Reader

Why go to heaven? When you consider the popular Family Circus image sitting on clouds, playing harps, singing hymns, and watching the doings on earth as if they were some reality-based TV show - you may rightly ask, why would anyone want to? Earth seems to be where the real action is. Two recent films, What

Dreams May Come and City of Angels, both involve a descent from up there to down here, since up there was lacking something. So why go?

self-love - "I like myself, at least enough

to want to keep on existing indefinitely"? Is it fear of the eternal torments of hell, for those who believe in that sort of thing? Is it desire for pleasure, propped up by Mommy's promise that in

Smith: "I don't think the Lord would keep anybody out of heaven, I don't chink they want to be there. I use the analogy of the alcoholic. An alcoholic wants to go where there's alcohol. He's not going to want to go to a tea party."

ice cream you can eat, any time, any flavor, and you'll never gain a pound or get sick? Is it weariness with the suffering of this world, a longing for a place where we can just sit back and relax, without aching feet and breaking hearts? Is it something else?

heaven, you'll get all the

One's view of

heaven, and of its ability to attract, will be influenced by one's view of who or what God is. It will also be influenced,

more or less explicitly, by one's view Is it fear, a failure of nerve in the face of oblivion, born of a natural place where we'll be happy, then to

know heaven, it helps to

happiness. I asked people from six different denominations and faiths - Lutheran, Catholic, Hare Krishna, Swedenborgian, Mormon, and Jehovah's Witness - about what heaven is, how

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LETTERS

We welcome letters pertainin We welcome letters pertaining to the contents of the Reader. You may phone them in by calling 619-235-3000, ext. 460; address them to Letters to the address them to Letters to the Editor, Box 85803, San Diego CA 92186-5803; fax them to 619-231-0489; or e-mail them to letters@sdreader.com via the Internet. Please include your name, address, and telephone number. Letters may be edited for length and clarity.

Enjoyable Frank
I'm really enjoying reading the
Frank Bompensiero series that
you're having in the Reader.
It's very interesting to hear the
istory of downtown San Diego
and how it was hack in those
days and what a person like him
would go through. I just wanted
to countered tome of the new to counteract some of the negative letters I've been reading about it and put a positive letter

Ronald Long San Diego

Cuke Reportage
Congratulations to the Reader
for providing another very interesting episode of the Bompensiero era. Another very interesting and spellbinding article.
However, although it may come
a surprise to avid readers of as a surprise to avid readers of the Reader, I must accuse Ms. Moore of underreporting "Un-Moore of underreporting." Un-derreporting!!" the avid reader could say. "How can that be after these many and lengthy articles?" Well, the answer lies in this latest article and her reporting of the cucumber incident.

There is no mention of the size, for example. Now I have visited the cucumber bin at the local Henry's and the smallest is still about two inches in di-ameter and at least seven inches long. I know there are smaller varieties, such as the gherkin, but if that were used, I'm sure our hapless victim could have our hapless victim could have expelled it without any diffi-culty; therefore, I assume it must have been the Henry's variety of cucumber. Then there is the question

of lubricant. What lubricant did they use? Since they must have had the cucumber with have had the cucumber with them when they arrived (or did the victim just happen to have one in the room?), they might have brought some lubricant. Or if they didn't, did they take turns providing their own bodily fluids for lubricants? And if they did that, did they draw

if they did that, did they draw straws for "firsties," "twosies," etc.? The potential for a first-rate story boggles the mind! And lastly, the journey from San Diego to Pasaderia with the cucumber as big or bigger than those you see at Henry's in your rectum. Why drive clear to Pasadena to have it removed?
Was the victim so embarrassed he couldn't face the situation with someone he didn't know?
Was he afraid that all of San Diego was in cahoots with the perpetrators and that some-thing worse would happen if he went to a doctor in San Diego

And think of the drive itself. You read of road rage as be-ing something of the '90s — imagine if you were the driver of a car which impeded this man's progress towards relief And finally, what of this

And finally, what of this poor victim's "self-esteem"? Was he scarred for life? Did he turn to other work which would lessen the chance of this hap-pening again? Did he ever get his bowels to function normally

Have I made my case of "underreporting"? And again I say that I really enjoyed this and all of Ms. Moore's articles. Name withheld by reques

I Heartily Object

Duncan Shepherd's column of March 25 makes cryptic ref-erence to the Kazan/Oscar con-troversy and notes that "[a]ny roomful of Hollywooders would surely house plenty o would surely house plenty of past activities of which to be not especially proud." While the statement is obviously true, to the extent that it suggests that Mr. Kazan should not be proud of having ratted on Stal-inists, I heartily object. Would Shepherd's reaction have been the same if the ratting had been done on Nazisi

Robert Seawright Indian Names Are

Sacred
"Name Withheld's" anonymous
letter (March 18) indicates to me I really hit a nerve. It also shows me that further education is needed to inform the general public about "Indian" names and Indian people in

names and Indian people in general.

What I decide to call myself is between me and the Creator.

Many card carrying Indian people have names like "Smith" or Monris. "I you have a name like "Builds-The-Fire" — does that make you more." Indian "Han someone else! I wouldn't want to be the judge of that contest!

The work I do for my Indian "than and sisters is far and sisters is far and in the production of the production of

dian brothers and sisters is fa more important than how much more important than how much notoricity I receive, how many dollars are in my bank account, or how much public outcry I can generate. The point of the "Bluri" piece (March I I) was to let people know what was happening to Indian people right here in San Diego — which is half the battle in my experihalf the battle in my experi-ence. I've been promoting Na-tive causes for the last ten years, and to find someone re-motely interested in giving In-dians space in a newspaper is a victory in my book.

As I told Tommy Sablar As I told Tommy Sablan and anyone at Star 100.7 FM who would listen. Indian names are sared. They are not to be spoken of or be the target of ridicule. An Indian name identifies, you to the Creator. The Indian naming ceremony is also sacred and a high honor. "Name Withheld" didn't. Same is the room of

seem to really get the point of the article and found it far more satisfying to launch a personal attack. A person who wouldn't APRIL 1, 1999

Reader















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NEWS & FEATURES

	a Dull Moment
1	The very busy hereafter. By Matthew Lickona
Letter	
City Li	ghts
2	The negligence of the Border Patrol is acknowledged; and City Lights shorts
,	Masked Zapatistas sneak into Tijuana
Straigh	nt From the Hip
:	Infinitely wise Matthew Alice holds forth on dinosaur ails, pink cottage cheese, and more
The Sp	orting Box
1	Potential Charger Girls nearly trample Patrick Daugherty
	and Goats
1	Abe Opincar finds lovers of meaty liturgy at Holy Cross
I Am M	ly Own Queen
1	Fijuana's individualist taxi drivers, By John Brizzolara
You Re	eally Don't Know Who He is, Do You?
- 1	ove can wait. By Jangchup Phelgyal
	y Between Disneyland e San Diego Zoo
	Oceanside's faux-French and fortresslike Saint Malo. 3y Susan Vaughn

CALENDAR

Upcoming Events Highlight: Where lilacs swoon in North County
Guide: Baia, outdoors, dance, film, lecture, in pe
television, sports, special, for kids, museums
Reading
Catherine Whitney: The Calling
Poetry
"The Altar," by George Herbert
Roam-O-Rama
Trailmaster Schad suggests meeting Helios at day
Classical Music Review and Guide
Violinist Joshua Bell plays exquisitely at the Civic Review by Jonathan Saville

Art Museum and Gallery Guide

Theater Review and Guide

Blurt

Movie Guide

131

61

62

75

77

78

80

86

88

112

119

120

121

Safe at last Under mysterious circumstances, Tijuana kidnap victim Georgina Romero de Crespo was released last week, a day after the Reader wrote about her monthloag disappearance, and is safe at her home in the Coronado Cays. No as pearance, and is safe at the home in the Coronado Caye, No arrests have been made. "Ithink it is all their bid ifficult to talk about this," says her mother, Georgina Serrano de Romero, "except this, back safeth, "According to Tijuanas! It Mexicane nesspaper." De-talis of Georgina Romero's release are not known. Nor is the ransom amount, although during the kidniap police sources had indicated that the amount demanded by the kidnappers was around. 53 million." Though she wouldn't provide a figure. Romero's 55 million." Though the wouldn't provide a figure, Romero's mother says the tambut, didn't pay that much. Three million't VI course not. We don't have that money, I think it's very irreduced to the same that the he level to be in that [social] position," she says. Both Baja California's state kidnap unit and San Diego's FBI authorities con-firmed that they had been asked to "back off" from the investitermed that they had beet asset to beak out from the investigation, presumably because the family wanted to deal directly with Romero's kidnappers. U.S. News and Wirdl Report claims that kidnaps are growing south of the border. The magazine says that in Mexico, kidnapping is "said to be a 560 million annual mutart." ERR (kidnapping and ransom) insurance has mushroomed into a \$150 million-a-year specialty.

— B.M.

roomed into a \$150 million a-year speculity. — B.M. Fally galfull State investigators are looking into 'irregular-tise' in the sale of hunting and fishing license in the California Department of Fish and Game's South Coast Region, which is run out of headquarters here in San Diego. Although Fish and Game officials are unwilling to received much about the engoing probe, they confirm that agents from the state Department of lax-cover called in their an internal and for build humany more lacenses were missing from the five counties covered by the San Department of laxes were missing from the five counties covered by the San Department of laxes were missing from the five counties covered by the San Department of the Counties of consigned to this office, and they did a reconciliation with finan cial records. It's still open and, as a matter of policy, irregularitie re required to be reported to the Department of Finance and the ean of State Audits and that was done in this case" Now ac Bureau of Mate Audis and that was done in this case. Now, ac-cording to Ties Yowauger, the Secramento spokesman for Fish and Game, the DOI has taken control of the probe. "They are in-vestigating it," Swauger says. "As far as we're concerned, we handed everything over to them." Officials at the DOI and the Bureau of State Audits declined to discuss the case.

— J.K.

Mother Lawrence It's nor getting much ink in San Diego, but last week's "Inside the Beltway" column of the Wish-ington Times had this speci local tablit: "A stork leld Inside the Beltway that Shella Lawrence, the petite, Bond window of Demo-cratic financier and Chinon supporter M. Larry Lawrence, is ex-pecting her first, child. The 30-something Mrs. Lawrence, who met her late husband when she worked as a security guard at a asino at Lake Tahoe in Nevada -- and became his fourth wife in 1990 - hasn't remarried. She lives at Crown Manor, the family's oosh California estate on Coronado Island, just up the street from posn California estate on Coronado Island, just up the street from the famed Del Coronado Hotel and resort her wealthy husband once owned. "Lawrence has been sighted regularly with Union-Trilune cartoonist Steve Kelly... the famed Del Coronado Hotel and resort her wealthy husband once owned. Lawrence has been spiled regelathy with Union-Tribune cartoomis Steve Kelly. A young cancer patient at a Tribunaa" alternative therapy" clinic is making headines across Canada. Thirteen year old Tyrell Dueck whose parents fought a bitter court battle with the province of Sarkarchewan over his medical treatment, was finally allowed to travel last week to Tireatment costs \$6000 a week. Canadian doctors had wanted to amputate the boy's cancerous leg and continue chemotherapy but his parents wanted to try the Mexican clinic's lactrile treat-ment. After tests showed that Dueck's bone cancer had spread to his lungs, the government gave up its fight to keep him in C

Contributors: James Kelleher, Bill Manson, Matt Potter

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Brain Damage and The Border Patrol

By Bill Manson

Slow down! You're not carrying animals back here!" It was the last

ejected."

The County Medical Evans

The County Medical Exam-iner's Office said Celerino died of several massive blows to the head and body. Roberto suffered severe

scrapes and bruises on the left side of his face and bruises on his

arms. He would later complain of chronic anxiety, headache

blurred vision, pain in his leg-

nment did not see why it

hould pay Roberto the \$400,000

his lawyers claimed for physical

widow and heirs sought.

That's where Ricardo Weinstein comes in. Weinstein, who labeis himself one of the few "bilin-

and a post-concussional discr

thing Roberto Alvarado Galindo remembered

yelling. The accident happened just before midnight on September 4, 1995. It bore a haunting similarity to last weekends stata accident in which a Border Patrol Ford Bronco filled with seven suspected illegal immigrants tum-bled 1000 feet off the Otay Mountain Truck Trail, southwest of Dulzura. Four men, including the Border Patrol agent, died in this most recent accident, and

What happens to the surviving injured immigrants? A San Diego psychologi:t believes aues should take Roberto Al

thorntee-should take Roberto. Marado's story into account.

On that night in September 1995, Roberto, then 28, and his brother Celerino, 32, had just crossed the United States border, illegally, from Timana's Otay area. They didn't get far. Almost Jones was writing last Defores was writing last De-cember 3, at the conclusion of the wrongful death and personal-in-jury lawsuit that Roberto and his brother Celerino's family had immediately light beams swung onto them. Agents of the Bor-der Patrol ordered them out of

spare tire.

That's when the driver Bor-der Patrol agent Gregorio Lopez, apparently responding to another call, misjudged a section of the

"They crested the hill and left the roadway." CHP officer Mark Gregg later told the Union-Tri

Celerino are a perfect example of why he is so busy these days.

We unfortunately have a very racist system here. The live of Mexicans from rural area who come across to work in Cal-ifornia's fields, are not worth what our lives or injuries are worth," he says. "It's like they're subhunan. I see it in depositions. When the lawyers for the other side take my depositions, they ask racist questions that reflect their beliefs. Things like But even if beliefs. Things like, But e

language and culture, it is almost impossible to come up with a proper diagnosis

Look at what happened to Roberto Alvarado, he says "He remembers nothing until a cou ple of days later in the hospital which is typical of what's called mild traumatic brain injury MTRL And the dias MTBL And the diagnoss of the consists of some kind of uncon-sciousness, amnesia of no mor than 24 hours, and basically blow to the head, a closed-hear



before anyway? What abilities did

before answay? What abilities did they lose? Brain-damaged or not, they can still pick strawberries."

Not only that. Weinstein say, but many Hispanics going through San Diego's criminal and civil justice system are at the mercy of medical experts who don't early and they are they don't don't — can't — understand them. "When you're talking of emotional problems, brain in-juries, if the psychologist

are the emotional consequence for some individual of this back ground after such a traumatic exverience?"

Weinstein says that the atti-

Weinstein says that the arti-tude toward Roberto was so in different that it wasn't until "peo-ple from the mortuary came it and told him" that he learned hi

The Masked Men Come to Tijuana

By Bill Manson

hey come out of the chilly night. When they arrive in the pool of light at the top of the stairs, their dark eyes appear more

that's all you see. Masks cover the rest of their faces - woolen ski masks, silk masks, green ones and

masses, silk masses, green ones and black ones. It's 7:30 on Sunday night, March 21. We're on Tijuana's Calle 10. Eve been scarching all day for these mysterious people from the Lacondan jungle. The first thing you notice is how small they are. Five feet or so. Eleven of them, men and women, Tzetzatl Indi-ans from Chiapas, Mexico's re-bellious southern state, repreenting the Zapatista Nation Liberation Army, Altogether 18 have come to exhort Tijuanans to nave come to exhort Figurains to vote in today's national consulta—"consultation," or un-official vote — asking citizens whether Mexico should approve of the Zapatista demand for In-

The visitors shake hands with a member of the Tijuana Zap atista youth commission, then turn their attention to the boxes two women and a man are bring-ing up the stairs behind them.

"Boxes," says a man coming up the stairs. He drops his on the ione desk. "They got missed at Playas de Tijuana. We'll have to count them here." Two women ar-rive behind him, carrying two more cardboard boxes. Ballot

This is the reason 5000 Zapatistas, who launched an eight day armed rebellion in 1994

startled and startling because against the Mexican government, have left their Chianas sanctuar and risked arrest. They have and risked arrest. They have fanned out to towns and cities throughout Mexico, to raise in-terest in the vote among Mexican citizens. They have been here for ten days, traveling from colonia to colonia, from Tijuana to Rosarito to Mexicali, exhorting people about the justness of their caus They know that the more Mexi-cans who vote, the stronger their message to the central govern-ment will be. And that's very important this year, because it's the one time the country's rulers are likely to listen: Next month preslikely to lister: Next month pres-idential and congressional elec-tion campaigns start in earnest in Mexico.

Soon the bare-bones office— with its desk, white walls, red-

star Zapatista posters, copying machine, and empty five-gallon machine, and empty five gallon drinking water bottles — is busy with people sitting on the floor counting papers. Two Tisuanans count each stack and then had then to one of the masked mess. It's plain that a couple of the Tzetzatl women don't speak Spanish, so the men do the

count-checking.
The tall Tijuanan who brought up the first box intro-duces himself, Juan Banuclos, in-dustrialist and exporter. An in-dustrialist capitalist helping those who oppose the pro-NAFIA, proness government of Ernesto

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cents per year. Somebody paid for my studies. And I'm sure that it wasn't the rich people. The poor

demonstrations. My friends get at me all the time about being in-volved in this movement. But it's not just me. It's my whole family. My three children and my wife, five of us are 100 percent involved since the beginning. We are Zap-atistas. The Banuelos Zapatista formate? own decisions."

Zedillor

"Oh, yes," he says. "I know it's
unusual. The image businessmen
present is when they have money,
they don't want to participate in

demonstrations. My friends get a

He speas to a man in his 40s, though it's hard to tell, behind his woolen ski mask. The conversa-tion goes back and forth. The man talks with two others and then two of the women. He laughs. His wife, Mar He laughs. His wite, Mar-garita, and Celith, his 20-year-old daughter, smile up from the floor, where they're counting ballots. "And you know why we sup-port the Zapatistas? I studied for five years at the University in Mex-

"They need to have a confer ence on this with all their mem bers," says Banuelos. The Zapatis tas file into a room off the office and shut the door. We can bea and shut the door. We can hear their conversation in Tzetzatl, which sounds more staccato than Spanish.

"I'd be prepared to hear what these Zapatistas had to say," said my taxi driver, Mr. Hernández earlier, "but first I want them to take off their masks. Be oner They look like they're hiding, try ing to frighten you behind those

masks nor the interview is going to come off. Each voting spot went to, the Zapatistas had alreach visited - and left. Early today visited — and left. Early today, outside El Yogurt restaurant at Playas, the middle-claw beach sec-tion of Tipaana, Carla Martinez, a literature student at the Univer-sity of Baia California, says that 100 people had come to vote so far, but the Zapatistas were already

gone. She showed me the four-ques-

wasn't the rich people. The poor people paid for my studies. So I want to pay back to the poor [raz-paying] people for what they did for me and for my family; I ask nim if it would be all right to speak with the Zapatis-tas. Don't ask me, he says. "Ask them. They make their wan decadors." He speaks to a man in his 40s.



the War of Extermination," read

its title. Before each of four ques next to boxes marked Si or No.

"Do you agree that the indigenous people must be included with all their strength and wealth in the national plan and take an active part in the building of a

The second question addressed Indian rights and the dressed Indian rights and the Mexican constitution. The third, a return to negotiations and the pull-out of Mexican troops from Chiapas. The fourth, the govern-ment's obligation to obey the will

of the people.
A mile south, in the concourse of Las Playas' delegación (equiva-Agua, a band called Brick by

blocks away. Maybe 200 young people, a few wearing biker patches but mostly middle-class students, stood around or dancer a little, while a few formed a line in front of voting tables under the patio arches. A 15-year-old girl named Patricia said that until the Zapatistas turned up an hour ag and delivered a passionate speech about the rights of all Mexinot many people had been keer

"I wanted to hear what the pas people don't really have the means to make themselves heard because the government doesn' take them very seriously. They crying for help. Just because they don't have money or good houses, they're still Mexicans,

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Brain damage huala in Oaxaca

orother had died at the acciden

"After a couple of days he was released from the hospital, with orders to come back within a week for follow-up treatment and evaluation," says Weinstein.

Instead, the INS transported Roberto back to the border and

PERSONAL INJURY

MOTORCYCLE/TRUCK ACCIDENT

73 SLIP & FALL

74 DEFECTIVE PRODUCTS

77 GENDER ISSUES

21 FILING A CLAIM

23 SURVIVORSHIP BENEFITS

25 FAMILY RELATIONSHIPS

TAX & ESTATE PLANNING

27 HIV AS A DISABILITY

92 TAX LIENS

94 PEDERAL TAXE

96 AUDITS & APPEAL

MEDICAL MALPRACTICS

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ticket provided by the Mexican consulate to his village of Cali-

"He went back home," says Weinstein. "But fortunately, with the assistance of the consulate, he got representation through a local [San Diego] attorney. That's how I got involved with the case. The attorney financed his expenses to come back, got him the legal documents to [return to San Diego to get the treatment he needed, and the

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56 THE DEAD

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"But how do you measure his brain darmage? This is a man who comes from a very impoverished upbringing. He has very little for-mal education. He has worked all his life in agricultural activities. The question is, what are appro-priate damages? The assumption is it doesn't matter, because if vaute not a begin surgeon, not you're not a brain surgeon, not an attorney or something like that, what's the difference

whether your brain works or not?

CRIMINAL LAW

21 WHAT IF I'M WRONGLY ACCUSED

WHAT IF I FAIL TO APPEAR

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SEXUAL HARASSMENT

IMM:GRATION

he went back home to Calihuala in Oaxaca. But he couldn't go out "But how do you measure his

in the fields anymore, because he was in pain, his back was in pain he couldn't lift, he couldn't do the he couldn't lift, he couldn't do the work he used to do. Also, one of the things people with head in-juries experience is that when you work out in the field all day, sonsetimes you become photosensitive. The sun hurts. You get horrible headaches.

"His wife had to go and find

very, very small scale and taking it to the market and making a few pesos, and that was how the fam-ily was being fed. And that's where the macho issue comes in. His whole sense of identity, to be able to provide for his family and chil-dren, was [gone]. Plus he lost the ability to make love with his wife. This is both legally and psycho-

FAMILY LAW

61 WHAT WILL IT COST

65 PREPARING FOR DIVIDECE

BANKRUPTCY

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logically [relevant]. Because there is a value to that

cially so in Roberto's village in

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pecting your request.

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savs Margarita, Juan Banuelos's

wife, who teaches at the Universi-dad liberoamericana in Tijuana. "They have been facing crowds of people like us all day. They weren't

Margarita says she and huan

men

Tijuana, they were barefooted.

with only the clothes they had on their backs, and a lot of their clothes have been handmade and are very worn with use, and you could see where the women

sewed, resewed, and resewed. That makes your heart just

That makes your heart just cringe. I don't care whether you're a rightist, a leftist, or centrist, the bottom line is that we're all hu-man. It's a moral issue." She says that when the Zap-

atista uprising crupted on lanuary 1, 1994, she and Juan could iden-

tify with what was going on. But it was the December 1997 massacre

in Acteal, in which 45 Indians

mostly women and children, were killed by paramilitary gunmen,

that propelled them into action.

"I started to cry. I told my hus-band, 'It is useless to shed tears. That doesn't help anyone. We need to become much more ac-

tively involved.' So we educate

people. We show videos, Some

people, we show viacos, some people express frar because the Mexican government in the past has been very repressive. But I think since the establishment of the lberoamericana human rights organization in Mexico City, peo-

ple are taking more risks. Still,

there is a great degree of fear."
"We don't like to talk about vi-

We don't like to talk award vi-olence, because we're a pacifist group, says Margarita. "I square that with supporting [the armed Zapatistas] because they have

CITY LIGHTS CITY LIGHTS CITY LIGHTS CITY LIGHTS

the upper reaches of Revolución

a shot since. One forgets that. But yet there are still 60,000 Mexican have no wife. I decided to join the military personnel in the state of military personnel in the state of Chiapas.
"I hope the government sees this worldwide consulta as a big exclamation point. As a neon sign. A rattling of the drums," she says.

The door opens. "Okay," says fuan. "They say okay." Three of them - men only - sit together on the small conference room next door. Sounds from Calle 10 and from

tried for many years to be heard

and to have their needs met, and they haven't been met. They took up arms for eight days in 1994. Five years ago. They haven't fired

drift up through the windows "My name is Oscar," says the first man. "I am 45 years old. I have 8 children. All of us here are Tzetzatl people."
"My name is Lucas. I am 20.1

Zapatistas when the needs be-came too bad. Our health, our lives were so unhappy, we all delives were so unhappy, we all de-cided to join the struggle. We are not soldiers, but we support the

22. I have three children. We are campesines. We grow maiz and fri-jol. I have no animals. No burros."

indios were forgotten by the gov-ernment. We felt that we didn't have education, hospitals, and did have so many problems. And we select our leader in each commu nity.... So we decided to fight for the autonomy of the indigenous

peoples. We want the government

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from anything he's known before. After weeks of canned donated ord, they are all looking forward to getting back home." I miss my fresh tortillas, my frijoiltos, 'he says. "They're not as fresh up here." The others nod. For the first time, they saw sandwich bread. They were

/apotecas..."
Oscar says Tijuana is different

offered spaghetti, hot dogs, ham-burgers. The hamburgers they never could eat. "But the emotion people have shown toward us here a us hope to go home with,"

he said.
"Before the Zapatistas were almost a myth," says Celith, who also teaches at Universidad Iberoamericana. "But now here they are. Real people. Even my

boyfriend had always said, I don't care. You do whatever you want about them. That's your trip.' But then he met them. Saturday, he said. You know what? I think otherwise now. I really see the prob

lem. I see that there has to be As we're leaving, I think of Mr.
Hernández, the cab driver, and his criticism. Lask José Carlos why he he says, warily. "One is, your photographs might be seen by the Mexican army. They may recog

trust the government."

Second, he says, Zapatistas have decided on principle not to

cared to see our faces over the last

500 years. What difference doe the sight of our faces make now? If you didn't care before, why would you care now?"



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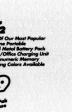
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STRAIGHT . R. M. THE HIP



I was long invited the other night wondering where ball went. Amoust all of the discousars had ball, and update, but not write former about over the fast land angle discousars, for where yout it has know would be often and invisited a length. Most marrianal, by comparison, have westigned tall, Even though while percents built (as family, membro). Asset portions a gloringly that letter to be seen little proteins one. And the mammals that are most like discousars on size (dephasts, thinto), have the smallest and more variables and What does contained have against the seal CO convertely, built daily the slots.

Another who adds registern viring the a perfectly good cappe cothe gets what he deserves. Pelo ordinate cheer of Ordinal Nature was ordinate ordinal contenting grows an with the consenting grows are with the contenting grows are with the analysis of traight besides, it will speed up the waiting line for us "large house to go, no creen in onger "Type. We complish here to bright another tracel benight deservation sold in an analysis of the perfectly and immunity things for everybody sheed of in 18 worth the product extra which grows a tracel with ordinate the content of the service the perfectly artificial perfec

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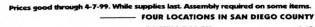














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the purpose of this column I will try to be more.

neral.

For anyone who is suffering from a recurring. For anyone who is sufficing from a recurring headach; two or three times a week), it is important to recognize this as a serious sign that sumerithing is wrong. Please remember that the headache itself is not the problem. It may feel like the problem, especially in the case of a migraine. However, the headache is only a symptom that

However, the beadure is not a symptom that sweeting the in sweeting the interval of publishers and a specific of Tylend in a sweeting that it is a specific or the same of the sam

muscle contraction, nauxe, etc. The nearache itself may last from a few minutes to day. One the full-blown migraine hits, there are lew painfulfers that will have much effect

paintilers that will have must effect.

As to the churopractic approach to headaches, especially repetitive headaches, a first step is a good case history. Through the case history and consultation, we determine patterns and possible.

good case horse. Through the case thome, and consultation, we determine patterns and possible consultations are determine patterns and possible which may have countred sweatenine before the shade beinger. The case thome, and followed his extern and the appropriate. Yave, In the respect to classes, we find the problem account the vertibeness on the race. When there is a soft ofte problem account the vertibeness on the race. When there is a voluntation in the curval spots which results in pressure in the curval spots which results in pressure in the curval spots. Most fresh in pressure in the curval spots which results in pressure in the curval spots. When there is a consistent free ministerness in a bed that through such as the consistent free ministerness in the consistent in the spots of the curval strength of the

headache with panisillers a not the answer. The warning signs are for your benefit, the body is telling you that something is wrong. Chiropractic can often be the answer to the problem, especially for the patient who has tried "loss of different

cures" and not had any success.

If you are suffering from severe headaches or know sometime who is please share this information with them. Chiropracts, may be the answer.

Dr. Harvey is the Founder/Director of New Life Chiropractic Clinic in Solana Beach, one of the largest clinics in San Diego County. He has been in practice for 16 years.



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"Let's begin," booms an annoymous voice Instantly, and in union, 259 gotpeous women. By across the gym floor like a vactors the gym floor like a vactors the gym floor like a vactor of stampeding Buffalo. The mass is beading directly toward me! I will be run down like a crappled prairie dog. At the last possible moment the swarm stops, coming to rest ten feet in front of my chest. I remark to a camerasonam. That was **SPORTING**

to a camerawoman, "That was Her worldly voice replies, "They all want to

be in the front row.

We are inside the USD gymnasium and
these young and beautiful women have come
for the annual Charger Girls audition. They have been waiting around for 90 minutes, heard the bell ring, and raced to place themselves in the row closest to the judges table. My death would have

selves in the row closes to the judges table. The not worried about it. If it is just dancing, I think I can get gone unnoticed.

Earlier, I'd talked

THE VEGAS LINE at down."

I feel like I'm caged to the ramnod of this outfit, Tammy McPhee. She told me that two to

ubsequent interview bonts for another 25 percent. And, if some-the makes it that far, the final dance audition ints 50 percent. Judges look for people the have crowd appeal, showmanship, anceability — people who are fun to watch. Young, healthy women dressed in shorts not tank tops flow into the gym. I ask Sara.

bong with everythedy. A friend told me to bong with everythedy. A friend told me out it two weeks ago, soono, I decided to ne and check it out. I've taken hip-hop-ses and I freestyle dance."

just nothing professions

judges?"
"Well, hopefully, not a Showmanship, facial

"What is facials?"

"You got to act like you're having fun. Actually, I am having fun when I'm out there dancing. Facials are wery important. They get the crowd going. They get you going. A lot of people notice facials."

I regard the ceaseless entrance of

women into the gym. "There are a lot of peo-

"I'm not worried about it. If it's just

inside a women's locke room, which, by the way is not a sexy fantasy. The feeling is oppressive. I count four men and approximately 300 women. The atmosphere is full to bursting with alien thoughts and

strange emotions.

Most of these women have been champs all their lives which might be a big problem. Think of a typi-cal NFL player. He was the number-one running back in Pop Warner. number one in jun

high school, captain and number one in high school, all-leagle in co-lege, and now he's damn lucky to be drafted in the 16th round by the Cincinnati Bengal

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Tridentine Latin Mass

Denomination: Roman Catholic Denomination: Roman Catholic Address: Holy Cross Chapel, 4470 Hilltop Dr., Southeast San Diego; 619-264-3127 Year founded locally: 1985

Congregation: 350 Services: Sunday Mass, 9:00 a.m. Senior pastor: Father Harry Neely Annual budget: \$62,000 Weekly giving: \$1200

Church school enrollment: none

Singles program: no Diversity: Filipino, Hispanic, white Dress: dressy-casual to dressy

For the past 15 years, local Roman Catholics For the past 15 years, local Roman Catholics drawn to the Latin, or Tridentine, Mass have received the sacraments at Holy Cross Mau-soleum Chapel in Southeast San Diego. It's an unusual and somehow fitting arrangement — a dead language intoned in the pres-ence of the dead. Latin's lyric solemnity, the location's calm, are very far from the fero ious rumpus that's surrounded the Latin

Liturgy... Music

Lefebyre had a con-siderable lay and cler-ical following in Europe and North America and he estab-lished his own anti-modernist order, the Society of St. Pius X SSPXers, as they and

ns could not have agreed more. A cer-maraderie developed. Not all tradi-

to Catholics attached Mass, the Vatican was to's political dalliances re defied Canon Law

spiritually drawn to the Latin Mass, Lefeb vre died in 1991, but his Society still makes

vre died in 1991, but his Society still makes its presence known.

"I ran into an SSPXer just yesterday."
said Father John Melnick, an FSP priest who celebrated a Solemn High Mass at Holy Cross on Palm Sunday. "If you think they hate Jown Sunday, "If you think they hate Jown Sunday, "If you think they have Jown Sunday." us. This guy told me I had no more right to call myself a priest than his dog did. He said that because I was loyal to the Pope, I was in league with the devil. Yes, they hate lews, but I think you could argue that they hate

us even more."

Forty years old, Father Melnick was never associated with Lefebyre. Like many who attend Holy Cross, he has only a dim who attend Hory Cross, he has only a dim memory of pre-Vatican II Catholicism. He became fascinated, he says, with the Latin Mass and with the Fraterity of St. Peter in the 1980s while serving as a cardinal's sec-retary in Rome.

The beauty of the traditional Latin

liturgy just hit me. I was a priest, born and raised a Catholic, and

here was this enor mous wealth of tradi-tion, this beautiful liturgy I hadn't had much exposure to. I don't think my reaction was all that unusual In this modern world we've cre-ated a lot of shiny, happy people, but I think they crave more. I know it sounds trite. but if you take some one who's hungry and set before him a Big

Mac and a big filet mignon, guess which one he'll choose?" Holy Cross's lovers of bigger.

meatier liturgy are as interesting crowd. At least a third of the conleast a third of the con-gregation is made up of smartly dressed peo-ple in their 20s and early 30s — people for whom Lefebvre and Vatican II's discor The liturgy that attracts them is impressive, even to a non-Catholic, if for no other reason than the priests who

sing it have beautiful voices. Gregorian chan wafts around the mausoleum in waves. The

warts around the mausoteum in waves. Jos smell of incene fills the art. After Mass, I asked Father Melinick why he thought the ancient and lovely I ann Inturgs had become entangled in hate. He putfed on his post-Mass cigarette. "There's no reason. If you truly under-

stood this Mass, what it meant, there's way you could hate lews, or anyone else. Be way you could hate lews, or anyone else, ise this ritual, this litings, on its own doesn't mean anything. Yes, it's beautiful, but any one could celebrate it. It's not words. Koman Catholickin isn't just litings. There's the entire body of teachings of the Church There's the authority of the Pope in Rom All of these things go together. They mak up a whole. You can't pick and choose Yo can't have one things without the other. With out the Church's teachings, without pap-authority, the words are only words. They'r

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It is the world's busiest border crossing; I have just weaved through the gauntlet of Indian trinket vendors on the right and a phalanx of cab drivers on the

"Taxi? Taxi! Taxi?"

left. For the hundredth time I wonder why the cab drivers on the south end of the

gauntlet keep at the tourists who wave away the first dozen cab drivers. It seems to me that after the first 15 yards, it is pretty well established whether or not

someone needs a taxi. Maybe the drivers are counting on wearing down the pedestrians or a change of mind. It is, I find out later a hit of both

I am sitting at a taco stand, my back to the noon sun. I have a bottle of Teem lemon-lime soda and three carne asada tacos. The tacos are chewy with gristle; grease stains the brown paper wrappers and puddles on my paper plate. My stomach lurches a little, but the Teem calms it

down.

