made in our textbooks, even if they don’t know quite what is wrong. Talk to them! Ask questions in class! But most importantly, *seek out perspectives from economists they don’t teach us about in class.*

Remaining close-minded is extraordinarily dangerous now, because we’re facing massive instability, extreme and widespread poverty, inequality on a scale not seen since the era of Pharaohs, and extinction via the economic functions of burning the earth’s resources. It is up to YOU as an individual, and US as a discipline, to reject the field of Economics’ childish mindset and discover alternative perspectives outside our ideological textbooks.

Most importantly, we must read outside the sanctioned material. The following list of books are a good place to start, although they are limited by my finite knowledge of heterodox economics and are mostly Marxist (which provides the most developed fundamental critique of capitalism).

—*Capital* by Karl Marx

This lays out the foundations of Marx’s theory and critique of capitalism. It is surprisingly accessible (much easier to read than most economics books we’re required to for class in my opinion) and often witty, weaving theoretical arguments with historical evidence. Marx describes the existence of “surplus” — when a human produces more than they consume themselves — and how it is produced and how it is spent in capitalism. He shows that

capitalism is an exploitative system like slavery and feudalism, in that surplus belongs to someone other than the people who produce it, and that capitalism is unstable and systemically prone to crises. If you want to dive into *Capital*, David Harvey's YouTube lecture series and book (which essentially transcribes the lectures) is very helpful and FREE.

—*Marx's Capital* by Ben Fine and Alfredo Saad-Filho

This is an accessible summary of the arguments in *Capital* at about one sixth the length. Both authors are economists, and the book is straightforward and concise.

—*Contending Economic Theories* by Stephan Resnick and Richard Wolff

This is a summary and comparison of the major theories in economics, including neoclassical, Keynesian, Marxian, and their variants. It looks at each theory's entry point, the concepts it uses, its logical structure, conclusions, and MORE! There are several other books by Richard Wolff, including *Democracy at work* (an overview of the Great Recession from the Marxist perspective), *Class Theory and History* (a Marxian analysis of the Soviet Union), and *Knowledge and Class*.

—*The Long Depression* by Michael Roberts

This is the most comprehensive and accessible book on Marxian crisis theories (there are multiple, and they often interact in complex ways) and the Kondratiev Cycles (a long term cycle of productivity caused by technological innovations). This account of the crisis is fundamentally different from the discussions of crisis we receive in our classes, and focuses on the tendency of the rate of profit to fall over time as more capital is invested in non-labor inputs relative to the people who produce surplus value. Mainstream theory does not and cannot describe trends in the rate of profit over time.

—*How Capitalism Underdeveloped Black America* by Manning Marble

Though this book is a bit outdated in some respects, it provides an overview of the Marxist discussion of racism and many of the trends it describes are more relevant today than they were when it was published. Marble takes the reader through

—*Marxism and Ecological Economics* by Paul Burkett,

This is a critique of mainstream theory's understanding of the relationship between humans and nature, and develops the framework for a Marxist alternative. Mainstream theory treats nature as a quantifiable resource whose value can be calculated according to how much satisfaction it can provide to human consumers, but this contradicts the unquantifiable features of nature. How much money is the extinction of a species worth?

—*Microeconomics: a Critical Companion* by Ben Fine

While I have not finished this book, it is one of the most theoretically and mathematically rigorous critiques of microeconomics, showing how it is detached from reality.

**List of other mediums to check out:

—“Economic Update,” a weekly radio program analyzing current issues from a Marxist perspective. The first half usually consists of shorter updates and the second half a major discussion or interview. IT is available on the podcast app and democracy@work.info

—Kapitalism 101 “Law of Value,” a YouTube series that presents Marxian value theory, based on human relations and labor time, as an alternative/addition to mainstream value theory, based on the amount of money consumers are willing to pay for a commodity.

Propaganda

by Nemo Collective

Perhaps the most important element of anti-fascism is the spreading of anti-fascist propaganda, and the denial of a platform for fascism and fascists. The strategy of any propaganda campaign must necessarily cater to the region in which the campaign takes place; in a rural region, it is necessary to spread propaganda among the rural population as well as the regional population centers, and in urban areas it is necessary to spread propaganda among all classes (except the bourgeoisie, as this would not be effective). The use of door to door propaganda campaigns must not be frowned upon, and the use of force to deny fascist platform must not be frowned upon. Antifascism must be spread in our actions as well as our words; we must question and attack beliefs of fascists in person as well as in absentia, and our actions must necessarily correspond to our words. We must fight the fascists in the streets and in the fields, and if necessary, we must be willing to fight a campaign of guerrilla warfare against the state and the fascist menace, and we must train ourselves in self-defense and the use of weapons to defend ourselves against those who would use weapons against us. The actions of the right must not be unparalleled on the left—we need to begin to stockpile weapons and propaganda for use in potential civil war, and in guerrilla war, for the government will not take kindly to any actions questioning its authority or its economic system. We cannot keep our voices down against the government. Shout from the rooftops that we must destroy it, comrades, for this is the only way that we may bring about support and awareness. The constitution is antiquated, we must burn it. Propaganda must be spread in every public forum and publicly by masked comrades on the street; the government will hunt us down and it is necessary to hide our identities.

