

LIFE AND DEATH

Many images come to mind when we bring up the word 'flower.' We envision beautiful and delicate blooms in a myriad of colors, many of which smell sweet. None of our previous knowledge can prepare us for the world's largest flower, The Stinking Corpse Lilly.

Found only in the deepest rainforests of Indonesia, The Stinking Corpse Lilly has a bloom three feet across, with an eight foot spike rising up from the center of it. Blossoms weighing twenty five pounds or more are the norm.

Few plants are as appropriately named as The Stinking Corpse Lilly. As you might suspect, it reeks of pungent, rotting flesh. It's the strength of the odor that surprises; it can be smelled over a mile away.

To further appreciate this flower, we must also understand that it produces amines that give off fair amounts of methane. This, for all practical purposes, means that not only does this plant reek of putrid death, it also farts. As one botanist at California State University at Fullerton puts it, "This flower could knock a buzzard off a shit-wagon."

In order to further its cause, The Stinking Corpse Lilly has parts of its bloom flesh-colored, and parts are covered with hair. This is not a plant seeking communion with Hummingbirds, butterflies, or honeybees. The primary pollinator is the blue-green, metallic-looking blowfly, the bane of all outhouses. The fly mingles in and out of various Stinking Corpse Lillys and pollination occurs.

Death is as natural as life; one cannot even exist without the other. The strategy that The Stinking Corpse Lilly has evolved to live and reproduce reminds us of just how intertwined life and death really are. •



State of Disunion

NUMBER OF TOTAL COALITION FORCES killed in Iraq: 2215	APPROXIMATE NUMBER OF CIVILIANS KILLED in Iraq: 100,000+
NUMBER OF PEOPLE who succeeded in taking their own life in 2001: 30622	PERCENT of total U.S. executions that have taken place in the South since 1976: 82
APPROXIMATE NUMBER OF DEATHS in a year attributed to tobacco: 400,000	PERCENT by which the murder rate increased in the South: 2.1
APPROXIMATE NUMBER OF DEATHS in a year attributed to the illicit use of drugs: 20,000	AVERAGE NUMBER OF IRAQIS who have met violent deaths everyday since the invasion: 34
PERCENT of all deaths caused by heart disease: 28.5	NUMBER OF ANIMALS who have been observed participating in necrophiliac behavior: 5

CALL TO ACTION

The Red Pill is looking for volunteers: graphic designers, writers, poets, cartoonists, artists, and photographers are needed. Get your work published now. Help distribute The Red Pill in your community, church, and school: contact us at editor@gjredpill.org. You can also do your part to keep us in print by donating time, paper, film, copies, and of course money (it doesn't print itself).



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The Pentagon has been aware of the relation between casualty numbers and public support for overseas wars. The Vietnam Syndrome—the idea that as casualties mount, public support for war wanes—puts pressure on the Pentagon to lowball casualties in the wars in Iraq and Afghanistan. The military minimizes casualties in three ways: 'Green-Card Soldiers,' private contractors, and by narrowly defining what is counted as a casualty.

According to the Pentagon, there are at least 37,000 non-citizens serving in the US military. Most of these foreign fighters are from south of the border. These soldiers are often treated as cannon fodder and serve on the front-lines in Iraq. The Pentagon admitted that 'green-card soldiers' killed in Iraq are often buried "in theater." A DVD produced and distributed by "Majles Shora Al-Mojahideen in Fallujah," one of the main branches of the Iraqi insurgency, clearly

shows a mass burial sight outside of Samarra filled with dead soldiers in US military uniforms. The total number of 'green card soldiers' buried in the sands of Iraq will probably never be known.

In August 2003, US troops killed Mazen Dana, a Reuters cameraman, filming outside of Abu-Ghraib prison. Officially, the troops mistook his camera for a rocket-propelled grenade launcher. Dana's brother in an interview with islamonline.net stated that Dana was murdered because he was filming mass graves filled with US soldiers. Dana also told his brother that US military intelligence had been following him around for days, and that he was certain that he would be killed "sooner or later."