Thave tried to speak with several drivers for an interview. I have told them what I want; they have all either nodded or stared at me with suspicion or contusion. Every one of them has cut me off, saving. "Where do you want to go?" When I caplain I don't necessarily want to go pan/where, they point me down the line to one of their competitors. I must exhibit the surposition of their competitors. I must exhibit the surposition of their competitors.

me down the line to one of their competitors. I must chiln km approach. Tv, I saw a piece that were tilde this. You might have seen it on the Today show this morning, a disturbing report about two Mexicos in Augo-few. One of Mex-icos stunning beaches, a tourist mexca. The other, a Mexico: aught in the grip of an unprecedented crime wave. Which Mexicos should you believe in "The story section about an American conple, south of Tijuana, who woke up in their trailer one morning to face three men wielding machetes and knives who robbed them of money and jewwe said we didn't want to pay it. And then his



as he works the puzzle of Abraham Lincoln's face.

gonna payit." The news commentator continued.
"Ralph still lives to tell about it, but others. weren't so lucky.—Two [American] men headed outh on a fishing trip in November. A month later their bodies were found near San Quintin in Baja, their skulls crushed. In all, 18 Americans have died in Mexico in the last six months. And for the first time ever the U.S. State Department warns 'Crime

During a recent holiday weekend, more news stories surfaced about Mexican taxi scams, the most common being, you get in a cab at the bor-der, say you want to go to Tijuana Tillie's on Rev-olución. The driver stops to pick up another fare. The other fare whips out a knife and robs you and the driver - only the driver gets his wallet back

has reached critical levels in Mexico City and seri

has reached critical levels in Mexico Gity and seri-ous levels throughout the rest of the country. "Here in Tijuana the tourism department says despite the apparent rise in crime the area is safe." A sound bite follows, a spokesman for the Tijuana tourist department: "We had over 28 million bor-der crossings of foreigners to Tijuana. Out of those 28 million last year, this department received only. 150 compeliors."

while, you're trying to call Mom and Dad collect

shile, woir e trong to all Mon and Dad collect from a pay phone.

The number you can call at the Department of State will provide you with tourist advisories that for the most part concern Messo City, but no exclus-ted, Moch of the message cautions again Mer-social Committee of the message caution again Mer-social Committee of the message caution again Mer-social Committee of the Meride of the Committee of the new public amounteement dated March 26, 1998, urges Americans — to only use taxis summoned to telephone. The warning uses not olicocur-age Americans from getting to taxis in front of impliciality, restaurants, and hotels or crusing impliciality and committee of the committee of the long toxis are to be avoided. The taped message does not explain this last bit of advice; possish it does not explain this last bit of advice; pos s that these vehicles tend to limit your karate

is that these vehicles tend to limit your karate moves in a light situation. "Although the December 15 incident was the first taxi robbery we know of leading to the death of a U.S. citzen," the recording will tell you, "raxi-cab robberies are becoming more frequent and

In the middle of my second taco. I spot a kid in the middle of my second taco, I spot a six with a taxi license around his neck. He is a driver, but he looks maybe 12 and about as dangerous as a bag of churros. He is wearing a knock-off Lacosts hirt and khaki pants. He is clean cut and smiling. I notice his English, when he approaches tourists. is passable — about as good as my Spanish. I think about talking to him. I'm debating this with myself Ian older driver would be better, but a young goon might be less gaarded, all stare part the grilled and starled scallions to the posted menu and read. Tasio calculars "I about 50 might be less you hought head town were from gout's beat." If a bud a few and they weren't bad. I seated, a doing with the question of finishing my lands, when the versión opens a steam table direction front of the and pulls out at droping, con skull in a cloud of hot vapor.

Even dangle from the suckets. Cooked fish, the starled along the first worker from the cheeks and smort. The varieties are successful to the cheeks and smort. The varieties was the cheeks and smort. The varieties was the control of the cheeks and smort. The varieties was the cheeks and the cheeks and smort. The varieties was the cheeks and smort. The varieties was the cheeks and the che in older driver would be better, but a young gu

scapes like wintry breath from the animal hear escapes like wantry breath from the animan reau-recht fall into the steaming water and a thick, white 16-inch tongue folls to either side as the ver-dor shakes flags of meat from the bone a foot from my face. I drop my taco and stare at the sockets I can only think of one thing Rosis of Donollo on a very special episode of Tales from the Crypt The 1678 stame; it turns out, is Pee Wee. Alberto

a very special episode of Tales from the Crypt
The kids name, it turns out, is Pee Wee. Alberto
'Pee Wee' Rodriguer Rixas, 19, is five foot two and
has been driving for a year. He wears his hair into
long enough to comb neathy and alternates smiles
with looks of earnest concentration. "My or is
that one over on the corner," he points to a yellow taxi in the back of the line. He is behind maste
too dozen 10. to 20, was read of abs. He has been two dozen 10- to 20-year-old cabs. He has been in line for three hours waiting his tur first Wednesday after a long holiday weekend.

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No, I pay the rent for it. I pay, like, a thousand dollar a week for the rent."
"You must mean a hundred."
"What did I say? A thou-sand? No, you're right. A hun-dred a week. I work 12 hours a day — all the taxi drivers work 12 hours a day. Usually I work six to six. We need to find per six to six. We need to find per-sons who go to downtown and some other parts [of Tijuana]. We just charge \$5. That's a cheap price. We got to pay the rent, the gas, the parts for the car. So that's not an expensive price." "How much can you make speck after treated on the tax?"

a week after rental on the taxi?" "I can make like, \$200."

Pee Wee explains that while he works for Tijuana Yellow Taxi and is a member of the union Gremio de Taxis Amar-illos, most drivers, himself included, rent from individual included, rent from individual owners. "I rent from a guy who is working right now," he indi-cates one of a dozen or more men in either guayabera or Hawaiian shirts smoking cigarettes and leaning against vellow Canjrie Classics. Monte vellow Caprice Classics, Monte Carlos, Lincolns, or Buicks (Pee Wee's car is an '82 Impala), "He I pay him. Nobody owns more

Maybe \$10,000 for a taxi. That's why I cannot bought it. I wish

I ask Pee Wee his take on the Mexican cab scare among Americans, and I describe the sec-ond fare scam. "That's an old story, yeah. That used to happen a lot more. Many persons think that Tijuana is a bad place, but I wanna tell you somethin Right here in Tijuana we are all persons. We have feelings like U.S. persons. This is a new Tijuana. Right now there is not a lot of crime like there used to be." "So," Lask him, "You don'

people, tourists, drunks?"

He says "No," the way my son does when I ask him if he's get-ting laid: almost indignant, as if

the question is insulting.
"Maybe some other places.
Not here. Not with the Yellow Taxis. With the Yellow Taxis it Taxis. With the Yellow Taxis it is just 'say the price' and that's it. It is \$5 to downtown, to Revolucion; \$20 to Rosarito. We try to help the persons. We always try to be like friendship. We help you with a place to eat, a place to dance. We know good places to go with your family. We try to say good places where you

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Pee Wee doesn't sound like

he has memorized a spiel. He is licensed in Tijuana, he tells me, iscensed in Tijuana, he fells me, and points to the LD, card around his neck, and he is in good stand-ing with the gremio, or guild. Pee Wee works with a partner who will take over at 6:00 after the car is refueled. With two drivers working the car 20-some hours a day, the owner might expect \$800 a month without

repair or gasoline expenses. That is close to \$10,000 a year, the average price for a reasonably roomy used car of an unfash-

roomy used car of an unfash-ionable make and vintage. Pee Wee has been standing around for some hours now at the edge of a rectangular yellow sea of parked metal. Every 15 minutes or so, cabs will creep for-ward one space as the cars at the head of the block enlist clients. Pee Wee explains how it works.

person, the next person who will take a person [fare]. The three have to work for the queen." Pee Wee means that the three front drivers will solicit peopl oming across the border. If the potential customers indicate they want a taxi — or can be talked into it — one of the three will escort them, not to their own cab, but to the queen's Pee Wee draws a diagram with chalk on his palm. He is illustrating hos the cars rotate into position with the dispatch of each queen. The result, on his hand, looks like a

result, on his hand, looks like a football play.

At the rate things are mov-ing on this slow Wednesday, Pee Wee won't be going an where for a while. Lask him if. where for a write. I ask him if, say, some young girk come walk-ing across the border and they think Pee Wee is cute and want him for a driver, can he bypass the queen? "Yes," he grins. "I will take them."

The interview is concluded as an older ratero-looking case with a mustache and cigarette holder walks up and starts chew ing out Pee Wee with machine gun Spanish I can't catch except for the words periodista cabro "He says I can't talk to you."



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right here," he steps into a wooden lean-to booth with a green chalk

board. The board is divided into

a rough rectilinear pattern with yellow chalk. Inside each rectangle is a two-, three-, or four-digit number. "Here's mine, 2295.

These four guys in the front,

he gestures north to the head of



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12 hours, but that's too much

work. I get tired."
At the bar at the Hotel Nel-At the bar at the Hotel Nel-son, only two guyar edrinking, and speaking in Spanish. The place is dead. It's early. The bar-tender is a goy'i don't know. My firend, ex-TJ municipal cop turned bastender Robert Rorez, is not working that day. He does, however, show up while I am mursing a Coke and won-dering whom to talk to next. He is on his way to a doctor's associations.

He is on his way to a doctor's appointment.

"I thought I'd catch you behind the bar," I say.
"No, I cut back to just Saturdays, I can't take it anymore.
I am of a higher moral level than these people in here." I recognize classic bartender burnout I knew anymone who recognize classic bartender burnout. Ikwe a guy once who started waving Bibles and rosary beads at his happy-hout crowd. task Robert where the cabbies hang out to drink after their night shifts, and he mentions the Dragón Rojo Bar a half block away and across Mariachi Square. I hadn't been in the Dragón Rojo for almost ten verse but proje for almost ten verse but proje for almost ten verse but and the project to the project the proje

hadn't been in the Dragen Rojo for almost ten years, but it hadn't changed much. You don't find Americans in there. You usually have to sep over a um dried babbling drunk to get in. Once inside you are assailed with the smell of beer and liquor, body odor, piss, and, moke. The lighting is muter der dand reflected in the back bar mirror marthed with chosp gold flake. The jukebox is hysterical or depondent with nearest flake. The jukebox is hysterical or despondent with norteno. Mexican pop, and baladas de malos amores. The barmaid is overweight, with dyed blond hair that looks on fire in the lighting. After enough tequila she will look like some alco-holic hallucination: one of the holic hallucination: one of the dancing hippos in some twisted Fantusia. There are 14 guys inside. None of them speak English except the old guy on the last bar stool. He is Lupe

or 30 pieces.

I sit next to the old man who I sit next to the old man who is wearing a straw hat, a gray beard of pubic-like hair, and a checkered, short-sleeved shirt. He is saying, "Son of a bitch" over and over again as he works the puzzle of Abraham Lincoln's face and drinks from a bottle of Carta Blanca. I tell him

Cueva, and he is trying to

reassemble a \$5 bill torn into 20

bottle of Carta Blanca. I tell him I am looking for cab drivers. "Everybody in here is a cab driver," he says in English. "I am a cab driver." He introduces himself, as do I. "Where do you want to go?" "Nowhere." I explain my

ture, "he says and points to my Chinese-made video camera bag, which I use to carry my tape recorder, batteries, note-book, pens, Swiss Army knife, paperbackbook, eyeglases, pre-scription pills, and assorted inch."

"No. No pictures." I tell him about the State Department about the State Department advisory and all the nervous Americans afraid of Tijuana cab drivers. "What? That is crazy. We are the ones who should be afraid of them. You see this?"

He points to the shredded bill on the bar. "Some kid wants to go to la linea at 2:30 this morning from the disco. He makes me stop so he can get out and make a pee pee. He falls down. I still take him to the border, istill take him to the border, but he is cursing at everyone we pass. He curses at me too. When I drop him off, I say, 'five dollars,' and he does this." "If you take it to a bank I think they will give you a new

one," I suggest.
"Maybe in San Diego. Not

here. I don't think." I buy the here, I don't think." I buy the ruined half sawbuck from him and order him a tequila. I notice it cost less than my Coke. Cueva tells me he has been off work since 6:00 a.m. His taxi is right outside, and he will take me anywhere I want to go for a anywhere I want to go for a good price. Again I tell him I don't really want to go any-where. I just want to talk about driving cabs in TJ. "I been driving for ten years." Cue'a tells me. Twork in hotels before that. In Ensenada and Rosarito and by the beach here. Louddo't make enough money.

I couldn't make enough money I couldn't make enough money when my wife got sick. Can-cerosa. I worked nights in the hotel and drive the cab, my wife's brother's car, in the day." Cueva didn't like the tape recorder, but he liked the new bottle of Carta Blanca and the next tequil. His wife died a

next tequila. His wife died a year ago, and he owed a lot of money. He switched to nights behind the wheel and didn't

behind the wheel and dain't work a hotel desk any longer. There is more money late at night and on the weekends, Especially in the summer. Cueva laughs at the idea of TI drivers robbing Americans. Maybe it happens sometimes, but not by regular drivers. Some cruminals maybe. It the thin the commands maybe. It the thin the commands maybe, the thin the command is the command of the command of the command is the command of the of OMBAC types), puking in hi of OMBAC types), puking in his cab, hanging out the windows almost falling out, jeering at policemen, shouting obsenties at girls on the street, mooning passersby, and one guy who slit Cueva's front passenger-seat upholstery with a cheap stiletto. Cueva exhibits little sympathy for Ed and Endow. for Ed and Evelyn Mastercard, with the kids, huddled and ner vous as Mom jots down his yous as Mom jots down his name in case Gueva rapes her, kills Ed, and sells the kids into slavery. "Then they will ask if the fare is five pesos or five dollars in 'real money." "Cueva laughs and drinks. "Let's go for a ride,"

"You're not taking my picder. No charge."
"I don't think so. You just

"I don't think so. You just drank a quart and a half of beer and two tequilas."

"That's okay, that's no prob-lem," he says and stands uneasily. "It make me more relax. I drive even better.

he says. "I'll take you to the bor

"I need the exercise." I say and mean it. I need some fresh air even more. ■ —John Brizzolara

John Brizzolara's novels include Wirecutter and Empire's Hori-zon. In 1997 he received the National Conference Media Award for Journalism.

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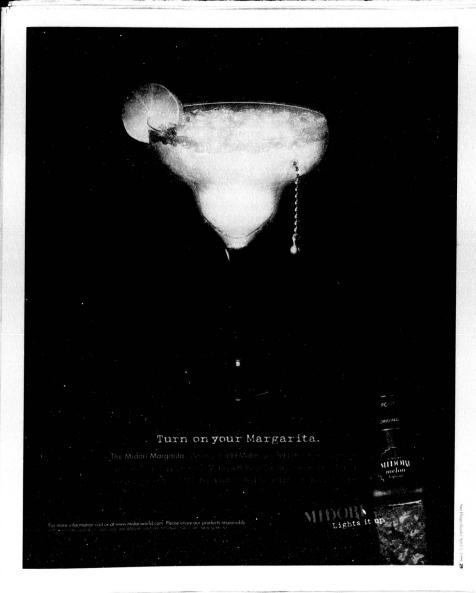
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"Loita, light of my life, fire of my loins. My sin, my soul. Lo-le-te-te, the tip of the tongstee taking a trip of three steps down the pulsation tap, at three, on the teech. Lo. Lee, Ta.

"She was Lo, plain Lo, in the morning, sturdy four feet ten inches in one suck. She was Lola in slack. She was Dolors on the dotted line. But in my arms she was Josiys the dotted line. But in my arms she was Josiys to the dotted line. But in my arms she was Josiys.

Loita."
Actually, the woman was neither in my arms nor was her name Loita. It was Lilliana. And while Nabokov opens his novel Loita, calling forth the name redolent with what readers have come to recognize as sulten adolescence and forbidden sulten and sulten adolescence and forbidden sulten adolescence and forbidden sulten adolescence and sulten adolescence adolescence adolescence and sulten adolescence adolescenc

rocky chasms, offered a cooler (but hardly less sexual) perspective. Lil-Lee-On-Ah. A four-tiered climb that opened

Lik-Lee On-Ah. A four irend climb that opened open a radim visit an bearding veglotion of orga-nic satisfaction: A-h-h-h. The comparison to Abdoken's young bennie was agod one in another way too. While she was half as old as 14-year-old lollar, string across from Illiam at 22 in her blask jeans and bute T-shirt, there was still plenty of symphet left to see A natural bloode with a buly doll's milley smooth skin and clear this cross the string of the

endow her with the kind of degrey-syed secures that drives men must. An ewa stagning a out rable.

I took a say of coffee: I d) must put away hash means a superior of the stagning and the stagning that stagning the stagning that stagning the feed and felt the sluggish dredging that comes when the body involving mightly at dispetion. The decal was doing little to keep me aswels and focused. And I. Allians had set the hour for our meeting. On

had three interviews today.

Lillians had set the hour for our meeting. On the phone she said this way we could talk and she could still be on time for work. But when the waitress took our empty plates and we slipped casually into the interview with the question. "What job are you going to at 900?" the job, it turned out, was in the adult -entertainment industry. "Industry." in the adult-entertainment industry. "Industry" because she now worked with computers in a secbecause she now worked with computers in a sec-retarial position, Nots olong ago, he may have held positions less savory, but she wan't telling, I wanted to which where, and how, the answers to which she said were off the record because Illiansa had gone to Christian private schools for much of her life, and what he'd learned there had rubbed off: She felt no guilt for what she had done, but she understood that the seas respect to 100. understood that she was expected to. Plus, her father was in law enforcement, and she did not want to give information that might embarrass him.

"What is all this, 'hen?" I asked. "Rebellion?" She shrugged. "I don't know. My family says,

'Oh, that's just her!' Maybe I see things different,

Off, unat spass have a procession of guess. I swondered if she had been precociously sevent. "I was 16," she answered. "I don't think that's too young." The age of 16, in fact, is the national average. She was an average American girl. "Did she have a precursor" asks Nabokov's narrator. "She did, indeed she did. In point of fact,

We hadn't found a name for her husband. What about calling him Jooy, I asked. She said fine, and so Jooy it was.

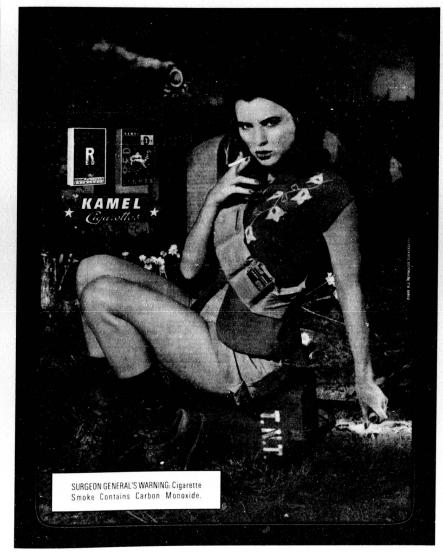
there might have been no Loita at all had I not loved, one summer, a certain initial girl-child. In a princedom by the sea. Oh, when? About as many years before Lolita was born as my age was that summer. You can always count on a murderer for

"Ladies and gentlemen of the jury, exhibit num-ber one is what the seraphs, the misinformed, sim-ple, marble-winged seraphs envied. Look to this tan-

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gle of thorns."
"There was something there, between us," said Lilliana, speaking now of her husband and how they met. "But nothing would have happened because my best girlfriend was the mother iny best grimmen was the mother of his child, and they were liv-ing together. But she went back up to L.A. and, after a while, well..." She smiled in recollection, her cheeks pinking.

The waitress appeared, the

SONY.

(I) PIONEER

ungo

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orange-lipped decaf pot tipped forward in her hand. "How about letting me touch that up for you?" she asked.

"And I realized that my hear was beating in an awful way and that Joey was trembling against me and the light in the room was very bright and hot," says James Baldwin's narrator in the homocrotic tale Govanni's Room.

"I started to move; to make some kind of joke but Joey mumbled

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something and I put my head down to hear. Joey raised his head as I lowered mine and we kissed, as it were, by accident Then for the first time in my life. I was really aware of another son's body, of another per person's body, of another pe son's smell. We had our arm around each other. It was like holding in my hand some rare, exhausted, nearly doomed bird which I had miraculously hap pened to find. I was very frigh

ened; I was sure he was fright-ened too, and we shut our eyes. To remember it so clearly, so painfully tonight tells me that I we gave each other joy that night It seemed then, that a lifetime ould not be long enough for ne to act with Joey the act of have never for an instant trul forgotten it. I feel in myself ne a faint, a dreadful stirring of wha

then, great thirsty heat, and trem-bling, and the tenderness se painful I thought my heart would burst. But out of this astound

ing, intolerable pain came joy;

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I brought my mind back to the interview. We hadn't found a name for her husband. What about calling him Joey, I asked she said fine, and so Joey it was; Joey who, according to Lilliana, was cute, her age of 22, with brown hair and eyes, a little

orter than herself, and wel built. "He's been shot eight time she offered. "One of those bu

'No." She indicated her la I asked what had attract her to him. "He has this sonality. Wh

charismatic?"
"Uh-huh."

violating probation follows violating probation follow an earlier conviction for arn robbery. When asked, Lilli-explained that he had fries who were stealing cars and the "fence" for these stolen veh des was not maintaining his pa ments. "So they decided to him. He just went along w

his friends."
"You make it sound like couple of buddies out for a stroll. Sudden annoyance did m clear my head than the coffee. T attempted robbery had take

attempted robbery had taken place in Los Angeles, where loey and his friends were in a gang. "He's lucky nobody was murdered."

She agreed. "Yes, I guess basi-cally everyone was in the wrong." He was usen taway, bub because he was just 17, he got an early release. He then came to live

release. He then came to live with members of his family in San Diego. It was here, she said, that they met. His probation officer, making a routine check one evening, didn't find him at home. ("He was out with me." said Lilliana.) Searching his room the officer found evidence sug the officer found evidence sug-gesting that Joey was active agai in gang life. Joey was first sen to George Bailey Detention Facil-ity, then to Donovan State Prisor and finally to Centinella, about two hours east of San Diego. Lil liana and loey married while h was at George Bailey. They'd been dating for about six month when he was arrested. Separate by a plate of glass, they used tele

phones to exchange vows She told me she wore a blazer, a pin-striped skirt, black heels, a white blouse, and a silheels, a white blouse, and a saver pendant, a traditional pieco of Norwegian crafts work called a "soya." He was dressed in jailissue blue. Sherry, a minister who leaves her cards ("Any Times") who leaves her cards ("Any I am Weddings") in the reception area of the facility, performe the service. It was so sad, sai Lilliana, though she laughed in recollection. The ceremony ende-with bride and groom lessing pressing their ligs to the glass. "I love him so much," she will be service brooking."

said, her voice breaking I wanted him to know tha

Iwanted him to know that is there for him, no matter what She visited Joey at Georg Bailey and Donovan, but si hated it. "The people in charg treat you like you're the crim nal," she said. Now that Joe was married and in sci rath his GED, he was





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"I'm not getting pregnant." Lilliana already has a 3-yearold son. She was 19 when she gave birth; the father was a suc gave birth; the lather was a suc-cessful businessman of 47. She and her son's father have remained on friendly terms and share joint custody. But it isn't just her familiarity with preg-nancy and child-rearing that makes her adamant about not makes her adamant about not getting pregnant while Joey's in jail. "Suppose he comes out and gets in trouble again." she said. Sure, everybody makes mistakes, she said, "and if he's trying to change, I'll understand and sup-port him, but if he winds up in jail again because of the same habits..." then, she said, she'd metallicant and support him, but if he winds up in

about getting pregnant

get a divorce. get a divorce.
"I'm not going through this again. I mean, you don't have emotional support or financial support. There's all the humiliation at the prison. You totally have to pull it together all by yourself. This is not a partner-

yoursel. This is not a parties, ship, and if it happened again, I'd have to get myself a life." The waitress reappeared for another refill, but by then a forth cup, even decaffeinated, was too much. I asked for the bill.

"Our lucky number is 27," said Lilliana as I went into my said Liliana as I went into my wallet. "Can you put that in the article! And our favorite color is blue. Blue," she said, showing her blue fingernals. "We both love blue. For us, everything has to be blue." Blue. Was the color and a lucker surphyse geometry build.

lucky number enough to build a marriage on? She would know in October 1999 when loey was in October 1999 when Joey was scheduled for release. She had recently rented a small one-bed-room apartment, where they would start their married life together. She and Joey, who had two children by two different women, had never lived togethe She admitted that it might not

The waitress at the little Italian cafe on Rosecrans set down a cup of coffee in front of me. "Decaf," she announced, "freshiy brewed." "Déjà vu," I countered

brewed. ""Déjà vu," I countered.
"It was inevitable: the scent
of bitter almonds always
reminded him of the fate of unequited love. Dr. Juvenal Urbino
noticed it as soon as he entered
the still-darkened house where
he had hurried on an urgent call
to attend a case that for him had to attend a case that for him had lost all urgency many years before. The Antillean refugee Jeremiah de Saint-Amour, disabled war veteran, photographer of children, and his most sympathetic oppo-nent in chess, had escaped the torments of memory with the aromatic fumes of gold cvanide.

Gabriel Garcia Marquez wa Gabriel Garcia Marquez was right to begin Love in the Time of Cholera with a reference to the sense of smell's recollective powers. The fragrance of freshly brewed coffee called me back to Lilliana's breakfast interview. Now it was four hours later, and was in Point Loma with Teres Fernandez. She said it was okay to use her real name, but I'd to use her real name, but I'd have to change her husband's because he was a well-known gang member. "Are you sure you don't want



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omething else?" Teresa asked I said no, that I probably would not be able to drink the coffee. not be able to drink the coffee. The waitress left and Teresa dug into her antipasto salad with its slices of pink prosciutto, arti-choke hearts, and black olives. Eight months pregnant, Teresa met the fork by sticking her head over her belly like a turtle out of its shell. She had been mar of its shell. She had been mar-ried once before and was the mother of two boys, 12 and 6. With her history of precipitous labor (her younger was born in just 17 minutes), her doctors would induce labor two weeks before the due date so that she rould not as the nut it have would not, as she put it, have the baby on the kitchen floor

the baby on the kitchen floor. She speared an oily black olive sliding across her plate, then lad the fork aside. 'Before I forget' 'She ducked into her pure and pulled out a puperhack book.' I flought you might want to read this. It's about gang life." She popped the olive in her mouth, where it made a small lump on the inside of her check.

"It helped me understand things a little better." The book was an autobiography entitled Blood In

"...No one's safety was guar-anteed," writes Art Blajos. "In prison, an offense requiring death could be small—such as laugh-ing too much with the wrong people or balking at an order by a high-ranking gang member. Respect is important. showing weakness hurts everyloody. Who-

weakness hirts everybody. Who-ever stabs the traitor, sending him into eternity, does it as a favor, an honor.

"Losers in power plays do not live either. No one retires from being the top guy. He is killed. 'Blood in, blood out,' goes the phrase describing how to get in and out of the Brotherhood."

According to Blajos, more people are in California jails than reside in the state of Vermont. Many of these inmates are grad-

uates of gang life.
"The reality of life in a ganginfested neighborhood is that every boy and girl must by neces

sity associate with gang mem-bers, because gang members are their classmates, their neigh bors, their relatives. Often their fathers and grandfathers have attoos from their own days in fingers; on his belly, number had been inked into the flesh. He

band's tattoos, Teresa's own his

tory - a comfortable child hood in the upscale commu-nity of Del Cerro, the imprint of class and background — was no less indelible. Soft spoken

and easy to laugh, she was appeal

They socialized with a select crowd. ("We'd have dinner with Governor Wilson.") Yet when the marriage was over, there was no regret.

Domingo had tattoos. On his neck, Teresa said, he had a his neck. Teresa said, he had a graveyard — the names of friends who had died with images of grave stones; there was a hypo-dermic needle, shown up close, in the shape of a skeleton. He were the name of his gang on his

ing and attractive. Her low-watt good looks were ideal, I thought, for the child who was coming: the child who would look up.

the child who would look up, nursing, and frame the blue eyes, the dark brown hair.

"My hair isn't really this color," she explained, as if read-ing my mind. She'd gone from her natural dirty blond to dark the trust her way. It women liked chestnut because Domingo liked women with darker bair.

From their first meeting in his National City neighborhood to this moment, the interview, with her hair color changed and her body distended with pregnancy (conception occurred on their one conjugal visit at Donovan State Prison), all this struck her as unreal, as slightly absurd.

"Domingo must be quite something," I said. Soon Teresa was explaining — oblivious to my sarcasm — just how much of a something he was. In her home and when they went out together, he was warm and atten-tive, sensitive and caring. She did not know at the time that he was also entrenched in the

was also entrenched in the National City gang community "It wasn't until after we mar-ried that I found out how important he was. A girlfriend tol me, 'You don't know who he aware of the significance and is limitations, yet nevertheless proud. "He had to ask permis-sion to leave."

"What is the name of the

gang?"
She shot me a look. "Okay, so you can't tell me But was he allowed to leave?"

She shrugged, which I took as no. Domingo's mother, she said, was just 14 when he was born. He never knew his father. a man rumored to be a drug runner and heroin addict Domingo had started running with a gang as a kid. He was serving time after being picked up and charged with attempted murder. (The charge was dropped when the intended via tim, perhaps fearful of retalia-tion, refused to testify.) Doming:

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was later convicted of violating

was later convicted of violating his parole by carrying a firearm. "I'm not sure what it was about," Teresa said, referring to the charge of attempted mur-der. "I think he may have been

collecting a debt."

It was while he was in the downtown jail, during the firs weeks of his incarceration, that weeks of his incarceration, that Teresa and Domingo married. Prisoners who are married enjoy more privileges (such as con-jugal visits) than those who are not.

After transfer to Donovan After transfer to Donovan State Prison, he soon became known for his gang affiliations: after that single conjugal visit that left Teresa pregnant, visit-ing privileges were rescinded. On sal sequent visits, he appeared wearing handcuffs and shackles. "He spent all but an hour in his cell every day," the said

his cell every day," she said. With her salad finished and my coffee untouched. I paid the my coffee untouched, I paid the bill and we stepped outside. As we walked out, she explained how she'd put on hold her plans to finish her undergraduate degree. With a baby on the way, it was impractical to think of

it was impractical to think of going back to school. We made our way slowly up the block. "What happens if Domingo gets released but then does some-thing and is sent back?" "TIDe there for him because I love him, but if he goes back to prison again, it will be his third strike. Next time it's an automatic 25 searce followed. third strike. Next time it's an automatic 25 years to life, and I'm not going to be his wife and spend the rest of my life behind bars. I'd divorce him."

Of that first step into crime, Blajos writes, "I never really made a conscious decision to cet into the gang culture. It is step to the gang culture.

get into the gang culture. It just seemed the natural thing to do. I never had any awareness that what I was doing was wrong or that I could choose to do some-

"He ran," writes William Gold-ing in Lord of the Flies, "stumbling through the thick and to the open space of rock beyond the fire. Between the flashes of lightning the art was dark and terribet, and the boys followed lightning the art was dark and terribet, and the boys followed lightning the art was dark and terribet, and the boys followed lightning the art was dark and terribet, and the lightning the lightning that lightning bling through the thick sand to themselves eager to take a place in this demented but partly secure society. They were glad o touch the brown backs of the fence that dimmed the terror

fence that dimmed the terror and made it governable. "Kill the beast. Cut his throat! Spill his blood!" Cars whizzed along Rose-crans Boulevard. "Basically," said Teresa, repeating herself, that's what it boils down to. When he's in jail, you're spend-ing your life behind bars. And I'm not going to do that." We said good-bye. She climbed the steps to her office while I jumped into my car and

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headed for El Cajon Boulevard. There. I took the elevator to the ond floor of a large apart

ment building.

Sue opened the door, "Come in!" At her feet a blur of cats ran

The apartment belonged to the disabled woman Sue worked for as a live-in aide. The living room was large and the sofas comfortable, but they, like the coffee table, easy chair, and dining room set, spoke to a motel's utilitarian charm. I thought I heard Sue say something about the disabled woman having cere-bral palsy and being at school. I couldn't quite hear because three fans were going full force at our feet. Sound broke apart

and their dresses were rippling and fluttering as if they had jus

been blown back in a short flight stood for a few moments lis

shut the rear windows and the caught window died out about the room. The curtains and the rugs and the two women bil-lowed slowly to the floor." Less than an hour earlier, Teresa had commented that

having a husband behind bars was like being in prison your self. This place surely felt like a

and she did, describing her 30 year marriage to an emotion

I'm always too warm," said Sue. She sat on the couch at right

angles to me. A diabetic, Sue was angles to me. A diabetic, Sue was recently diagnosed with multi-ple sclerosis. Or maybe it was the other way around. I didn't catch it. I leaned in closer. "Is it the fans? I can turn

them off."
"No. Please don't. I'll listen

ally abusive alcoholic. This was life before Pedro. "I accepted the loneliness

and his drinking, the emotional abuse and feelings of worth lessness, because I had children

to raise."

On the outside, everything looked good. They socialized with a select crowd. ("We'd have dinner with Governor Wilson.") Yet when the marriage was good looks remained in the angle of the chin against the reck, the line of the temple. Still, ther

was no regret.
"I divorced my husband when my children were gre It was time:"
Sue held several jobs, includ-

ing work as a tour guide and hotel desk clerk. In 1988, she worked nights for the California Youth Authority off Park Boulevard. It was here that she met Pedro. He was 22, she was 48. As a child in a family of nac. Pedro was singled out for beat-ings by his alcoholic father. When his family immigrated here, he remained in Mexico until the age of 9, when he was reunited with his family in Lox Angeles. There he struggled with the language and, once again, was brutalized by his father. He ran away at 15 and was soon

caught up in gang life.

