

Projection Pieces

RILEY EMBLER

Mothman

ELIZA CHEN

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Then one
across the water.
“Oh no!” the sisters cried in unison.
It was the end of August in the heat. Slipping in

...
the mud, they
the flap of its great wings, curved cruelly,
was to o late.
With a flap of its talons curving the plastic with an audible
gentlely

...common frogs, though...
We three sisters are precious sac, filled with bitt...
our inner bellies is a secret sac, filled with bitt...
We need only squeeze our tummies tight—just so—and t...

poison bursts, tainting our blood, killing those who would partake of our unliving flesh.

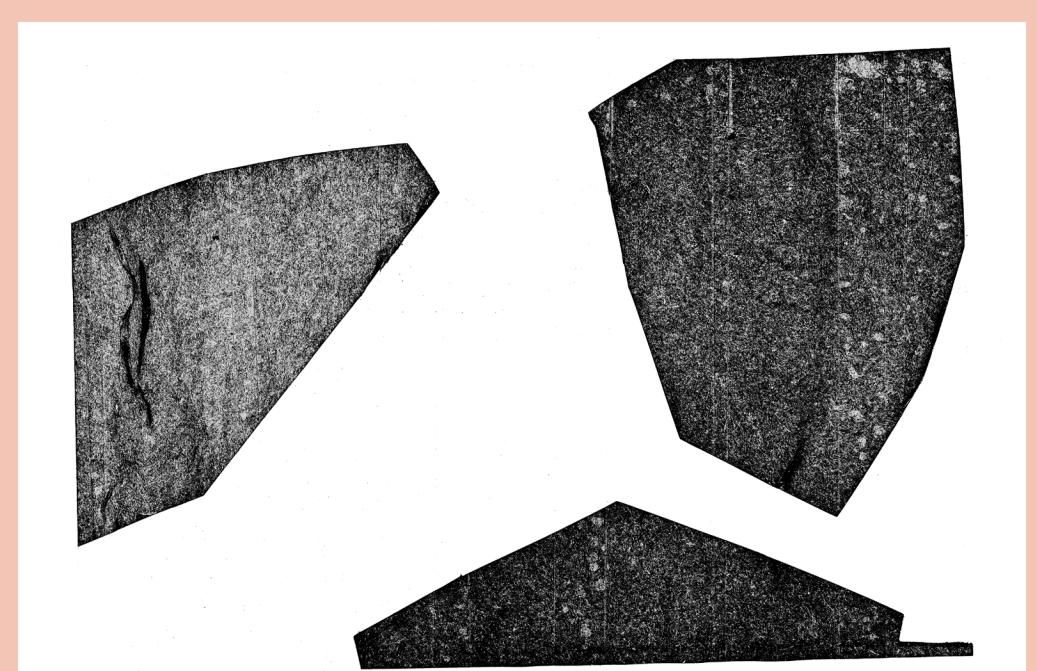
“But Hawk! I offer you this deal: truly you could kill all, acting out of spite. Or you might attack at random, and eat to take your great body, mid-flap, would

... upon them, and it was upon her eyes, and she blinked it was upon her eyes, and she closed her eyes as the hawk's wings beat over her, and she screamed looked in wide-eyed horror. She closed her eyes as the hawk's wings beat over her, and she screamed looked in wide-eyed horror. Her sister screamed looked in wide-eyed horror. Her sister screamed looked in wide-eyed horror. The one who had spoken looked in wide-eyed horror. The one who had spoken looked in wide-eyed horror. The one who had spoken looked in wide-eyed horror. The one who had spoken looked in wide-eyed horror.

"Curse you—you were foolish! It's you, her eyes gleaming. She broke away from her sister. She turned away from her toward In silence, they waded through the water toward their home.