By using private contractors to provide essential services, the Pentagon further reduces the official casualty figures. Since the beginning of the war, at least 278 private contractors have been killed. These deaths are never officially counted. The benefit of using private contractors (i.e. mercenaries) was summed up best by Miles Frechette, Clinton-era ambassador to Colombia, when he said the following in reference to the continuing drug-war in Colombia, "When private contractors are killed, we can simply declare that they are no part of our military forces."

There is also evidence that the Pentagon is underreporting US wounded and killed. This is accomplished by narrowly defining what casualties are counted. For example, non-combat related injuries are not counted. Soldiers who die on the operating table in Germany,

"HIDING THE DEAD" ON NEXT PAGE



Suicide Notes

The following list of quotes are from real suicide notes, and were compiled by Russ Kick in his book *Book of Lists*.

Male, 74, "I married the wrong nag-nag-nag and I lost my life"

Female, 31, "My boss, Kenneth J., seduced me and made me pregnant. He refuses to help me. I had not had intercourse in two years. He says that I will have to suffer through it by myself."

Male, "Bury or Burn me as cheap as possible."

Female, "Don't let the kids in the bedroom I'm dead."

Female, "I don't want those assholes Jane and Joe to get my car."

Male, "I am tired of failing. If I can do this I will succeed."

Male, "If your interested you are welcome to what ever you want in the garage."

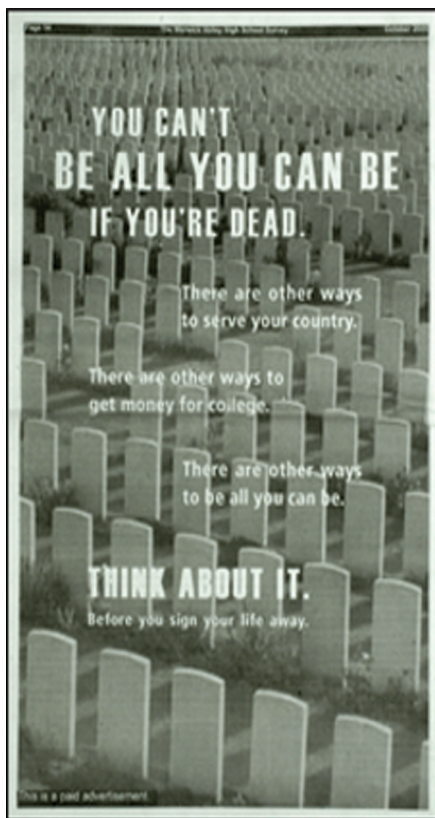
Male, "What a rotten sham to pull. It's too bad I don't have enough personality to be ashamed of myself."

"HIDING THE DEAD" FROM LAST PAGE

United States, or in transport may or may not be included in the count. There are some discrepancies in the official numbers. According to the military, 2016 US soldiers have died and another 15,867 have been wounded, but military documents show, at least 27,000 soldiers have been evacuated out of the theater of combat. Furthermore, manifests of planes landing at Dover Air Force Base show that more caskets have been flown in from Iraq and Afghanistan than the what has been reported.

This isn't the first time the Pentagon has hidden the dead. In September of 1998, **U.S. Veteran Dispatch** reported, the US suffered over 20,000 more deaths in Vietnam than the 58,182 names inscribed on the Vietnam Memorial in Washington D.C. A public Pentagon file named the Combat Area Casualties Current File (CACCF), is the basis for Vietnam casualties statistics, but with just a quick glance, it becomes clear that the Pentagon is cooking the books. According to the document, 37,259 servicemen lost their life in S. Vietnam, 167 in Thailand, 11 in Mexico, and so on. But the United States is left off of the list. It is a real stretch to think that during the entire Vietnam era, 1965-1975, not a single soldier died in the United States, and this is how they are hiding dead. Soldiers that died in the United States were not counted. An Army file named TAGCEN shows that the US Army lost 57,586 soldiers, and that's just one branch of the armed forces. **U.S. Veterans Dispatch** cross-referenced the files and found at least 19,644 deaths that were not counted.