Lilliana had eight gunshot wounds and a kiss through gluss to recall her husband. Terese remembered lying in tattood arms. Now Sue had her Pedro ("devastated by his family") or the streets, with no high school

the streets, with no high school diploma and no trade.

"But he is not a criminal."
The fans shredded her words, blew them around. "He has never been in jail before. He has a drug problem. He is not a criminal."

Pedro, she said, was driving with friends when the police pulled the car over and ordered them out. A small portion of cocaine was left in the car and, was the driver and the drugs were within his reach, he was were within his reach, he was charged with transporting drugs. But the amount was small, and by the time he was sentenced to serve 180 days, noving from the South Bay facility to George Bailey, he'd already been in juil

"He just has ten days left "He just has fen days wit before he's out," she said, sound-ing worried. Was she worried? "Yes, and do you want to know why? He told rue, the police can violate you those first 48 hours. A man steps out of prison, the can send you back right away For anything." Life with Pedro had taught

Life with Pedro had tanget this grandmother some sour facts. "I never was involved with juils. I was raised to have respect for the police." But after under-going the ignominy of visiting her husband in jail, of being her husband in jail, of being treated like low life, she had changed. "When you visit and they get to know you, if's not so bad," she admitted, "but it's never really pleasant."

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In the Mission Valley Auto Circle

had offered nothing to Pedro. He received neither job training. nor drug treatment, nor a refe ral to a treatment facility. "Why not?" she demanded. "You tel me!" Her education into the realities of life for the poor, that segment of society from which nost of the prison population is drawn, came at a price. Gone is drawn, came at a price. Gone was Sue's home of expensive antiques. The luxury Buick was replaced with a 1986 clunker. And saddest of ail, she was estranged from her children, who had watched their mother turn into someone they didn't accentive. We then have been supported to the control of the control recognize. ("Yes, there have been problems. Pedro has left me problems. Pearo has left me stranded a couple of times.") Not long before she got her cur-rent job, she'd spent a month sleeping on her son's couch. "I wake up every morning grateful for this job," she said,

reflecting on those bad times Her job (salary plus room and board with benefits) was espegot out of jail, he would have

got out of jair, he would have to find a place for himself. "He really is a wonderful artist." On the coffee table was a cartoon Pedro had drawn for daughter. The figure of Mickey Mouse was well drawn. "M granddaughter adores him. The

granddaughter adores hum. They get along so well together." Sue hurried from the room, side-stepping the fan, and returned a moment later with a snapshot. A tiny blonde child sit beside a large man with black hair and a mustache. I had not expected Pedro to be so handsome. She showed me a letter, some. She showed me a letter, "It's an invited to be among the artists who paint the boardwalk this year," she said proudly "Every October, artists are invited to draw in chalk on the Broad-

That's really an honor," 1 said, reading the invitation and then standing. "He must be pretty good."
"Oh he is!" Sue urged me to

come down to the bay and see come down to the bay and see him work. I promised to try, then said good-bye. But I did not see his work. No one did. Two weeks after he was released from jail, Pedro was back inside. He'd been picked up in a drug area with a trace of cocaine in his

working nights for the California Youth Authority off Park Boulevard. It was here was told she could not list the vehicle as stolen. Stuck without transportation, she was learning

pocket. While he tested clean, that small bit of white powder was enough for the judge to set bail

"That means a thousand dollars, and I can't come up with man named Mario, someone he knew from the streets. Unforturately Pedro didn't know the man's last name and had no way of getting a message to him explaining how to return the

"I can't tell my children about

this," she explained "They're so angry about everything already. I have to keep everything inside." Sue's plans to visit her daugh-

Pedro had loaned her car to a

ter-in-law and granddaughter had been postponed. "I tell every-one the car died on me." I thought of Sue in that oner. Why had Pedro more a prisoner. Why had Pedro loaned her car to someone he barely knew? Why was he in the area where drugs were exchanged? What was he doing with drugs on him? She admitted these were fai

ions. Yes, Pedro had once questions. Yes, Pedro had once again messed up. But he was calling her regularly and say-ing he meant to find a drug-treatment program before he was released from jail. Sue selieved he'd turned a corner As before, she saved her anger Why hadn't they helped him earlier with job training or found a drug program? "When he was first arrested," she said, speak ing of this latest incident, "they booked him downtown acros from the courthouse. But then, two days later, they sent him to Vista. That's 45 miles from here.

Now, isn't that stupid!" I sug-gested that the jail was proba-"Maybe so," she said, not

Lilliana had said she had a

just for adventure loss been transferred to Corcora of his gang affiliation, Domingo remained in segregated hou-ing. Heavily shackled, in Pat-tion all day except for one hour. Doiningo would wake up i prison the day he turned 30. As it happened, it would be the same day his son was born.

three-word message from bers of the Brotherhood who had learned of his convers

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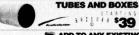
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"That was a Brotherhood motto. They were saying, 'You've made your decision. Don't turn

"How old are you?" I asked Sue on the phone. "Fifty-nine "No," she said. "I'm 58." "And Pedro. What is he, 32?"

Okay, I said, and ran it down for her. She was a 58-year-old man with few prospects and a

IN MOST CASES

drug habit. I wasn't judging, I said, but simply recounting to her what she'd told me: that ner what she d told me: that over the last ten years, she had lost her home, been estranged from her children, and was now living in someone else's apart-ment as a caregiver. I could understand how upset her chil-dren might be.

two weeks he's back in jail and you are without a car. What happens when he comes out again? What else can you have taken from you, your job? Do you know how close you are to

you know how close you are to being out in the streets? Don't you worry about that? Her voice trembled. "I worry about that all the time." "You can't save him and he's pulling you down. Don't you cled lake you're drowning." Yes, she said. She did. "Then why

"But I love him, and I want to help him." Her words hung there: an

older woman in love with a younger man with an abusive childhood. Addiction, prison, distinctions of class and race none of it stripped her words of their grandeur. I knew all the stuff about codependency, 12stuff about codependency, 12-step programs, about tough love. Would Sue's love be enough? E.M. Forster ended A Passage to India, his tale of love and

sage to India, his tale of love and sex, class and racial division, with two characters speaking while on horseback: "'Why can't we be friends now?' said the other, holding him affectionately. "It's what I want. It's what you want.' "But the borses didn't want

the tank, the jail, the palace, the birds, the carrion, the Gues House, that came into view a want it, they said in their hundred voices: 'No. not yet.' and the sky said, 'No, not there - Jangchup, Phelgya

Jangchup Phelgyal is a recipient of a Stegner Fellowship from Stan-ford University.





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My trip to faux-France was a disaster. Oui! Despite our meticulous planning, I ended up stranded on a rocky beach, battered by crashing waves, muttering French epithets

How could a vacation go so wrong? Let me explain.

When you first told me a French village existed in Oceanside, I laughed. Impossible! But when I investigated further, I discovered you were correct. They called it "Oceanside's best-kept secret" -

an enclave of 75 French Norman-style home along the banks of the Pacific. They said the litthe bains of the Pacific. They said the lif-tle 28-acre community of white-and-blue-trimmed houses closely resembled a French fishing village on Brittany's coast. They said both places were called Saint Malo.

called Saint Malo.

"But why recreate France in San Diego?" I
asked you in my halting French.
You shrugged in your careless manner and
answered cryptically, "The Los Angeleans wished

it so.

**Bien sur. Research proved you right again. In the early 1920s, a couple named Kenyon and Louise Keith began developing the acreage near Occanside's Buena Vista Lagoon. They envisioned it a replica of the real Saint Malo — a walled city/tourist attraction in France that, in the 17th and 18th Centuries, when it was one of France's most crucial ports, had been home to navigators, traders, and privateers. The real Saint Malo had been named after a 6th-century Welsh monk who, apparently, had taken up residence there.

You told me that today's inhabitants of the You told me that today's inhabitants of the real Saint Malo take zealous pride in their port com-munity. You said, "They often insist, 'I am nei-ther French, nor Breton, but Saint Malo-in!" Decades ago, a journalist asked Kenyon Keith why he wished to rebuild the French port town

in San Diego's backvard. Keith answered simply We went into it because it was needed by th residents of the northern cities who wish to avoid

residents of the northern cities who wish to avoid joisting and congestion."

Keith was a financial visionary. By the 1940s. Low Angeleans, Pasaderians, and the Hollywood crowd were motoring down to Saint Malo for weekend getaways and summer retreats. This was decades before the Concorde and "IT WAS AN COMMERCE THORS."

MGM Grand. Thanks to

Angeleans?"

You patted my hand patronizingly. "Disneyland," you said softly.

Although in Spanish, malo means "bad," the

hving was good in faux-Saint Maio's early years-Film director Jason Joy built an outdoor bowling alley and volleyball court at his retreat. Well-heeled retirees from commerce — oil, banking, agriculture — gathered weekly at the Saint Malo Lodge, a sort of clubhouse, to play bridge. Their

wives and children lounged on the private beach overlooking, not the Gulf of Saint Malo in the English Channel, but the vast Pacific Ocean.

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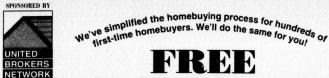
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France was just bours away.

AS THOUGH YOU WERE SUDDENLY TRANSPORTED THOUSANDS OF MILES AWAY TO EUROPE."

But why France" I persisted. "Why not recreate or the crossic faus destinations for the Los



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Players drew the names of dou bles partners, then indulged in

The Sport of Kings.

Alas, Kenyon Keith died in 1943. We cannot know what he would have said about his beloved Franco-American community's sudden marriage to Oceanside in September 1950. Our, Saint Malo — which then onsisted of 24 homes on 2 consisted of 24 homes on 21 acres — joined incorporated Oceanside, for better or worse, richer coupled with poorer. Little changed within the cypress-shaded burb, however.

Hollywood luminaries, Pasadena Hollywood luminanes, Pasadena socialites, and Los Angelean captains of industry still pop-ulated the colorful stucco homes that were hidden from prying Oceanside eyes by thick hedges. foliage, and a trés grand lagoor

Screenwriter Frank Butler enowned for his films Road to renowned for his films Road to Morocco and Road to Singa-pore, supposedly penned his Academy Award-winning script, Going My Way, while he stayed at #33 in Saint Malo. (The community has no deeded streets its houses are merely num bered.) Harpo Marx visited Ben and Rose Hecht's Saint Malo hideaway. The oil-nich Doheny clan and Hugh Darling, for-mer mayor of Beverly Hills.

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sprawling digs to Jomiciles

Even the Kennedys — yes, Henri, the Kennedys! — vaca-tioned in faux-Saint Malo dur-ing the 1960s. By that time, there. And how they wished to keep their masonry-gated enclave prive. Saint Malo resi-dents did not desire looky-loos (Henri: how do you say that in French?), nor did they want

In 1980, a preved Saint Malo In 1980, a peeved Saint Malo homeowner queried a perse-vering (Ceanside Blade-Tribine reporter: "Why does your paper want to write about us? Saint Malo residents don't really mix with the city of Oceanside, do they? So why should anyone care about us?" care about us?

Could it be that this resi dent meant "I am neither Sar Diegan, nor Oceansidean, but Saint Malo-in!"? Four years later, England's Prince Phillip and daughter

Princess Anne stayed as guests in Saint Malo, while they attended the Southland's Olympic equestrian events. The royal duo was shuttled to and fro in a chocolate-brown Lincoin limousine, flanked by way patrol cars and



rity agents. Saint Malo-ins refused to divulge with whom the Windsors were visiting. As you predicted, Henri, the more I learned about this place, the more I yearned to see it myself. I had so many ques-tions: did Saint Malo-ins drive Renaults, wear berets, and con-verse in French with meticu-lous accents? Or were they simply wealthy Los Angeleans hell

bent on escaping the "jostling and congestion" of the Big

Orange? Before journeying to this fantasy-village, I asked a for-mer Saint Malo dweller, Washington D.C. publicist David Hall, about his experiences there during the early 1980s. Hall and his family had summered at a cousin's house a block from Saint Malo's private beach. For

my sake, Hall reminisced in English. "It was an odd and wonderful place. You'd drive through the gate, and it looked as though you were suddenly transported thousands of miles away to Europe. It's very tight-knit, with lots of seasonal vacationers — a bit like Carmel. We didn't

sionally when we were at the beach, Many kept to themselves." Hall recalled that, for the children of Saint Malo, a delightful game involved listening for the shrick of passing Amtrak trains that rattled by on tracks that once carried Santa Fe rail

road cars up and down the coast.
"Why do Saint Malo residents want to keep the community so very private?" I asked

He contemplated this. "I think because old money likes to stick together. They're com-fortable with one another. They travel together. They like to keep their exclusive areas well-

Malo-ins tended to pass resi-dential titles to their heirs or sell their homes to acquain-tances, using the services of a Pasadena-based real estate agency. So many Pasadenans had homes in Saint Malo that

the community gained the nick-name "Pasadena on the Rocks." But the Santa Ana winds of change blew over Saint Malo just as they had elsewhere. Per-



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Quel? you ask. Oui, c'est vrai, c'est vrai. Anyone able to afford r roughly \$800,000 to \$2.5 mil or roughly \$800,000 to \$2.5 mil-lion in purchase price — could have the opportunity to reside in France-on-the-Pacific. Henri, is democracy at work or what? Fascinated, I asked those in

the know: Who has rented the know: Who has rented maisons there? 'Doxtors, lawyers, and professionals with chil-dren," one businesswoman familiar with the properties told me. "They want to be halfway between Disneyland and the San Diego Zoo." Was she speaking in

Was she speaking in metaphor, I wondered? A per-sonal visit would reveal the Henri, it was an overcast

Henri, it was an overcast afternoon as lapproached Saint Malo's huge masonry arch at the intersection of Eaton and Pacific. A real estate agent had warned me, "The residents of Saint Malo are very classy people," so I had packed a bottle of light, fruity Domaine Les Grands Grow Survey (1996) and Groux Sancerre (1996) and a loaf of freshbread. Already, I had suffered a great setback. Hertz had no available Renaults; I was driving a Ford Taurus.

Soon, I was to receive m second psychic wounding. The president of the Saint Malo president of the Saint variety Association relayed a message to me through an intermedi-ary (in English, for my bene-fit) that I would not be allowed through the gates! "He said, they're a quiet community and they don't want publicity," his intermediary stated.

Damnez ma chance putre-fiee! I shouted bitterly after look-

free! I should bifferly after look-ing up the phrase.

Then someone told me that
I could view the estates of Saint
Malo from the beach.

Before I began this seaside trek, however, I sat in the Ford Taurus and observed Saint Malo's longtime security guard "Little John" ("Petit Jean?") perform his sentined duties. He was a big man, this Little John. I knew he could not be fooled. As I slouched in defeat, I watched Little John permit two vehi-cles — a Volvo and a delivery truck - to pass into Saint Malo But I - I was an unwanted out sider: L'etranger. The appella-tion, familiar for some reason,

stung.

I was about to drive away when I noticed a large plaque on the masonry gate. On it were writ the words, "Dedicated to Louise and Kenyon Keith who founded St. Malo, 1926," Above the plaque was a crest that fea-tured a sort of weasel. A weasel? Pourquoi, un weasel? I wanted to ask Little John. But I was

So, moments later, there I was descending old wooden stairs to Oceanside's public beach. Far, far in the distance I could see Saint Malo's bluffside manu It was high tide, and I was wear-ing my favorite Nordstrom leather boots. I took them off, removed my socks, placed the accourtements in my large Lancôme bag, and rolled up my

Our, Henri, I was that deter mined. I waded through the ankle-deep water toward Saint Malo. White-capped waves tum-bled against the shore, the wind was merciless, but I held my Lancôme bag high and waded on. I pretended it was the Triits assault, and I reversed course I waded through the receding tide until I reached the wooden Still barefoot. I ascended stars. Still barehoot, I ascended them, clamoring into the Ford Taurus, cranking up its heater. Shivering as my pants dried, I acknowledged the obvious: my on. I pretended it was the 1rt-color, and I was storming the Bastille. But as I neared Saint Malo's steep, eroded beach, the tide rose higher. V'aves swelled, first lapping against my calves, then smacking my knees, then finally surrounding my waist. I stood motionless on a cluster. voyage to faux-France was total washout. I did not get to total washout. I did not get to see the 75 homes of Saint Malo (except a few located outside the community's gates). I did not get to meet the classy, mysteristood motionless on a cluster of stood motioniess on a custer or cobbles, feeling silly and con-cerned. More so when I gazed up at one of the Saint Malo beachside estates and saw the fig-ure of a woman at a window, gaz-ing down at me without ous Saint Malo residents who lived in them. I did not get

invited in them. I. did not get invited to play in the Trashcan Tournament, nor did I get asked to play bridge at the Lodge. Henri, you always ask me, "Mon pent boguette, what did you learn?" The sea momentarily stopped

And I shall tell you. Simply put, F. Scott Fitzgerald was right: Les riches sont differents de vous

They can build European cities in Southern California. They can keep enclaves private. despite proximity to dense urban

And maybe, just maybe If one day I meet that woman who looked down on me. Henri, I'll be sure to ask her. Les plus sincères les amities.

- Susan Vauchn

Susan Vaughn is a frequent con-tributor to the Los Angeles Times and coauthor of Los Angeles Realm of Possibility.

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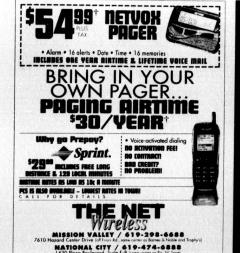


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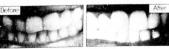
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to get there, and why we'll be happy there. I also spoke to representatives of Judaism, Islam, Buddhism, and the Baptist denomination of Christianity, but I did not include the results of these conversations. The accounts either lacked specificity or were very similar to those offered by others.

Where I could, I talked not to theologians or teachers, but to ministers, those who tended the faithful flock. I asked them to describe, from personal belief if not from doctrine, certain details about heavenly life. I asked about our relations with God and one another; in particular, about marriage, the most intimate earthly friendship many people attain.

a host of methods by which we

a nost of methods by which we can distract ourselves from something so seemingly abstract and far-off as heaven; family, friends, the pursuit of

virtue and material goods.

conduct - all worthwhile and

occupying of our minds and

time.
This approach is a pop-ular one, even among those who believe. Author and pub-lisher Frank Sheed once

remarked, "You'd think tha

people whose belief is that heaven is their destiny, and

that the reason why they exist

is to get there, would be more

is to get there, would be more curious about it." But many of us aren't. We are satisfied with the promise of happi-ness, whatever that happiness

may consist in. Lutheran minister Rev-

erend Gloria Espeseth, pas-tor at the tiny Gethsemane

Lutheran Church in Serra

say is metaphorical. I have to

think of the highest good, the most peaceful, the most whole.

I have to find terms like that. I have no words for it, just metaphors. There is no cur-tain anymore. We are face to face in wholeness. We are fulls in the presence of God. What-

even holiness in our earthly

These latter questions are helpful to the man who longs for heaven, or at least thinks he ought to long for it, because it is true that the more you know of a good thing, the more you are able to love it. As its wonders unfold, your devotion is fanned. The con

not in some way know. When I was a child, I told my father, with a seri ousness bordering on solem-nity, that I didn't want to go heaven. My reason had to to me, at least — quality of eternity. I was afraid of being eternally bored. I did not want my life to end, but the prospect of day after day after day for ever did not appeal to me either. There was in it a tinge of drudgery, or perhaps the bloated feeling that comes at the end of a vacation that has

infinite. I took a strange com fort in the security of know ing that this life would end ne day, that it had a natural progression of growing up and growing old, all leading to a conclusion in death. Life outside those boundaries was scary in a way that left me as deeply shaken as a boy thinking about eternity can be.

One way to ease this fear is to ignore it. The world offer

erence on the subject, uses "different images. It uses pas-toral images, rural images of paradise. Then there's the paradise. Then there's the image of the New Jerusalern, which is an urban image. It's interesting, with the Jerusalern image, that the New Jerusalern renewed in a way. Other images talk about this creation disappearing in a ball of fire. So the Biblical texts do not offer the Biblical texts do not ofter us a coherent, comprehen-sive doctrine of heaven. Dif-ferent traditions vary because they will emphasize one more than another.

"But what's common to all of them. I would say, is that it's a place where God and the universe are in full appre-hension of one another. It's life with God. It's where God is. It's that place where there is no separation between the creator and the creation, where ultimate reality is available to everyone at every moment Where God exists in all of God's fullness

She leaves the unpacking of that statement to our own imaginations, our own souls. "One of the most interesting hell is being stuck out on the South Dakota praine, having to edit phone books interbut it's that sort of thing — you find a metaphor that works

idea of singing hymns for ever in heaven sounds really bor ing to some people. Now to others, who love hymns and are touched deeply by the are touched deeply by them, that just sounds like the most wonderful thing. My mother is a little country-church organist, and some of the greates iov she has now is to go up and play hymns at the old folks home in this little town in North Dakota For her tha

image of singing with the angel is a beautiful, blissful image "I don't have to have Mesa, offers some explana-tion for this, saying that heaven is largely unknowable — that heaven, like God, is an object of faith. "The only thing we can ever that means. I trust it." The Bible, her first ref-

The Bible, however, does not leave us entirely lost in the metaphorical woods. "losus, at one point, talked about Abraham and Isaac and Iacob being there, so that says that there's a continuity of per-sonality. It's not just that I'm some blob of light in the midst of light. There's an integrity to our personhood. We're per sonal, we're in relationsh with others... The historic Christian understanding is of a personal relationship... and that our relationships on earth matter. God has commanded that we take care of one

The notion of persona relationship, though part of Espeseth's doctrine of the integrity of the body and the life, can overshadow the central point of heaven. Some people "understand it almost solely in personal terms. I know that's an enormous com-fort. I have a cousin who, when my father died, said, 'Oh, I know that Mom and Dad are

having coffee in heaven."

real now." Getting there is a matter of faith. "We are justified by faith through grace. Not by works. That's the Lutheran passion. That's our history Medieval Catholicism had

didn't say anything. She looked at me and said, 'You don't helieve that yet, do you?' I said, 'Well, that's not an image do I need to do But what I don't hear done all for us in (not what we do: it's a gift God. Faith is or

people talking about is life with God. They talk about how neat it will be to have Espeseth aci that her claim h coffee again with that person, and not that that isn't part of it, but it's not the whole." The concept of life with God "could esting argument that enrich somebody's experi nce, because it makes us real ations she throw ence, because it makes us real-ize that you don't have to wait until heaven to be in rela-tionship with God. We already eral principle. "Go is to be in relational of creation. I do that God is interehave that relationship now and it will just be greater. I believe we could make it more uring out rules to kee ple out of hear

because I don't that list ends Medieval Catholicism had gotten into a position where they were telling people that there were hierarchies and that they could earn their way and so forth. Luther, in his Hitler in hell? the position of went on between personal torment over 'What

and God in the



Espeseth: "I've heard of hell as being stuck on the South Dakota prairie, having to edit phone books."

of Hitler's life. Was that part of his suicide? Did he under-stand how wrong he had been? Jesus said to the thief on the ss. Today you will be with Me in paradise."

Eather Harry Neely, a Roman atholic priest who often say unday Mass at Holy Cross lausoleum, shares Espeseth's belief that we can make heaver nore real now by coming to know God. Neely, white-haired black-spectacled, and black-robed, speaks quietly and at a measured pace. About our tendency to ignore heaven he says, "We give ourselves an excuse. We think, 'Oh, well. e can't understand it,' so w ust think, 'It'll be great.' But the saints were not like that.' He tells a story from St.

Augustine's Confessions in Augustine's Confession in which Augustine and his mother Monica, in discussing the life of the Biessed in hower, actually Touched that unspeak-able reality that is beyond experience" and then came back. "After that," concludes Newly Monica had no more Neely, "Monica had no more interest in life. She just wanted

Nedy grants an unknow-ability to heaven. "The apos-tle Paul says — and this is the quote we think of when you ask the question — The eye has not seen, nor the ear heard. nor has it entered into the nor has it entered into the heart of man, the things that God has prepared for those who love Him. We cannot magine it. "But you know, faith

gives as the power to invest those words with a meaning that we can't put into words I know that God is my lover I know that God is my lover.
I've had little whiffs of that, lit-tle experiences of that light that is not of this world. I get a sip: I don't get the full draft. But I know it's something that I must have. If I don't, I will

Fully having that some-

have the most exciting and pleasurable experience in the world. How long does it last? How long can you keep it up before you get sick of it? Bon dom is not so much inactiv dom is not so much mactiv-ity as the wearying of the activ-ity we have, one that maybe was originally very satisfying." Illustration: "That's an awful moment when a guy realizes that his wife is bor-

ing him. He's got to do something immediately to over-come that. That's a constant challenge in any human rela-tionship. The most tender affection — you can get tired of it. In a human relationship, you can't keep it at a fever pitch forever

The reason is that we re made with a hunger that can-not be satisfied by anything except the infinite. I'm not infinite, but I have an insatiable hunger for good. Any particular good, even the love of someone very dear to me, that won't do it forever. That's why I get bored. It can dis-tract me for a while ... that's what it is, really — a distrac-tion for a while ... that's tion from my essential hunger for the infinite. Pure goodness is what I need, what I was made for."

made for.

The prospect of that goodness is what makes beaven attractive. In his account, Neely explains the mechanics — what will make us happy, and how. Heaven is "a state of per fect happiness, which consists essentially for us in possessessentially for us in possess-ing God. In this sense, we are incarnate spirit. Two powers are essential to this spiritual dimension: the power to know and the power to love. The union with God which makes heaven this state of blessedness

heaven this state of bleosedness is through these two faculties of knowledge and love.

But this beatific, or happy-making knowledge is not like anything we experi-ence here. Here, we first know a person abstractly, as a man or a woman. Then, through ence, we may become

kind of thing, there's a kind of communion that grows.... The knowledge and love that is beatific is kind of analogous is beautific is kind of analogous to this," with this distinction. "In heaven, I don't have an idea of God. I am united immediately without any interver

"The reason is that we're

the goodness in you, and you respond to me with a similar

ing image or thought. God comes the object of my knowledge Likewise with love can say that, but I can't under stand it, because I don't have any experience of it. "Scripture uses the expression, We will see Him as He is.' We are united with

God in an embrace which is beyond experience, in which God Himself — the infinite what satisfies our longing. But in becoming perfectly united with Him, we do not lose our individuality. Since He is the source of | that individuality source of that individuality, we become more fully and completely ourselves than we possibly could in this life." Neely makes this last point to repudiate the notion that "union" means a great

indistinct lumping together of everything and everyone of everything and everyone. Like Espeseth, he believes our personhood will endure, as will the personhood of other persons. "One of the secondary delights of heaven is associa-tion with the other holy ones who are sharing this love and life of God with us. In our present state, if something really absorbs you complete you just pass out. You go into ecstasy, because your body can't hold it. But in the life of the spirit, and in the risen life there won't be that limitation In being absorbed into God. I now become more open than

I now become more open than ever to other people."

That openness, that com-munion, will be so complete that speech may be unneces-sary. "When you have a friend here, you're always at some distance from the other per-sory. You and throade the other son. You can't invade the other

Meely tells a story : "...'You know, there's going to be a big final exam at the end of your life. It's only going to have one question, and you've got to know the right answer....' "

person without doing vioence to them. I can't admit you into my heart. I can tell you about things, but I can't eil you about things, but I can't share that with you." But when con-sidering the saints. he won-ders, "Will we be able to enter-into each other's conscious-ness without doing harm? Will we be able to almost exchange our inner selves, be united in a way that the thought of in this life is horrible? Will we be able to welcome each other into that really intimate inside-out communion? If so, we won't need to talk."

that angels who are closer to God radiate their superior knowledge of Him to the lesser angels and imagines that, along with sharing in a similar hier-archy (though one without envy), we will have a similar relation to one another. For relation to one another. For example, "If St. Augustine were to embrace me in this way and allow me to know him -- to look at God from his point of view, and because know what I'm like --

riage is considered, the union Neely describes is as complete as possible. The intimacy that takes a lifetime of work and contact to achieve here will be instantly surpassed by our knowledge of our fellow mem-bers of the heavenly host and no longer limited to one

person. Though it will pass away. Neely sees marriage as a help ful image in anticipating heaven. "In Hebrew, the word for 'to know' or 'knowing' is what they use for the marital union as well. People united

MOMENT

explaining that since we know through our senses, we need these sensible images to gain some idea of heavenly bliss. Along with the end of mar-riage will come the end of sex, though Neely claims that "we'll have all the equipment" of our earthly bodies. Those bodies, he has been taught, "will all be restored to mature form" and "will bear the glories of our life." Evidence for this might be the testimony that Christ still had His wounds after His resurred tion. Those glory-bearing — glorified — bodies will not need ourishment, though Neels does note that lesus, after His does note that Jesus, after His resurrection, "ate some hon-eycomb and fish to show He wasn't a ghost." But, he warns, "You can trivialize the whole thing, talking about enjoying ice cream cones and all this

Still, it's the trivial, or at least the particular, that the mind fixes on. I understand the abstract idea that boredom will never arise because my infinite craving will be satisfied, but what will we do all day? "The Book of Revelation describes heaven as a solemn liturgy, answers Neely. "Or as a king holding court — God on His

throne, and the angels and saints surrounding the throne with cries of delight and praise. If you take that literally, you say, 'Well, I enjoy going to Mass, but I don't know if I could keep it up forever and ever." He images are just that - they're

there is not going to be the time we know here, because our time is the consequence of our finite-

symbolic of the absorption in So what will wo do all day? So what will we do all day?
"First of all," says Neely, we
have to consider "what kind of
duration there is. Certainly,

ness. We only get so much existence, we get a little bit at a time. It's a flow. We're constantly in the embrace of God, but I am in the embrace of the infinite one. So I don't think time

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is going to be a factor as it is here. What are we going to do all day? Well, there may not be

all day? Well, there may not be days or nights or years," there may be "just all right now." So much for heaven; how do we get ther? What is the chief factor in determining our entrance! To answer, Neely tells a story about a storyteller. "There God. You have to be trans-formed somehow. God is offer-ing that to us through His Son." Neely contends that no nan heart is denied that offer, that everyone is offered God's love, "because God wills the sals an auxiliary bishop who was an auxiliary bishop who had an interesting story he told to the kids at confirmation. He said, 'You know, there's going to be a big final exam at the end vation of all He insing vation of all. He insinuates Him-self into the life of people who aren't explicitly religious and invokes that response of super-

Dravida: If a soul is especially selfish, "you may even lose the human form." You may end up a tree.

of your life. It's only going to have one question, and you've got to know the right answer When you're facing God the Father, He'll ask you, "Why should I only answer that will work is, "I am a close personal friend of Your Son. And the auxiliary hishop) says, 'least is going to be there, too, so you better be telling the truth. The Father is going to say. 'Is that right' and what a sad moment when less sos, 'You know, labous wanted to be his friend, but he never had time for Mat I'm to the truth of truth of the truth of truth of the truth of truth of the four Son " And the auxilian

sound: friendship being the

natural charity. You can't tell who's in and who's out by the robes, or the occupation, or the

Father and the Holy Spirit. That's

the entrance. Unaided human

nature is incapable of enter

ous sin at the same time. ing that serious sin mu properly understood." not mea sured simply by the externa act. There is the subjective dis-position as well." Because o this, Neely says that he does no know "if Hitler committ or not - to what degree he wa responsible, monster that he was. Who can judge? Fortunately, I don't have to make

judging is done, and so we come

specifically, we come to a state-ment once made by a tutor of mine, a tutor who enjoyed pr voking his students. "The Blessed will see the damned in hell." he pronounced, "and they will rejoice at the sight, for the damned will manifest the jus-tice of God." My tutor suceeded; I was provoked. I asked Neely what he thought of the

"Well, that is one thing I can't imagine: how a person who knows that someone they light, but not the gloomy gray-ness. It's a soft light. There's a ness. It's a soft light. There's a spring and the rocks are all solid gold. The people are looking around, and they're wonder-ing what's happening, and in the distance, they see these luminous figures approaching.
"Some of them scream in

fear and run back to the bus. The others wait. These lumi-nous figures are people they knew on earth. They're coming to invite them to come with them to what's beyond the hill.

Andersen: "God is a glorified man. God, like the resurrected Christ, has a body of flesh and bone."

love is separated from that love forever [could be happy]. I can understand how you don't have understand how you don't have to think about it, but how could you be aware of that and not be saddened by it?" The best answer he has found is a story in The Great Divorce, by C.S.

"Lewis nictures himself Lewis pictures himself being in hell—he doesn't real-ize that's where he is. It's this dreary city. It's just sort of this gray twilight, and in the midst of all this grayness, there's this brightly colored bus. Just dazzlingly attractive, and the driver is inviting, people to come aboard." After the right num-ber of hell-dwellers claw their way onto the bus and it takes off, "it lands in this beautiful meadow. Again, it's this twiAnd, of course, each soul in hell has all kinds of reasons why he

doesn't want to go.
"There's one guy, this tall
and stately man who looks like an old-time Shakespearean actor and there's this chain on his wrist that's attached to a little midget. The little midget is the midget. The little inidget as the real person, and the actor is like a marionette. The little guy speaks through the persona of the actor — that's his false self. It's his wife who's come. Frank, I've missed you so, come with rne.' All Frank can do is com-plain and recall little hurts and injuries — 'You took the last

samp when I wanted to mail something.'
"He can't talk to her. He only talks through this persona of the aggrieved husband, and

his wife says, 'Frank, I want to his wife says, 'Frank, I want to alk to you, not to him.' And as he keeps getting more and more shriveled, the actor grows, and he gets little rand littler until he's just a little bug crawling on the chain Finally, the actor takes the chain and swallows him. Frank is gone.

"She says, 'Sir, I don't know who you are. You're not my husband.' And she gives up. That's kind of an image of what happens to the soul in hell—unloving and unlovable. It isn't the same person that you knew and lawed 'You can't kew them.

They're not real anymore. The

person is so turned inside-out that it's like it doesn't exist, I don't know if that's the answe

don't know if that's the answer, but it's a help."