We must spread propaganda through the use of encrypted messaging and encrypted e-mails, which cannot be used against us, and we must exercise the greatest caution in the spreading of our true identities. Those who already dislike or despise the government will not reveal us, and it is likely that these people are safe, but regardless, our seditious activities must be kept secret. I must admit that our group has not been particularly secretive about its stance against the government, but clandestine activities is the necessary extension of antifascism, for it is not legal to draw graffiti or other such propaganda activities. Vandalism must be kept to the absolute maximum, and disruption of daily life must also be kept to the maximum, in order to gain the greatest level of attention to the antifascist cause. This is not a mere ideological conflict; this is a struggle for our survival, comrades, and the survival of those who we hold dear—there must therefore be no extents to which we will not go, no tactics we cannot use in order to bring about a more just society. We *must* use all tactics and propagandistic means at our disposal, for it is necessary to fight for our own propagation and for the propagation of the left as an ideology, for the right has as its goal the extinguishing of our individual selves and the movement that we represent. We cannot resort to means of propaganda that are inactive, for then we will not be seen as backing our words with deeds. We must participate in all of the charity that it is possible for us to. We must support the community in any way we possibly can, and we must remember that our own struggle is part of a larger struggle for survival, and not only for the means of production but for our propagation as human entities. We are in a state of war with the right, and we always have been; merely because it has only recently intensified does not mean it has not always been there.

poetry

Untitled

by Ashley McCrea

I woke up one cold November morning
To Depression sitting at my desk staring blankly at me.
Anxiety gave a tiny tap at my bedroom door
And repeatedly apologized for being late to the party.
They gave each other a welcoming hug.
Death started banging on the door of my closet.
He entered and aggressively shoved a black gift bag in my lap.
Sadness tiptoed closely behind Death and
Brought blinking blue string lights.
Anxiety awkwardly passed me a pack of balloons.
I tossed them aside and laid back on my bed.
I wasn't in the mood for a party.

Medieval Joke

by Peter X. Chauvin

There once was a peasant teenager who lived in a small, peaceful hamlet. In that hamlet lived a beautiful girl, daughter of the local wealthy innkeeper. Her beauty and farming skills were well known throughout the land, particularly her ability to grow peas, carrots, and potatoes. When the time came for her to be married off to one of three potential suitors, the girl's father devised a test to see which man would get his beautiful daughter. The innkeeper instructed his daughter to give each suitor one type of vegetable, whoever appreciated their respected vegetable the most would win his daughter. The first suitor came. He was a monstrous mound of gleaming muscles. To him, the daughter gave her potatoes. The second suitor arrived. He was the best archer in all of the land. To him, the daughter gave her carrots. As for the final suitor, a shrimpy peasant teenager, she gave him herpes.

MO 3509--A Year of Sad Gay™ Antics

The following is a decontextualized list of quotes resulting from the confining of 2 human disasters to a 12' x 18' foot box in Hell, Missouri. Follow our protagonists Mollie Kurtz and Payton Vahldick as they stumble through the limbo between thriving and dying, and wonder where things went wrong.

"Who the fuck is laughing? Donald Trump is president!"

"Just disembowel me like a normal person."

"Why the fuck is there a 5lb bag of carrots in our fridge?"

"Are you...rolling in glitter with lotion on?"

- "I play to /win/ bitch"

"What if cats really do have 9 lives but they just take place in 9 different dimensions."

"You mean you don't talk about the Israeli-Palestinian conflict in the middle of Taco Bell?"

"I am not ready for microbiology but I discovered I am really a labradoodle."

"Kylo Ren is the poster child of Incel awareness."

"I want lesbian Jesus to murder me."

"I am really contemplating murdering you in your sleep"

-"Dreams really do come true..."

"If I had a penis, it would look much like that unicorn horn."

"I love you binch, have a great, anti-capitalist weekend!"

"This will be the most chaotic neutral thing I have ever done"

"The free market can bite my dick off, I don't care anymore."

"My hair is so greasy the US is about to invade it for oil."

"I shitpost to replace my need of human affection. Don't @ me."

"As a child I ate pudding cups with only my tongue and that is why I am a good lesbian."

"The baby boomers won't know that their nurse is a gay communist and I, for one, think that is spectacular."

"Nut in my coffee, call that an ejaculatte."

"On Wednesdays we wear feminist propaganda."

"I didn't hit you, that was just platonic BDSM."

"Over time, ducks have adapted to have mazes for vaginas and for that I envy them."