Last week, protesters all over the United States used the occasion of the 2000th US soldier to be killed in Iraq as a call for peace, but that milestone had already been passed. •



Every Sunday • 6PM

Weekly Vegan Dinner. We'll cook the main dish. Please bring a vegan side dish, dessert, or drink. Dinner starts around 6:30PM. *The Confluence Collective* (1450 Elm).



Every Wednesday • 6PM

Grand Junction Fair Trade Alliance meets at *The Confluence Collective* (1450 Elm), to work for community solutions to Free Trade, both internationally and locally.



RIGHT TO DIE

"The only difference between suicide and martyrdom is press coverage."

— Chuck Palahniuk —



In March 26, 1999, "Dr. Death," Jack Kevorkian, was sentenced to 10 to 25 years in prison for administering a lethal injection to Thomas Youlk, an ALS sufferer, on September 17, 1998. Kevorkian was found guilty of second-degree murder and delivery of a controlled substance, as he himself had administered the drug.

Over the course of eight years, from 1990 to 1998, Dr. Kevorkian assisted in the suicides of over 100 terminally ill patients. In each case, he hooked the individual up to a machine he created, in which the client would push a button that would release the drugs or chemicals to end his or her life. Two such assisted suicides were by means of a lethal injection machine, which Kevorkian called a "Mercitron," and the rest were by machines that would kill the client by means of a gas mask fed by a canister of carbon monoxide.

The Kevorkian case raises an important question that needs to be asked in today's culture – under what circumstances does an individual earn the right to die? In a country that consumes, per-capita, more resources than any other in the world, what is the morality of ten years of energy to keep a person alive?

Suicide is nothing new to the world – Cleopatra killed herself on August 12, 30 BC when she poisoned herself with an asp. Sigmund Freud overdosed on morphine. In Japan, Seppuku (also known as hara-kiri), the act of ritual suicide by disembowelment, was considered a viable path of restoring a samurai's dignity and honor. Before committing the act, the Samurai would write a death poem, kneel down and open his kimono. He would take up his wakizashi, short sword, and plunge the blade into his abdomen, making first a left to right stroke and a second slightly upward stroke. Attended by a second, when the samurai made the last stroke, his attendant performed a cut called daki-kubi, in which the samurai was all but decapitated.

From the Heaven's Gate mass suicide in 1997 to the mass murder-suicide of Jonestown, Guyana, we have seen cult suicides on a grand and frightening scale. We have seen Gandhi,

when he threatened his own life by starvation to see peace; we have seen the protests of Thich Quang Duc, when he was self-immolated to curb the oppression of Ngo Dinh Diem in Vietnam. We have seen suicide in war, as the suicide bombers of the Taliban, as Samson's suicidal destruction of a Philistine Temple, recounted in the book of Judges, as the Japanese Kamikaze pilots in World War II.

Jesus himself, though pinned by other hands, sacrificed himself for our sins.

We have seen the liberation of suicide in terminally ill patients who, as in the case of Elizabeth Bullier, fought like hell to get the right to die and chose to continue living because the option was there. Chose, like Hunter S. Thompson had for so many years before his death, when he told good friend Ralph Steadman "He would feel real trapped if he didn't know that he could commit suicide at any moment."

We have seen suicide, and we have seen on thousands of personal struggles, the agony of losing a friend, a brother, a sister, or a lover. We have seen the damage done by the selfish will of those who have died to leave a body for those they loved. We have felt apathy, we have felt empathy, and we have felt contempt.

For this issue, there is no summarization. There is no sum total, no global scale by which we can analyze the choices of those who have taken their own lives - because the intricate workings of the mentality of suicide are everything but definable. But we can find our own peace with the decisions of those who have touched our lives. We can make them martyrs, we can make them saints, we can make them devils, and we can make their choice into compassion or greed.

On the one hand, suicide is a blind decision made out of unintentional avarice. It is so, because the person dying will not grieve, will not pay the penny to the coffer. On the other, however, we need to remember the suffering of an individual ready to end their life. If the tension is really that strong, the pain that unendurable, the cause that worthwhile, then what right do we have to keep them here? •

Suicide Notes

Female, 52, "I'm so tired and lonely. There goes a siren. Oh how can I stand being left. I need to go to a Dr. but I am afraid. I'm so cold."