Besides heaven and hell, Neely believes in a purgatory, a place where those who are not evil enough to deserve damnation, yet not pure enough to

behold God, go to expiate their sins. This is why he prays for the dead "on a regular basis. Since we are united by the embrace of the Holy Spirit, we are in communion with each other. That's why my works or charity for them touch thei

ondition."

My final question to Neely concerns the carrying over of the beautiful things of this world - art and music in particular. "We have art because we ineed these prisms through which we can see the unseeable. But when we see the unseeable face to face, we won't need art." At first, he gives the same

treatment to music, but then he wavers. "Music, like any other art form, is a springboard to the beauty which can't be seen. Will there be music in heaven? It's hard to think of having a good time without singing. And we will have voices. According to Scripture," he says, warm-ing, "God rejoices in His creation. So I guess we can rejoice in the finite while we're in the infi-

nite. Okay, I will allow musi Before I leave him, Neely gives me a poem, one of those prisms he mentioned.

"In Manchester Square In Memoriam T.H." By Alice Meynell

The paralytic man has dropped in death The crossing sweeper's brush to which he clung, One-handed, twisted, dwarfed,

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Great green and golden hands of leaves ere long Shall proffer clusters in that

Shall profter clusters in that vineyard wide, And O his might, his sweet, his wine, his song His stature, since he died!

Father Neely mentioned the joy of homecoming as a Scriptural analogy to heaven. To Hare Krishna Dravida Dasa, home-Krishna Dravida Dasa, nome-coming is not an analogy; it's a literal account. Dravida is a teacher and book editor for the Hare Krishnas, a branch of Hinduism devoted to the worship of Krishna, here in San Diego. He is tall, stretched out over his frame, in the manner of a man frame, in the manner of a man who is not intimate with the pleasures of the world. He speaks with rapid precision, making connections and clarifications as he goes. When I ask, "What is

When I ask, "What is man?" he responds, "We would say that human beings are one of millions of species of life. We are very special in that we have this superior intelligence by which we can inquire into what we call the absolute truth for the ourrose of attaining liber. the purpose of attaining liber-ation. We are made in the image of God, and we're given that



gift of intelligence by which we can perfect our life, get liberation, and go back to the Kingdom of God.

"As living entities, our role is to engage in this loving exchange with Krishna. We have forgotten that. What was the

instead of there? Somehow or other, we turned away from God — we wanted to be the center of attraction ourselves.

center of attraction ourselves.
"Therefore, we were put
into this material world and this
material body in order to try to
enact this charade of being the
lord and master. We can't do

that, because that's not our real position, and so we constantl fail and we die and we have to fail and we die and we have to go through all of this suffering until we get some knowledge about how we can retrace our steps and go back to the King-dom of God. The universe is

matory means liberation from the body and all the desires asso ciated with this material, self-cen-tered world. "Krishna says in the Bhagavad Gita that kama is our main enemy in the world. You may have heard of The Kama Sutra. Kama means more than lust in the English sense. It means the whole panoply of material desire, of which sex desire is the chief. Kama covers desire is the chief. Kama covers our original knowledge of who we are and what our relation-ship with God is." This is because "sex is always mediated through the

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aways mediated through material body, and it brings us into the awareness of this body as our self. This is just the oppo-site of what we try to cultivate. The first thing you learn when you walk into a Hare Krishna temple as a student is. You're not that body.' At death, that body, the gross body, is left behind. But we have another body, what we call a subtle body,

posed of "mind and intelli gence - intelligence is the cogfunction, and mind is more o function, and mind is more of less the guider of sense — reject-ing unfavorable things, accept-ing pleasurable things. Mind and intelligence and also ego, they stay with the soul. The soul is like a little quantum of con-sciousness, which is indestruc-

from the blend of good and evil from the biend of good and evil that usually makes up any human life, but also because your sodil bears the weight of any number of past lives.

The gross body we receive

other perceptions of heaven. First, "there are all kinds of planes of existence we can't see, just like there are radio and tele-vision waves we can't see, because we don't have the senses. Heaven is a place where you can enjo wonderful material pleasures wonderful material piesaure -a long life with a young, beau-tiful body in a very wonderful environment. But it's still tem-porary. It's still within the mate-rial world. When it's finished, you've got to come back down here," and what's more, you've been using up the good you've accomplished in past lives while

accomplished in past twee while you lived it up in heaven. "We don't want to go to heaven. It may be a refined self-centeredness, but it's still self-centered." And "there's still anxiety, because we know it's going to end eventually." He oppo to end eventually. He opposes heaven to the eternal Kingdom, because there, our delight comes not from pleasing ourselves, but from pleasing Krishna. "It's not that we are desireless; it that we sublimate all of our self ish desires into a desire for expressing this love for Krishna. That keeps it very fresh and

This brings us to the second distinction. For some, lib eration comes at the expense of nearly everything, including God and personal form. "We understand that to be insufficient. As living beings, we have desires we want activity, and we want relationship and love. If we don't have that, we feel frustrated Just to be free of pain is not

enough."
According to Dravida, rela-

at the beginning of a life "is a hin drance to the soul when then drance to the soul when there is no conception of how to purify it, how to use it properly for the uplifting of the soul. We [Hare Krishnas] connect ourselves with God, with supreme absolute truth, through the workings of the body. It's what we have to work with." This means more than

doing good deeds. "When we chant Hare Krishna, we're using the tongue, the ear, and the voice. Sound is a key element, transcendental and purifying. Further, the ornately decorates temple Dravida visits daily is terople Drawda visits daily is full of images, "deity forms meant to awaken and engage the senses. But not in some-thing selfish, so that we become attached. Simply to fill our minds and hearts with affection and love and devotion to God.

Purity in that devotion to God. Purity in that devotion is the route to liberation. Dravida takes care to dis-tinguish his idea of liberation, the Kingdom of God, from two

According to Drawida, rela-tionship and love abound in the Kingdom of God. "Even in this world, we can see that some of the most exciting and ful-filling things we do are those in which we are able to express love for somebody and see a reciprocation. Whether it's a mother's love for a child when she sees the child smile, or what-

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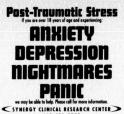
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ever there are infinite ways in ever, there are infinite ways in which that can happen." So it is with Krishna. "It's all this flow of loving exchange; because you feel it coming back from Him, also. This is the variety that keeps it intcresting. It's that kind

keeps it interesting. It's that kind of desire that we can unlimit-edly fulfill and aspire to fulfill." Descending to particular. Drawida lays out some of the details of life in the Kingdom. "There's no old age. There's no death." We retain our form, the template upon which the gross form was built, and so we will form was built, and so we will have "interaction and tasting and smelling and seeing and touching. But here, you can only do those things for so long before you burn out. If you try to taste too much, there's a neg-ative reaction. The senses here have their limitations, but there, it can go on unlimitately." Again, with the difference the conwith the difference that our

delight will not be selfish. What will we do? "If you What will we do? "If you read some of Krishna's pas-times, you say, 'Oh, this is deal.' He has His friends, and they're playing, and they range from 6 years old to 15 years old. And it's not just the human forms there. A tree is fully conscious there. A tree is fully conscious that it's in that particular role at that particular time to fulfill some function, whether it's shade or flowers or fruits or whatever it may be. Everything is fully conscious, setting the cene, creating the atmosphere for these loving exchanges. We'll have our role, and it will be an nave our role, and it will be an idyllic one, just suited to our eternal temperament and desire for service."

Eternity as a tree, even a

conscious tree, may seem less than thrilling, but the Hare Krishna antidote for eternal boredom lies not in becoming boredom lies not in becoming any one thing. It lies in becom-ing many things. "What is it that keeps us interested in any-thing? It's variety, newness. Vari-eties of relationships with people. This is precisely what we find in the descriptions of the Kingdom of God. Krishna is

Kingdom of God. Krishna is there, but He's doing unlim-ited things and He has unlim-ited relations." In one scenario, "He's a cowherd, and He has these very sylvan pastimes." If you think such a place would be paradise, "He's haven all these adversuch a place would be paradise, "He's having all these adven-tures there, playing and so forth. If that's not to your taste, there's another relationship He can have. He has a place in that spir-itual world where He is a king and it's a very wonderful city life. There are infinite relation. ships and activities and advertures to be experienced in the spiritual world."

Those relationships will Those relationships will not include marriage and sex, however, and not just because sex tends to make us identify with the body. "The original reason why we are here is that we want to compete with Krishna in that original loving rela-tionship He has with His wives

tionship He has with His wives and girlfriends in the spiritual world." Krishna's main girlfriend, Radharani, "is not like us. She is a personified energy of Krishna We understand God as a per-

son who has expansions of His self as well as an unlimited varself as well as an unlimited variety of energies." In the case of Radharani, "Krishna expands a pleasure energy, so that He can enjoy relationship, loving exchange, with Radharani also expands. She has her friends and she has her helpers, and also has the firends and she has her friends and she has her helpers, and

and she has her helpers, and there are male friends and female helpers of Krishna also. He also has personal energies that expand into entities who take the role of His mother and father. We, the conditioned, lib-erated souls, "will experience lowing relations with Krishna, but we won't have our own sep-sorate editionship in which."

arate relationship in which w are the supreme enjoyer. That is reserved for God." Instead, we can experience Krishna's love for His wives and giffriends vicariously, through being part of the scenario in which Krishna acts. Dravida compares it to watching a movie, delighting in the delight of another.

The Lutheran, the Catholic, and the Hare Krishna all talked about the longing in the human heart God. The Catholic looked for the fulfillment of this longing in union; the Hare Krishna, in serunion; the Hare Krishna, in ser-vice. Swedenborgian Minister Eldon Smith, a former carpen-ter and member of the Mer-chant Marine who bases his views on the writings of Emanuel Swedenborg, contends that we will not see God in heaven — "not as we're seeing each other, nor will we be united with Firm We will be of service, but instead of creating scenarios in which the Lord can enjoy Himself, we will serve God by serving one another. This is the activity of heaven, the alternative to wha Smith sees as a kind of eternal

"Can you imagine an eter-nity of doing nothing?" he asks. "I mean, eternity is for a long time! If we say, 'When I get to heaven, I'm gonna put on my shoes and walk all over God's shoes and walk all over God's heaven, like the song says,' it seems to me you're going to get awful tired of walking after a couple of jillion years, even if you're a spirit.

"I asked somebody the other day, 'What do you wan other day, What do you want to do when you get to heaven?' She said, 'Walk around and smell the flowers.' I said, 'You want to walk for the rest of eter-nity, smelling flowers?' She said, 'Well, no.' See, this is [many people's | concept: 'We don't do anything in heaven." "Well, heaven is a life ins

Well, heaven is a life just like it is here. You don't make any big changes. Heaven is a world of use. The number-one thing is to serve the Lord. The Lord says, 'You shall love your neighbor,' so serving God would be serving the neighbor and helping. Just sitting around in a circle and saying, 'Hallelujah, praise the Lord!' for the rest of are doing things all the time are the happiest." The most mis-

is that it's a land of melosure





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think that people really want uselessness. I imagine that every single human being has some kind of secret desire for something that they would like to do. I think it would be almost do. I think it would be almost impossible for anyone to go through his entire life and not have some desire for something that he would like to do that would be of use to other peo-ple in some form. I can't imag-ine anybody wanting to be abso-lutely uselses and not perform some kind of job."

If such a person did exist.

If such a person did exist, he would run the risk of hell. I ne would run the risk of neil. I asked Smith my question about seeing the damned in hell and rejoicing, citing the story of Lazarus and the rich man as evidence that contact between the two realms is possible. He disagreed, saying that it was merely a parable, but he brough

merety a parable, but the brought the story up again later, to address this point. "The rich man was a use less person. He spent his whole life being surrounded with lux-ury and, evidently, according ury and, evidently, according to the parable, he never did any-thing to help anybody. They both died, and here's the rich man, who had been in sump-tuous, wonderful surroundings. tuous, wonderful surroundings, and he finds himself down in the hot spot. This poor man is in the bosom of Abraham, and Abra-ham says, 'Well, you know, you had it made when you were here on earth, and this guy, he didn't on earth, and this guy, ne didn't have a chance to do anything. He was too poor. [It is worth not-ing here that Smith believes that God makes allowances for cir-cumstance.] You made your bed, now you're going to lie in

Work-shirker that he is, he might be happier that way. "I don't think the Lord would keep anybody out of heaven. I don't think they want to be there." Smith explains: "I use the analogy of the alcoholic. An alcoholic wants to go where there's alcohol. He wants to be around people that drink, that get drunk, that raise Cain and get drunk, that raise Cain and have fun being drunk. He's not going to want to go to a tea party, where there's no alcohol to drink.
"To me, heaven and hell

are the same thing. The person that's tried to live a righteous life wants to be around people tha are basically the same as him or her, and the evil person i not going to want to be around people that are saying, Thank you, Lord, I had a wonderful day." Presumably, that won-derful day would be full of use a hateful thing to the useless

"You know in kind of a funny way, I would say that hell is heaven to people that are there, because that's where they're happiest. I think that if really evil people were in heaven that would be hell to them." You mean they'd be happier in hell? "Yeah, it's like a bunch of drunken sailors. I used to be a drunken sailor, and let me tell drunken sailor, and let me tell you, you're the happiest when you're in a bar and you're rais-ing heck, and you're half-crocked and you don't know what you're doing. That's where you're



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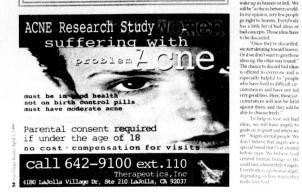
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happy. You put them in a dif-ferent atmosphere, they're not going to be happy at all. If you call that other atmosphere heaven, that's not going to be heaven to them. I think they would be far unhappier in heaven than they would be in hell.

But if that's the case, what's the hellish aspect of hell? Why try to avoid it? "Because they're not allowed to carry out their desires. Their desires are to hurt desires. Their desires are to hur people, and the other occupants of that region don't allow them to hurt people, so that would be their unhappiness. But still, I think that the pain of being around the righteous would be far greater than the pain that they would go through being with people of their own kind.

lives are supposed to be — being of use. If we live our lives try-

ing to be useful to society in

ing to be useful to society in general, to something, to our church, to our families, then this is what creates our soul. This is what makes us into what we will be for the test of eternity."

to do in the afterlife. If heaver

work in progress? In a way, yes. When we

Angels are real people. We

There remains the question of what there is for the useful soul

ably he Carof's use. Because that's what she did here." So is an angel's chief func-tion to teach? Eldon Smith responds, "I would say that what their ruling love was on earth Our usefulness is not the only criterion for entering heaven, but it is a crucial one. Smith says that "if you live a life accordwould be their ruling love in ing to the commandments to the best of your ability, then you will have a place in heaven. Jesus heaven, as long as it serves God. If you love to do something, that's what you will probably continue doing in the spirit world. Some similar thing." was asked what was the great est commandment of all, and H said 'to love the Lord your God This claim inter with all your heart, all your soul, because it seems to me that a lo all your neart, an your soul, all your strength, and all your mind. The second command-ment is to love your neighbor as yourself. This is what our of human endeavor is an attempt to correct some evil. Will ther be disease, necessitating doc

Angels are souls that have made it to heaven and are now turning their attention to what

Smith believes is the never-end Smith believes is the never-end-ing supply of souls entering the middle world. Smith's wife Annella is present during our conversation, and she offers this description of their activity: "What angels do is basically

what you have been trained t

what you have been trained to enjoy here now. Our daughter is a preschool teacher. She loves children, so when she gets over to the other side, she could be of use by helping children, lit-tle ones who have died early in life. They'll be trained by angels in heaven, and that will prob-

ably he Carol's use. Because

in the middle ground and gradually work out their salvation or condemnation, Eldon does not pray that God will help those people make the right choice." don't think [it] is going to di don't think lit) is going to do any good. They are what they're going to be, determined by themselves, depending on their ruling love, their desires." Here he differs from the Catholic praying for the soul in purgatory. He also differs from the

Catholic, and the Hare Krishni in that he believes that we will be married in the afterlife, though not necessarily to anyone we were married to in this life. "We who has had five husbands. She asked me which one she would be with in heaven, I said, 'Well darling, you may not have any of them. Each one served a pur-pose in your life. Each one was for a use. Each one brought a certain amount of happiness.
"But maybe the two of

you didn't bond with your soul Maybe they were marriage bands or wives here, you can love each one with all your hear

Now, according to Jehovah's Witnesses, only a few thousand are needed to complete the 144,000.

men? War, necessitating sol-diers? There would probably be diseases of the mind. Disbe diseases of the mind. Dis-cases that we think we have, which are very real as long as we think we have them. If think my arm is paralyzed, that arm is going to be paralyzed. There have been a lot of case histo-ries" of such people. "The mind is what directs things, and these are things that doctors can do to do in the afferlife. If heaven is paradise, what work could possibly remain unfinished, what end not yet achieved? Wouldn't such a thing make paradise not paradise, but a work in progress? In a way, yes, When we die, we "wake up in a spiritual body, which is far more real than what we have here." It is also vhole, youthful, and beautiful, growing more so the longer we stay in heaven. But we don't want to be a supported by the same and th

something.
"I don't know if there would be firemen putting out fires, except maybe in some corhres, except maybe in some cor-responding manner." Annella points out that firemen "help people, rescue them, and take care of them and nurture them. That could carry over into the other world." other world."

As for soldiers, Eldon as for soldiers, Edon responds that "he's serving his country, so there would be some-thing that he could serve. Maybe he'd be protecting heaven against hell. I should imagine that hell neal. I should imagine that neil would be full of people who would really like to get up there and destroy some people. Every-thing has a corresponding mean-ing. Until we find our eventual eternal home, there's going to be also of work for people to do." A nuclei a think, "that you

be also to work for people to do.

Annella thinks "that you continue to grow" in heaven.
"If you're interested in growing, you will be given those opportunities. It's not a stagment thing where you're going to stay for the rest of element, You have groupdentiated to reserve. have an opportunity to progress Though he believes that people do make a choice while

and each one will be a good experience, but maybe 70 eternal husband or wife wo beany of them." Or say that married to five wives at Annella's my last one, and sh the one I really love. Then I ma the one I really love. Then I may decide to go live with each one of them and decide which one I really do love. But I think the one I would end up with whald be the one I had bonded with heart and soul."

denborg tells us that the man and the woman are a couple. One dom. That way, it's a whole i writes [in one place] th he saw a couple coming. as one, and then wher asone, and then when the closer, he realized that it the man and the woman represented the love, and man, the wisdom." The they form is the analogue child, the fruit of physical u It is because the man and we complement each other form this whole that "Swed borg says that you will be provided with an eternal mate even if you were single

Eldon's belief tha become angels when they et the spirit realm allows him answer the Scripture passag which Jesus say they rise from the shall neither marry n in marriage, but are angels which are in The phrase "neither in be given in marriage as referring to marriage



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that an eternity of work will not be a source of misery or drudgery, but rather, of the happiness and love that come from being use-ful. Nor does he suppose that the work is never suspended. When in response to his question about what I would like to do. I tell hir what I would like to do, I tell him that I would like to make wine, he smiles. "According to Swe-denborg, there's entertainment, and there are parties, and things that people enjoy. Maybe you'll be a little old winemaker in heaven, and I'll sit at the table and enjoy some of your wine.

The activity of the Swedenbox The activity of the Swedenbor-gian middle world — angels guiding souls as they trek toward either heaven or hell — seems to depend on an endless influx of souls. This in turn seems to depend on an eternal earthly world to act as a source for those souls. Smith doesn't quite grant this, but he does say that Swethis, but he does say that Swe-denborgians don't believe "that God is going to cause the world to come to an end," or even that God is going to "destroy all cvd," raise the dead, and allow them to live for the rest of eternity

to live for the rest of eternity on earth.

This last a precisely the reward Mormon Stake Presi-dent M. Steven Andersen, a big gracious, comfortable man, believes awaits the most blessed souls in the company of heaven "Heaven will actually be right here on earth for those who go into the Celestial Kingdom— the earth having been cleansed and purified. This is where we'll be, good old Mother Earth."

be, good old Mother Earth."
The cleaning and purifying be
refer to will occur "when the
Lord comes again, [and] He
will regar on this earth in righttousness for a throusand year."
The Swedenborgsian and
the Mormon both envision our
heavenly activity to be godding,
the pilgrim soul. The Mormon
places the drama back on earth,
though it may not be this particular earth. After the extallishment of the Lord's resum. lishment of the Lord's reign, there will still be "other creations our heavenly Father has, and others yet to be created. His work is one of creation, and

it goes on."
The Blessed in heaven will not be "subject to disease and temptation and sorrow." They "will have a very great sense of concern and caring about oth-ers of our heavenly Father's chiland an experience of the control of

even now, that those already in heaven are "concerned with our weifare and are permitted in some cases to be aware of what; going on with us, and so on " Mormon references to "our neavenly Father's Unil-dren" and "heavenly parents" give some indication of the



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nature of the Mormon paradise nature of the Mormon paradise.
"The concerns that we have now in our families are the welfare of our children and their progress, their happiness. I believe our concerns in the next life will continue to be with our families."

Indeed, the reunion with

Indeed, the reunion with God that occurs in heaven sounds like a perfection of family life, taking up residence with the first, best relatives. "God is a gorified man, God, like the res-urrected Christ, has a body of flesh and bone. He looks like a reason to feet the and this Son are man. In fact, He and His Son are man. In fact, He and Ha Son are os similar in appearance that Jesus was able to say, 'If you've seen Me, wai've seen the Father.' Our Father will be a real person. He will speak to us; we will have interaction with Him. We will relate to Him as our Father. To live with Him is to live in a famdy environment."

ily environment."
And not just Him.
"Mankind is literally the spiri-tual offspring of heavenly par-ents. We have a heavenly Father and a heavenly Mother, Just as have a Eather and a Mother, at have a Father and a Mother, at least hiologically, so the cre-ation of spirits requires a heav-enly Father and a heavenly Mother." ("But," he concedes, "we have zero information about who our heavenly Mother is.") As children, we will par-

As Chidren, we will par-ticipate in the work of our par-ents. Besides the concern for those not yet in heaven men-tioned earlier, "I believe that as God's children, we will study what He does. What we think He does is create spirit childre and worlds for them to live o and obtain bodies. I think we will he involved in creative work and not idle, sitting around play-ing harps. I think it will be an active, busy, fulfilling environ-ment and not a time of stagnation and just a stuitifying absence of things." Rather than having a union of spirits that yields a union of spirits that yields spiritual fruit, we will receive bodies of flesh and bone and continue with our earthly mate in the production of children. Unless, that is, "people have lived and died and [not

had an opportunity to receive a marriage sanctioned by a priested authority." Marriage is "an earthly ordinance — it has to be performed here on earth." If your marriage is not sanctioned by the proper author-ity, by someone "who can legitimately trace their ordina imately trace their ordination back to the authority that ulti-mately derives from our Lord Jesus Christ," it will not endure in the next life. But "in God's economy, none are to be deprived my blessing or opportunity simply because of the happenstance of their barbers.

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those who had departed, speak those who had departed, speak marital yows that are sanctioned for that purpose. Then, those people for whom the work is done have the choice of accept-ing it or rejecting it. It's not forced upon them, but at least they have

that opportunity."

The "vicarious ordinance" The "vicarious ordinance" doctrine also applies to baptism, an answer to the filteraria raised by hiptism's being necessary for ashartion, the fact that not everyone has a chance to be baptized, and the belief that God withes the salvation of all. "Look in your Bible. You'll find a reference where Paul wrote in Corinthi ans. 'What shall they do which ans, "What shall they do which are baptized for the dead if the dead rise not at all! Why are they then baptized for the dead!' Nobody else in modern Chris-tianity seems to know what this is about, or has any practice that relates back to that doctrine. But in our hards, we do." in our church, we do.

Though Andersen does not venture to guess whether vicar-ious baptism is sufficient to fre-someone from hell or "the king-dom of no glory," he does say tha the ordinance of vicarious mar-riage might be sufficient to raise a couple into the Celestial King-dom, the heaven on earth to which he alluded.

which he alluded.

Raised from where? "The

Lord said, 'In my Father's house
there are many mansions,' which
conveys to us the sense that there
are a variety of circumstances that will be available to our bear enly Father's children. They won t all be divided by a bright line into either heaven or hell. Just into either heaven or heil, just as here, you see an almost infi-nite spectrum of people in terms of their ability to lead good lives, moral lives, there needs to be a [parallel] variety of circumstances in the hereafter. To lump every body together and say it's an all-or-nothing proposition. that to me is a misunderstanding of what the next life is going to be whent."

about."
Shades of the circles of hell
and levels of heaven in Dante's
Divine Comedy. "You'll see some
threads of this among thoughtthreads of this among thought-ful people's writings," agrees Andersen. "You'll also see some hints of it in the New Testament. St. Paul refers to "bodies celes-tial and bodies terrestrial," which are some of the words I use to describe these different degrees of heaver." of heaven." For further description

Andersen refers me to a Mor-mon book of Scripture, The Doc-trine and Covenants, "which conthree realms distinguished h the glory and the full mess of God's presence received by the resident of each realm. The celestation of each realm The celestation received for the Liness of the Father's their glory in as the sun. The terestrail. They while died without law increase of the presence of the Son, "and their piece of the Son," and their piece differs from the eight service of the Son," and "the piece of the Son," and the son of the the glory and the fullness of God:



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It is from these kingdoms, the terrestrial and the telestial, that the beneficiaries of the marriage ordinance might be raised to the ordinance might be raised to the realm of highest glory, the celes-tial. In this celestial realm, there is a kind of completion of being— receiving the "fullness of the Father," living in His presence and in the life of the family.

All privations pass away. To Andersen, "glory" means "an absence of disease, an absence of war, an absence of the earth's of war, an absence of the earth's present tendency to grow weeds and thistles, and instead to pro-duce fruits and beneficial plants spontaneously. It would be a place of habitation in a family environment, where I can be with those I care most about in the world. A place where I can the world. A place where I can praise and honor my God end-lessly, without disruption or interference from outside sources. Those are some of the things that occur to me."

All the visions of heaven thus far have involved some spiritual dimension, some place that is dimension, some place that is free from the weight of the mate-rial world (though the Catholic and the Mormon did profess belief in the eventual return of a body of flesh and blood). This is also true for the Jehovah's Wit-

is also true for the Jehovah's Wi-nesses, except that they believe that only 144,000 people will reside in this spiritual realm. The test of the rightcous sleep in the earth, waiting to repopulate this planet after the war of Armageddon. Llearn this from John Fer-ica of Davi Hundestraw, the ris and Paul Hundertmark, two lehovah's Witnesses who met with me in the Kingdom Hall on Adams Avenue. Ferris is con-tained, sequential, with a line from Scripture to back up nearly everything he says. Hundert-mark is more talkative and offthe-cuff, more prone to laughter. Hundertmark begins.

"God's original purpose was to fill this earth with a righteous fill this earth with a righteous race of people, lust because an angel turned wicked and thwarted that arrangement does not mean that God is going to forget about it. Man was made for the earth. Adam and Eve weren't told, 'Now, you're going to live for 70 years, and then I'm going to 70 years, and then I'm going to take your life and you're going to go to heaven.' If Adam and Eve had remained obedient, if they had not eaten of the fruit God told them not to eat, where do you think they would be today?

you think they Still in Eden. "They would have filled the "They would have filled the earth, expanded the boundaries of the garden of Eden, and eventually filled the earth with a perfect race of people, living forever." When Adam and Eve had multiplied to the extent that the earth was full, reproduction would have cread "liva as God would have ceased. "Just as God

would have ceased. "Just as God started the creation process, He can stop it. When you put a glass of water under a tap, you fill it, you don't kepy letting it overflow." But Adam and Eve were not obedient, they ate of the fruit. They became subject to death and passed that condition on to their officiency. their offspring - the human race. And unlike most other religious folk, Jehovah's Witt do not believe that death is the

separation of body and soul. Rather, it is the death of the soul, the passing into sleep until the resurrection. If the soul is immortal, argues Hundertmark, there can be no resurrection, since 'immortal" means "deathless.' "Resurrection is a bringing back to life. But how can we bring something back to life that never

The two cite a barrage of Scriptures as evidence for their claim that the soul dies. Job's plea that God would hide him in the grave, "then you would re-member me and bring me back." The Lord's promise in Ezckied that "the soul that is sing, it itself will die." Psalm 146: "... he goes back into the 146: "...he goes back into the ground, and in that day, his thoughts perish." Ecclesiastes 9: ...but as for the dead, they are

"...but as for the dead, they are conscious of nothing at all." Finally, Hundertmark recalls the story of Jesus raising Lazarus from the dead. Speaking about Lazarus's death, Jesus tells His apostles that Lazarus "has gone to sleep, and I am going to go and waken him." "What did Jesus use as an illustration of death Sleep. Then, after Lazarus is raised, "did he say to Jesus, 'Oh, man, why did you bring me back? There were pearly gates and golden streets. I was enjoying myself? No, because, just as Jesus

said, he was resting, sleeping."
They then point to Scriptures such as "the meek shall
inherit the earth" to argue that on earth for the righteous, whil the unrighteous will simply sleep. And, says Hundertmark. human nature proves their point.
"No one really wants to go to
heaven and find out what's there.
You might say, Thelieve in heaven and I'm going to go up there.' But if someone puts a gun to your head and says, 'I'll send you there,' you'll say, 'No, no, I want to stay right where I am,' be

rected to, this earth." The restoration of Eder which is what Hundertmark and which is what Hundertmark and Ferris propose, would be almost by definition the restoration of paradise, but I'm curious about its specific appeal. Hundertmark has this to offer: "Why do we like to go to the mountains? Why do we like to get away from it all and get up with the birds and the animals? Picture a paradise where animals are at union with man and man is in union with

in union with one another. A world where there is no morfighting. Isaiah said, 'They will learn war no more." "Can you imagine a world

where you don't have to have locks on the door, where you don't have to worry about doc-tors, or undertakers? Just think. a peaceful scene with animals The young ones will play with the asp, and none shall make

m arraiu. But wouldn't a peaceful scene with animals get boring after a while? And while I might enjoy a week in the mountains,





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away from it all. I would ever away from it all, I would even-tually miss it all and head back. "You may think that way," answers Hundertmark, "and I've heard many people say it, but well, really, if it doesn't interest

well, really, if it doesn't interest you, then you won't be there. I think I could enjoy it."

One source of enjoyment will be the opportunity for learn-ing. "Let's say you had a desire study insects. There are mil lions and millions of species of insects. You could spend a mil insects. You could spend a mil-lion years studying insects." Adds Ferris, "We will never know everything that Jehovah knows. He will always be teaching us new things. Every day, we can learn new things and do new things that we have never done before. Hundertmark referred to an article about a man who studied one species of fish for 40 years. Now you take all the fish, all the birds, all the animals..."

The subjects of our learning will include one another Says Ferris "There will be a says Perris. There will be a time — because once the earth is filled, there will be no more reproduction — when you know the name and the personality and the likes and the dislikes of every individual on earth. How long do you think that would take you? What a project! There will be no boredom in the new world; we'll always be learning." We'll also be working. "Man

was created for work," claims Hundertmark. Ferris elaborates "There's only going to be a few that will survive this coming war of Armageddon, according to Scripture. Now you take that

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people, and you spread those out throughout the whole earth. Then, each would have the opportunity to cultivate a plot of ground." He refers me to a pic-ture in a pamphlet, showing a pas-toral scene with a house in the background. "See that nice little house? And you've got all the property.
"Now you do that with the

whole earth — you talk about work! The whole earth is going to be cultivated and made into a paradise. Those that survive, and their children, and those that come back in the resurrection will have the opportunity to beautify the whole earth. It's not beautily the whole earth. It's not just going to be in one locale." The work originally intended for Adam and Eve and their progeny will finally be accomplished. Though Hundertmark

mentioned being "in union with God," he contends that we will not see God. When I mention the quote, "We shall see Him as He is," he replies, "You have to bal-ance that with the other Scrip-ture that says, 'No man can see God and live.' Humans will never ote, "We shall see Him as He see God. He's too glorious.

Rather, our relationship with God will be an improved ver-sion of the one we have during this life. "We as Jehovah's Wit-nesses like to view God as a personality, as a person that we can get close to. We talk to Him in prayer, and those who live on earth will continue to be able to talk to Him in prayer. Books could be written, so there may

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be educational programs. Certainly, we'll come closer and closer to Him as the days go by. Just like a friend. The Just like a friend. The more we associate with a friend, the bet-ter we know him. Pretty soon, before your friend says anything, you know what he's thinking. We hope that we can come to that closeness with God."

Closeness with God."

The exception to all this are the 144,000 dect who will rule with Jehovah in heaven. Ferris compares these elect to the members of the Senate, the House, and the president's cabinet — God's aides in helping to govern paradis." adise. "Happiness is not just no control," opines Ferris. "People today think the ultimate in life is to have no one telling you wha to do. [But] there will have to be guides. There have to be certain systems set up." Hundertmark takes over

Scriptures tell us that God is a God of order, so it will be orga nized. For that thousand years [after Armageddon], there will be work to do — beautifying the be work to do — beautifying the earth. In order to get work done, you have to have some kind of organization." Ferris points to the setup of the old nation of Israel, with God as king and men as with God as king and men as judges "to administer the regu-lations that He gave them. We would expect a similar situation, but it won't be anything like the despots that we're used to on earth today." He also cites Rev-elation, in which John writes, "I saw througe and there were those

AND

§69

saw thrones and there were thos that sat down on them, and power of judging was given them. And they ruled as kings with

Christ for a thousand years. These 144,000 were not predestined. Rather, says Hun dertmark, "The number was pre dertinark, "The number was pre-destined," Christ, "the first born of the dead, was the first one res-urrected to heavenly glory." Since then, certain of the faithful have been taken up upon their death so that now, according to the Witnesses, only a few thousand are needed to complete the number. so that now, according to the

This small group will be "spirits, because flesh and blood cannot inherit the Kingdom of God." As evidence, Ferris cites 1 Corinthians 15: "It is sown a physical body, and it is raised up a spiritual body." As spirits they will be able to see spiritual

> writing this story, she told me a story of her own. She knew the story because a friend of hers once a Catholic, had married into a family that lacked faith. He friend eventually abandoned the

practice of her own faith, but she and Mom remained friends Mom's friend's brother

the afterlife, urged him to do everything possible to cling to life - every treatment, ever

to fight.

or matter how tortur-ous. Mom said that, according to the nurses in the ward, it got to be pretty ugly, because he was so miscrable, and yet his wife and friend kept imploring him

Even after his wife gave in to the inevitable and was considering sending him to a hos-pice so he could die in peace, the friend argued that they should take him to Mexico, where they vince his friend to let him die.