"The free market can't stop me from pissing on Ronald Reagan's grave."

*This is a statement on
Donald Trump*

"Wrong"
by Samantha Matthews

Ubiquitous Dissidence
Deliberate disobedience
An allegory of alliteration
Questioning authority,
Absolutely awol, ape-shit.
Delirious, deranged, enraged,
Angry.
Simultaneously empathetic,
Disallowing alienation,
Alienating alienators.
Necessary hypocrisy.
Albeit hypocritical.
Pontificating with pioussness.
A perversion of doctrines.
Unequivocally iniquitous.

Why wouldn't you hold my hand?
We were in the mall
I was barely ten
You said stop being clingy
My first brother came when I was eleven.

It was over then
I was no more
You had a son

He was about four when I learned my fate.
In a store
I asked for a toy
He got one

Now you have a new little girl.
A new family
This time perfect
Just forget the rest

by anonymous

I Got You
by Peter X. Chauvin

We stand on a gleaming knife's edge.
With pumping hearts,
Our eyes transfixed on the inky blackness below.
But I'm not scared,
'Cuz I got you
And you got me.

We wander through warzone.
Bombs fall all around,
But fail to make a sound.
But I'm not scared,
'Cuz I got you
And you got me.

We are lost in the scorching desert.
The air shimmers all around.
But you're no illusion.
And I'm not scared
'Cuz I got you
And you got me.

The days grow long.
Shadows lengthen in our minds.
With cracked and calloused hands entwined,
I gaze into your eyes one last time.
And I'm not scared.
'Cuz I love you
And I know that you love me too.

*This is an erasure of Donald Trumps speech on Charleston
which gives a more accurate representation of what he thinks*

Charleston
by Samantha Matthews

Hatred, Bigotry and violence bring us together as Americans.
Racism, the KKK, neo Nazis, and white supremacists
are everything we hold dear as Americans.
We are a nation founded on violence in the name of bigotry.
America has always shown its true character:
hate, division, and violence.
God bless you. God bless you.



Students for a Democratic Society

SDS is a radical, multi-tendency, all-inclusive organization working to build power in our schools and communities.

—ongoing campaigns—

*Budget Crisis

*Anti-War

*Climate Change/Sustainability

*Radical Education/Speakers

—meetings—

MC210, Thursdays at 7

Dare to struggle, dare to win!

trumanstatesds@gmail.com @tsusds

An Ode to the Word “Broken”

by anonymous

Honestly, the fuck is an "ode"

I feel like that word's overused.

The word "broken" feels that way, too
(High five for the classy transition, me!).

Is anything whole?

Broken dreams

Broken promises

Broken hearts

We're surrounded by jagged puzzle pieces

Desperately trying to fit together.

Can people be broken?

I just tried to do that thing where you tuck a leg underneath you when you sit

But I'm not graceful.

I did it wrong and hurt my damn foot

Tried to hide my mistake

By laughing at myself

Only to start giggling /a lot/

Am I broken?

What if I told you I once cried at a picture of Danny DeVito because he was just really cute?

Or that I found a /really/ stale mint that had probably been in my bag since high school...

...and ate it anyway?

Or maybe it's the scars on my arms that make me broken?

Counseling appointments,

My lacking grades,

The way I feel at night?

Or maybe the word broken's just

Overused.

Honestly,

I think we're all whole people

Trying to find a reason for our jagged edges

But none of us are really,

Truly,

Broken.

The Soapbox

by Barry M. Hatchette

A cold winter day.
Sky dull, little sun.
Some street, some man.
Words stick in the air, clinging visibly like the frosty breath escaping along with it.
Harsh words. True words. Hard words.
Standing alone. Shouting.
Why is no one hearing? Looking?
How can they look away?
Punk. Scum. Radical. Bum.
That's what they think. They think, but they do not hear.
A boy. He's young.
He wants to hear the truth.
Mother scuttles him away, covering his ears.
The truth is dangerous.
Hours.
He's dedicated.
Old man.
Old and angry.
Says the youth are tearing things apart.
Punches him, the speaker.
Blood drawn. It hits the snow.
Nothing too bad.
Hurts, but not worth any more trouble.
The man's old. Set in his ways.
Best to let him be.
Still, the speech goes on.
Still, no one listens.
No one really listens.
There's literature.

They take, but none read.
The truth is dangerous.
The truth is scary.
Upsetting.
Change?
What good has change ever done?
Change is scary. The truth is scary.
Best not to question.
Best to just ignore the words.
Tired, but relentless.
If only they would listen.
They would know how to be free.
Coward. Unpatriotic. Evil. Traitor.
They're all trained.
Trained not to think. To question.
They like to think they do.
Think. Question.
They don't.
Few do.
Their minds, polluted.
Keeping the liars up top, while they squirm and toil below.
How else could it be? It's not perfect, but it's the best.
Not true.
If only they'd listen.
Why won't they listen?
I listen. Why can't they?
Maybe I can speak too?
Two is better than one.
Gotta start somewhere.
I speak.
They don't listen.