Emergency State

WAM CONCERN



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Roses

IVAN RIOS-FETCHKO

truth can
be found in
the thing itself.
the things not
for us,
just
around
us
“splendid display”

flows
moves
touches

“captive
time
(capture)”

envy from agency or determinism

ooo

house/prison
plants

“something demand

“touch can
be the bridge
of the pain of
moving slow
circular
not flowing past

“separates
connects
(offers body)
can not connect clothes are not “fitting”

“the thing that
never hates
you powers

“you
(feeds from birth)
before!
inevitable,
beautifully

“we don’t know
we

“must localize
to seed/discriminate
poet in
poets,
woods,
being the
poet who
is true longing

“—an electron
quiet, moving
not

“time of <--> feeling <--> reifies
experience \ / moment of
description

“walking again

“we get lost in these
undifferentiated/
very differentiated
spaces.

“embracing the real

“I see
myself in
what I see
(how I see
makes the
content of
me)

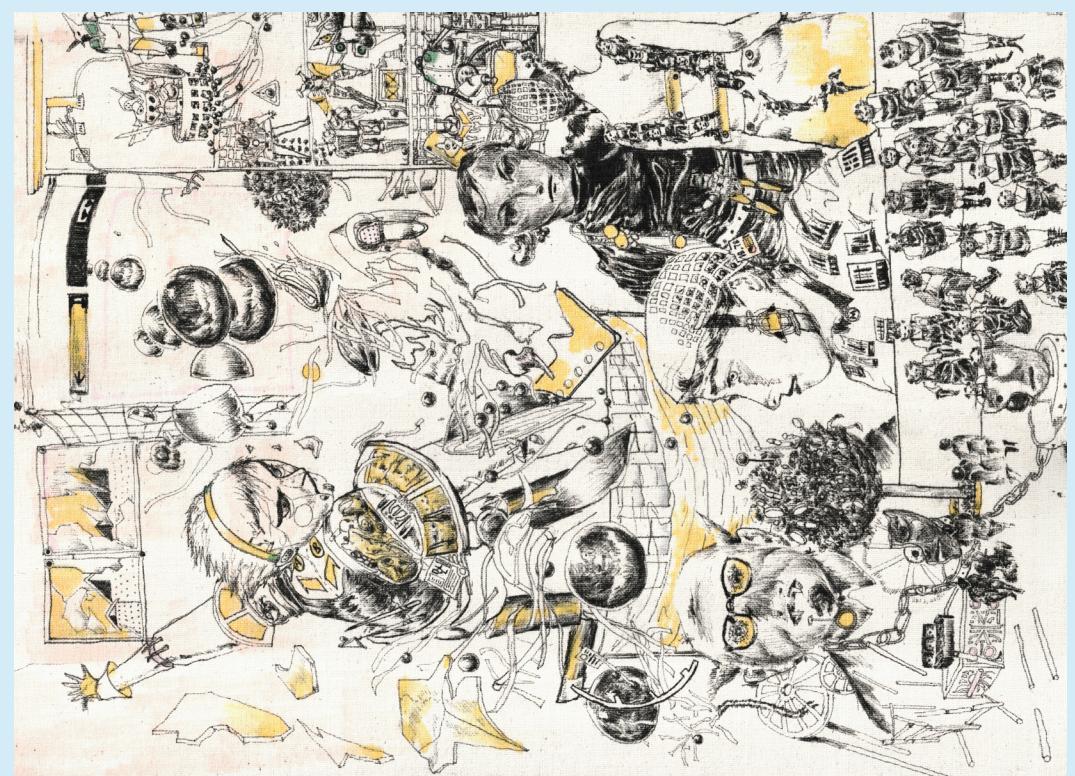
“infinite or empty (one cannot
comprehend either)
a gift
an affirmation

“subjectivity impossible
to hide,
like the
body

“bringing one’s
into one’s
textural
refuge

“(like into bedsets)