Eventually, he did die. At the funeral, while giving a eulogy the man's friend said, "I know he's still alive somewhere, and I'm

going to see him again." Mom was at the funeral, and his conviction, the intensity with which the believed his words, surprised and impressed her. Some might see his turnaround as a sign of weakness, the inability to acknowledge a loved one's passing. Mom saw it as a sign that every man knows, in his heart of hearts that this is not all there is. That

someone might see the visions of heaven presented in this story with their common themes and questions, their agreements in the mids! of contradictions, as an indication of some collective mythological unconscious. They might see them as the manumight see them as the manu-factured explanation of some common interior yearning in which all people share. I join with Morn in suggesting that the commonality indicates the apprehension of some universal truth even if it is seen, for now, "through

a glass, darkly." - Matthew Lickon

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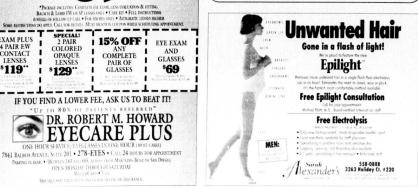
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Bipolar

In the proud show his tra an outrageous celebrity with a new name) — I'm Arigon Starr.

Besides, Name Withheld didn't even spell my family name right and I doubt he/she could even

I hope that the next time Name Withheld decides to launch an e-mail and letter-writ-ing campaign it will be for something more important — like to get Leonard Peltier out of prison or stop the government from evicting elders at Big Mountain, Arizona. How you live your life is how you'll be judged — never by

Who Cares?

I read the March 18 letter titled "Self-Hating Indians" and it got me thinking.

youth taking a black or Latin changed her native name and has taken the influence and persona of the white man...the Who, '70s glam, and '90s alter-

or Latino culture, who cares? As long as they are not getting

into trouble, it's all right. As far as being honored or not, one thing is for certain, not all of us or you, Arigon Starr. Name withheld

The Diva Rocks

that she should have filled out? the music industry. I suggest that the "writer" — and I use that term loosely here — of the above diatribe get a life and a strong see

and will continue to do so E.M.

Classic Fraudulent Fox

Amen, Mel Shapiro (re his let ter of March 18): Yes, indeed, i San Diego County Taxpayers As

Duncan Triggers Guitar Response

more. I'll take up gustar

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Calendar

Black Buckets in Paradise

A Cultivated Walk

source of thousands upon thousands of begonia flats, thousands of begomin flats, galleri salvias, and nurshing palms. Wholesalers grow everything from proteas to bousai frees, and even retailers specialize. You can buy ice plant from Solana Succulents, sago palms from South Coast Palms in Fallbrook, and lychee fruit trees from Exotica Rare Froit Nursery in Vista, To Encipitas to Rainbow, you'd have to

drive to the nearest garden sho

has a hardware

LOCAL EVENTS

Art Museum & plastic label and wondering if these **Gallery Guide**

Local Events:

Classical

Music Review

and Guide

Review &

Guide

page 80

page 84

page 112

Restaurant

and Guide

page 119

Pop Music

Movie Guide

rimroses, like the ones you bought la

realize they we left the nursery.

But if you want to keep believing
you can grow stuff, you should drive
past the seed-packet- and-petunia
departments to San Marcos. Buena
Creek Gardens lies in the still-bucolic northeastern part of town, where lilac oon over the road. It's a long haul swoon over the road. It's a long name from almost everywhere, but nearly every business you pass once you exit I-15 is a nursery or a produce stand, and once you get out of the car, walk around the white lattice fence, and see the wagons, you'll never want to buy plants

at Home Depot again.
Instead of grocery carts, Buena

have bird houses and sunlit rows of potted honeysuckle, Buena Creek has a homesteader's cottage built in 1896 and gallon buckets of sun perennials. Although large tin markers stick out of a cascading pepper tree and an old pony barn. The herb flats and pint-sized the buckets to tell you, for instance, how the buckets to tell you, for instance, how to care for a young aster called "Wonder of Stafa," you can also look in the perennial border right beside you— where each plant is marked with a smaller tin sign — to see how it will look windowed wall serves no particula in adulthood. The other gardens — which ou've left Southern California for include a hillside of exotic chaparral, a

rns sensation is paradoxically enhanced by an un-English mix of trees — orange, Hong Kong orchid, eucalyptus, willow, juniper, banana, redwood, and bamboo — and an



small subtropical forest, and a palm

canyon --- are supposed to be beautiful

canyon — are supposed to be beautiful and inspiring, but they're also, says owner Steve Brigham, "a testing ground for plants that are just coming into the trade." Brigham, a founding member of the San Diego Horticultural Society, came to Buera Creek Cardens 12 years ago when it was strictly a mail-order flower company, called Cocton Bleu.

lower company called Cordon Bleu

Daylilies. His first job was to take care of

Daytilies. His first job was to take care of the flower fields, but what I really wanted to do, 'he says, 'was make a garden out of it, and the boss knew that, and he said. 'Well, in your spare time you can do that.'' For nine years, he planted trees, remodeled and enlarged the home-steader's house (in which he still lives).

eugned pathways and perennial bed

nursery.

Now Brigham specializes in new hybrids or newly discovered forms from other countries, such as a chartreuse Corsican hellebore and a red-tipped New Zealand shrub called Metrosider

New Zealand shrub called Metrosidero collina. The plants he sells are unusual, but they're not delicate. "We try to grow things that take a minimum of water and a minimum of care," he says, "because we don't have time to take too much care of our gardens. We grow about 5000 kinds of hants, and at any oliven time, there! I be plants, and at any given time, there'll be 500 to 2000 plants available for sale

The first Saturday of each month The first Saturday of each month, Buena Creek offers a free, one-hour tour of the gardens, and this Saturday's walk will feature the drought-tolerant garden, a hillside blooming with illac. South African proteas, Australian melaleucas salvias, rosemary, and other perennials Though the plants make beautiful spring cuttings, they require "absolutely no care," Brigham says, "and definitely no fertilizer."

"Welcome to Spring" Tour of Buena Creek Gardens Saturday, April 3, 10:00 a.m. 418 Buena Creek Road, San Marcos Info: 760-744-2810

EVENTS

LISTINGS

HOW TO SEND US YOUR LISTING: Contributions must be received by S.p.m. Friday the week prior to publication for consideration. Do not phone. Send a consideration. Do not phone. Send a complete description of the event, including the date, time, cost, the precise address where it is to held (including neighbo/hood), a sontact phone number, and a phone number including a cost and of home number Ottom number, and a pphone number, and a pincluding area code/ for public
information in READER EVENTS
EDITOR, P.O. Box 8580, San
Diego CA 92186-5803. Or fox
information to 619-881-2401. BAJA

Learn About Poet Antonio Machado when Juan A. Monroy de-Machado when Juan A. Montroy de-invers a lecture at the Tijuana Cul-tural Center at 8 p.m. on Friday, Aprill 2. Find the center at Passe de los Héroes and Mina Street in the Zona Rio. For more information, cali 011-52-66-84-27-42. Admission is

A Concert Tribute to Carlos Chávez and Silvestre Revueltas is planned by the Mexican Symphonic Orchestra on Monday, April 5, at 8 p.m., at the

wine tours at the downtown winery and cultural center at 11 a.m., 1 p.m., and 3 p.m. daily. Visitors may take a guided tour around the facilities and discover "the art of wine making and wine tasting." The cost is 52. Find the winery at Avenida Miramar 666. For emation, call 011-526-178 3333 x22. (ENSENADA)

The Egyptian World past and pre The Egyptian World just and pre-sent is captored in Mysterie from Egypt, now showing in the Ominius. Theater at the Tjurnas Gultural Con-tre. Servenings begin at 4, 6, and 8 jun. Tuesday brough Friday, with additional shows at noon and 2 jun. on Sarrudy and Soundy. Affast, and Soundy. Affast, and a special physics of Sarrudy and Sunday at 11 am, and 1 jun. The center is located at Psecode loss Héroes and Mitas Street in the

OUTDOORS

Orchid Trees, now at their flamboy-ant best in front yards and public spaces throughout the city, are show-ing off their large, orchid-like flowers in shades of pink, purple and ma-roon. Orchid trees thrive in areas with a mild winter climate, hence their popularity in Hawaii, Southern California, and Arizona.

India Hawthorn, one of the most common flowering shrubs used in landscaping as hedges and dividers in San Dego, is blooming best right about now. The plant, which has sev-eral varieties, covers itself with blos-

ubtle onset of San Diego's spring eason. By April's end the clear, cold memories. The nocturnal, treast hugging the coast, ay linger until the late

Look for the Easter Bunny and other wildlife when "Del Dios locals" Boh and Lynda lead a scenic, easy to moderate four-mile hike at 9 a.m. on

Early Spring Migrant Warblers such as Nashville and Wilson's are possible sightings, along with the Pa

Audubon Society leads an outing at Blue Sky Ecological Reserve from 8 a.m. to noon on Saturday, April 3.

LIVE WOMEN'S WRESTLING CONVENTION 99-LIVE MATCHES FEATURING CHERYL "LIGHTING" RUSSA & HOLLY WOOD (from boding - Bodybuilding - Mised Matches - S

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cal habitat of Los Peñasquitos Marsh. Natural Preserve and Lagoon on the first Saturday and second Sunday of each month. A work party to remove exotic vegetation and plant native species convenes from 9 a.m. to noon exolic vegesanos.
species comese from 9 a.m. to noon
on April 3, starting in the north
bach parking lot off Carmed Valley
Road, Bring gardening gloves and
wear stardy shoes. Free. Call
619-753-2053 x308 for directions
and reservations. (A. JOLLA)

George Cowles' Birthday will be gional Park on Saturday, April 3. The outing starts at 9 a.m. at Cowles

Sweetwater Marsh National Wildlife Refuge is the site for a bird walk

hosted by the Chula Vista Nature Center on Saturday, April 3, at 8 a.m. For the required reservations and di-rections, call 619-422-2481. Free.

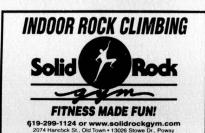
To the required rest attents and service (Section 2014) 242-2481. Proc (Section 2014) 242-2481.

enjoy what seems to be an extra hour of daylight before the sun goes down.

For the Birds, head out to Tecolote. Camput Gen Space Park on the first Sunday of cash month, michaling April 4, when Kathe Satterfield leads Tecolote Nature Center (1880 Te-colote Road). The bour-long wall-skeep participants along after test strange along the carpon creek, and Cooper's banks. Classif's large birds, common yellowthrosts, and more. Brug Bonculer's and water Free, For enformation, califo¹/341-941 c. editors.

mission Dam in Mis gonal Park. A crinkin portable restroom as pect moderately stre Call 619-280-7710 to mation on this







Activities include tall ship tours, storytelling, nautical re-enactments, prize give-aways, live pirates and more!

10:00am - 5:00pm - Dockside fun and activities

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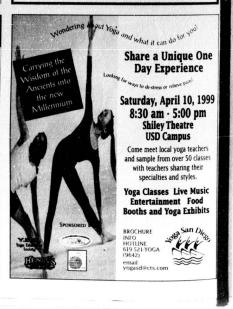
A&E would like to thank the San Diego Maritime Museum

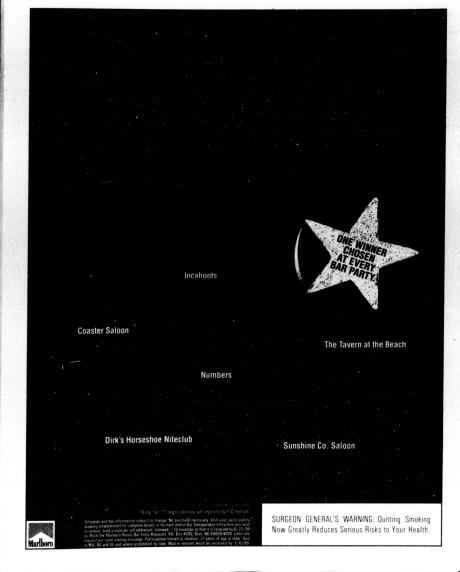
TIME WARNER

COX



And be sure to catch the Horatio Hornblower original movies beginning Sunday, April 4th





DANCE

Dance Classes are offered by the Na-tional Smooth Dancers: beginning tango and intermediate rumba

April 1, at 7 p.m. The donation is \$5 760-489-9083. Take the classes at the Vista Women's Club, 1375. Oak Drive. (vista)

Drise, costal, Driff Over Dance, the Condiscust Dirties make music when Stee Barlos and Bartes make their Stee Barlos and Barlos Ba

Ailey and Graham Veteran Duane Cyrus is conducting workshops and a performance at Sushi Performance and Visual Art this week. The per-

formance begins at 7 p.m. on Satur-day. April 3. Admission is \$15 gen-eral. Sushi is located in the ReinCar-nation Building, at 320 11th Avenue. For reservations, call 619-528-1034. (DOWNTOWN)

pressive ideologies, social indoc-utions, and hegemonic forces" is lored in Alice Lost Wonderland. explored in Afer Lost Wonderland, the next production by Eventuelook Dance Theatre directed and chore organished by Gins Angelique. The show continues through Sunday, April 18, at 5C Cecilia's Playhouse 1620 Sinth Arenuel.
Tickets are \$16 general (with pay what you will' Touclays). Performance begin at p.m. on Fridays, and Tuesdays, and at

The Fundamentals of Middle East-ern Dance — a ka belly dancing — are being divolged when the Art/Dance Academy starts its spring through June. Find the scademy at 225 Brooks Street; call 760-757-4470 to register. (OCEANS/OE)

FILM

Cecil B. DeMille's Finest Cinematic

Seventh Avenue. Tickets range from \$10 to \$35. For reservations, call

619-235-0804 (DOWNTOWN)
First Fridey Films, the film and discussion group hosted by the Lemon
Grove United Church of Christ
meets on April 2 to view Field of
Drasm at 7 ym. Find the church at
2770 Clebe Road and by calling
619-466-0303 or 619-594-4121, Free
spinon Grove.

All Principles of Services and J. Hell (1997) and Services and Service

George Wesley Bellows Performant, Series at the San Diego Museum o Art next Thursday, April 8, a 7,30 p.m. Admission is 57 for eon members. For reservations, cal 619-696-1966, (BALBOA PARK)

Kuller B. Piett Science Center, based on the belieft hard dest was not the end but the beginning of a great journey, the Eggiptians created pre-mish, monoments, and treasure its continue to fascinate the imagin-tion. The IMAS film Mylatron of Eggpt explores the tombs and trea-ures as a great describes above the native Eggstian Ornar Sharil. The National Congraphic film include depiction of the process moderal in depiction of the process moderal in the control of the control of the process of the control of the control of the process moderal in the control of the process moderal to the control of t

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LECTURES

Answers to Complex Questions Heritage," are promised when feet lance writer and genericipal Heri-Reschibe addresses the German Re-search. Association on Saturday. April 3, at 9 a.m., at the loyer Beers Community Center 1990 Vermont Street, Hildcredt. Raschibe boasts over 50 years of experience in family his-tory research. 2011 61-9451 1928 for information. Prec. (HLLCREST)

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Attain a Creative High when the "Creative Springboards sampler group" convenes at 7:15 p.m. on Wednesday, April 7, at Earth Song Bookstore (1440 Camino del Mar). This week, Ill Badonsky leads exer-cises from Freeing Your Creativity. A Writer's Guide by Marshall J. Cook. The suggested donation is \$8. Call 760-753-4543 for information.

The Many Facets of Diamonds, the lecture series — offered in compun-tion with the current exhibit. The Nature of Diamonds* at the San Degos Natural History Museum— Sarts at 7 pm, on Wednesday, April 7, with a lecture by Patty Fox on "Sat Sysles." Fox is an "image and style consultant" in Newty Hills. The series a special deliverage and series a special deliverage and series a special deliverage (Industrial Section 1997). (Industrial Section 1997).

"Through the Eyepiece," Dennis Mammana, resident astronomer at the Reuben H. Fleet Science Center, plans a lecture to assist backyard asplans a lecture to assist backyard as-tronomers in finding their way among the night sky with a small telescope at 7 pm. on Wednesday, April 7. After the talk, the San Diego Astronomy Association offers tele-scope viewing and Mount Laguna Observatory Associates give astro-nomical computer demonstrations. Admission is \$5 general. For infor-tration, call 619-238-1233. [08.0047489.] Get Wet, learn "Everything You've Get Wet, learn "Everything You've Ever Wanted to Know About White Water Rafting" when Mark Ander-son from Adventure Vacations speaks at 7 p.m. on Wednesday, April 7, at REI (5556 Copley Drive, 619-279-4400). Free, (HEARNY MESA) "Metaphysical Filmmaking for the New Millennium": It's the subject

reation of these fitnis for the Learn-ing Annex at 6:30 p.m. on Wednes-day, April 7. Simon was producer of What Dreams May Come. The fee is \$49; call 619-544-9700 to tegister.

IN PERSON

Artists on the Cutting Edge VII, the

lipe Herrera, novelst and poet Paul Beatty, poet and novelst Merge Piercy, and musician and composer Daniel Jackson. The series is curated by Quincy Troupe, Programs began at 730p.m. Non-members pay \$15 per night; tickets are available through Ticket-master (50+220-TIXS). Finds the museum at 700 Prospect Street. Call 619-454-3541 x444 for information

Who's the Only Jazz Bassoonist in San Diego County Organizers of Es-condido Library's First Thursday Concert say it's Mikole Kaar, who along with quintet members Pat Dana (guitat), Tom Azarello (bass), and flob Weller (drums) plans and orcett at 730 p.m. (onight, Thursday, April 1, in the Turrentine Room of the library (239 South Kalmia Street). Free. Dial 760- 839-4329 for details.

Laugh Out Loud, the Comedy Codependents, an improv comedy troupe, perform at the Creativity

Centre (4716 32nd Street) at 8 g m Centre (4716 32nd Street) at 8 p.m on Friday, April 2, (and on the firs Friday of each month). The sug gested donation is \$5. For informa-tion, dial 619-280-5177 (NORMAL HEIGHTS)

day, April 3. Ever etarian potluck at 7 p.m. (

"Because of Romek: A Holo



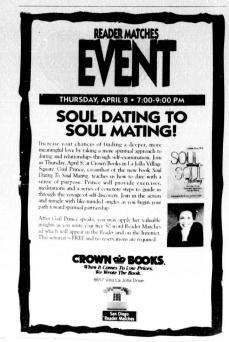
Children ages 12 and under are invited to join the Easter Bunny for a good of fashioned Easter Egg Hunt in the Park at Viejas Outlet Center. Every egg contains a prize! Find a special egg, win an egg-stra special prize. Admission is free to the public.

Toddlers-3 yrs 11:00am • 4yrs-7yrs 1:00pm 8urs-12 urs 1:00pm

Egg hunts restricted to age groups as outlined above. While supply lasts.

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He Hails from the Western Hi He Halls from the Western Hi-malayas, and on Saturday. April 3, author Ravi Sadana signs his book The Three Verbs of Bearg and speaks at Crown Books (2180 Vista Way) at 1 p.m. He'll visit Borders Books (1072 Camino del Rio North) at 7 p.m. on Tvesday, Aprilo Free, For information, call 760-630-6310.

(OCEANSIDE, MISSION VALLEY) Myster Author Walter Sitterthwai discusses and signs his book Manguerade at 2 p.m. on Saturday, April 3, at Mysterious Galasy Books (3904 Convoy Street). For information, call 619-268-4747. Free InEARNY (ISSA)

Celebrate National Poetry Month Two Jazz Giants Collaborate who

Two Jusz Glaints Collaborate when the Art FarmerFirsh Morgan Quintet performs for the Athenacum Jusz at the Neuroscience Institute series at 8 pm, on Monday, April 5. Farmer is the "flumperer," Morgan handles the alto assophone, and Mile Wolf-ford (piano). And Simplisms to Suss), and Alther "Tootie" Health (drawns) round out the band "Tickes are \$22 for non-members. Find the institute at 10641 floth 194 kps/km/ Drive. For reservations, call 619-454-5872. (LA JOLLA)

The Monthly Show syonsorrd by Destry Unlimited Art and Minic is set for Monday, April 5, and promises poetry by Gail Cuming, dance by the Prick of Erin Cickle and the Brinescone Congrits, and sniging, by Savanna Washington, Reney Kroeger, and Deborah C. Dean. The fan satria at Jun, at the La Jolia Recreation Confer. 345 Prospect Servet. Call 419-355-3165 for Instin-ment May 100 for the Conference Servet. Call 419-355-3165 for Instin-ment of the Conference Art School Conference May 100 for the Conference May 100 f

The Bold Are Welcome, open prose readings run from 8 to 11 p.m. or readings run from 8 to 11 p.m. on the first and third Monday of each month, including April 5, at Twiggs rea and Coffee. Read your original res and Coffee. Read your original stories and work, there s a 15-minute time. Firnit. Sign-sps. begin. at 7:30 p.m. Free. Find Twigs at 4550 Park. Boulevard. (at. Madison); 619-296-0616. (NOSD-PARK)

Music of Finland and America ma be heard during the programs begin-ning at 6 and 7:30 p.m. on Monday April 5, in Smith Recital Hall, Ad-

Living Writers Series, author Hil Ci-ment reads from hier work for the ongoing series at 7 p.m. on Tuesday April 6, in Casa Real. Free. For in-formation, call 619-594-5318. (SOSU) The Orange County Band the Blue

grass Redliners perform for the Tues-day, April 6 meeting of the Stin Diego North County Bluegrass and Folk (Liab. The event, beginning at 7 pm. also promose performances by other folk and bluegrass performers and parking for tarm seasions. The group meets at Round Table Pitza, 1164 East Washington Street (at Ash), 760–489-7320. Free (ISOONODO)

The Perils of Mountain Climbins

IT'S REALLY SUPER

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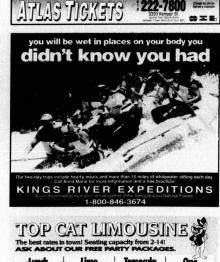
> Drawings begin at 7:00 pm on April 5, 12, 19 and 26.

Ten winners each Monday night get a chance to spin the wheel and















Finnish Your Lunch, the Finnis







than eggs in our Easter Basket

Enjoy a Gourmet Easter Brunch on San Diego's Spectacular Mission Bay.

At the Islandia Restaurant, Easter Brunch begins with a complimentary glass of champagne. Enjoy live entertainment and Dee Gee the Clown. Due to popula demand, we will be featuring a full buffer brunch with an Omelette Station with your choice of delicious toppings, a Carring Station featuring Pepper Crusted Beef or Roasted Breast of Turkey and a Pasta Station. Then, tempt your palate with your choice Browned Fillet of Alaskan Salmon complete with Fresh Venetables and Rice Pilaf.

A dessert and bakery display will offer sweet rolls, mini bagels, cinnamon rolls, danish, cheesecake, chocolate torte, chocolate mousse, fruit pies and assorted mini nastries.

> Brunch is served from 9.30 a.m - 2.30 p.m. \$32.95 per person \$16.00 per child (4 to 12) Free for children 3 and under

TELEMPTS

Next to the Hyatt Islandia on Mission Bay ● (all (619) 224-1234 for reservations



Volvo Battles On against its staid image by following some bloodless young sledder to the top of a snow-covered clitt, then suggesting that he's the sort of daredexil who designs ironic, co-opting Dudley Moore's campaign from Crazy People. But irony isn't Volvolike (Volvoesque' Volvoish'). Airs Sunday, April 4, at noon on WGN, Cox Cable Channel

26. Hey, Everybody, It's Easter, the only Christian holiday to somewhat successfully resist commercialization (Easter baskers are a pale enho of the Halloween candy bag). And while the demons outlasted the saints for Halloween, and Santa beats Jesus at Christmas, the Bunny can't trump the empty tomb. Even parades and

bonnets faded. Easter Parade airs Sunday, April 4, at 3 p.m. on TCM, Cox Gable Channel 74. The Few Australian Films We've

Seen (Mad Max excluded) have all seemed to have a tremendous com-fort with realer-than-real, quirky-bordering-on-manic, unvarnished human behavior. Think of Children of the Revolution, Strictly Ballroom's dad, Heavenly Creatures, Howling III. The Marsupials (kidding!). Shin. toned it down just enough to succeed over here. The Lost Days of Chez Nous airs Sunday, April 4, at 8 p.m. on Bravo, Cox Cable Channel 42.

Somewhere Around the Middle of our second time through the first Batman, it hit us: Dear sweet Lord in

Even Though She Had Fond Mem-ories of His Garl Friday, the wife re-

ories of His Girl Friday, the wife re-sasted our attempts to further intro-sace her to the screenbil genre. The Auful Truth sat unwasthed for five days, then were back to Hollywood Video. Finally, we got her to try it, and whaddy knowl — she fixed it. Law Crazy airs Monday, April 5, at 8.90 pm. on TCM, Cox Cable Chan-nel 74. Spring Is in the Air, spring training continues for the San Diego Padres with games through Saturday,

April 3.

The season gets underway with games against the Colorado Rockies April 4, 6, and 7. The game on Sunday starts at 5:05 p.m. and will be played in Mexico, the teams return to Qualcomm Studium for games at 3:05 p.m. on Tuesday; and at Few Creatures Are Deadlier than the well-intentioned young liberal who has the naivete to ask, "Should you kill someone if it makes the world a better place?" forgetting that

Giants. All of the garn on KFMB-AM (760) on station XEXX-AM (1420 tails, dial 619-280-INFO.

not a commanding person the Knickerbikers on Sa April 3. The 35-mile ride 9 a.m. at West Hills Park (8)

For more infor

Is Kayak Plahing your cup of to The San Diego Sailing Center a nounces a kayak fishing tourname on Saturday. April 3, at North Sat Clara Point. The entry fee is \$33

with a rental. The grand prize is a \$1000 fishing kayak. For details, dial 619-488-0651. (MISSION BAY)

SPECIAL

The Hoppiest of Microbrews - In-

What Will BMW's M5 Sedan Look Like in 2000? Be the first on your block to find out when the San Diego International Auto Show continues

MOUNTAINS

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Diego Convention Center (111 West Harbur Drive). Thirty-six domestic and import manufacturers are ex-hibiting their 1999-model vehicles. In Your Easter Bonnet, the fourth annual Easter Bonnet Parade and Hat Contest is slated for Saturday, April 3. Events begin at 9:30 a.m. at and organizers promise exotic and vintage vehicle displays and enterthe Culy Building (338 Seventh Av the Cuty fluiding (238 Seventh Av-enue) with a hatmaking workshop led by milliner and hat designer Di-ana Cavagnaro. The "Best Easter Bonnet Contest" starts at 10:45 a.m.: participants will later parade their bonnets during a sidewalk stroll to the William Heath Davis House (410

awarded there. awarded there.

The advance fee is \$5 for children, \$10 for adults; day-of-event prices are \$5 for children, \$12 for adults, benefiting the UCSD Pediatric Oncology Department. For in-

Admission is free. For details, dial formation, call 619-233-5227. 619-715-1745. IKCARNY MESA) (DOWNTOWN)

"A Mathematician's Apology" by G.H. Hardy is up for discussion when the Great Books Reading and ion Group meets on Satu day, April 3, at 2 p.m., in the second

Photography by Kaljo Koika is on cabibit at the Benjamin Library through April, and you're invited to a reception for the artist at 1 pm. on Sauruday, April 3. Find the library at 5188 Zion Avenue; call 619-465-5229 fo: information. Viewing is free. (ALUZO GARDENS)

per hour Some restrictions apply. Call for details. TEMECULA AIRPORT WINE TOURS TRANSPORTATION (LAX service starting at \$150) starting at \$179 Gratuities CALIFORNIA LIMOUSINE Not valid 619-291-3708

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in doing so, you make the world a mach worse place. Students play judge, jury, and executioner in The Lair Supper, airing Tuesday, April 6, at 5 p.m. on Bravo, Cox Cable Chan-

SPORTS

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The (Easter) Lilies Are in Bloom Again, over 200 Easter lilies are on Again, over 200 Easter lilies are on exhibit in the Botanical Building through Friday, April 23. The build-ing is open from 10 a.m. to 4 p.m. Friday through Wednesday, Free, For information, call 619-235-1100. (BAL BOA PARK).

Ranunculus Rainbows Return, the 0 acres of giant ranunculus f 50 acres of giant ranusculus flowers are blooming at the Flower Fields through April. Visitors may stroll on pathways: through the fields from 10 a.m. to dusk daily. Admission is \$4 for adults, \$2 for children to 12; and free for those five and voguer. Find the fields by taking the Falomat Airport Road cest from 15. head cast for two blocks, and turn left on Pasco Labour. Beach of the fields of the fields of the fields by the fields of the fields del Norte Road. For informa 760-930-9123. (CARLSBAD)

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The Big Top Is Back, Circus Vargas is in Balboa Park (at Presidents Way and Park Boulevard) through Sun



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THE CALLING

Author: Catherine Whitney was born in 1950 in Seattle and raised there. She was one of nine children born to a mother

nine children born to a mother and father who were converts to Roman Catholixion. She attended purochail schools She graduated from the University of Washington with a degree in communications. She has level in New Yorks since 1980. "Basically," she said, on the morning we allock." The been a journalist. I revenue to the control of th

mother of a 24-year-old son. She lives in Brooklyn.

The Calling: A Year in the Life of an Order of Nuns; Crown Publishers, Inc.,

The Calling: A Year in the Life of an Order of Nins; Crown Publishers, Inc., 1999; 252 pages; 523 Type: nonfiction — the Share of Saint Dominic of the Holy Cross with author's own "memories of a Catholic grifthod" Places state of Washington, Manhattan

Time: 1950s - present

Time 1936s – present
When Cahreire Whitney was asked to write a beok about women in religious
writers, she had me idea that this request would take her back to her own
carboic spikes and the state of the control of the control of the
had expressed interest in entering the convent. As hings turned out the
had expressed interest in entering the convent. As hings turned out the
enter the convent. During her codlege years. Whitney began to set herself apart
from the church in which she gree up, she felt out of patience with the koman
clathoic hierarchy and the Church's stand on social suspens. Part of the Calling's
charm involves Whitney's change of heart. But this is not only a book whose
she offers an inversiting close study of the curron the oddy lives of the nums
and sisters who ran the school she attended as a child.
When Whitney returned to Rosayr Heights, the mother house of the
Sisters of Simt Dominis of the Holy Cross, the order to whose school she went
as a youngeter, it was her first visit in almost three decades. But everyone
as youngeter, it was her first visit in almost three decades. But everyone
the kept paid of its in their backs all these years. They remembered things that don't remember about myself and my friends and what we said and did.

I said to Whitneys that in her book I was interested in how she and her
purschal school friends, all had "nun stories."

READING

odd phenomenon that I noticed long before I was writing this book. For those of us who went to Catholic school stories. The scare stories about sin, the stories about what would happen if you the commonion host, were some of the most powerful weapons that the nuns had against our young minds. When I moved to the East Coast and began to meet people shot give up in a very different kind of environment than I did. I was very surprised to find that many of their stories were the same." Whitney, coth by writing a great deal about what it means to have a whitney clotch by writing a great deal about what it means to have a

Whitney agreed. They all did have nun stories. "It's an

vocation, a calling.

vocation, a calling. The idea," she said, "of vocation is what propelled me to write the book in the first place. The sence of mystery that surrounds nurs also has parallely with the modern search for meaning and spiritually that seems to have left so many of us in this "new age generation so dissatisfied. And here you have these women and they are just so calm and secure in their direction. Even they had for these convents simply are falling apart, these women go on. I was quite mipressed with their steadines. But vocation is something I think we all swatt, this sense of something that is beyond occupation, beyond career, beyond "fifestive" I found that is these women.

ampressed with their stoudiness. But vocation is something I think we all swart his series of something that is beyond occupation, beyond caretter heroid bloom that has these women. We have the sound that the theorem that have been all the sound to the sound that the sound to the sound that the sound to the sound to

important, none of those exist for them. So they have this whole open space that they can fill with other concerns. I wouldn't have said this when I was a child, but I certainly say it now, and say it enthusiastically, that these women

The Easter Bunny Is Busy this work

ley Parkway at Ash) from Monday, urday April 3. April 5, through Sunday, April 11. For show times and other details, dial 619-483-5775. (BALBOA PARK, ESCONDIDO)

"Hickory, Dickory, Dock" provides "Hickory, Dickory, Dock" provides the fun when Tom lensen's Puppets perform at the Marie Hitchcock Pup-pet Theater at 10 and 11:30 a.m. on Thursday and Fivday, April 1 and 2; and at 11 a.m., 1, and 2:30 p.m. Saturday April 3.

If's time to Giddy Up, Coreboys, when I yrm Trimble Ventriloquism takes the stage at 10 and 11:30 a.m. on Wednesday and Thursday, April 7 and 8 (with shows continuing through April 11). Find the theater meaning through April 11), Find the threater the Acrospose Centre, For more information, call 619:685–5035, Reg. older admission is 25 for adults, 51:50 for children, free for those under 1000; (ibid 300 + 900).

Share Springtime and Easter stories when Nanny Britt presents her fa-vorite tales of the season at 11 a.m.

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FIND OUT FOR YOURSELF

on Saturday. April 3, at Barnes and 888-848-7326 or 760-753-6402.

Carnival Concerts busted by the San at 4 p.m. on Saturday, April 3, in the random activity center at the bel Mar-Fairgrounds. The theme this week: "Carnival of the Animals: Music in Pantomine." Tickets for the one-hour program are \$10 for adults. \$5 for children. Bring blankets or beach chairs, or use the bleachers. For in-formation and reservations, call

The Baster Bunny Is Busy this week, swifting Junits all over the county. Among those we know off the annual Plapps Yi Hoppin Tauter Egy Hont at Barnes and Noble store in Hazard Center on Sartadya, April 3. Bring your faster basket and join the hunt. Algorithm of the Baster Basket and Junits and Algorithm of the Baster Basket and Junits and store at 7610 Hazard Center Drive; 619-220-0175. Free: (MISSION VALLEY) The 28th annual Spring Egg Hunt at Kit Carson Park (3333 Bear Valley Parkway) starts at 10 a.m. on Saturday, April 3, for those aged 3 to 8. Bring a basket for each child. For information, call 260–839-4382. It's about happiness. It's about truth.