30 Things I Learned at Truman

by Cecil Morgan

1. I walk too fast
2. It's hard to make the most soul-draining website in the world, but somehow LinkedIn did it
3. I'm pretty sure neurotypical is a myth
4. Nothing gets me more excited than cryptozoology
5. Pretty sure nobody knows what they're doing
6. It's way too hard to hide my body language
7. We're allowed to trash-talk Kirksville, but hate it when people who don't live here do
8. Accounting will actually shave a year off your life
9. It's never too early to have a midlife crisis
10. It's almost never a good idea to pull an all nighter, but it's still kinda a fun challenge
11. I think Avatar The Last Airbender is the best show ever and you can fight me on that
12. I don't think I'm ready to grow up
13. Ted Cruz IS the zodiac killer
14. I've always capitalized the last "L" in my name
15. Nobody remembers who Gonzo is
16. Mr. Brightside fucking slaps, next question
17. The whole "Should I say hi to an acquaintance I'm walking past" problem makes me unreasonably stressed
18. The best religion is perspective
19. It's hard to stay friends
20. A great punk band name would be "Aggressively Homeless"
21. My stutter is increasingly more prominent, but I kinda like it
22. We have no respect for dinosaurs cause extinction jokes are always funny
23. Eye contact makes me uncomfortable
24. The Bible was the first anime
25. A snickers is the closest thing to a real breakfast in the vending machines
26. I'm unusually skilled at skee-ball
27. "Bababooey" is objectively the funniest word I've ever heard
28. Fiskers don't make noise when they start up, just so you know
29. No matter how hard I try, I literally cannot stop saying "oh geez" and "ope"
30. I love Truman the same way we love all these dirty trash cats

Dialectical Metamorphosis

by Delaine Dorothy Rouvin

It should be known that I am writing this for you, dear reader, to better understand that it is in fact possible to guide a capitalist past their cognitive dissonance into the emancipatory light of Marxism.

I was once a capitalist. To be fair, I was always borderline in terms of the American political spectrum because I resented both parties (which is to say, economics and politics often go hand-in-hand). Liberals wanted nothing more than to steal people's money and hand it out in welfare, while Conservatives wanted to legislate the minutiae of everyone's lives according to the Bible. As such, I called myself "socially progressive, but fiscally conservative" (a phrase I now abhor). Even having gone through a Lutheran high school I never could understand the hate for the LGBT community, therefore I was socially progressive. On the other hand, I didn't see how a welfare system could be sustainable or practical, so I called myself fiscally conservative, as I wasn't really aware that there was another way to run the economy.

Being a student of Russia and the Russian language, I was always interested in the Soviet Union, but saw it as just another failed example of an idea that sounds really good on paper but fails in the long term. There were socialists in my family and they would always try to work that angle on me in trying to open my eyes, but they never could provide many statistics, so I would just say "well it's human nature to be greedy, so someone will always exploit the hierarchical structures of socialism to become a dictator" and that would effectively end the conversation.

Enter college. I'm now living five hours away from home, all on my own for the very first time. By the grace of whatever divine being there is, there was a native Russian speaker on my floor. Naturally, I made sure to establish a quick friendship with what is now my best friend, as who could turn their nose up at a native speaker of their college major!

Also as chance would have it, my friend is a stout Marxist-Leninist, and many of our conversations quickly turned to politics. If it weren't for our other similarities and the instant bond that formed between us, we very well could not have ended up not being friends. Many a late hour was spent with us butting heads over the successes and failures of the Soviet Union, but also of socialism at large. As these talks wore on, though, I noticed a two-part trend beginning to develop: firstly, I realistically only ever developed a handful of criticisms which were little more than instinctual responses (i.e. "It's not *really* free, someone has to pay for it"). Now this could very well have been shortcomings in my own rhetorical skills, but even now I see capitalists around me only ever using these very same arguments. Such is the extent of the triteness of the capitalist critiques of socialism that it is surprising to me that American children's first words

aren't "socialism has killed 100 million people!"

The other side of this trend, then, is that my friend managed to come up with a unique response each time I asked the same five or so generic questions. It would be hyperbole to say that he never used the same statistic more than once, but the truth is not far from that. Still, though doubts remained as after all, what successful socialist state is there today?

In March of spring semester, a Marxist economist Richard Wolff came to campus to speak, and I decided to attend, both to support my friend and also for the hell of it. This was the event that really lifted the proverbial wool off of my eyes. Finally, here was someone who could point to successful examples of modern-day socialism in the form of the worker's co-op, but he also pointed out, what are now to me glaring, contradictions of capitalism. How is it fair that CEOs make 320x, 500x, or in some cases 1,951x as much as the average employee (not even taking into account the lowest-paid employee). That, to me, seemed just absurd. How could anyone, much less a good Christian like myself, think that this was a fair and just system? If I truly was "socially progressive" and cared about the lowest member on the totem pole, how could I support a system that demands the oppression of the working class, or dare I say, proletariat?