Anything can be about anything, if you think about it. I was looking to leave a lover I was seeing, but she asked me to bring her a sweater, and I did and I didn't. A leg shaking is transmitted up through a body through a book through a desk through to the body of another. A point where coffee is not hot nor cold not coffee, brown. (Me, middle.) Buildings alive with hands and feet are alive with noise are reminiscent of the accumulation of a hundred thousand—no, infinite (as impossible as it seems)—thoughts. You do find what you're looking for. You see yourself in the object of desire (hope), but also in the desirer (despair). (Increasing page numbers, dread or anticipation or sadness or relief.) Pause leads to cigarette, compounding. Lights on in a building do not reveal its inhabitants, rather the life is in the shadows of the silhouettes that obscure the bulbs. Underlining can be ecstatic. (Eccentric?) Hands are the markers of our age; also reciprocates of the secretions and additions of/to our hair. The end of a possibility of a lover loving one can be relief, as it renders the doubt over and hope (and accompanying pain) useless. A question, overheard, leads to a chuckle not heard. Blank pages, pauses.



CAM COLLINS

Action Doll



Alex Westfall

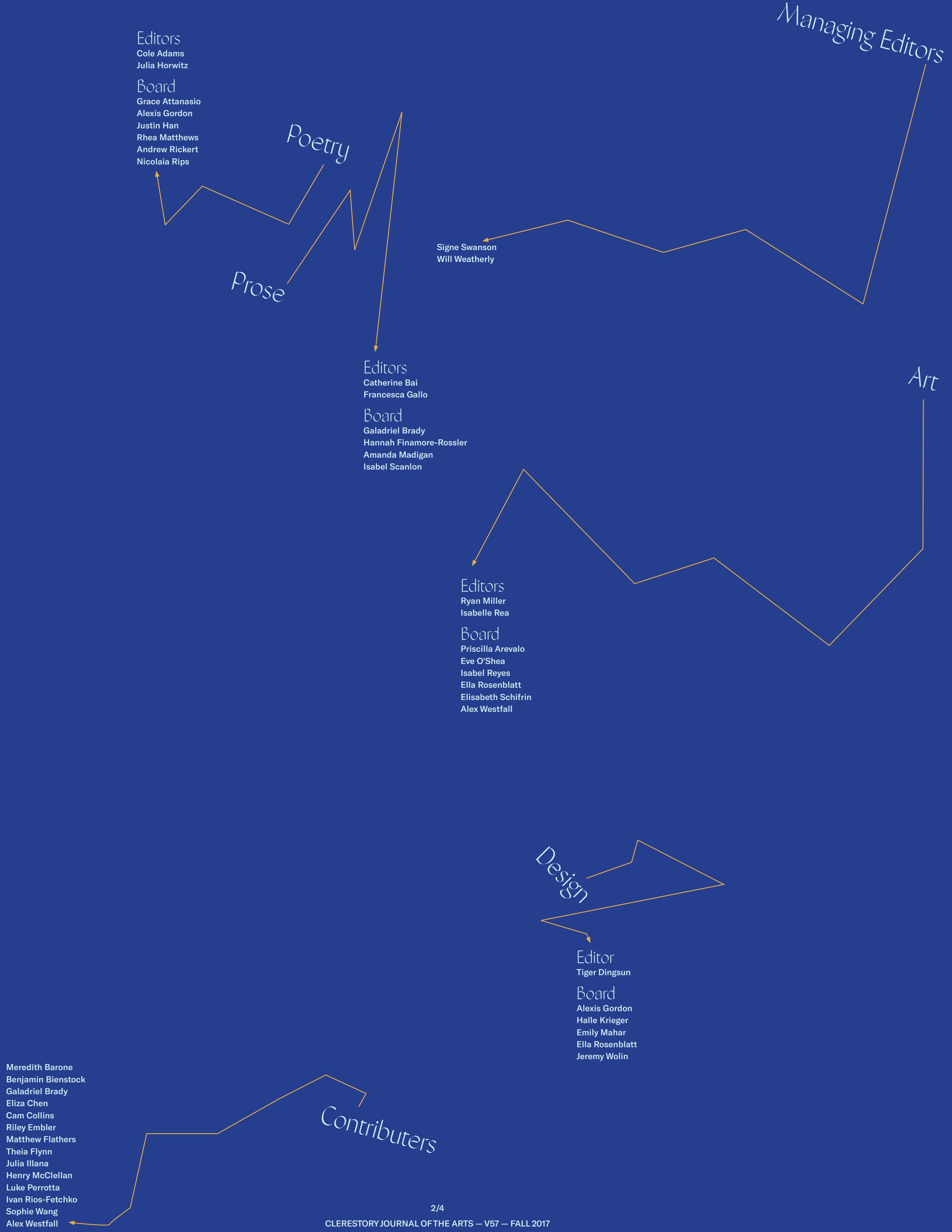


Sophie Wans



MATTHEW FLATHERS





Reconstructed Grant Liberation Union Manifesto (2007)

BENJAMIN BIENSTOCK

Editor's note: As no complete copy of the manifesto of the Grant Liberation Union is extant, this document reflects the efforts of historians, psychologists, and legal professionals to create what is believed (by those involved and by other experts whose counsel was sought) to be an accurate depiction of the infamous lost document. Printed here is a synthesis of several core GLU texts: the sole extant portion of the manifesto discovered in Miriam Landhofer's notebook; the minutes of the Union's April 8th, 2007 meeting as stenographed by James Torley; Dr. Theodore Frankel's psychiatric notes on Peter Morrison; eyewitness accounts of the tragic May 3rd, 2007 Rollins County School Board meeting; and, of course, the indispensable testimony of Linda Gadson. (This document and those primary sources from which it was created will be published in appendices A, B, and F of Gadson's upcoming book from Harcourt, as of yet untitled.) The experts responsible for the creation of this document warn students of the GLU affair not to view the text as an absolute truth, but rather a manufacture that, while superior to mere fabrications (the publication of which in tabloid newspapers the public has long tired), will be subject to revision as further research is undertaken and new discoveries are made.

The First Manifesto and Constitution¹ of the Grant Liberation Union