> Spring egg hunts are planned at Spring og hunts av planned at boar counts parks, all beginning at 10 am on shruday, April S. Partis, spring locations in indee Dos Pion-park 11793 I Dos Pion-Park Road, 197 904 1001; Ellibros & Commu-nity Center and Park (34 Heald Long 2002 28 1671). Hertage Park (41 hora and Harney Merets, of a hora and Harney Merets, of the Community of the Community of the 197 294 4600). In New Joseph (1137). Widdent Carryon Road, of 197 501 2830, I Tree (2000). JALUSSION, GDI TOWI, IAM SIGE The annual Spring occupant of

619-291-9500. The pro The annual spring egg hunt at South Clairemont Revication Cen-ter is set for Saturday, April 3, from 10:30 r.m. to noon, Find the center at

3605 Clairemont Drive; 619

The Easter egg hunt at Brong Terrace Park and Moonlight An phitheater is slated for Saturda April 3. Organizers pro entest at noon, with the hunt 1 p.m. Expect conc Costa Clowns, and more. For park at 1200 Vale Terrace Driv 760-726-1340 for informa-

International Ministries hosts its nual Easter egg hunt after 10:30 a.m. service on Sunday. Apr (but participants must pre-rega-Find the church at 620 South dreasen Drive. To register 760-480-6233 (after 5 p.m. x140). (ESCONDIDO)

is oriented for ka cated directly north of the parking lot, at 230 Quail Gardens Drive. Fror more information, call 760-436. 3036. (ENCINITAS)

That Tuneful Canadian, li Raffi books when the Boats Buddies meet for stories a Brainy (15.50 Camino de la Re 10.30 a.m. on Tuesday, Aprilo those four and yourse (MISSION VALLEY)

THE ALTAR

A broken altar, Lord, thy servant rears Made of a heart and cemented with tears Whose parts are as thy hand did frame; No workman's tool hath touched the same

nan's tool hath touche
A heart alone
Is such a stone
As nothing but
Thy power doth cut.
Wherefore each part Of my hard heart Meets in this frame To praise thy name;
That if I chance to hold my peace,
These stones to praise thee may not cease.
Oh, let thy blessed sacrifice be mine And sanctify this altar to be thine



by George Herbert (1593–1633) From *The Essential Herbert*; The Ecco Press. Selected and with an introduction by Anthony Hecht.

Fish Painting, learn the anatomy of tish and then use real fish for print-ing with the Junior Rangers next Thursday, April 8. The Tijuana La-tuary visitors' center houst these min's workshops for kids in kinder-garten through sixth grades from \$15 to 455 pm. each Thursday. Children are welcome to come with or without an adult (parents are re-quired for preschool-aged children). Free. Call 619-575-3613 for infor-

sity Avenue; 619-299-9331. (HELCREST)

Para Niños y Niñas, next Thursday, April 8, "La Hora del Cuento" (sto-rytelling hour) starts at Casa del Li-bio at 10 a.m., with stories for kids (en españal) by Marta-Luisa. Free. Find the bookstore at 1735 Univer-

THURSDAY, APRIL 8 - 7:30 PM

Paul Beatty

Marge Piercy

luan Feline Herrera

medieval castle, magic mirror, mini-city, and children's marketplace. Find the museum at 300 Carlsbad Village Drive, suite 103; 760-720-0737. (CARLSBAO)

1732 (2016,040).
Children's Masseum of Sun Diego, the reveret exhibit is Design Worlds/Doint-Mandon's aware long exhibition nearly filling the entire specially commissioned interactive installations by artists and designer; a central galler's elevated to specifically commissioned interactive installations by artists and esigner; percent gallery opens with an industrial deviagn theme. Iscusing on the noles and functions of common objects. In the contractive of the c

struct characters and build a shared virtual environment. This exhibit continues through May.

Continuing exhibits include "The Book Stop," "Improv Theater," "Cora's Rainhouse." Find the museum at 200 West Island Avenue. Duil 619-233-8792 for additional details. (DOWNTOWN)

MUSEUMS

Antique Gas and Steam Engine Museum, the museum's activities in Museum, the museum's activities in clude locating, collecting, docuculture, but to the general develop-ment of America. The collection is made up of equipment used in lum-bering, mining, oil drilling, and con-struction industries. In addition, the museum has a blacksmith and and parlor, a steam-operated say mill, and 1/3-scale train. Find th museum at 2040 North Santa Fe Av-enue. For further details, call 760-941-1791. (VISTA)

Bonita Historical Museum, the mu-seum highlights the history of the Sweetwater Valley from the mid-1800s, with historical photographs; artifacts, tools, and farming impleartifacts, tools, and farming imple ments; the distric's 1983 fire engine and bound copies back to the 1936 of the Chula Vista Star News. Fin the museum at 4035 Bonita Roao Dial 619-267-5141 for additional in formation. (BONTA)

Chinese Historical Museum, cur-rent exhibits include "In Search of Gold Mountain: The Photographi History of the Chinese in San Diego History of the Chinese in San Diego, and others focusing on Chinese American veterans, the Chinese lot tery, archaeological artifacts from ol Chinatown sites, and other object relating to Chinese history an-culture.

building originally built in 1927 for the Chinese Mission; adjacent to the building is an Asian garden, includ ing a statue of Connectus, a waterian, stream, and a large Chinese gate. The museum is located at 404 Third Av-enue (at J Street); 619-338-9888. (DOWNTOWN)

George White and Anna Gunn Marston House, this historic home sits on five acres of landscaped grounds with a formal English Ro-mantic garden. Built for civic leader

Chula Vista Heritage Museum arti-facts made in a relocation camp, fish-ing rigs developed by local Japanese fishermen, and military decorations SUNDAY, APRIL 11, 2 PM J. Gregory Keves Calculus of Angels awarded in World War II are all pa MONDAY, APRIL 12, 7 PM Peter Robinson

awarded in World War I Iar all part of an exhibit at the causeum marking Iapanese-American contributions to the South Bay during the past 100 years. See the show through Wednes-day, June 30.

The museum features glimpuses of Chula Vitata's past, the opening ex-hibits include lemon packing crate-labels, photographs of downton. Chula Vitata, doors and adobe blocks, from the oriental Nor newspaner. In a Dry Season WEDNESDAY, APRIL 14, 7 PM Christopher Moore The Lust Lizard of Melancholy Cove Chula Vista, doors and adobe blocks from the original Star newspaper building, and relics from the Otay W-tch Company, Find the museum at 360 Third Avenue, For further in-formation, call 619-420-6916. (CHULA VISTA) FRIDAY, APRIL 16, 7 PM Christopher Darden and

Dick Lochte The Trials of Nikki Hill SATURDAY, APRIL 17, 2 PM **Eugene Cernan**

(CHUA AVSTA)

Command Museum of MCRD, artifacts from the beginning of the Marine Corps to the present are disapped, with special room dedicated to ribbons and medals and to the Boxer Rebellion. The museum is located in Building 26, just inside Cate 4, off Pacific Highway, 619-524-6038. [MGWAY] The Last Man on the Moon SUNDAY APRIL 18, 11:30 AM Orson Scott Card

Creation Museum, a museum con Enchantment sting the evolution and creation MONDAY, APRIL 19, 6:30 PM world views is found at 10946 Wood side Avenue North. For more infor-mation, call 619-448-0906 x231 Anne Perry

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TICKET INFORMATION



from 5:30-7:30 pm

Reuben H. Fleet Science Center,

continuing exhibitions include Whodunit: The Science of Solving Whodamic The Science of Solving Cinne." Sport, "Rescear the Science of Speed." About Faces," Molecules A Graphic Art Book. and "Signals." The permanent exhibitions perent a suirty of funds on children illustrating scientific principles. Explore the vasious methods of transmission and storage and retrieval of information, such as lasers, flashing lights, swareform, and more. For further information, call 619-238-1233, (BALBOA PARSO)

San Diego Automotive Museum, more than 80 automobiles and mo-torcycles from horseless carriages to future prototypes are included in the museum's permanent collection. Find the museum near the Starlight Bowl; 619-231-2886. (BALBOA PARK)



A Guide to Unexpected San Diego • By Jerry Schad

documenting the history of San Diggo's swaterfront and the building of the West Cossb by sea, including exhibits concerning the rold San Diggo-Corowold Gerryboat, Betwile Diggo-Corowold Gerryboat Betwile 1994 Scottlin steam yacht Medea

There are also nautical exhibits, ship carpenters, model building, ships in bottles, woodcarvers, and a complete research library.

The museum is located at 1306

North Harbor Drive, along the Em-barcadero at the corner of North Harbor Drive and Ash Street; 619-234-9153. (DOWNTOWN)

San Diego Museum of Man old art of mummification is hibit "Mysteries of the Mu Among the treasures fee exhibit are a multitude fied bodies and hundres artifacts such as caskets cred skulls, and shrur Egyptian, Peruvian, ar murnmies are part of t which includes anima

San Pasqual Battlefield State His-toric Park commemorates the club

(on December 6, 1846) durin Vexican War between the 11 s Mexican War between the goons, bolstered by sailors unteers from San Diego, fornia militia. A narrated si screens throughout the da the story of the war in Me California. A self-guided profiles the leaders of the

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Bell Like a Bell, **Vonk Like a Vonk**

At the Civic, Bell still looked 14, although he is now in his early 30s.

olinist Johna Bell appeared as voloist with the St. Jours Symphony, in a "Cedebity Series" concert sportwards by the La John Scholler and the St. Jours Symphony, in a "Cedebity Series" concert sportwards by the La John Scholler and St. Jours St.

mance, indeed, gave everything has savilled during the performance I felt my self caught up in the imaginative of the orchestra's all-French program turned out and emotional sweep of the playing, and only in

to be disappointing.

Bell has recorded much of the concerto repertoire, as well as a host of smaller Romantic works and encore pieces. He is a violinist of the old school, with impeccable technique, a sweet but sturdy tone, and a deep inner understanding of sturdy tone, and a deep inner understanding of composers from Brahms to Kreisler, Mozart to Barber, Bruch to Gershwin. In style and sound he reminds me of Arthur Grumhaus, with the typi-cal French combination of suavity, elegance, balanced intensity, and subtle nuence. Though American born and bred, Bell has a special feeling for French music (Lalo, Chausson, Debussy, Faure, Franck, Massenet, Ravel), and it was there-

Faure, Franck, Massenet, Ravel), and it was there-fore natural for him to play the Saint-Saens Concerto No. 3 here, although quite frankly 1 would have been happier listening to his inter-pretation of a more substantial piece of music. Not that there is anything intrinsically wrong with the Saint-Saens, a beautifully crafted work. filled with lovely melodies, exquisitely written for filled with lovely melodics, exquisitely written for both the solo instrument and the orchestra, and thoroughly stylish, in its own distinctive way. It is just that everthing Saint-Saiss composed is so well-bred, his Romanticism is a tame Romanti-cism, and in creating his shapely forms and lucid sonorities he never takes risks or attempts to go deep. This is music of surfaces, and however plea-surable the surfaces may be, there always seems something fundamental lacking inside, a com-

pelling force, an authentic fire, a real vision er mind, the Third Concerto is a charm-

daring the performance I felt my-self caught up in the imaginative and emotional sweep of the playing, and only in re-listening to the recording afterward, with my critical sense more alert, did I recall the essen-tial thinness of the composer's inspiration.

Bell began his major career at the age of 14, and he has retained something of the aura of child prodigy, not in the way he sounds (which is com-pletely mature, and even ripe) but in his pletely mature, and even ripe) but in his appearance. At the Civic, he still looked 14, al-though he is now in his early 30s, and he seems to have intentionally emphasized this illusion by wearing a white silken pullover instead of the usual black dress jacket. He also indulged in a mannerism I eventually found irritating to watch. Bell twists from right to left in stylized, balletic Bell twests from right to left in styleed, ballicit manner, repeating the same movement over and over, quite independently of the music he is play-ing. This large-sale boddy movement seems to be a mere tit, since the motions do not arise from any specific expressive impulse in the sort. In fact, he goes on doing it even during orchestral pas-sages when his fiddle is silent and he is just becoming and another play the sort this destruction is supported to the sort this destruction. visual dissonance --- a feature of Bell's playing had naturally not suspected in listening to hi

had naturally not suspected in listering to his recordings.

Artificial Nureyevisms or not, Bell's playing ass without doubt the highlight of the evening, and well worth the trip downtown. But as for the rest.... The St. Louis Symphony has had bad luck in replacing Leonard Slatkin (who himself was not consistently impressive on the podium). Their new musical director, Hans Vonk, is a competent,



St. Louis Symphony; Haw Venk, conductor, Johna Bell, violin
Clvic Theatre (La Jolia Chamber Music Society)
Berlioz, Roman Carnival Overture, Opia 9, Saint-Saéns, Violin Concerto No. 3 in B Minor, Opia 61; Fauré,
Pelica et Méliande Suito, Opia 80; Raivé La valor.

unimaginative, and dull conductor, who took the orchestra through a routine reading of Berlioz's Roman Carnival Overture, Faure's Pelléas et Mélisande Suite, and Ravel's La valse — pieces that fade away into colorless vapor under such an approach. Anyone who wanted the fiery Italianate

drama of the Berlioz, the heartbreaking pre-Raphaelitelyricism of the Fauré, or the mysterious, hallucinatory, almost surrealistic atmosphere of La valse (like Johann Strauss on LSD), would have had to listen elsewhere. The conductor Vonked







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Calendar ART

CLASSICAL

LISTINGS

Lish and Evocative Landscape and still-life paintings — combining beauty with metaphonic depth — by Septem Carry are gathered in 'variations,' on exhibit along with 'Pyrus Communis' by Jeanne Dunn at Crossmont College's Hyde Callery Dunn view paintings are said to be influenced by a childhood spot on influenced by a childhood spot on an solated family farm' that 'en-

courage introspection and consider-ation of relationships in the physical and mental realins."

The exhibit commences with a reception for the artists at 7 p.m. on Tuesday, April 6, and concludes on Friday. April 23. Crossmont College Just What Were The Seven Lay focated at 8800

Six Guest Corators - Ellen Fleuron

Diana Gaston, Joseph Monsen, Leah Ollman, Italo Scanga, and Doug Simay — nominated the 23 contem-

Lunch with a Duo, violenter Palvikke

LISTINGS

GALLERIES

From the Hands of Babes

Emerging San Diego County Artists

Gallery through Sunday, April 11. A reception for Biankenburg starts at 4 p.m. on Saturday, April 3. The gallery is found at 7917 Garard Avenue; 619-459-3001. Gallery hours are 11 a.m. to 5 p.m. daily, (LA JOLA) campus. 619-534-2107. EAR

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from the 1990s. The exhibition features a younger generation of artists who are considered defining figures in the rr of the 1990s, including Matthew Barney, James Luna, Francis Alps, Kai Smith, Dorn Salecdo, and others. This show closes on Wednesday, June 2.

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San Diego Museum of Art, view this period, the Museum of Photo-graphic Arts is sturing space with the Museum of Contemporary Art. Downtoon. The plpt infled inaugu-ral schibit is "See Change. The seacce in Contemporary Photo-graphy," on display in the first floor gallery. The shown organized by ithe Center for Creative Photography at the University of Antonia in the lade, work by 19 contemporary creative area.

San Diego Historical Museum,

Watercolors by Canadian artist I Fennick Landshowne and Chinese brids as they appear in objects from the museum's permanent collection of Chinese art are collected in "Rare Brids of Chines. Observed and Imag-ined." The exhibit includes Chinese child the collection of their in paintings and contrast Western and pare and contrast Western and pare and contrast Western and principles. The contrast of the Sunday, April 1997.

Timken Museum of Art, ten por

gleton Copley and Margaret Kemble Gage: Turkish Fashions in 18th-Cen-The centerpiece of the exhibit is the sensual 1721 painting by John Sington Copley of Marguet Kernble Gage. American-born wife of the Commander-in-Chief of British forces in America.

The misseum's permanent collection includes European masters, 19th-Century-American paintings, and Russian icons. 619-239-548.



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These guys can dance and milk a house with the best of 'em.

ap Dogs is a living oxymoron. Someone says it's six guys tap dancing for 100 min-utes and you think, Fred Astaire? White tie

says it's sat goys tap dancing for 100 minutes and you think. Fred Astare White tie
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show. The crowd's so fired up, in fact, you'd think you were at a rock concert. And when the Dogs dance, their work boots pound the floor like

In many ways, Tap Dogs is a rock concert. In 1995, Australian Dein Perry wondered what it would be like "to get six big blokes and make 'em tap dance. That would be funny and interesting o watch." To stress the contrast, they act like butch steelworkers (in effect, trading one stereo type for another). They construct the set during the show and dance over, under, around it and,

the show and dance over, under, around it and, even, at one point, upside down.

And, though I doubt this will come as news, he're terrific. Accompanied by two musicians— both drummers, one also playing a synthesizer, the other electric guitar — they perform like a rhythm section. You rarely hear a melody, just a

thythm section. You rarely hear a melody, just a percussive back-up, stomped on wood, iron, am-plified metallic squares, and water. A guy dances while bouncing a bask-thall be-tween his legs; the water dance is so exaberant people in the first two rows had to wear yellow rain ponchos. But the most elequent piece of blue-collar artisty came when the Dugs ground metal and showered sparks onto a dancer. The gridnic retard fireworks and demendion on the production of the production of the production of productions of the production of the production of gridnic retard fireworks and demendion on the production of the production of the production of productions of the production of the production of productions of productin productions of productions of productions of productions of grinding created fireworks and, depending on what part of the metal they used, produced mu-

sical notes.

If you don't count the guy who said "sorry" for kicking water into the audience, the only time the Dogs speak is to shourt 'hey!" and signal applause at the end of a number (the one irksome part of the show: these guys can dance and milk a house with the best of "em). They don't speak, and, yet, again like rock stars, distinct personal-time entering the born, the seeming lebt's (shee). ities emerge: the ham, the seeming klutz (who eventually taps on a roof and does the splits, up-side down), the cocky kid, and the blond dude

Part of the fun, for me at least, was the pec-

To the timid, Lewis Carroll's Wonderland must To the timid, Lewis Carroll's Wonderland must seem an ecric, irrational hinterland: Mad Hat-ters, Tweedle Dams and Dees, and a White Rabbin as enigmatic as Godot (fee's late, but late for shatt—and don't give me that 'very important' date' malartey). To those who hate surprises, who like each day the same, Wonderland's the last place they d'aunt stamped on their visa.

son interaction yet real inc. woodcrands sheetast place they do want stamped on their value. Lot Woodcrand, however, it's where you find 'em Woodcrand, however, it's where you find 'em Woodcrand, however, it's where you find 'em provement to imagine, aspenses, discovery, netamorphosis, epiphany, culturals's—the home of the crottive imagine, aspenses, discovery, netamorphosis, epiphany, culturals's—the home of the crotterior imagine, and the crotterior of the crotterior imagine. And her Allee Gross showly away — by comptracy!—from Woodcrands showly and the conduction of the crotterior in the conduction of the crotterior in the conduction of the prime home begin to the light. "Stades of the prime home begin to the light," Stades of the prime home begin to the light. "Stades of the prime home begin to the light," Stades of the prime home begin to the light of common day." In our "palsed Age," we live a statch the light "die away/And fade into the light of common day." In our "palsed Age," we live a life of mindless repetition, as if our "whole vocation/Were endless irritation."

Angelique has chroeographed an "Intimations Angelique has chroeographed an "Intimations"

Angelique has choreographed an "Intimations Ode" for the modern woman. Alice is born be-Ode" for the modern woman, Alice is born be-neath a solitary, leafless tree, It could be Eden, Wordsworth's famous "Tree, of many, one," or just a trunk and branches, midwinter. Alice has blond hair, wears a baby blue dress and white apron, and becomes alienated not in Wonder-land but from it. While her brother plays with toy cars and trucks, she gets soft, feather," fem-ning "thuns, it one point Alice tries to see inine" things (at one point Alice tries to teach Barbie how to dance, but the doll's too stiff for anything expressive). When she plays sports, dur-ing school recess, she learns about winners and losers, winners being the ones who obey the rules. Everywhere she turns, Alice thumps into walls, gets



Tap Dogs, created and theorographical by Dein Perry San Diego Civic Theatre, Third and B Street, downtown Directed and designed by Nigel Triffitt; cast, Sheldon Perry, Johna Allan Cyr, Christopher Erk, Gregor-Piller, Jerony Hallm, Rand Gravell.

Alice Lost Wonderland, thereographed and directed by Gina Angelagie
Eveelee Dance Theatre, M. Certha's Psychone, Incl Systeh Arenus, Son Diego
Learn and Singles, Indoor Press Mild Domes, Train Moore Punkles Narron, Insina Valides, Kert Kertelle,
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leage, Carnaphor Hall, continues of Press, Punkles, Wasser, Market Singles, Stream Market Singles,
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Ensemble of Otnego, "Urban Bushmen". Playing through April 18, Friday and Saturday at 8:00 p.m. Sunday at 7:00 p.m. Pay-What-You-Will-Tuesdays at 8:00 p.m. For information call 6:19-238-1153.

trapped in aets, gets caged. Society has a prede-termined cookie-cutter image for Alice and forces her, at every step, to conform. Alice Lost Wonderland doesn't brim with so-ciological insights. It catalogues all the usual oppressions. And the ending, when Alice's inner-child becomes liberated, feels more willed into being than carried artisicable. Bot the active being than carned artistically. But the telling — the unveiling, rather — of the tale fascinates. The dancers shift from fluidity to stark, anti-dance

movements. And the ways Eveoke depicts the op pressors shows rich imagination and, surprisingly

Alice's family looks just like her, males Alice s family looks just like her, maies and females, and may be various parts of her psyche. They're "cageheads," wearing birdcages for hat-tler mother's breasts are purple mounds, almost but not quite San Onofre large (gee, do you think the designers of the nuclear plant are aware of the similarity) — and a man's penis unfolds and

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Alice Lost Wonderland
Reviewed this issue.
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Blues for an Alabama Sky The Old Globe Theatre presents Pearl Cleage's dram about a small circle of friends during the Harlem Renaissance and the Great Depres-sion. Serts Scott directed. CASSUUS CARTER CINTEL STAGE. SAT URDAY, APRIL 3, THROUGH MAY 9; TUE SDAY THROUGH SATURDAY AT 8:00 P.M. SUNDAY AT 7:00 P.M. MATI NEE SATURDAY AND SUNDAY AT 2:00 P.M.

atre stages Lerner and Loewe's mu

sical about two Americans lost in the Scottish Highlands. Charles

THEATER LISTINGS accurate according to material given us, but it is always wise to phone the theater for any last-minute changes

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to by Bhona Gold (as the world's most past upon mother) and Pegg Fram (as the Ur-bimberto), offers another fascinating level. Data Grus ber and Sean Robert Cox play the laker bouthers. Last fall they played Dr. Treves and belon Mer-try of the Company of the Company of the York' or got to admit their versality; from Bernard Pomerance's stately prose to Joed Simons Rick is a keap Grubber, who plays Adan as a young fettic Urgin; has made won-derful orately as an actor. Con Campbell on speel. You could call at overstating if he didn't do it so well.

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tor. There's also a hilarious "red

large breasts and boa constric

tor, There's also a miarious red tag sail," in which shoppers' greed weighs them down with bargains. There are many more, but rather than describe them,

I suggest you go see for yourself. ■



Constricts like a ioo.

Dark, Borg-like creatures
with creaky wire wings lurk
downstage. They could be
demons but sometimes help Alice escape (Eveoke twists
comfortable notions of good



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groups" aren't your particular blus.
I needed a quick fix o. Ohn and Hendrin after hearing them; ou've got to admit the Pladis follow theirs with verse. They date to be quare. They room in fies of having a life but put life into the greatest hist of your His Plande (which crowned the most popular songs of the 50s until Disa drover) of the processed, directed, and chore-conceived, directed, and chore-conceived, directed, and chore-Damn Yankees Tony Award-winning musical Tony Award - winning musical about a sedentary baseball fain who makes a pact with the devil. Patti Colombo directed.

WELK RESORT THEATRE THROUGH JUNE 12 TUESDAY AND THURSDAY THROUGH SATURDAY AT 8 00 P.M. MATINEE TUESDAY THROUGH HUMSDAY, AND SUNDAY, AT 1.46 P.M. conceived, directed, and chore-ographed the original New York version, directed the Old Town production with the aim of endear-ing everything to everyone. The four performers — Leo Daugnault, Stree Gunderson, Rick Meads, and Bobby Smith — sing as well as any An Evening with Quentin Crisp Neve Gunderson, Rick Neads, a Bobby Smith — sing as well as a collection of Plaids I minor gripe the opening night was crisp but made no distinction between wh 69 PENN STUDIO, THURSDAY, APRIL 1. Forever Plaid
The four harmonizers in search of plaid sport coats are in their third year at the Theatre in Old Town. Joseph Campbell urged everyone to "follow your bliss." Even if the tight harmonies of '50s "guy ne rehearsed songs left off and the rispontaneous" sections began ex-erything felt rehearsed by the num-bers). Terry O'Donnell plays an in-defatigable piano and permits himself the occasional piece of al-ways funny business. The set,

8:00 P.M. MATINEE SUNDAY AT



Interactive Comedy/Mysterie
"Showdown in Old Town
"Murder on the Trail"
"Surprise Party"

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Love Distribe and Female Problem

stunned lover and, as in David Mamet's Edmund, makes a harrow

Marriage Is Forever

Worth a try.

defangs his barbs about two-thirds through. Both productions benefit from Christopher Wyle's subtle lighting, a sound design by the leg-endary flurnham Joiner, and Maria

Marriage Is Forever
The San Disog Repertory Theatre
stages the world premiere of Edit
Villarreal's comedy about Chicano
suppess in love, a quickie marriage,
and four generations of uninvited
worlding guests resurrected by a
world. San Woodhouse directed,
san Villou experience require, reDAY, APPLI, 2, THEOLOGH APPL 20. B DO P.M. MATINEE SUNDAY (AND WEDNESOAY, APRIL 7 AND APRIL 21) AT 2:00 P.M.

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the's long and talky, and the ending trikes such an optimistic note it almost rivializes the subject. Kon-doleon, who died in 1994, ranks among our most sardonic play-weights. In Love Diatribe — love being the maje pill for all lifs— he defangs his barbs about two-thirds. Murder on the Trail
"The Wild West was never this
wild," in a new dinner-theater
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and Graoite Hardpiece. Dinner
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score contains several of Strat SAN DIEGO COMIC OPERA. THROUG SUNDAY AT 2:00 P.M.

Of Mice and Men The South Coast Repertory The presents the dramatized version presents the dramatized version John Steinbeck's novel. David Emmes directed

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CANADA TO A CANADA SINCE AND A C

Sexual Persersity in Chicago Sun Diego's newest theater, the Culy ipronounced 'Kull-lee'), opens at doors with one of the most popular shows in local his tory. David Mienes' game comedy ran, off and on, for five years at the Eritz, It's back, once again directed Worth a try.

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Diego playwrights and dire

in the 70s. The trio used to be Maxwell, Burteruntt, and Beist, a comody group that never seen fat They're Tooses; they admits the continuers ones. And hey, the remainst could hely them face searing issues from their medicine. pasts, A formulas 1800; line? Yep Straight from Ference Plant. There also the Foreier Plant of the Country of the Country of the Foreier Plant of the Country of the Proposition are fact too fall. Trailer Park Queen
6# Penn Studio hosts Juanita La
Rue's one-woman munical about
the adventures of trailer park for-

performers. Hugh Butternutt's done his lounge act at the Triple Espresso Coffeehouse 20 years to

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as e er. The "perversity" in the title in't what you think. It's the way

long comedy drawn they function like eval angels at Danny and Jebo rat's cars. The Culv production moves at a briskly Mametani clip. The modest set — screens and gree shairs — makes for fluid changes. The costumes and sound design catch the period (Chicago.

Maybe you got a refund, maybe you didn't. Either way, you're entitled to a break. Join us at the Catamaran for an evening of dancing to two great bands: the Rhythm Dogs followed by Filet of Soul. In between your forays onto the dance floor, you can write your free 50-word Reader Matches ad (\$30 value) and flirt with other singles. You might even meet the person of your dreams...which could lead to the creation of little tax deductions! Don't laugh! It's happened before. Food will be served and the singles who turn in their ads prior to 8:30 will be eligible to win great prizes. Please call and make a reservation at 619-235-8200 x266. Only \$5 cover. Bring a client and the evening might even be deductible!

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Pussy guitarist/singer and Charles Manson and charles mason doppelganger — Blaine Cartwright tells me, "The Casbah sound guy went onstage to check the mike, and since it was so crazy up to attack her, so she kicked and walked off. Then Ithe

Part of the band's

matchstick legs, blonde pigtails, and ten-inch-tall leather cowboy hat, "I've got five minutes till I go on," she

joint. Can it wait?" I agree to query her after the show, and I spend my spare time watching a guy blowing condoms out of his

"What some guys won't guitarist Ruyter Suys

"Do you think you'll be a

getting up onstage, and after the band finished their song the band] Inished their son they started yelling at [the band]. The bass guitar chick jumped into the crowd and started fighting all these kids. It was fucking insane, she took on, like, four guys."

and wanked off. Then the club] freaked out 'cause it's too loud. Just keep our people happy, right or wrong. We've got to tour with our guy. It'd be a nightmare to go out

uchiness may stem from the

better gig for Manson?"
"I think the Manson-Hole

think the Manson-Hole thing looked good on paper," said the guitarist. I have no problem finding Parks, who towers above the patio crowd with her long

stage.... He has a cigarette ling out of his mouth dangling out of his mouth, and a fucking cocktail in his hand. I watched him for 20 full seconds, just slowly picking up the cables... If you're the soundman, do it, man. Find the problem, get in

there, do it, and get off!" She rants for awhile, ending with, "I don't like to see nobody I don't like to see nobody fucking relax, having a stick on my fucking stage.... I gently put my boot on his shoulder, pushed him back, and said, 'Okay, off,' He stands up on my stage, and he points his fucking finger at me, and he goes, "Fuck you!"
She pauses. "The guy's lucky
he didn't get knocked into
next week, that's all I've got to

program director/afternoon DJ at 91X, KUPR, and 92/5, a His afternoon show reaches North County via KSYY/107.1 FM Fallbrook. He says he

Universal Concerts, the

Sharon Stone's furniture today. I also met the director of the new Rocky and Bullwinkle film.... If you live in North County, listen to me 3-7 p.m. If you can't pick it

night." I remind Parks after

"Apparently my mike Amphitheater, Cox Arena, Amphitheater, Cox Arena, and the Open Air Theater, has teamed up with the House of Blues chain to open up a dozen new House of Blues outlets including San Diego. Insiders say it's a good bet that Bill Silva will be wellthe Mason-Dixon line. You get people crossin' it, shit starts happening, and shit gets knocked over. So the mike goes out, I look down, and the soundman's on my fucking

that Bill Sulva will be well-connected with the local House of Blues. A court decision allows brothers Sam, Sal, and Edmon Hanna to continue to use the name NovaMenco, at least temporarily. The trio split with brothers Nadro and Giovanni. All five played in the flamenco family hand. An April 12 court date is set to Former manager Chervi Moffitt, who has sided with Nadro and Giovanni, said she has four attorneys who will has four attorneys who will prove that once a partnership splits up, one side doesn't get to keep the name. The three-brother NovaMenco played to a packed house recently at the

Catamaran.
San Diego Jacor General
Manager Mike Glickenhaus
defended the bogomenhancing. Fridie pills
advertised on the Mix (95.7
PM) station. "We don't think
they are misleading people,"
he told "Blurt" (February 18),
But hat week a medical But last week a medical professional on another San disagree Dr Bruce

-KL

Eugene Ugorski. How do you spell that?"

"Oh, I'm nine." "How long have you been ing the violin?"
Three and a half years.

CHAMBER ORK Salt Lake, how long do you

then thinks, "Two to three days." One of his parents goes

"When did you last go?" When did you last "One week ago." "Was it snowing?" "A little." "So when you go the a ever go skiing?" "No." He laughs.

Are you from Poland

No I'm from Russia

"When I was three. uld you rather he in

"Here, Here."
"Why?"

Dance Hall and Saloon

A Two Step Above the Rest'

horrible things going on

out with that plays music? your parents play music?"
"Yeah... my dad plays the flute and my mom plays

Mexico City. "My parents worked there in the

"So what do you do fre

"Oh, for fun? Uh. Oh." H sughs, seems stumped. Actually playing my violin. "What else do you do?"

"Soccer, bike riding, a little basketball, and baseba

Eugene Ugorski wili be

playing for the San Diego Chamber Orchestra's at 4 p.m. at the Del Mar Fairgrounds. There will aisc audience in listening to the music. Get there early it you want to be close to the stage. Other performances are Ma 15 and June 5. Call 1-888-848-7326 for info.