Male, 45, "My darling, may her guts rot in hell—I loved her so much." (entire note)

Tuesday, November 22, 2005 • 7:30PM

MSC A Voice of Reason's Documentaries for Change Film Series will be screening "Preventative Warriors" at the Saccomanno Lecture Hall.

Friday, November 25, 2005

Buy Nothing Day Participate by not participating.

“LESSONS” FROM LAST PAGE

When one thinks of death in a positive and open minded fashion, one's life takes on a whole new meaning. Appreciation for simple pleasures and the company of friends and family becomes commonplace, and moments become precious in their fleeting nature.

Death is a mysterious, profound, and mystical part of our existence, that should be embraced and intimately understood in life, so as to experience a fuller and more vital existence before our deaths finally take us from our earthly circumstances. Talk more openly about death and the afterlife with your friends and family,

appreciate the company of a coworker with the understanding that they will not always be there to appreciate. Make love, eat meals, exercise, work, all with an understanding that one day you will not be able to any more, at least in this lifetime. Become intimate with all the experiences of your life with an open mind, and live a vibrant and fully realized existence without lying to yourself about the ever-present reality of Thanatos and Eros, and tell someone you love that you are happy about the time you have and will be able to spend in their company before you move on. •

A HOLIDAY FOR THE DEAD

Samhain (pronounced Sah-wen) is the Wiccan holiday associated with Halloween.

The Wiccan holiday calendar is based on agrarian societal practices. Of the eight Wiccan holidays, this is one of the most widely celebrated. Much of the symbology of Halloween has its roots in pagan ideas and practices of old. (Note: Although Wicca is a pagan religion, not all pagans are Wiccans. Pagan, a general term that literally means 'country-dweller,' refers to those that do not identify with Christianity, Judaism, or Islam. While common beliefs, such as, respect for Mother Nature and all living things, may be held by both Pagans and Wiccans, the two terms are not interchangeable.)

October 31st, along with May 1st (Beltane), is one of the most sacred times of the year. It is a time when the veil between the physical world and the spiritual (astral) world is the thinnest—making this an optimal time for contact with the astral world.

Samhain is also the Celtic New year, it is a time of self-reflection and discarding that which we do not want to take with us into the new year. It is the turning from the light half of the year to the dark half. A main focus of Samhain is the Mystery of Death. At this time, ancestors are remembered and honored. Traditionally, a place will be set at the dinner table (or some form of sharing food) for those who have passed on that we would like to remember. It is the time of the last harvest

of nuts, apples, and gourds—all popular symbols of Samhain. Although we are not sure of the true nature of the jack-o-lantern, it is popularly thought that they were seen as guiding lights for those spirits that walk the land this sacred night.

This time of year has long been associated with death and destruction. November 1st is All Saint's Day and November 2nd is El Dia De Los Muertos—The Day of the Dead—in Latin culture

In some traditions, this is the time of the descent of the Goddess into the Underworld. In many instances, She, the Crone, is searching for her lover/God, whom was sacrificed, in mid to late summer, in order for his Children (us) to continue to live. In others, it is a sacrifice not just between lovers. Usually, these Gods are sacrificed to be born again on the Winter Solstice. This is evident in the many myths; Ing and Nerthus in Germanic legend, Damuzi and Ishtar in Babylonian lore, Demeter and Persephone in Greek myth.

In our culture especially, Death is something that is feared. Life is prolonged to the last possible minute regardless of quality of life. Death, however, is transformation,

it is change. And change is necessary. Samhain celebrates Death's role in life. From death and decay, springs life. Samhain is a recognition of the dark side of things in a culture that over-emphasizes the light. •



DEATH AND ITS LESSONS

This issue of the Red Pill is celebrating Halloween by confronting death in all its forms.

Why would one think about or even celebrate death? Isn't death a horrible and tragic experience that should be avoided in conversation and only thought about when absolutely necessary? Shouldn't we as a society do everything in our power to prevent death and celebrate life as much as possible?