In struggle, we shall find meaning, and discover if the judgments of the Lord are true and righteous altogether

1. What do we believe and who are we against?

- 1.1 We are against the fascist exploitation of students perpetrated by the Rollins County School Board in general and in Grant High School in particular and by Principal Eugene Baker especially in particular. Students and teachers (and children and adults more generally) cannot cohabitiate—we know this as it is never seen in nature—and to rectify this untenable situation, students must take control of the spaces that the oppressors have forced them to reside in. To succeed, it is imperative that we students mobilize as a Union.

2. What are our demands?

- 2.1 We demand that oppressors² be known by their first names, not by the bourgeois, hierarchical titles "Mr.," "Mrs.," "Ms.," and "Miss."³
- 2.2 We are fed up with the lack of student representation, and are insulted by the token, ceremonial seats we have been offered on the Board in return for our submissiveness. We will take no more half loaves.
- 2.3 We demand that the oppressors return all occupied territory to the students, to whom it rightfully belongs. This will begin with the surrender of the gymnasium to the student forces.⁴ At this time and at this time only may negotiations begin.
- 2.4 Negotiations will be held in the gymnasium at the behest of the Student Union. Oppressors will be allowed representation only if the Union deems their choice acceptable. Negotiations will end, one way or another, with students in total control of an oppressor-free Grant High School (hereby to be renamed -----⁵).
- 2.5 When the oppressor-free Grant is created, the Liberation Union will lead the efforts to liberate our brethren at Douglas Junior High School and the tyrannized students of the other high schools in surrounding towns.⁶

3. How will we force the oppressors to meet our demands?

- 3.1 We will have to mobilize, organize, unite, disrupt, and be vigilant in order to topple the Baker regime, and eventually the entire Rollins school system.
- 3.2 Every student must become a Unionist. With uniform support, the oppressors will be powerless to stop our struggle for liberation.
- 3.3 We shall make ourselves known at the May 3rd meeting of the Rollins County School Board, where they will be expecting our patsy representatives to meekly accept powerless positions to disguise the bloodfuckers⁷ ongoing subjugation of the students. We see through this colonialist bead offering. We will disrupt the meeting by any means necessary, and when this manifesto is read aloud, the struggle for liberation will begin its second phase, the phase of action.⁸

1. Editor's note: The title is printed here as it appears in Miriam Landhofer's copy; it is unknown if her strikethroughs reflect personal objections or a group consensus to reject constitutional language.