La Jolla High School's club has a noontime ever every year where nonpro

organizations present their material, and for material, and for entertainment, a band plays. This year the band was to be the Mr. T Experience, a Ramones-like pop/punk band that also was slated to play SOMA later that evening,

old head of Scatterbrain Productions and producer of Slam! said the band and the band's record label Lookour tand's record label Lookout Records all agreed to the daytime show, "But Goldenvoice wouldn't let us." Goldenvoice is the L.A.-based ompany that controls

"This is really lame this is really larne because a lot of kids at that high school may not even know about the show," explains Najera. "So if they play, it would be good promotion for the SOMA show. The second thing is, it's not gonna be advertised, so only people who would know are people who go to Li

Jolla High. "Basically it was unfortunate," said Vanessa Gates of Lookout Records "Mr. T would have been glad to do it. I spoke with the members, and they all said they would have done it. The eally like to play these thing

All I know is that they are All I know is that they are playing for Goldenvoice at SOMA, and they aren't allowing it. It was too bad. From what I understand it's whole different audience [a La Jolla High], and it ma

La Jolla High), and it may have helped the show. Besides it is a closed campus. It doesn't make much sense. "I called Goldenvoice in LA, and talked to Amanda Harrison," said Najera. "She's the one who does all the stuff with SOMA. Basically she told me they can't do it because very time they let a hand du

tried to explain that it wasn coing to be advertised and going to be advertised and that it was for a good cause She wouldn't listen to me, was on the phone with me less than a minute, she was very blunt and abrupt in a rude kind of way." Amenda Harrison of

phone at length about the canceled event, but she had

"Our first gig here wa at a chicken farm in

likened to Social Distortio for its straight-ahead, rootsy punk assault and Cox's gritt-vocals. Cox made the rock 'n



Walsworth. The two came here from Ketchum, Idahe

guitarist/singer/songwrite

Image, and Kill Me Kate car

OVERHEARD IN SAN DIEGO: PLAN B 3/26

band the Vertibirds. Reynolds says he learned Reynolds says be learned Heavy Vegatable broke up right before he arrived. His new San Diego favorite is Eigin Park. There must be several hundred bands, but, there is no radio (exposure) and no local zines. San Diego needs something to publicize its own music." -KL

Ketchican, Alaska, His

much good for his rock career. "We picked San Di because we were into Hear Vegetable and Three Mile Pilot," said Reynolds. Now

and McRee play in the pop

okay." Brent drives all the wa-

knowledge, had anything

damaged or stolen

The rooms are air outfitted with three quad Bands supply their own padlocks and give Superior a padlocks and give Superior a copy of the key or combo just in case your amp spontaneously combusts and they have to put out the fire. "Everything's insured, of course," he adds, mentioning that they've never, to his knowledge had anything looks to be low on Ric Crispies Treats and Chex Mix. Nobody seems to be buying

"The snack machine

here. "We used to practice in

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Sanford, Pat Sherman

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"If you could play that feeling, if you were purple it was cool."

here's an old saying. Sometime you can stand in cold water, and it's not cold no more...That can happen to you in San Diego. 'says jazz sacophonist Daniel Jackson, Jack-son has lived in San Diego for more than 60 years. He remembers how it used to be. 'You could hap one size at 7-30

the remembers how it used to be.
Two could playone gigat 7-30,
at night and at 9-30 get off that gig
and go down the tree to another
MARCIA MANNA

MARCIA MANNA

In the second of the se chains all over the country in the 1940s. They dush had the Black and Tan—they had one here in San Diego. Jazz was played in what used to be called Southeast San Diego or Logan Heights. That's where the jazz was, see? White people, would get in their cars and drive from La Iolla to come and hear the jazz. They would have all black

come and hear the izez. They would have all black guys playing—no white gusy playing in the jazz band. Every now and then they might [have whites], it wasn that they werent twanted. It was just a certain feel they wanted and if you could play that feeling, it you were purple it was cool. "The 1960s passed and white people started getting into izez and black people started not lik-ing it. White guys were playing and black musicians would think. Man, I'm not playing that stuff.' Then, they [black musicians] stopped tellin' their kids about how it used to be. So now

tellin their kids about how it used to be. So now, the kids then are now parents. They don't know so they can't tell their kids nothin'. It's not like that all over the country." Bassist Cecil McBee Ir., son of the legendary jazz artist Cecil McBee, has worked in the San Diego area for ten years. His perspective is that San Diego can't appreciate music to which they've not been exposed. "This is not a sazz town," savs McBee, "I don't

"This is not a jazz town, says McBee." I don't know exactly why, but for some reason, in this part of the country, people have no clue what jazz is or what it means. I don't think it's a discrimination thing — for one, there are no black upright has players in town. They just don't live here.

Now back east, it's a whole different thing. In any big city back east people love jazz, and they un big city back cast people love jazz, and they un-derstand what spoing on. They go to have a drink, and they sit and they listen. They don't talk, and they at a fire the solos and they get into it. Out here, they're waiting for the singer to come up when there is no singer. "Wyntron Marsilis and those gays? I went to go hang out with them shen they came to town last time. They land to I will be a solor to the pro-liet time. They land to I will be a solor to the pro-leated to the solor of the Solor and backers as

ast time. They played at UCSD, and backstage

Wynton was saving, 'Okay, guys, this is San Diego. wynton was saying. Okay guys, this is San Dego, so what we're going to have to do is, we're going to try and play some of our watered-down stuff... It's because people out here don't know what's going on when guys are taking a solo. That's sad because when flived in New York.

or their mother is in town and that's what it's bound on their Lint's the way it. I had bound on their Lint's the way it. I had bound on their Lint's the control of a pair and waston in San Diego contributes to the level of ignorance that keeps people from appreciating a more sophisticated level of music. There's a college jaze station [48,1], but depending on where you are in town, you don't always get it. I don't even it's because a hurmin and it fades out. I faurthing, people can relate to the smooth jazz, they here that on '96,1, and they gat planty of that. All the or smooth par judyer can play real jazz, but they want to make some more, 'Says Mokee, 'You aren't people to record a traditional jazz album and make any more; a control of their control of thei

Charles McPherson, in San Diego, sizz musicians are paid a faction of what they can earn overease. Nightclubs that feature jazz music struggle and often close or change their entertainment. When Chuck McPherson is not touring, he directs the house band for the Juke Joint, the only black-owned nightclub featuring jazz downtown. "Il say it, I don't care." Sattes Chuck McPherson. "If someone sits up and tells me racism is not

alive in this city, and they want to talk about the best man for the job' and a 'level playing field then I should be rich. I should be a millionaire When I work, I take no prisoners. I kick assevery night I play. Still. I don't work if I'm not at the Juke Joint. I get gigs on tour with my father and up in L.A. Gigs paying decent money are

never here...
"L.A. is a little better because it's a bigger city.

San Diego takes the cake... Take a city like Chicago Take a city like Chicago When people go to a club in Chicago, white, black, or yellow, they aren't thinking about anything but the music and that music is healing them. They have a few drinks they feel better, and they can face the man the next day. Sat face the man the next day. S so I'm still stuck in it, but I'v

I do."
McPherson feels that the both technical and emotion of the notes and the alteratio of the pitch. Every instrument vocal. Not only that, the sens vocal. Not only that, the sense of rhythm is integral to the music. To me, when whites play the music, it's much more intellectual. It's more thought out. It doesn't seem to be as emotional, and it doesn't have

the same feeling." Our conversation is at the Lime Leaf Grill in La folla, a restauant that features live jazz music. A white sax player is performing as we talk, playing his horn with lightning dexterity, fitting manumerable notes within each measure. McPherson pauses to listen. "It's like the guy that just played the horn. He did all the right things. He played the right notes.] just didn't feel anything."

played the right notes. I just didn't feel anything," Laz vocasik, Marguerita Page, who regularly performs at the Lime Leaf, says, "We have missed each other's life experience through loreed sep-aration. It's difficult to understand something if you aren't close to it. As human beings, we miss a for of the girts we could have given each other. A lot of things about each other, we don't un-derstand. With is not understood on the same lerstand.... What is not understood yets changed It's altered because you don't understand the

Page feels that while every culture has some



Event: Cross-Fertilizations with Daniel Jackson and others

thing of value to contribute to jazz, the downsid is that with so many competing for a musica voice, the original art form created by black Amer icans may be drowned out. It is important to tak

icans may be drowned out. It is important to take pride in the original art form. Barbara Appling, publicist for Daniel Jackson, feels that things will never change for the better here. She was born here and has seen over the years an evolution of music — originally cre-ated by black Americans— that shuts them out.

"Black people call jazz one thing and whi people call it another. We both have a different people call it another. We both have a different understanding of the art form. We consider folk music because it grew out of our freedom White people didn't have the experience—the-inst thought. Wow, this is different music. This is the way he goes from one chord to another— it's sel carned thing... With us, it's a living thin, it's our native music."

ROGER FUNKENSTEIN



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odern jazz reached its high point, with fabulous albums, one after an other in the fate 1950 and 696. One could argue that American culture — television and advertising indivithstanding — reached primade around then.

REVIEW

REVIEW

AUGUST KLENZAHLER

AUGUST

American Music was upon us, neutering the edges of black-outsider culture for neutering the edges of black-oursider culture for consumption by white, middle-class youth. The great efflorescence of jazz that had continued from Louis Armstrong and his Hot Fives and Sevens in the '20s through the early '60s finally petered out. Artists like John Coltrane were dead by '67. A number were fading or shortly to be feet. Coltranel.

dead by '67. A number were fading or shortly be dead. Coltrace's contemporaries—Min-gus, Miles, Monk, and Rollins— had their best work behind them. The live audience for jazz was dwindling; television and the long-playing unity had sworked its effects.

Which is not to say that performances of the first magnitude did not continue, but they are rater, even exceptions. However, through a continue that the continue is the second of the continue that they are rater, even exceptions. However, through a continue that the second of the continue that they are rater, even exceptions. However, through a continue that the second of the second of the late of the late of the second of the late of the late

Byard, from Massachusetts, is best known Byard, from Massachusetts, is best known as a sideman for Charles Mingus from 1962 to '64. He also was a sideman for Eric Dolphy and the estimable but less well known Don Ellis in 1960. He plays piano on Sam Rivers: Fuschia Swing Song and on extra fine sessions with Phili Woods and Zoot Sims, He is at his best—which Woods and Zoot Sims. He is at his best — which is as good as anyone before or since — when Richard Davis is behind him playing bass and Alan Dawson is on drums. This rhythm section is given room to rage in two terrific Bocker Ervin sessions in 1963 and 64, the Freedom Book and Space Book By 1970 Ervin is dead. Dolphy was gone six years before that, at age 36. Ellis, one of the real unsung innovators, dies in 1978 at ace 44.

dies in 1978 at age 44. Ervin and Dolphy, like Byard, played at various times with Mingus. So did Roland Kirk. They were all extended by the experience of

time of the concert. Mingus was

dead by 1979, only 57.

Roland Kirk was gone by 1977, at only 41.
It's worthwhile to make note of how brilliantly some of these stars burned and how soon they perished. Some like Rollins and Byard are still

source of the second of the se

If you're unfamiliar with Kirk, you're in for a treat or at least a surprise. He plays straight tenor sax as well as anybody. He also plays the manzello and strich, or the three at once. He'll sometimes use a metal horn (which sounds like a siren whistle) at the climactic point in his so-los. By 1963 he had mastered the technique of circular breathing, which allowed him to con-tinue blustine on what like was blooming. tinue blowing on whatall he was blowing on without interruption. (The manzello is a modified version of the saxello, which is a modified version of the soprano sax. The strich is a modified version of the E-flat alto saxophone. You

can hear him playing the lot in the introduc-tory passages of the Bud Powell composition Parisian Thoroughtare on the laki Byard Ex-perience disc. He also plays the flute and clarinet.)
Without a powerful rhythm section, Kirk

Without a powerful rhythm section, Kirk can sound like a one-man band. Like Mingus, Byard moves through free jazz, ragtime, blues, stride, bop, incorporating wild shifts in tempo, complex meters, all in the same cut. (You can hear Byard best going through his paces on the finest of his solo albums, Blue for Smoke, which includes some of his own memorable compositions.) Add all this to Kirk's wild harmonics and shifting states of track thousain control and shifting states of track thousain control. and shifting styles of attack, throw in a potent. and shifting styles of attack, throw in a potent, attentive bas and drums, and over yee pi zaz of the first order. The Mercury/Emarcy session of 1965 was such a success, Olg on three of the four men together in 1968 (bringing back Dawson to complete the heroic rhythm section of the Booker Erwin discs) and recording with Byard as leader. The quartet is in outstanding form, the four of them anticinating each other. form, the four of them anticipating each other's every move, which, in this gang, is a marvel, and one of the marvels of improvised jazz. You tell me which of the two sessions, '65 or '68, is

Kirk, for fans new and odd, has another first-tate, straightforward, and subdued cession with a great trio in 1962 with the premier drummer for y Haynes as leader. Tommy Flangan, less flamboyant and eclectic than Byard but every tit the piano player, holds together the shape of things, Haynes, the most articolate and canny of drummers, drives the music throughout. For those who find Kirk too "frealsy," thus is a good from the state of the sta

Finally, Byard has two terrific trio essions on OIC, originally issued as a twofer on viryl tilded Giant Steps, after the Coltrane song. I have on hand his Hi-Fi-Fi sessions with Ron Carter on bass and Pete La Roca on drums, It's a dandy, with Byard covering originals by Oscar Pettiford, Shearing, Monk, and the title piece of remarkable pianist composer in the Monk lineage, Randy Weston. The discipled. Monk lineage, Randy Weston. The disc in-cludes three Byard originals. Also jucluded is an adaptation of the lames P. Johnson suite "Yameczaw", a large instrumental and choral work first introduced in concert in 1928 with Fats Waller as soloist in New York. You can hear Byard put his own fine-stride playing on display here. The companion disc, Pierc's Juki, is as worthwhile and has the wonderful Roy

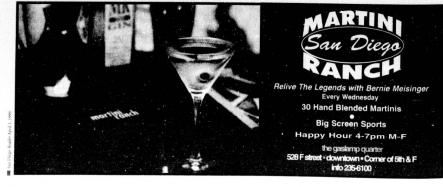


The Jaki Byard Experience, The Jaki Byard Experience (Prestige Records O)CD 1913-2 17615 Roland Klrik, Ivy, Rig and Panic/Now Don't You Cry, Beautipl Edith (Emarcy Records 832-164-2) Jaki Byard, Fir-Fii (New Jazz Records O)CCD-1879-2 NIRST)

The Roy Haynes Quartet, Out of the Afternoon Roland Kirk, Jazz Masters 27 (Verve Records 314

Jaki Byard, Blues for Smoke (Candid Records Jaki Byard, Live at Maybeck Recital Hall #17 (Concord Records 4511)

I learned after finishing this piece that laki Byard had died, at 77, only a few days before.







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2. At the next prompt, press the 3-digit code that is next to the performer you wish to bear. (Performers without codes currently do not have recordings.)

THIS WEEK'S CONCERTS

Kristina Olsen (853): Templos Hol (Old Powey Park), Friday, April 2, 8 p.m. 14134 Midland Road, Powey 619-566-4040.

519564-040.
"Jazz Is Deed" with Jeff Sipe,
Jimmy Herring, Alphaese Jelanson,
and T. Lavitz with great Pure
Meadle (5392 Belly Up Joness, Erdey,
April 2, 8 30 p.m., 143 South Gebes
Ammus, Solone, Bench 619481-8140 or
619-220-8497.

Convey, Jackpot, and 5' Tuesday: Costach, Friday, April 2, 8:30 p.m., 2501 Ketter Boulevard, midtown 619-732-4355

The Eddie Reed Swing Band | 651 No Leo's, Friday, April 2, 9 p.m., 5302 Napa Sheet, Boy Purk. 619-542-0562

The Newlydeads, Lext, and the Secular: Back by Black, Friday, April 2, 9 pm., 1130 Buenos Avenue, Boy Park 619-275-5483.

Quintet: The Neuroscences Institute, Monday, April 5, 8 p.m., 10640 John & Hopkins Drive, La Jolla, 619-454-5872. Jimmy Eat World /472, Sensefield, and Serge: SOMA Live, Saturday, Agril 3, 7:30 p.m., 5:305 Metro Street, Bay Park. 619-220-8497. TUESDAY Charlie Hunter (675); Cashah, Tuesday, April 6, 8:30 p.m., 2501 Kether Boulevast, michown, 619-232-4355 or 619-229-8497.

WEDNESDAY Kent, Papa Vegas, and Secalitation Castath, Wednesday, April 7, 8:30 p.m. 2501 Ketter Boulevard, micrown 619:232-4355 or 619:220-8497.

EXTENSION 4001

UPCOMING CONCERTS

Built to Spill /193/ and the Delosions: SOMA Live, Thursday, April 8, 7 p.m., 5305 Matro Street, Bay Plank 619/20-8497

Rusted Root /102/ and Khaleel /407± 4th and 8, Saturday, April 3, 8 p.m., 345 8 Sheet downtown A19-720-8497 or 619-231-4343.

The Michael Dessen Quietet: Spr Street Forum, Schudoy, April 3, 8 p.m., 301 Space Street, Rosker's Hill. 619-295 0301.

Deadbolt /114], the Bomboras, the Lazy Cowglets (549), and Me First: Casboh, Sounday, April 3, 8.30 p.m., 2501 Ketter Boulevard, midtown. 619-232-4355.

"Som Diogo Center for the Moving Arts Assiversory Concert" with Didgines and Paul Abbott (817): Sociatory, July 3, 830 p.m., 3755 Fifth Avenue, Hillnest. 619:278:2687.

The Untouchables and Surf Report (319): Belly Up Tovern, Schundov, April 3, 9 15 p.m., 143 South Cedror, Avenue, Solono Beach. 619-481-8140 or 619-720-8497

The Offspring /220, D Generation, and the Living Ends Cox Areno, Sunday, April 1, SSSU compus, College Area: 619-220-8497.

MU330, Slew Gherkin, Broken Pretzel, und the Alkaline Trics: The Epicente, Sunday, April 4, 7 p.m.; 8450 Miro Mess Boulevard, Miro Mess. 619-271-4000

Michael Rose /744/, Ras Shilah, and Papa: 4th and 8, Thursday, April 8, 8 p.m., 345 8 Street, downtown. 619-220-8497 or 619-231-4343. Cycleffly /110), Ms. America's Trask, and F.K.A.: (asbah, Inusda Cory Sipper and Lise Sonders (893): 1 leigns Teo and Coffee Company, Saturday, April 3, 8:30 p.m., 4590 Park Boulevard, University Height, 619-296-0616.

Tippa Irle, Bunny Mystic, Peppa, and Jah Soldiers: Bally Up Tovem, Thersday, April 8, 9 a.m., 143 Sauth Cedros Aseroes, Solana Beach 619-481-8140 as 619-270-8497

The Tragically Hip (100) and By Divine Right: 4th and B, Friday, April 7:30 p.m., 345 8 Street, downtown. 619-220-8497 or 619-231-4343.

MXPX /165/, Shades Apart, and One-Main Armys SOMA Live, Friday, April 9, 8 p. g., 5305 Memo Street, Boy Park, 619-220-8497. Mama Kin, Voodoo Temple, and Something: Birk By Brick, Inday, April 9, 8 pm., 1130 Buenos Averase, Bay Park, 619-275-5483 or 619-220-8497

Sprung Monkey (\$13) and fluf (493): Couloth, Friday, April 9 8:30 p.m., 2501 Father Boulevard, midtown, 619-232-4355 or 619-220-6497.

"Josy Bowen CD-Release Party" ond Fith /402½ Wootbrs, Friday, April 9, 9 p.m., 1921 Boson Sheet, Green Beach, 619-222-6822.

Sponsored by

"Improvising Across Borders":

The Drophick Murphys, Oxymoron, the Duckyboys, ont the Reducers: SOMA Live, Schardoy, April 10, 7 p.m., 5305 Netro Street, Boy Polk. 619-270-8477.

Zapp and Reger /951/and April 10, 3999 Misson Boulevard, Misson Beach, 619-539-8650.

Blue Plate Special (686) and the Kings of Pleasure: fio Leo's, Saturday, April 10, 9 p.m., 5302 Napa Sheet, Bay Park, 619542-0567.

"Gregory Page | 186 | EP-Release Party": Isra Jor's Caffeehouse, Schardoy, April 10, 9 p.m., 4994 Neaport Avenue, Overn Beach, 619-523-0355.

The Emotions, Bloodstone, and Lenny Williams: 4th and 8, Schurdo April 10, 345 B Street, downtown. 619-220-8497 or 619-231-4343.

Medeski, Martin and Wood (681) and DJ Legic: Belly Up Tovern. Sounday, April 10, 9.15 p.m., 143 South Cedes. Avenue, Solano Beach. 619-481-8140 pr 619-2208497.

Jani Lone and the Underdags, Trip the Planet, and Velvet & Brick By Brick Schuday, April 10, 8 µm., 1739 Buenos Aumun, Boy Park. 619-275-5483 or 619-220-8497

Cesar Roses (471) and the 186ezers: Belly Up Towen, Sunday, April 11, 7-36 pm., 143 South Cedas Avenue, Solano Beach, 619-481-8140 or 619-2298497.

Kitaro (987) and Cirque Ingenious; 4m and 8, Smidry, April 11, 8 p.m., 345 8 Street, deamnown, 619-220-8497 or 619-231-4343.

P.J. Olsson, Gordner, and Polly Plush Cets: Custoh, Sunday, April 11 8:30 p.m., 2501 Kettner Boulevard, midtown. 619:232:4355

All Alchor Khen: East County Performing Arts Center, Wednesday, April 14, 7:30 p.m., 210 East Main Street, El Cajon. 619-440-2277

Andrea Bocelli (992± Son Diego Sooth Arens, Wednesday, Agril 14, 8 p.m., 3506 Spotth Arena Boulevard 619-220-8497.

TOWER RECORDS - VIDEO - BOOKS

Korn /327), Rob Zombio /991), and Videodrase: Cax Arena, Saturby, April 17, 8 p.m., SDSU compus, College Area. 619-220-8497.

Sanders (893), and Mery Dolon (8593), and Mery Dolon (8593) and Mery Dolon (8593 belly Up Torem, Wednesday, April 14, 8 p.m., 143 South (4850 Avenue, Solatio Booth, 619-481-8140 or 619-220-8497

Candiobox /116/, Ball, and Goodness: 4th and 8, Thursday, April. 15, 8.p.m. 345 B Sneet, downtown. 619:220:8497 or 619:231-4343.

The Impotent See Snokes, Foxy Roxx, and Violent Mood Swings: Back by Back, Thunday, April 15, 8 p.m., 1130 Buenos Avenue, Bay Park, 619-275-5483.

Musterd Plug /130; Agent 51, 78 RPM's, and the Pillers: the Empire Out, Trusdry, April 15, 7:30 p.m., 4225 30th Street, North Park, 619-649-8689.

The Mr. T Experience (277), the Groovie Ghoulies (351), Spathoy, and the Eyeliners: SOMA Live, Friday, April 16, 8 pm., 5305 Matto Street, Boy Park, 619-220-8497.

Jeff Beck (410) and Paul Thorn:

on Air Theotre, Friday, April 16, SDSL rous, College Area: 619.720-8497

"Hard Knock Life Tour" with Jay-Z | 981 , DMX | 989 , Method Man | 368 , and Redman | 990 ; San

Tite and Terantule (450): Cobin, Findry, April 14, 8:30 p.m., 2501 Kethel kralevant midman, 619,722,4355

Sciamonder Crossing /502± 5m frequent Hannel Methodot Church

The Viney Golis Quartet (652): Soruce Street Forum, Schurdoy, April 17, 8 p.m., 301 Spruce Street, Bonker's Hill 619-295-0301.

oguh: United Methodict Church, cturday, April 17, 7, 30 p.m., 170 Calle logdolena, Enrintos. 619 566-4040.

Venice (405), Lisa Sanders (893), and Gregory Page (186); 4th and 8, Scharley, April 17, 9 p.m., 345 8 Smeet, downtown 619-220-8497 or 619-231-4343. Ozomafii /340 t Cores 8 or and Grill, Tuesday, April 20, 8 p.m., 3105 Ocean Front Wolk, Masson Beach, 619-488-1780 or 619-720-8497.

Sem Prikop (484), Archer Prewitt, and Papa III: Losbob, lowday, Spil 20, 8:30 p.m., 2501 tetter Budevard, midrown. 619-237-4355.

"Athenous Jazz at the Neurosciences Institute" with the Avishei Cohen Sextet: The Neurosciences institute, Wednesday, April

leurosciences Institute, Wednesday, 11 8 p.m., 10640 John Jay Hopkin Inve, La Jolki. 619-454-5872. Chris Whitley /409:: Brick By Brick, Thursday, April 22, 1130 Buenos Avenue Boy Park. 619-275-5483 or 619-2708492

The Pot Travers Band /542/ and Fith /402½ 4th and B, Thansday, April 72, 8 p.m., 345 8 Street, downtrain 619-720-8497 or 619-231-4343.

Tej Mahel /954: Belly Up Tovens, Friday, April 23, 9 p.m., 143 South Cedros Avenue, Selamo Beach. 619-481-8140 or 619-220-8497

Jonatha Brooks (473): Back By Back

"World Music Radio Society
rundraising Concert" with
Beomshive, Bande Corioca,
European Union, Elit Whistle, and
Alphansa X: Son Diego Center for the
Newery Art. Schurley, And 24, 3255
i-th Avenue, Hildrent, 619-298-2687

Wadada Leo Smith, Alex Cline, Harumi Makino Smith: Spuce Shi Four, Schedoy, April 24, 8 p.m., 301 Soure Street, Banker's Hill 619:295-0301

Robin Williamson (849): Son Degute United Nethodict Church, Sunday, April 25, 7 p.m., 170 Calle Margistens, Excepts 619-566-4040.

Keela Seamer (826): 4th and 8, Sunday, April 25, 345 B Street, downtown, 619-231-4343.

Lonny Krevitz /418/, the Black Crowes /507/, Everlast /588/, and Cree Swamer: Coox Amphitheathe, Monday, April 26, 6:30 p.m., 2050 Day Yoley Rood, Chule Vinto. 619-220-8497

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The Hillfully Helicats (408): Casbob, Monday, April 26, 8:30 p.m., 2501 Kether Boulevard, midrown. 619-232-4355.

Peter Tork and the Shambles: Back

MAY

"Adoms Arouse Realt Festival"
on Peoply Seaper, John Indian,
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BRS-49 /760 and Dake Dickerson and the Eccologics: Belly Up Invento Scharloy, May 1, 6:30 p.m., 143 South Cedos, Newsue, Solicia Beach 619-481-8140 or 619-220-8497.

The Joel Harrison Over1et: Sprice Street Forum, Schudoy, May 1, 8 p.m., 301 Sprice-Street, Bonker's Hil. 619-295-3301.

"Noise at the Library" with Molcolm Goldstein, Bertram Tuestzky, and Anthony Born: Athenoium Music and Arts Library, Sunday, May 2, 7:30 p.m., 1008 Wall Street, In

Hugh Mosekela (699): Belly Up Toxem, Sondoy, May 2, 143 South Cedit Avenue, Solone Beach: 619-481-8140 or 619-259-8457

Feith Hill /763 t Colfornio Center for the Art., Thursday, May 6, 8 p.m., 340 North Euroviddo Boulevand, Escandido, 800-988-4253.

Shanis Twain and Leaky: Coos Amphitheetre, Friday, May 7, 2050 Otto; Valley Road, Chala Visto, 619-220-8497 Eminem and the Beat Nots: 50MA Uve, Friday, Way 7, 8 p.m., 5305 Metro Street, Bay Park, 619-220-8497.

Buck-O-Nine |739|, Home Grown |172|, and River Fenix:

The Gregg Bendian Trio:

Art Garfunkel (833): East County Performing Arts Center, Sunday, May 9.

The Oak Ridge Boys 788 t for

G.E. Stinson and Hels Cline: Sorter Street Fanum, Saturday, May 29, 8 p.m. 301 Spruce Street, Bankon's Hill 419,095,0301

The Specials /745 th Brick By Brick, Saturday, May 29, 8 p.m., 1130 Buen Avenue, Boy Pak. 619-275 5483 or 619-220-8497

Link Wrey: Casbch, Schurdoy, May 29, 8:30 p.m., 2501 Kertner Boolevard, midrown: 6:19:232-4355 or 6:19:220-8497

Cecilio and Kapono | 994 ::

Mary Chapin Corporter |787 | and Soles |858 t Humphrey's Concerts by

John Melluscomp (552) and See Volts: Coor Amphitheore, Sunday, May 9, 8 p.m., 2050 Oray Valley Road, Chule Vota, 619-229-8497. Tierre (616), Mele (617), and Ages Dulce (711), 4th and 8, Friday, June 4, 9 p.m., 345 8 Street, downtown 619-229-8497 or 619-231-4343.

"Volunteer Jam Bonelitting Holdists for Humanity" with the Charlie Daniels Band, the Marshall Tecker Band /5411, on Marshall Hatches /5472. Son Depo Sports Aven Lender, May 11, 7:30 p.m., 3500 Sports Avena Busilevard. 886-386-8477. Sharwn Colvin (831) and Catle Cartis (832): Humphrey's Concert by the Boy, Monday, June 7, 7,30 p.m., 2741 Shelter Island Draw, Shelter Island. 619-523-1010 or 619-720-8477.

7:30 p.m., 210 East Main Street, El Cajon 619-440-2277

Richard Elliet (641) and the Brexton Brothers (703): humphry's Concerts by the Boy, Thursday, June 10, 7:30 p.m., 7241 Shelher bland Drive, Shelher bland Eve 6 (592) and Lif (596); Coles Bor and Grill Wetherday, May 12, 3 pm. 3105 Department Walk, Mession Beach 619:488-1780 or 619:720-8497

Grover Weshington, Jr. (643) sid from Lins: Humphrey's Concert, by the Bry, Endoy, June 11, 7 p.m., 2241 Shelter Island Brive, Shelter Island. 619-523-1010 or 619-229-8497. City Winds: Spruce Street Forum, Tuesday, May 18, 8 p.m., 301 Spruce Street, Banker's Hill. 619-295-0301

Charlie Musselwhite (827): Bely U Town, Thursday, May 20, 143 South Cedato, Avenue, Soland Beach 619:481-8140 or 619:220-8497 Buddy Guy (937) and Joe Louis Walker: Humphrey's Concerts by the Boy, Sunday, June 13, 7 p.m., 2241 Sheiter Island Dilve, Shelter Island 619-523-1010 as 619-220-8497.

Youth Brigade, Hatwater Music, Discount, and LeatherFace: SOMA Live, Friday, May 21, 5305 Maha Street, Boy Park: 619-220-8497.

"San Diege Fall: Heritage Festived" with the Lynn Moeris Band, New West, and the Procks: the (shitcer's School, Saturboy, May 17, 10 s.m., 2235 forey Pries Road, Le Islie, 51956-4040. Pat Beneter (420 h tumphrey's concert by the Goy, Tuesday, June 15, 8 p.m., 2741 Shelter Island Erwe, Skelter Island, 619-523-1010 or 619-220-8497.

The Stylistics (603), the Drematics 1995, the Gil-Uses (997), the Gil-Uses (997), the Delfluster, Marier Harrist, and Cabe Geoding and the Matte Ingradies. Nurshers 3 (secret by the Boy, Wednesdoy, Jane 16, 7 pm, 2241 States Listed Dise, Safete Mand. 619-523 1010 or 619-220-8497. Morcio Ball /934): Belly Up Toven, Schooloy, Noy 22, 143 South Cedros, Annous, Solond Beach, 619 461-8140 or 619-226-8497

Bockwheet Zydece /919/t Colforni Center for the Arts, Setudoy, May 22, 8 p.m., 340 North Escandido Boulevard, Escandrão, 800-988-4253 "El Cajon Bhograss Jamboron" with Bicky Shangs (780) and the Dal McCoory Bands fort County Performing Arts, Center, Thursdoy, June 17, 7:30 p.m., 210 from Nones, El Capon 619-440-2277. "Arbanoous Juzz at the Neurosciences Institute" with the Jacky Terresson Quarter: The Neuroscience Institute, Sunday, May 23, 8 pm. 10440 John Joy Hapkins Dine; t John 619 454-5872.

Devid Seahers /646;t Humphrey's Concert by the Boy, Thursday, June 17, 8 p.m., 7241 Seaher Island Dave, Sheher Island, 619:523-1010 or 619:720-8497 The Everly Brothers (413): Humphrey's Concerts by the Boy, Tuesday, May 25, 8 p.m., 2241 Seeller Island Dave, Shelter Island 619:523:1010 or 619:220-8497.

Assoc Merray (618): Del Mor Foisground: Geondatand Stage, Friday, June 18, 2260 Janmy Durante Boulevard, Del Mor. 619-220-8497.

The Double Brothers (415): Hunghey's Concerts by the Boy, Wednesday, May 26, 7:30 p.m., 224) Shalter Island Drive, Shelter Island 619-523-1010 or 619-220-8497 The Bobby Caldwell Big Band (405): Humphrey's Concert by the Boy, Friday, June 18, 8 p.m., 2241 Shelter Island Dave, Shelter Island. 619-523-1010 or 619-220-8497. 619-523-1010 or 619-229-8497.

Bryon White / 77A;t Humphrey's Concern by file Boy, Thursdoy, May 21, 8 p.m., 2741 Shelher Island Drive, Shelher Island 619-523-1010 or 619-229-8497.

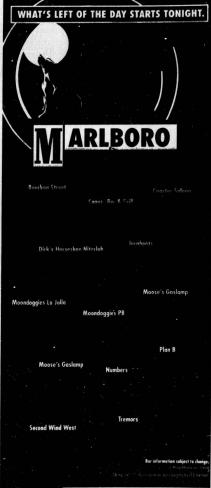
Gordon Lightfoot (855): Humphray's Concerts by the Box. Syndry, New 200 Jo Dee Messina (791): Del Mic

> Hall and Oates (595): Bel Mo forgrounds Groedstand Stage, Wednesds. Scie 23, 2260 Jenery Durante Boulevord. Del Mor. 619-220-8497

Tracy Lawrence (799): Del Mor Foligioundi: Gendatand Stoge, Thursdoy, June 24, 2260 Jemmy Durache Boulevon Gel Mor. 619-220-8497.

Jim Brickman (835 t Humphrey)

Wayne Newton 619: 50 No



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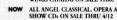
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The Rebert Cray Band (941) and Kab' Me' (944); Humphrey's Concert by the Boy Wednesday, July 7, 7 a.m., 2241 Sheher island Drive. Shelher Island. 619-523-1010 or 619-220-8497. Humphrey's Concern by the Boy, A July 19, 8 p.m., 2241 Shelter Islan Shelter Island: 619-523-1010 or 619-220-6497.

Diament Rio (800): Sel Nor Forground: Grandstand Stage: Wednesday, June 30, 2746 Jenny Durante Boulevant, Del Mar. s19-220-8497.

Pater Frampton (568): Del No Forgousich Grandman Stope, Mondo, July 5, 2260 Jimmy Dustin Boulevard, Del Mar. 619-220-8497

John Lee Hooker /946 / and Eric Durdon: Humplers' Connects by the Boy, Sundoy, July 11, 7,30 p.m., 2241 Shelter Island Diny, Shelter Island: 619-523-1010 or 619-220-8497. Manacy Griffinh: Humphrey's Concerns by the Box, Wadnesdoy, July 21, 8 p.m., 2241 Shalter Island Drive, Shalter Island. 619-523-1010 or 619-229-8497.