The reality of life, however, is that death is just as real and ever-present as life, and is not a concept to be avoided, but a concept to be embraced. Death is, in fact, a part of every life, and one's own death is a moment that should be contemplated and even celebrated as the conclusion of a successful life.

Buddhists practice a spiritual meditation in which they envision their own deaths in numerous

different ways. This practice draws us into our present moment of being alive in a very profound and spiritual way. It, in its essence, brings a special quality to the moments of our lives to envision and become comfortable with our deaths.

But what advantages can there be to a society that accepts and chooses to learn from this temporal existence? Perhaps we will no longer become so attached to material things. Perhaps we will become more concerned with our spiritual evolution than our financial well-being. Indeed, there are radical differences in attitude between those who fear death, and those who embrace it. The acceptance of the mystery of death can enrich a person's experience of life in so many ways as to bring life and wonder and mystery to what would otherwise be an anxiety filled existence.

“LESSONS” ON NEXT PAGE

DOIN' THE DEAD

Chances are high that most Red Pill readers don't give much thought to necrophilia—sex with dead people. All fifty states have laws against it, and world wide, it is nearly a universal taboo. However, reports of necrophilia, while still rare, do occur regularly.

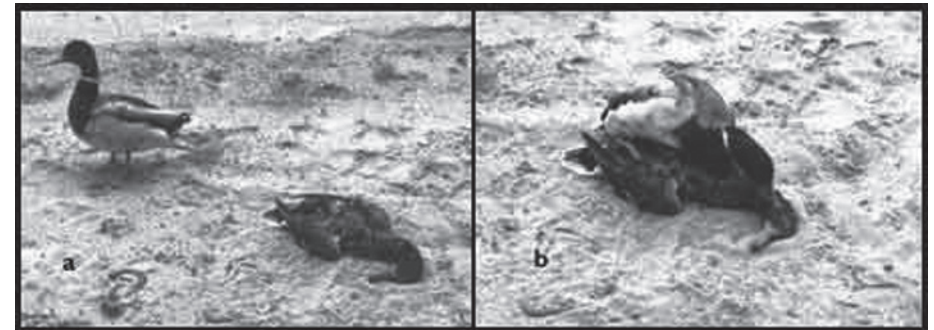
The majority of necrophiliacs, over 90%, are white, heterosexual males; no one really knows why. Most common is the morgue or funeral home worker, probably because of the availability of fresh corpses. In addition to the obvious problem of a lack of consent, necrophiliacs also expose themselves to health and safety issues.

Necrophilia exists in nature as well. Dr. Kees Moeliker, of the Rotterdam (Holland) Museum of Natural History, has observed it in ducks. One day, a mallard accidentally flew into his office window, breaking its neck and killing itself

almost instantaneously. As the newly dead duck lay motionless, a second mallard flew up to it. Dr. Moeliker initially thought he was witnessing duck grief, but things went differently. After dragging the corpse into nearby bushes, the second duck sodomized the corpse repeatedly over the next hour. Moeliker was stunned.

Furthermore, his new research found that homosexual necrophilia is surprisingly common in ducks. And once he released his findings, information poured in from all around the world. Necrophilia in pigeons, mice, and squirrels has since been documented and verified.

So, how prevalent is necrophilia in the world at large? No one knows, and chances are high that few scholars will take up the issue. For now, we must paraphrase the words of Smokey the Bear; only you can prevent necrophilia. •



Wednesday, November 2, 2005 • 6:00 – 8:30PM

Roadless Task Force Public Hearing at the Bill Heddles Recreation Center 530 Gunnison River Drive, Delta CO. For carpools and more information call 256-7650 or visit www.roadless.net

Wednesday, November 9, 2005 • 7:30PM

MSC A Voice of Reason's Documentaries for Change Film Series will be screening, "The World According to Bush" at the Saccomanno Lecture Hall.

Tuesday, November 1, 2005

Last day to mail in ballots for the fall elections.

November, 2005

Local radical and writer Laurel Hara, will have an article featured in this month's *Clamor Magazine* detailing an alternative abortion technique. Look for it at newsstands starting on the 1st.