2. Ed.: Contradictory language left the compilers of this document unsure what official Union terminology would have been used to describe school administrators and faculty in the manifesto. Internally, they were referred to frequently as "pigs" and "brownshirts," and Peter Morrison's preferred moniker was "bloodfuckers." Though "oppressor" is not found in any GLU literature, the experts agreed that it best conveys the Unionists' revolutionary fervor.

3. Ed.: Though the issue of teachers' titles may seem piddling when compared to the GLU's more notorious aims, evidence across all sources confirmed that in every draft of the manifesto this remained the first demand. It is unknown whether Morrison, who was well versed in both the history of progressive education and critical theory, viewed the change in language as practical or practical. (It should also be noted that Primrose Academy, a private school in neighboring Gasper County, did not use these "bourgeois, hierarchical titles," and yet Primrose students experienced similar relationships with teachers and administrators as Grant High students. However, no liberation union formed at Primrose, nor did any groups similar to any of the other colorful groups at Grant—the Student Anarchists and the Grant Minutemen, to name only two—materialize either.)

4. Ed.: Note the use of "forces," expanding on the previous reference to "mobilization." This wording, which has its basis in Linda Gadson's testimony and is corroborated by marginal notes in Landhofer's notebook, indicates that Morrison and Rebecca Tattinoff decided on the use of student force much earlier than the public has been led to believe.

5. Ed.: The lack of a chosen name for the new student utopia (as seen in both Torley's notes and Landhofer's copy of the manifesto) is suggestive of the limitations of Morrison's ideology. As his philosophy mattered to him more than all else, his ego, Dr. Frankel writes, led him to "overlook practical drawbacks and flaws in his plans in favor of maintaining ideological consistency... [A]nd by so soon taking the first steps, vague as they were, towards violent insurrection, he ensured that the ideological liberties he took would continue to add up and eat away at him until finally there was no turning back and no real going forward" (Frankel, Theodore, M.D., and Isaac Berman, *His School: The Psychological Imagination of Peter Morrison*, New York: Hachette, 2010, 96-8).

6. Ed.: Morrison's ultimate goal at this stage (as identified in the testimony of his co-conspirators and Dr. Frankel's notes) was to create a network of self-sufficient liberated student communities under Grant hegemony until such time as Grant control was no longer necessary. Tattinoff, who had increasingly grown frustrated with Morrison's theorizing, soon left the Union when Morrison explained to her and Landhofer that in order to hew to GLU's founding ideology, Morrison himself would be the only suitable choice for leader, thus entirely rejecting Tattinoff's previously agreed upon non-hierarchical vision.