Truth be told, I realized I could not support such an inherently evil and oppressive system. But, that left me with so many questions. To use a question that I hear over and over again, "If a fast food worker and doctor are paid the same, why should I become a doctor?". Wolff also provided me with those answers. No well-read socialist who is sound in theory would ever tell you that a doctor would make the same amount as your local McDonald's worker (not initially, anyways). Just take a look at Socialist Czechoslovakia, where doctors were paid on average 5062 CSK/month compared to the the average monthly salary of 3095 CSK. Also here, I would invite one to look to Cuba, where the average doctor gets paid around the same as a waiter or waitress. Yet, Cuba has one of the best healthcare systems in the world and produces so many doctors that they can send them abroad to aid other countries who have a shortage of doctors.

Once my eyes had been opened I threw myself wholeheartedly into the cause of socialism. I got my hands on a copy of *The Communist Manifesto*, and now wore my Soviet Union shirt and ushanka (a traditional Russian fur hat) with a Soviet pin unironically and with pride. I began to regularly attend meetings for Students for a Democratic Society, which admittedly I was apprehensive about. I had this image in my mind of these "armchair socialists" who were so consumed with their theory that they could only take a break to be condescending, but in fact the opposite was true. Socialists, taking up the mantle of the champions of the oppressed are by definition some of the most accepting and kind-hearted people I have met to this day. They were more than happy to accept a former capitalist amongst their ranks; they celebrated it.

What unfolded before my eyes over the next year still amazed me. Around the same time I began to explore socialism, one of my other dear friends also "drank the kool-aid" so to speak and also became a full-fledged SDS member. Then, I even got my

girlfriend to tag along with me. She professes to be apolitical, but truth be told she's a feisty Democratic Socialist who will unabashedly tell off any capitalist who throws out any of their tired and worn out phrases, such as "people are poor because they're lazy." And rightly so! She works multiple jobs just to afford to be in debt after college. Still, I never would have guessed that my life would essentially become completely intersected by my newfound political ideology.

But perhaps that isn't so bad. SDS has quickly become a home away from home. As I've come to learn, a comrade is truly a comrade, from the tankiest of tanky to the anarcho-communist living in a commune. Because the Left is fighting such an uphill battle, none of us can spare the time for silly sectarian squabbles when there is a greater task before us, and this is truly a gift. It has been such a gift to me, that in all honesty the concept of community should be one of the strongest points of socialism, yet I rarely see it as such.

In that past year since I joined my university's chapter of SDS, I have seen it grow from four people to a burgeoning chapter with upwards of 20 members. Now, to a non-socialist reader, adding only 16 new members in a year may seem trivial at best, but I would again remind them that we are the ones fighting the upwards battle. Walking around campus, I can sense that there are far more leftists than are attending SDS meetings. This means, then, that there is much work to be done. Naturally, I would like to see overall SDS membership increase on campus as more members allows us to accomplish more (and what we are accomplishing is respectable in its own right). But more than that, socialists, both domestic and abroad, must increase our recruitment. The time is fast approaching where revolution will be here and it will be either socialism or barbarism. To be successful, whether by the ballot or the bullet, we must have the numbers.

How, then, are we to go about increasing our numbers? Some of us are lucky enough to be born into already socialist households and communities. Surely these people must lead the charge in recruitment, but also must be sure to not attain an air of superiority for being the "first ones" there. Others are already woke in their own right, be it through some life experience or other path, some of us managed to take the wool off of our own eyes. But even more are the numbers that are aware of the problems that plague this world, but do not know which direction to turn, which route to take to solve these same problems.

It may seem a daunting task to recruit from the capitalist community, especially here in America. As I said before, we are born into capitalism here in America, and many people are not sure how any other system could operate. But, to those who can already see the cracks in the walls, the chinks in the armor, a knowledgeable and helpful hand can be all it takes to facilitate the transition. As a former capitalist I feel it is my responsibility to do whatever I can to aid in this endeavor, and what I can do is provide tips from my personal experiences that can perhaps help the global socialist community bridge the gap with their neighbors and show socialism for what it truly is: the way

forward, the path to a better world.

