

What plight shall I choose to exorcise
In flames of contrite gesticulations

What vow shall I choose to forget
In atrophying exercise of memory

What dream shall I choose to disavow
In analytical clown seriousness

What joy shall I choose to exterminate
In inquisitional judgement

What love shall I choose to frustrate
In self-righteous lenten spirituality

—Adrien Arsenault

the muse is not amused

in the maelstrom
i call mind
your moments
have their silence.

the autodafe
of
yesterday
...and today
and, yes, today.

—jjh

Zeitgeist

complicated love

baseball glove

rasberry strawberry picker vine

please be mine again

the ball went in the bushes

let's go and find it

kick the leaves and bushes

and yell if you find it

how can we play

sometimes i went away

when the ball was lost

games were good and bad

fun or not fun

lots of run run run

i didn't have a gun

and never dreamed of using a typewriter

—Leon B.

From Soul on Ice

By ELDRIDGE CLEAVER

Weakness, frailty, cowardice, and effeminacy are, among other attributes, associated with the Mind. Strength, brute power, force, virility, and physical beauty are associated with the Body. Thus the upper classes, or Omnipotent Administrators, are perennially associated with physical weakness, decay, underdeveloped bodies, effeminacy, sexual impotence, and frigidity. Virility, strength, and power are associated with the lower classes, the Supermasculine Menials.

In feudal society, the men of the nobility, who were Omnipotent Administrators by Divine Right, are generally considered to have been weak, delicate, and effeminate, with the affectations of demonstrative homosexuals. The serfs and peasants are considered to have been physically strong, sturdy, hearty, fecund — "super-masculine."

The image of the Omnipotent Administrator, that he is markedly effeminate and delicate by reason of his explicit repudiation and abdication of his body in preference for his mind, is decisive for the image of the woman of the elite classes. Even though her man is effeminate, she is required to possess and project an image that is in sharp contrast to his, more sharply feminine than his, so that the effeminate image of her man can still, by virtue of the sharp contrast in degrees of femininity, be perceived as masculine. Therefore, she becomes "Ultrafeminine".

Because he despises weakness of the body in himself, the Omnipotent Administrator will have a secret or subconscious aversion to the women of his own class, because of the Ultrafemininity which they have developed to counterbalance his effeminacy. At the same time, he will surpass himself in his efforts to conceal his aversion and make believe that the very opposite is true. He thus makes an icon of his woman and, literally, worships her. He pays obeisance to her ritualistically while in the chapel of Her presence. Enshrining Her on a pedestal, he goes off seeking confirmation of his insecure masculinity elsewhere. Since the women of the elite tend to become the same, i.e., to project a homogeneous image of Ultrafemininity, they cannot, in the end, satisfy his psychic need — the confirmation of his masculinity. Strength gauges its own potency through a confrontation with other strength. To test it, he must go where it is. He may become addicted to a masculine-imagined sport, become a big-game hunter, outdoorsman, mountain climber. He may be unaware of his impotence because he is blinded by his dazzling success and superiority in another field.

But in his quest for confirmation of his masculinity, a quest which he usually perceives as a search for sexual satisfaction and new conquests, his attention is attracted, with the force of the pull of gravity, to the potent Bodies in the classes beneath him, to the strength. He may sexually exploit the white-collar Bodies at the office; then, on his descent toward the Power Source, he may be drawn to the blue-collar Bodies in the plant. If these Bodies leave him still in the clutches of his lust and insecurity, he will bore deeper and deeper into the lower strata until he finds his sexual Balm of Gilead. There is a Pandora's box of sexual aberrations here.

The Body is tropical, warm, hot: Fire! It is soft, pleasing to the touch, luscious to the kiss. The blood is hot. Muscles are strength. The basic motion of the women of the elite is flight from their bodies. The weakness of the female body when contrasted to the strength of the male body is an obvious attribute of femininity as manifested in social imagery. Thus, to enhance and emphasize the femininity of her image—which is mandatory in order that she present a sharp feminine contrast to the effeminate image of her man, the Omnipotent Administrator—she seeks to increase the weakness of her body and stamp out all traces of strength, to Principle, the trigger of the mechanism of her orgasm, man. An appearance of strength in her body is called ugly.

Having projected her strength, her domestic component, on to the women beneath her, she achieves an image of frailty, weakness, helplessness, delicacy, daintiness. Silks, ruffles, frills, bangles, and laces are her element. In the realm of sex, because the act of sexual intercourse is both a physical and mental process, a joint venture between the Mind and the Body, her basic contradiction is that she is physically inadequate while mentally voracious, with her mind in extreme conflict with her body. The mechanism of her orgasm, which begins in her body and ends in the psychic depths of her mind, becomes short-circuited in the struggle between her mind and her body.

Sitting at the foot of her bed, like the mute Sphinx on the bank of the Nile, is the Ogre of Frigidity. She is terrified, because of the quality of her life, by the prospect of becoming a life-terminer in the prison of frigidity. Her basic fear is frigidity, the state in which her frantic search for Ultrafemininity collides with an icepack death of the soul: where the fire in her body is extinguished by the ice in her mind. The psychic core of her sensuality, the male-seeking pole of her Female Principle, the trigger of the mechanism of her orgasm, moves beyond the reach of range of the effeminate clitoris of her man. Frigid, cold, icy, ice. Artic. Antarctic. At the end of her flight from her body is a sky-high wall of ice.

In proportion to the intensity of the Ultrafeminine's fear and feel of the ice is her physis lust for the flame, for the heat of the fire: the Body. The Ultrafeminine, seeking sexual satisfaction, finds only physical exhaustion in the bed of the Omnipotent Administrator, and the odds are against her finding psychic satisfaction there. Her "psychic bridegroom" is the Supermasculine Menial. The Omnipotent Administrator, having repudiated and abdicated his body, his masculine component which he has projected onto the men beneath him, cannot present his woman, the ultra-feminine, with an image of masculinity capable of penetrating into the psychic depths where the treasure of her orgasm is buried. The sexual act being a joint venture of the Mind and Body, though he satisfy her body and sap its strength, he cannot touch that magic spot in her mind which triggers the mechanism of her orgasm. Bereft of Psychic satisfaction, and inhibited by social conventions and mores from embarking on a quest for her sexual fulfillment, yet performing her function as a mother and wife to the Omnipotent Administration, the Ultrafeminine becomes a psychic celibate.