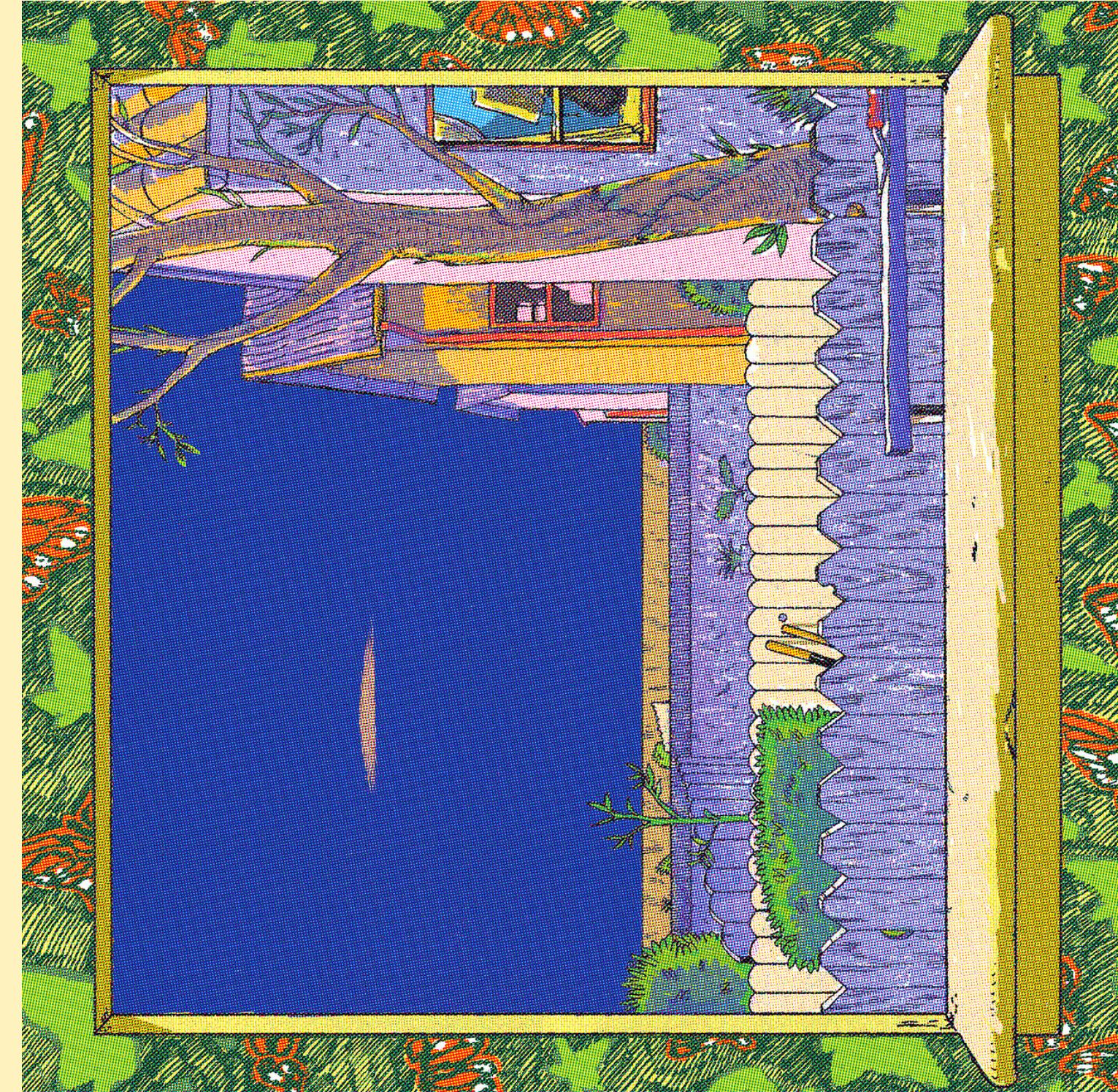
7. Ed.: All sources agree that Morrison used this language when discussing the May 3rd meeting.

8. Ed.: These final sentences, direct from Morrison's drafts (entered into evidence by Gadson), betray an uncertainty that would be stripped from Morrison's writing over the course of the months leading up to the May 3rd attack. Feeling that showing anything less than complete faith in Union plans would lead to failure, Morrison, Frankel writes, came to fully believe the mystical philosophy that had long been popular among ordinary Unionists (as suggested by the religious overtones of the group's motto, partially drawn from Abraham Lincoln's second inaugural address) but was disdained by the leadership. With Tattinoff gone and Landhofer fully invested in Morrison's growing cult of personality, no one remaining in the Union had the necessary influence over Morrison to dissuade him from the firebombing of the May 3rd meeting, which Morrison and the proletarian Unionists viewed as divine retribution. It should not be construed, however, that the eventual razing of Grant High School was a product of this mysticism; rather, as Gadson, Landhofer, and Frankel's testimony clearly shows, the incineration of the school was merely an act of prideful suicide, spurred by Morrison's misguided hopes of martyrdom.

HENRY MCCLELLAN
Before Me



THEIA FLYNN
Penis Evives



Night Light