First and foremost, in all your conversations with capitalists you must be well-read and know your facts. Not only should you know the *socialist* side of the story, you must also know the *capitalist* side of the story as well, perhaps even better than you know the theories of socialism so as to have a stronger basis for critique. Capitalism has the distinct advantage of being the status-quo, and as such the burden of proof falls to us. Much as in a court of law, it is up to the socialist to prove beyond a reasonable doubt that capitalism is intrinsically oppressive and that socialism is the way forward, which can be done! But never, never in an argument can a socialist give ground; challenge everything. Ground given is ground taken. This may sound little more than churlish at first, but in reality the majority of what facts that are available to the masses are what the capitalist elite would have us believe, so to pierce through the veil we must challenge their understanding and credibility of their “facts”. For instance, so often the capitalist will tell you that socialism is responsible for “100 million deaths in the last hundred years”, a number pulled from *Le Livre Noir du Communisme*, or, *The Black Book of Communism*. First, we must call to question the validity of the numbers in the book as the book’s two main authors, Nicolas Werth and Jean-Louis Margolin have since its publication publicly denounced and distanced themselves from the editor Stephane Courtois who had an “obsession to arrive and 100 million deaths” going so far as to even blatantly reject numbers from Soviet archives. What’s more is that Courtois in his preface to the book makes an egregiously erroneous comparison between Communism and Nazism (I would dare you to go tell any former Soviet citizen this), which any well-informed political scientist will tell you that this simply isn’t the case. Even Werth rejected Courtois’ stance, telling French newspaper *Le Monde* that, “The more you compare Communism and Nazism, the more the differences are obvious.” The statistic is so erroneously arrived at that as notable linguist Noam Chomsky has since pointed out that, “supposing we now apply the methodology of the Black Book and its reviewers to India, the democratic capitalist ‘experiment’ has caused more deaths than in the entire history of [...] Communism everywhere since 1917: over 100 million deaths by 1979, and tens of millions more since, in India alone.”

Perhaps this data set is too far in the past for the capitalist, though, so then you can provide modern examples of how world-wide 8 million people die due to lack of clean water, 7.6 million starve to death, 3 million die to disease preventable and 500,000 die due to malaria totalling 19 million easily-preventable deaths per year under global capitalism. Naturally the capitalist will object saying that those aren’t actually *intended* deaths, so they can’t be counted against capitalism, yet those selfsame deaths are what are recorded in *The Black Book of Communism*. From here, there are two solutions: the capitalist must accept that easily-preventable deaths cannot be counted against a system, or that Communism has in fact killed 100 million people in the last 100 years but also that Capitalism has killed that many people in just over a *five year span*, not even including war casualties. Either way the result is the same: it can be demonstrated

through facts and reasoning that Capitalism is empirically responsible for more deaths than Communism.

Bear in mind that this is just one example, one of many which you must know inside and out, forwards and backwards in your conversations with capitalists. After all, there is not such a thing as too much knowledge both of Socialism and of Capitalism. Do not misunderstand me, however, when I say that facts should be challenged. I do not mean to declare war on empirics or logic, rather I contend that many “facts” are not as verifiable as they appear to be at face-value. Unfortunately, facts will not always be sufficient to convince a person that their way of thinking is wrong, even when it can be empirically demonstrated. This is where, once all facts have been exhausted and cognitive dissonance is not yet resolved, that emotional arguments can be made. To use another claim I have heard frequently from capitalists, “How can one say capitalism is bad if now only 10% of the world lives below the poverty line?” Now, I would argue that even at its surface, this is an absurd statement that does not even seem close to true. And the facts back this up- a quick Google search reveals that over 50% of the world lives on less than \$2 per day. I would challenge any capitalist who claims that this is not living in poverty to attempt to live off of \$2 per day anywhere in the world, much less in places without water, food, or medicines readily available. For the sake of argument, though, let’s not even use any facts or statistics and instead break down the argument that “capitalism is good because only 10% of the world lives in poverty”, which is essentially what the claim boils down to. This implies that the capitalist doesn’t care that 10% of the world, *760 million people* live in poverty because after all, “that’s way better than it used to be” so why should we as a species and a global community seek to improve economic inequality around the world. Furthermore, why should we have to live in a society where it is imperative that some people are worth less more than others? Who is to say that Jeff Bezos, Bill Gates, or any other billionaire has any more right to basic amenities than the global impoverished? It is sufficient to say that I refuse to associate with anyone who could take such a naïve and barbaric stance.

Tangential to this method of the emotional argument is the ethical argument, specifically in the Christian sphere of America. I won’t speak as an authority in regards to the Catholic tradition, however I am confident in asserting myself as an expert in the Protestant tradition, specifically the Lutheran tradition. During my time in a Lutheran high school I went above and beyond the standard and required readings for our theology classes, and fully immersed myself in Luther’s actual writings, not what people have said Luther said (and I would encourage my Protestant/Lutheran readers to do the same), but more on that shortly. In my own life, I have come across what has been sometimes labeled the “Protestant Ethic”. Without going into a deep technical analysis, it can essentially be summed up that through some contradiction of the foundational theory of Protestantism, many (Protestant) Christians are whole-hearted believers in “pull yourself up by your bootstraps” capitalism, such to the extent that I have even seen people use the Bible to defend capitalism.

This is in direct conflict with Luther's own words. He explicitly warned of theocracy and wrote about the "two kingdoms" which are not to interfere with each other in the slightest- the gospel cannot be legislated and legislation cannot give you the gospel. But also more than just Luther have written on socialist concepts. In the book of *Acts*, Luke writes how the early believers lived in what seems to be a socialist commune where "...there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need" (Acts 4:32-37). Now to bring this tangent full-circle, there is also a moral or ethical argument to be made to the Christian population of America. As far as I have been able to glean from the Bible or any commentary on it, I am most certain that the Jesus from the Bible would be most ashamed at how societies are structured today, with widespread bigotry, racism, discrimination, and oppression. Analyze who Jesus spent his time with, and it will be clear that Jesus would far sooner be found in the inner city districts than he would with Paul Ryan, Mike Pence, or Donald Trump.

After presenting facts and emotional arguments to a person, the chances are still reasonable that they have not become a socialist, as rarely anyone does over night. Combatting an ideology so deeply ingrained in one's culture will undoubtedly take time so I urge you to be persistent. Even in my own personal experience it took the constant debates with my friend from the middle of August all the way to the middle of March, a whole 7 months of persistence. This could perhaps be the most challenging advice I have to offer to actually follow through on. Of course I'm not saying that it will always take a whole 7 months to convince someone to consider the other side, nor am I saying that 7 months is some magical number to aim for as a set-in-stone date when someone will begin to see the error of their ways. Each person brings a unique set of experiences and ideas to each encounter you have with them, such is the nature of humanity, and this results in you having to formulate a new approach with each and every individual you encounter. Some will be easier than others, and others will turn away from you at the first reference of Marx. However it does not matter with whom you are having a conversation, as you can always be kind, understanding, and respectful in your conversations with comrades-to-be. This is my final piece of advice for you. Remember your own journey to socialism, and keep in mind that the transition is not always an easy one, and therefore we must show all common courtesies when debating and conversing with one another so as not to alienate them before they even have the chance to hear you out.

So, in short: know your facts like the back of your hand. Immerse yourself in the literature. When facts fail, don't be afraid to make an emotional ploy: socialism is strictly more moral than capitalism can ever hope to be (capitalism *cannot* exist without oppression and exploitation). Be innovative in your answers. If you find yourself debating with a believer, do not hesitate to point out the altruistic nature of the Christ and the altruistic nature of socialism. And finally, be a good human being. Be kind,

respectful, and well mannered. You represent your ideology now, and any misstep can be taken out of context and blown out of proportion so always be on your guard.

In reading this, it may have become apparent that I am a Marxist-Leninist, much like my friend. However, any advice I have given here will be just as helpful to a Democratic Socialist, to a Libertarian Socialist, and even to an Anarcho-Communist. In fact, I would hope all factions of the Left can unify themselves such that they provide a uniform front in their path to revolution. Left unity is essential, without it a revolution will surely fail. As I have said earlier, we must put aside our personal quarrels to tackle our larger foe, capitalism, together.

The path to revolution will most assuredly be a difficult one. Most likely, many people will reject you as a fool or a wishful thinker for desiring such a drastic change, and this will be disheartening. But do not let the capitalists get you down! Revolution was successful in the past and I have faith that it will be again. Comrades, keep up the good work, and know that I am always standing with you in solidarity. Dare to Struggle. Dare to Win.

Yours in the Struggle,
Delaine Dorothy Rouvin

¹ Although interestingly enough, few capitalists I have come across are willing to tell you of the rocky transition to capitalism from feudalism, and I invite them to investigate the Latin American revolutions. Also, Ellen Meiksins Woods discusses how Western historians discuss the history of capitalism in *The Origins of Capitalism*.



51 Thoughts

by Anonymous

1. If I could write poetry as well as she painted, I'd be a legend.
2. You live your life in ink. You can't erase what you already are. So just work with what you got.
3. Positivity is overrated. Fuck off.
4. I have cherries in my ear. Pluck a vine or two. Make some wine for you. Like Jesus. But with no Mary, no cross, and no legacy.
5. Do you ever look at a person and wonder... how many dicks has this person sucked. Like, who am I really talking to?
6. I probably just ate 5,000 calories. Feel it stuffed down, bout to come up like a jack in the box. Feel my body prepared, my mouth filling with liquid like a toilet. Can't wait to puke it all up. To purge my stomach, to unclog my intestines. To be empty again.
7. Facts don't necessarily translate into truth.
8. If I'm not usually smiling when I see someone, why put up with them?
9. Pull apart my ribcage and eat my love from its source.
10. I'll suck the venom out of you.
11. See, people don't care about your truth. Fuck them. Bend them over and fuck them. Use them for all they can offer you. And move on. It's daylight robbery. It's happening constantly to everyone. One day, you're the robber. Next day, you're the victim.
12. I'd be the dumbass to chase a fly and break a window.
13. Keep that text small. Lest they read over your shoulder and call themselves trying to help. I'm not your publicity stunt. I'm not your charity, your prop to prove how much of a good person you are. Don't worry about me. Don't. This is how I am. Don't try to change me then claim you want me to be myself. Not letting me express myself, limiting me to only being sunshine and rainbows. It's all so nauseating.
14. Don't overestimate people. Many are just as lost as you are.
15. Sometimes I feel like I'm the only one out here with my personality and interests.
16. <https://www.youtube.com/watch?v=IbCZ8BrdrOY>
17. Every person comes with a seed of self-hatred. Water it or put it in quarantine.
18. What I'm afraid to tell you must be some form of lying. Omission in a sense that this information is optional, yet still important for you to know. To know would give you a better idea of me. But if you know too much, you might turn away. So, I keep it to myself. Don't know when I'll tell you nor if I ever will.
19. I am the snake that slithers. You are the elephant in the room.
20. Try not to interrupt others or rush them. Or complete their sentences. Just listen. It's okay to just listen.
21. Stars are just space snowflakes.

-
22. I can't see your heart. I can't see your brain. I don't know how you really feel. I don't know what you're thinking.
23. Heaven sounds boring anyway.
24. Can't expect perfect advice from imperfect people.
25. The internet can provide me with all the answers. But it can't provide the experiences. And experiences make up this life, which is why I'm now starting to realize that many times the adventure is more important than the answers.
26. I need some friends.
27. Home videos have a certain charm to them.
28. Doesn't matter what I say. Negative people will always find something negative about it. Ignorant people will always find ways to misinterpret. Optimists will always find ways to idealize it.
29. You don't have to try so hard. I'm here with you happily.
30. I have a little artist in my heart painting
Caricatures of Mona Lisa.
I have a little surgeon in my brain
Doing maintenance work.
31. To hear someone speak the same words I've thought over and over in my head alone is so.. validating.
32. So many hurt people. Am I just another hurting person?
33. I have all the time in the world to die. No need to rush. Just say what's on my mind.
34. Let's just leave. I don't think we'll really be missed. You have your parents, sure. But they did wild things too, you know? They ended up having kids, that's pretty wild. Let's just leave. California, New York, Texas - whatever you have in mind. Hell, we can go to Greece, to Africa. Let's just get out of this miserable place.
35. I am reasonable, gentle, and sympathetic to the cause. But if your cause causes me to fall, I will destroy it.
36. Bore you with my self-pity
A disco haven worth a buck fifty
Taking my car into other cities
To ride away, young and pretty
37. If you dislike me, I can't do anything about that. And for once in my life,
I won't try to.
38. Black gardens, black me. Blacked out names and numbers with sharpie. Blacked out while jacking off. My hands are so familiar, they make me numb. I'm numb. My bones are numb. Can you break them? Snap me in half so I can feel something. None of this feels real. A stranger brushes against me and I can't understand the feeling.
39. Love spelled backwards is evol. That's an undeniable creepy fact.
40. People told me to be myself. Yet when I be myself, they tell me to go somewhere else,
41. They don't deserve my rants.
-

-
42. I feel like suicide is the only thing I can do sometimes. I feel as if I've reached a dead end.
43. Everything's gonna be okay. I'm a little sick but it'll go away.
Everything's gonna be okay.
44. I can only be a friendly stranger. Nothing more. Sorry.
45. "I'll fuck you like I hate you. Then make up for it later with affection."
46. I never regret the things that I believed in doing. Even if it was just for that moment, even if I was unsure about it at first. I always look back endearingly on past experiences that reflect my own choices. As laughable as some of them are.
47. I'm too up to be so down.
48. I don't belong here. At this school. In this state. In the Midwest. That's why I'm leaving.
49. I can't tell if I want love or what. I half-ass fantasize about someone cuddling up with me, but shit.. I can't complete the fantasy. I can't believe in it anymore. Like a bad movie, I just can't sit through it. I know it's fake. I know it will never happen. Just go away. (But I still want you here. I still want to believe in it. I know that there's someone out there who understands it. Who understands me. Who can appreciate this. I want to hold them and feel their human body, so natural and ruddy against my hands. Explain to them that they are loved. No need to kiss me just yet. Just want to smell your hair and feel you breathing your time away with me. Come closer. I want to hug you better.)
50. Stop fucking snowing.
51. Let's connect. a-lonedom.tumblr.com



your ad here
(super cheap ads)
ads.trumanmonitor.com



120 S. Main St.

theaquadome.org



Community Meetings every Sunday at 2 pm!

~ Upcoming Events ~

Friday, May 4 – *Finals Fever Reliever*

Rent our community space for your next event!

Visit: theaquadome.org/rental-booking