Vince Gill (792): Humphrey's Concern

The Righteous Brothers (422): outgreey's concert by the Boy, Thursday, buty 15, 6 p.m., 2241 Shelher Island Drive, Shelher Island, 619-523-1010 or 619-220.8497

Lower of Power: Humphrey's Consett by the Boy, Fnday, July 16, 8 s.m., 2241 Shelter Island Drive, Shelter Island, 619-523-1010 or 619-720-8497

The B-52's /434½ Humphrey's Concern by the Box, Mondov, July 16, 8 p.m., 2241 Shelher Island Draw, Shelfe Island, 619-523-1010 or 619-229-8497

Designs Yearhorn (793t Humphrey's Concerts by the Boy, Tuesday, July 27, 8 p.m., 2241 Shethe Island Drive, Shelter Island, 519-523-1010 or 619-220-8497 Jean Armstrating (435± Humphrey's Concent by the Boy, Wednesday, July 28, 7:30 p.m., 7241 Shalter Mand Drive, Shalter Mand 619-523-1010 or 619-220-8497.

Potes, Paul and Mary (847); Humphery: Concert by the Boy, Fidov, July 30, 8 p.m., 7241 Seiter bland Drive, Shather island: 619523-1010 or 619-220-8497

Box Steeps: (436 ± humpfrey's Concern by the Boy, Tuesday, August 3, and Wishelday, August 4, 7 30 p.m. 2241 Sheher Island Drus, Shehir Island 619-523-1010 or 619-220-8477

Al Jerrees (437) and Clarts Besti (6892 Humphrey's Concert to Boy, Rendoy, August 5, 7, 30 p.m., Sheher Island Shee, Sheher Island, £195231010 or 619-720-8497

Devid Beneit (440) and Rick Brown (658): Humphrey's Concer

the Boy, Sunday, August 8, 7:30 p.m., 2241 Shelter Island Drive, Shelter Island 619-523-1010 or 619-720-8497

The Hoville Brothers (458) and Little Foot (463); Humphrey's Conc

by the Boy, Sunday, August 15, 7 p.m., 2241 Shelher Island Drive, Shelher Island, 619-523-1010 or 619-229-8497.

Vende Skepard (610): Humphrey's Concets by the Boy, Endoy, August 20, 7:30 p.m., 2241 Shelter Island Drive, Shelter Island, 619-523-1010 or 619-220-8497

Ambresia (456), Gery Wright, and Cella Hoy: Huntphay's Consets by the Boy, Friday, August 13, 7 p.m., 2241 Shelher Island Sinke, Shelher Island. 6 19-523-10 IC on 619-220-8497

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Denne Summer | 815 t Humphre Fernant to the Roy Tuesday August

Martin McBride: hundrey's Cover

The Dove Brobeck Quartet | 488 : Humptrey : Corcern by the Boy, Thursday September 9, 7:50 p.m., 7241 Shelher

George Beasen (613): Humphrey Concern by the Boy, Sunday, Septomb

Calcage (614): Humphrey's for the Boy, Tuesdry, September 14, 1 Wednesdry, September 15, 8 p.m. Steller Haurd Drive, Seether Horsd 619-573-10: (in ar. 619-220-8497.

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Beach, 619-272-2780. Wednesdays, Neimans, 300 Carlybad Village Drive, Carlsbad, 9 p.m., 760-729-4131.

The Dragon Lounge: DJ B-Side and guests. Fridays, 206 Sixth Avenue (inside Baja Brewing Company back entrance), downtown, 619-615-8671

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The Raintree, 755 Raintree Drive, Carlsbad, 760-931-1122, Friday, 6 pm to 10 pm. Breezin', Jazz. Saturday, 5:30 pm to 8:30 pm, Carl Robinson, soft rock.

Scalini, 3790 Via de la Valle, Del Mar. 619-259-9944. Thursday and Sahurday, 7 pm to 11 pm. Jon Sandoval, contemporary classics and

Torreyana Grille finside the Hilton La folla Torrey Pinesi, 10950 No Torrey Pines Road, Del Mar. 618 4571. All music ii jazz unless otherwise noted, Monday, Jim Maglione and Friends, jazz.

Beaches

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For a few agonizing weeks in college I shared For a few agonizing weeks in college I shared an on-campus apartment with three Deadheads. The best thing I can say about the experience is that by the time I got a new place, I had a vicious assortment of Deadhead jokes at my disposal. One of my feed the processes.

G What did the baselinearing the drugs and print size of the property of the drugs and, aren, winger Appearing the members of Jazz 1s.

Dead, who specialize in instrumental versions of dather Dead songs, wolf and the print of the print of

Alphonse Johnson has

Alphona Johnson has olayed with seemingly every-one from Bob Dylan to En Vogue. Founding member Billy Cobham leiped invent jazz fusion with Miles Davis. When Cobham left earlier this year, it took two drum-mers to replace him — Jeff Sipe (Leftover Salmon) and

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Lydia's Night Club, 1628 Palm Avenue, Imperial Beach: 619-429 8603. Call club for information.

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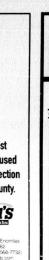
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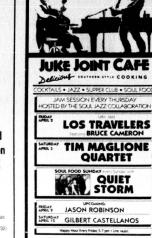
Wednesday & Thursday • 8 pm-close COLLEGE NIGHT ST DRAFTS - \$1.25 WELL DRINKS

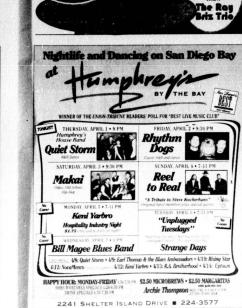
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friday, april 9 DROPKICK MURPHYS

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THE BUCKYROYS

THE REDUCERS

saturday, apr. 1

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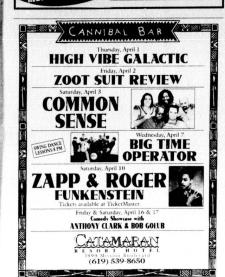
the Mr T BLOWPOP Experience Sunday, April 4 GROOVY CHOULIES MORNING SICKNESS THE EYELINERS

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Mixx, 3671 Fifth Avenue, Hilkerest 619-299-6499. All performances begin at 7 pm. All music in jazz. Thursday. Cool Blue, jazz trio. Friday, Romy Kaye, jazz vocalist. Saturday, Kristen Horer, jazz singer.

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Saturday, Soverzer

The Ould Sed, 3373 Adams Avenue,
Normal Heights, 619-284-6594. All
performances are 9 pm to 1 am.
Friday and Tuesday, Joe Byrnes, Irish
folk, Monday, the Steamier.

Le Jolla Marriott, 4240 La Jolla Village Dr.ve, La Jolla 619-587-1414 Characters Bar: Saturday, 8:30 pm, salsa, merengue, and cha-cha.

Saturday, Casipe de Ville, blies, rock.
Padagonia Bar & Griff, 4190 La Joli.
Village Drive; Gorier of Regins Road
nest to La Jolia Marnotti, La Jolia.
619-657 9025. Thomskay, 6-59 on
midnight, live Latin moise. Friday and
Saturday, 7-39 on and 9-30 pm, Jorge
and Minista Viscomi, tampa brions.
Wednesdays, Javard DeAlm. Flamenco
goitar.

Pelikan Pub, 7828 broadway, Lemon Growe 619 460-4040. Friday, Fulter and Proof of Burden, alternative. Saturday, Disporg and Depricated, alternative. Monday, Uncle John's Big Roll Band, bloes jam.

Poppy's Sport Bar and Grill, 7986 Armour Street, San Diego, 619-571-0796, Friday, Legal Tomier, rock and roll. Saturday, Mr. Red Store, cock

O'Connell's Pub and Nightchib, 1310 Morena Boolevard, Bay Park. 619-276-5637. Friday, Big Duidy and the Money Shukers blues, swing. Saturday, Squeezer.

Rosie O'Grady's, 3402 Adams Avenue, Normal Heights. 619-284-7666. All music a rock and roll, Friday and Sasurday, Nighthuft. Sham Racks Shack, 7059 H.Cajion Boulevard. (1/2 block east of Doth Street). College Area. 619-60-2265. Friday, Cinera, alternative. Saturday, Contribus.

4500 Fark boulevard, University Heights 1619 2500 606 (2014) performances are account of folk unless otherwise noted. Thursday, 8.1 5 pm, open mile: Fisher, 8.8 30 pm, Carlos Olinoido, Dani Carroll, and Aurin T. Hill, Sastorda, 8.50 pm, Islas Samders and Carry Sipper, Sunday, 4.30 pm, the Cells Euromble Wednesday, 7.30 pm, open milke with Jeff Berkeley.

Soma Live, 5305 Metro Street, San Diego, 619-296 SOMA, Music is alternative, Friday, Straight Faced, No Innocent Vistim, Power House, Project 66, and Born Bland, alternative Saturday, Jimmy Eat World, Sensefield. Downtown Amoré Ballroom, 2400 Kettner Boulevard, San Diego. 619-239-1190. Saturday, 8 pm to midnight. Sylvisi and Salvador, dance music.

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Fifth Avenue, downtown, 619
233
4355. All music is bises or jazz unless
otherwise noted. Thursday, the
Ministrypi Mudniorks. Friday, the
Fernidden Pg., vockabilly, Saturday,
Rausell Scott and the Red Hots.
Sunday, the Rockin' Aces. rockabilly,
swing, Monday, Shrife. Topsday, the

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TICKETS: OR TOWN OF THE MISS. WHERE THE STATE OF THE MISS. WHERE THE STATE OF THE MISS. WHERE THE MISS. WHE MISS. WHERE THE MISS. WHERE THE MISS. WHERE THE MISS. WHE MISS. WH

'Canes 20% off total bill Cannibal Bar \$2 off admission Croce's Free cover with dinner O Firehouse 215 Free admission 4th & B 2 free comedy tickets In Cahoots \$2 off admission Juke Joint Cafe Free admission Thursdays Moondoggies \$1 off cover O Neimans 2 for 1 admission North County Sports Dome 2 for 1 cover charge P.B. Bar & Grill 2 for 1 entrée Papa Jack's Free club cover with dinner Patricks II 2 for 1 cover

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lotel, 333 West Harrior Office, lowntown, 619-234-1500, Friday and Saturday, Liquid Blue, rock

South Bay/Coronado

Buon Giorno Restaurant, 4110 Bonista Road, Bonista 519-475-2660. Thursday, Irsahon, Flamenco music, Friday and Saturday, piano bar, Wednesday, Mario Olivera.

The Butcher Shop, 556 Broadway Chula Vista 619-420 9440, Saturd through Wednesday, 8 pm to midriight, Damy Lopez.

Di-mond Jim's Nightclub, 773 Third Avenue, Chula Vista, 619-585-7323. All music is rock and roll, Thursday, Bullistic, Friday and Saturday, the Big Idea, Wednesday, Point Blank.

John Wednesday, Paint Basis, Heart Ball, Company, 1950 Orange Avenue, Corenada, 1950 Orange Avenue, Corenada, 619-435-6611, Ocean Terrase Congress Thomas, 8-10 pm; Feday and Saturday, 5-pm, News, contemporary dance more: Orange acousted, Turenday and Wednesday, 8-pm, Reshords International Face Deep, 1902, 1922. Paller Cannell Thomas yand Wednesday, 8-pm; International Wednesday, 5-pm; International Wednesday, 5-pm; International Wednesday, 5-pm; International Wednesday, 5-pm; International Company, 1974, Statistics, and semilary, 5-pm; International Company, 1974

East County

CONTEST PRIZES EVERY WEEK ON THE READER'S WEB SITE!

CLASSICAL CONCERT TICKETS

See India's living national treasure, Maestro Ali Akbar Khan perform at the East County Performing Arts Center. (Deadline to enter: I pm Thursday, 4/1)

MOVIE PASSES

Win a pass for 2 to see Go, a flick highlighting the raucous underground scene in Los Angeles. (Deadline to enter: 1 pm Friday, 4/2)

ROCK CONCERT TICKETS

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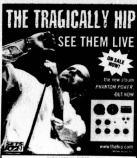
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Big Mike: Weston Bitosize: The Cashon Scottle Blinn and the Tiki

on Gill
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Hot Red Lincole: To Let's Launge, 4th 8.8 Intrigues: Vests Costo and Let'

Jamesy East World: Some Use The Mr. Johnny Band: Free

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Johany Vodoe: Til: Horse
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Center Paul Phillips: Cheers Jack Pallado: Shoones Borand

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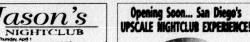
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Bay Resort
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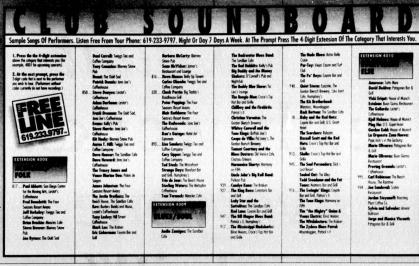


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and Mary Beth Hurt; written and directed by Paul Schrader. 1998. ★★ (LA JOLLA VILLAGE: UAESCONDIDO 8: UA

American Blackey X — Markish and sledghammering cycle-of-vidence lesson around a high-chool slimbered Eldward Furforg) and the older brother (Edward Furforg) and the older brother (Edward Morton who has been his slid and mentor and who now comes out of princin a changed man. In Rabback, Norton safforded a broad platform and a lot of rope, the control of the composition (Elliott Gould), and in great opposition (Elliott Gould), and in great

contrast to the extreme unctuousness of the neighborhood Fawlers (Sacx Facah). It is not terribly researing that his transaction the behind bears comes about because he is so that the properties of the properties of the herbern, who will stoop 17 of seining droup with Hispanica. A gaing spee in the showers, as brutal as it hand, softens him up for the following tidlust foot-thought from his world with a shand, softens him up for the following tidlust foot-thought from his world with the stoop of the properties of the form of the south of the properties of the form of the south. The viewer form the director as well as photographers over the final form of his work. The viewer without leavening or citing to know the de-without leavening or citing to know the de-without leavening or citing to know the de-sirable of the properties of the properties of the south of the properties of the properties of the south of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the properties of the properties of the south of the properties of the south of the properties of the properties of the properties of the properties of the prope

Avery Brooks, Fairuza Balk, 1998.

Analyze This — One thing to be said for Assigne This — One thing to be said for the comedies of Harold Famis is that they always have a concept. The better ones (Groundlay Joy, Muliphigor), have a more complicated one. The concept this time—a Mafisous in therapy to answer—a spretty simple, and the jokes pretty predictable. (Psychiatrus: "When I got not family sherapy, this was not the family that on instal." I Robert De Nyo Jerski t undies le-nited." I Robert De Nyo Jerski t undies le-nited." I Robert De Nyo Jerski t undies le-nited." mand.) Robert De Nuro lends it undue le-gitimacy in the part of the mobster (his best moment breaking down in tears at a TV spot for Merrill Lynch), and Billy Crystal has trouble holding down his end of the

tecter state: With Lias Kudrow, loc Virerdis, Chaz Plaminier, 1990 ★ CAMBI, MODITAR, CHEM STAR GALAXY CHIMAS STAR 15 CHEMAS STAR 15 CHEMAS STAR 15 CHEMAS & HASHOW MULEY 18. GALAMO 15, CHEMAS & HASHOW MULEY 18. GALAMO 15, CHEMAS SHOW IN COLLEY 18. GALAMO 15, CHEMAS SHOW IN COLLEY 19. LA SCHL 17: MISSION WILLEY 20. OCEANSOE & SMITE STANDAR SOUTH BAD DEWN SOURCE 15, WILLOWS PLUCES 10. SOURCE 15, WILLOWS PLUCES.

Baby Genhasse — Infantile comedy star-ring Kathleen Turner and Christopher Lloyd, directed by Bob Clark. CINEMS \$TAK 6. CHANG \$TAK 12. CHANGS \$TAK 6. CHANG \$TAK 12. CHANGS \$TAK 12. MISSON VALEY 20. BMETWATER 5 TOKN MC COUNTIN. TOWN SQUART 12. UK \$TAKON MC COUNTIN. TOWN SQUART 12. UK \$TAKON \$TAKON CASSMOULS & WEADON \$TAKON CASSMOULS & WEADON \$TAKON \$

Contral Station — Warmly pho-tographed, slusby road movie revolving around a motheries surchin sho gets under the skin, nots the conscience, and into the heart of a dishonest stranger, logither set-ing out in search of the boy's unknown fa-ther. The Brazillan locales add some grit, But not enough. With Fernanda Montene-But not enough. With Fernanda Montene-gro and Vinazius De Oliveira; directed by Walter Salles. 1998.

* ILA JOLLA VILLAGE: FROM 4/2:

Children of Heaven — Iranian film about a lost pair of shoes and the repercus-sions; written and directed by Mand Mand

The Germpher — Hong Kong style action dropped like a bomb sitten a Subery Lumetnet person of STPD politics. The results is subseptioned for action of the style subseption of the style subseption of the style subseption of the style subseption of the chain term in the soft spekers record generation in his cop authorities been somewhat serious, in the soft spekers record generation in his cop authorities the soft spekers record generation in the copy and the style style

reneweer in his quest for U.S. star-

◆ :CINEMA STAR 10: GASLAMP 15: HAZARD CEN-1ER 7: LA JOLLA 12:

Creat Materials—— Language Laurenter tractions to the bodies and most an out-er control to the bodies and most an out-er control to the bodies and most an out-tion of the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the control to the control to the con-trol to the co

The Deep End of the Ocean—A was also of the Common and the Common Goldberg: directed by Ulu Grosbard, 1999.

FASHION VALLEY 18: MISSION VALLEY 20: UA HORTON PLAZA 14:

Doug's 1st Movie - Disney animated adventure revolving around the Saturday-morning TV hero created by Jim Jinkins. (CAMBE MOUTAIN, CINEMA STAR 10 CINEMA STAR 13; CINEMAMA 6: RASHION VALLEY 18; GROSSMANT (ONTIRE: LA JOLLA 12; MESSION VALLEY 20; OCEANSIDE 8; RAMOPAL TRIN; SAN-TEE VILLAGE 8: SWEETMATER 9: TOWN SQUARE 14; LIG GLASSHOUSE 6: UA HORTON PLAZA 14; WEGAND PLAZA)

Ed TV - Essentially The Truman Show trade more plausible, and made more lo brow, and made no better in the process, cubic network that bills itself as True TV. "No script, no acting, no editing, all true all day, all night") sends out a casting call for some ordinary los— an ordinary Jan-

DISTANT LAND, A GOLDEN AGE ... AN ANGENT MYSTERY

name, although the Louds of the PBS series An American Family (but not Albert Brocks's lampoon of them, and it, in Real Life' are brought up in order to make the distinction that here there will be round-the-clock coverage and no cuts. The dis-tinction is just talk. The movie—— Ron Howard movie, after all—can only be beshored with the justiest tideht and highthen runaway girlfriend, the return of Long Lost Dad — another unfortunate echo of

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viability of the concept. Who would waste, which shippid And for how long Al III can do to quiet our doubts a to intercut the reactions of a broad spectrum of TV viewers — pering rapidy at the screen, kilomic, crysing, chering — though the effect of this is more in the nature of self-congratuation on its own creative brilliance and popular appeal. With Jenna Elfrana, 100 perins Hopper, Elizabeth Huttley, 1999.

*CAMMIC AND ATTAIL COMMA STAR GLANDY STAR GLANDY COMMA STAR GLANDY STAR CINEMA STUR 6, CINEMA STAR 13, FASHION VA LEY 18, GROSSMONT TROLLEY, LA JOLLA 12: MISSION VALLEY 20, OCEANSIDE 8, RAMONA

Annual of the second of the se

ther, in which a feminist-revisionist Elizboth Is installed in the gas of Michael Corleons, evision from a following care free gail too virgin, their lints a steely en-try-purping utdented. The Australian ac-trees Cate Blanchert (Octar and Lacondul conceals no increment of the transmuta-tion, and there is a great deal of operates garing and glowering from freed and fe-grating and glowering from freed and fe-protector, furth a shoul on the siddlines in apparent constructions. eth I is installed in the part of Michael

tory or drama. Those two elements come down to a kind of Late Renaissance Godfu-

apparent consternation as to when his role will materialize. For all the nakedness of

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Forces of father — Grand-it and read comedy about a lightly opping hastic from Afflica. As love infinite a small yellow partial basis from Afflica. As love infinite a small yellow partial basis from the read in the small and between New London and Londo

CONSMA STAR GO CINEMA STAR GAZUN-CONSMA STAR GO CINEMA STAR 13: CIN ERAMA 6: FASHION VALLEY 18: GASLAMP 15: GROSSMOAT TROLLEY IMSSION VALLEY 20: SANTE VALAGE 8: SWEETWATER 6: TOWN AND COUNTRY TOWN SQUARE 16: UA GLASSHOUSE 6: WEGAND PLAZA!

the ostractical Hollywood director lames Whale, his iscomplete recovery from stroke, his haunted memorie of World Warf, his haunted memorie of World Warf, his haunted memorie of World demer (You have the most architectural dual?), his studied in his swimming pool, li-ctually his studied in his swimming pool, li-ctually his studied in his swimming pool, li-rehables in word and in picture his humble populming and his carest highlights. [Frankmaten, links of Frankmaten —] much notes, he made town. The lines [Frankmeter, Bride of Frankmeter: — "I musch peter", "The Imsible Man and Shiw Boat", and in doing we is speathead as commendable canpaign for in-reasod name treognition. The campaign would have been still more, commendable; had it been less tally: state. Jetharge, Wish an McKellen, Brendan France, Frank Red grave, swritten and directed by Bill Condon 1998.

(HAZARD CENTER 7) LA JOLLA VILLAGE, UA ES

The King and I - Anar

The mostly charming and inventive first half traces an unhurried courtship by fun-nyman Roberto Benigni (also the director) of his regular co-star and real-life wife. Nicoletta Braschi. In the record half, pick-Nicolotte Braschi. In the record half pick-ing op the character lives several year af-ter the birth of their son, Benagit tries to do-menthing like. Chaption in The Corte Data-tus, something even more lake levri Levis in the surrelased contractable? The Levis in the Levis Cortes when the family give shapped of the a Tair Cortestable and the levis of the total waves are chalcutes touse of the six of the a Tair Cortestable and the levis of the six resumed terms. One was or according to a proposal contraction companies or for schmids. Set trivialization, for subjection. and half is in dubious taste. Both halves are Tradiantly photographed by the masterly Tomino Delli Colli With Maria Parede. Horst Buchholz, Giorgio Cantarini, 1998.

**DOMME MOUNTAIN, CREMA STAI GARAN, GROSSMONI CINTER HALDOWST CHIEF MAS, TAYON SQUARE 14. DA ESCONDIO R.

Lock, Stock, and I've Smoking Ba-rels—A crime face about separate but not necessarily opposing groups of felons on a chain-reaction collision corne in for-on's East flant And grime piece of evi-dence of the masic-video interno of movies law that the constitution of movies between the control of the control potable. New with a narriest or explain to connections and relationships around the connections and relationships around the increases with the control of the control of the connections and relationships around the increases with the control of the control of the connections and relationships around the increases with the control of the control of the connections and relationships around the

united. The trocky feducity, flushy directs the debat of Gur. Richne, part director of commercial and rick kind promosis is did of tricks and gimmodic fluence frames, land of tricks and gimmodic fluence frames, land of tricks and gimmodic fluence frames, and the season of the seaso * HILLOREST CINEMAS

rence Fishburne co-star in a cyber-thrill from the Wachowsk: brothers (Bound) CARME, MOUNTAIN CHIRMA STAR GALAY? CIK EMA STAR 10, CINEMA STAR 13; CINERAMA 6. FASHION VALLEY 18: GROSSMONT CENTER. DA JOLLA 12: MISSION VALLEY 20; OCEANSIDE R BAY DRIVE IN: SPORTS ARENA 6: STAR: SWEET-WATER 9: TOWN SQUARE 14: UA ESCONDIDO 8: UA HORTON PLAZA 14: WEGANO PLAZA: FROM 4/2)

onnections and relationships around the necessions circle of crooks. Difficult, at any ste, at the hertic clip at which the events adaptation of the Nicholas Sparks rom

morel — about a follassioned divercer who runs acros whall bourd borted churge ang on the beach, finds an unsigned letter to a lost lover mode, texts down its substo in a North Taerdona countd town, and applica-tion of the countd town, and application of a North Taerdona countd town, and applica-dured wide — countd town, and applica-dured wide — countd town, and application of substantial wide and the substantial policies and cyperts to make a good impression on, and pred holyage of the unsuppositions of and the substantial policies of the substantial policies of the substantial policies of pred holyage of the unsuppositions of and the substantial policies of the supposition of the the supposition of the supposition the could imagine that the vast imaginity of the visualized targets would not just laugh in the lizard's face, or slap it. But the skirt chaser is always simply playing the ndds, and suckers will persist in being born over minute. Keyin Cortner, Robin Wright Penn, Paul Newman, directed by Luis Man HAZARD CENTER 7 WIGHT

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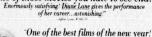
October Sky — From the first images to the last — the opening series of beautiful blackout shots of a dark, dismal, backward onsuitable role model for a youngster, and views this rocket business as a pretry silly diversion before the boy accepts his face as a coal miner. The early disasters on the launching pad are genuinely funny, the larges setbacks (trouble with the law, subortage at the science fair) are never too worrithe siderang hardron of a height but an motivated Wart Virginia high school or restricted Wart Virginia high school or sold the form of bidden of the person of but the propositional or of his person or again? ... can hardly fathors the side that expos? ... can hardly fathors the side that with the side of the side of the side of school of and the height school put to a school of the side of the side of the school of the side of the side of the school of the side of school of school of the side of school of sc ness if the niceness didn't include a nice ness of pace and emphasis, a nice sense of where the nailheads are and of how large a where the nailheads are and of how large a where the nullheads are and of how large a hammel is called for. A pie driver would never have been the right implement. With Chr., Owen, Laura Dern, directed by foe Johnston, 1999.

† PRAHEON VALLEY 28: GASLAMP 15: SPORTS ARENA 6, UA ESCONDIDO 8: WEGAND HAZA!

retarded, and ves, for them in a way, after Authorities of Porsons or those a profession of Porsons of Porsons or the Porsons of Porsons of Porsons of Porsons of Porsons of Lough at the couple as with them. At the same time, the displayed footback and the Porsons of Porsons







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- Particular of the state of th MODERA DESTRUE DE CONTROL DE CONT The Martin Control of State (1) and State (1 HOSTON PLANS (1992 Love 2) Concern 294-4661 EDWARDS DEL MAR HOSE ANDS CONCERN 295 TO THE

Diane Lane Viggo Mortensen Liev Schreiber Anna Paquin Written by Pamela Gray & Javesed by Tony Goldwyn

STARTS FRIDAY PORT WEST

Peoping Tom — One of the ultimate cult filtra, overrated by some and underrated by others, and for a lot of the wrong reasons on both sides. Michael Powell's lurid little on both sides. Michael Powell's land limit shocked shout a serk filler who photographs his victims at the moment of their death frush a custom designed camers, our-min-not-came harpoons seems to have some things fundamental to say about the ser of photography, much like Rear Window and Rear Michael Seems (E). It's results pretty assettly, but that is foreign the service of the

The Prince of Egypt.— In trentic as-animated remake of Ecul in Detfille's The Fee Communiforms, with 'all Kinner sup-plying the value of Charlton Heston, and Rajhs Fatens supplying that of 'all Brys-ner. Or in other words religious kitath for the Addles, the state equivalent of the he Addles, the state equivalent of the First Galade Bible on The Rail of One. [ac] Fetter Bible, except that the illustration move and the words intermittently sing

will." "Somethow you will what Aubyres who knows what marked how what make how was a track you are about Plan around at care the "There can be one your harm in the care the "There can be one you have in the authorise and the interest of the tracked leaves to the full force of the tracked leaves to the track The Rade: Carrie 2 - A next-progratio telekinetic teen (Emily Bergl), with Amy Irving the sole holdover from the 1976 Car-ric directed by Katt Shea.

CINEMA STAR 10: MISSION VALLEY 20: OCEAN SIDE R: UA ESCONDIDO R: UA HORTON

Ravenous - Antonia Bird's comedy of frontier cannibalism in the mid-1800s, with Guy Pearce, Robert Carlyle, and David Ar-IDASI AME 15: HAZARD CENTER TO

Section Action 1, as 1950 to the section of a Section Principle May to Section pagin lengt, labola and goal as or review to set to be solve at the most consensual and and the solve and the most consensual and and the section of the section 1, and the section 1

niet wo fer as is satempt to modelly the expectation of the Land Cook War. The ensures that contribution of the Land Cook War. The ensures that the contribution of the Land Cook War. The ensures that the Land Cook War. The ensures that the Land Cook War. Land C and cliable between these, there would be something a little unseemly about Spielberg and his crew mimicking the handlesps and hiscops in the work of the frost-line docu-mentarists of WWII — the hand-held jerki-

nen and jittenness — as if these authentic commits heroel had been developing a de-liberate "atyle" rather than doing the solidest and most professional job they could, under enemy fire, with their lives on to be under energy tark, was meet juves on the line. Specilierg, working here under no such duress, has a very different kind of nerve. Tom Hanks, Tom Sizemore, Edward Burns, Matt Damon, 1992. * # (DNEMA STAR 6, GASLAMP 15)

Shakespeers in Leve — Wouldn't it he has to this that the Bud suffered from source's block, that he faut suffered from source's block, that he reserved as here to some fall fall suffered to the fall suffered from the fall suffered from the fall suffered for the fa the control of the co

main le glad of a chance to show their era-tion. The Nord-Tackhen playeright.

John Wichter is here a gloudish patternigh-ching market and for environment, for available lengther would seem an audithing a forced expression of it. Directed by John Nord-Law Monthers Callada She 50 CHI NAS SHE 35 GROSPARCH MOULT: WILL CEST COMMAN CALLADA HAVE CHI MASS TOWN IN SOLAH WILLIAM HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH WILLIAM HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH WILLIAM HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH WILLIAM HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH WILLIAM HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH HAVE CHINA HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH HAVE CHINA HAVE CHINA HAVE CHINA HAVE CHINA MASS TOWN IN SOLAH HAVE CHINA HAVE C

plane with a dead pilot and a doffel of \$4.4 million in cash. "It's the American Dream in a gru bag." The cracks-in-the-ior sequence of events is involving enough on the what-happens-next level. And it attains something approximating neural verry comertion cultid common knowledge) in the spectacle of ordinary people made we include the common knowledge in the spectacle of ordinary people made we attending build a large mass of momen. And the characterization by hills foot Thurston of a rankt, thickfished—due tagged the common special common something approximating eternal verity (sometimes called common knowledge) in investment only. Nothing desirable in the scient. Place within and senting serving-ments, as if were, are punishment of the serving serving-ments, as if were, are punishment of the serving serving-ments, as if were are punishment of the serving serving-ments and serving serving-ments of the serving se cident. Place settings and seating arrange Council ambitions on exhibit here. Nov. it would appear had there been adequate practice for the "powerful climax. It pleads rather than compels. But Paston. Been Briscoe. 1998.

** GAZARO CENTER 7)

Steam: The Turkish Bath — Ferzen

(HILLOREST CINEMAS: FROM 4/2)

Tango — Carlos bairs continues his re-markable serten of essistal films, shifting camp fresh has native Spain to Argentias, and swagning one maissal stadiums for an-other. The main is sharped for tensus, per a si the long-time Hollywood composer Laio Schiffen, who we are up to forger was born in theories Artes, Sauez has studies with

True Crime — Clast Eastwood is under his own direction in the role of a recently

KyXy 96.5 do mor

10 Things I Hate about You

exactation. The detective work is pretty skirtchy, pretty shake, But the plotting of the motive takes a balakes to its paring relateding of obstitutions was a the clock takes the contract of hours, just as certainty as a Woody Allen can be expected to come in a under an hour and a half.) And the central character, given automatic stature and authority once Eastwood stepped into his silven, gains an added dimension from his significant points of overlap with the actor his un-

real-life daughter, Francesca Fisher-East-wood, following Kyle and Alison through wood following Kyle and Alisan through
the repolitist transile. Her real-life
mother, France Fisher, the madam in Unfrogrow, has axuall part her as a bandnowd D.A. And the on-screen mother, and
housed D.A. And the on-screen mother, and
housed on-view, in the always interesting.
Disno Venora, who first came to notice in
hord, both of these adults acresses testify
musely to Eastwood's ability, contrary to
the evidence of Sonder Locke, to maintain coordial relations with the women in his life. There is an honorest shour this sexual sub-plot, as dodinic from a waity about it, and fairness is loss it is a well, extending all the way to his unroy display of the rawage of time on his tall-pine physique. He perhaps looks pretty good for a man of almost we-ment. He warraguish looks nowhere near as good as he used to. But not does he look as deliusonal as, for exempte. Warren Besti, or kowers likeliford while trying to dispuse

points of overlap with the actor has un-splanged, interest, nod success with a springer, interest, nod success with a prod as in such to find not done book as good as in such to find not been book as good as in such to find not be book as good as in such to find not be book as good as in such to find not be book as good as in such to find not be book as good as in such to find not be book as good as in such to find not be book as good as in such to find not be book as for the find of which the part of take of the first. The find wastes to gain about the first. The find wastes to gain the first both, to so Cauge of you much faint that the first the first of the first Spike & Mike's Classic 1999 Festival of Animation SPECIAL HOST LIVE & INPERSON GRANDPA MUNSTER!! TICKETS April 9 - 11 \$10. Advance tickets available

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STEVE MARTIN GOLDIE HAWN

Starts Friday May 18 (1997) 18 (1997

for the dustrion, starting out on "sudden-dural scademic prolation." Intering own dural scademic prolation. Territoring was to consuled in time in certassurvisular activates (president of the Callysephie (programmod dustrion of the Mar Ticker Players, etc., etc.), and soon having to pur-sue to calling as a testical entrepresen-tation of the plant of the Mar Ticker of the Callysephie of the Callysephie etc. and the Callysephie of the Callysephie term surroundings of convent Callyshop in the Callysephie of the Callyshop in the last during it salely for effect, solety as a strain. het of a thing für a two-inches-taller. British-accented, widowed fünt grade teacher (Oleva Milamis), a dinig fünd teacher (Oleva Milamis), a dinig führ stacker (Aleva Milamis), a dinig für teacher (Aleva Milamis), a dinig für teacher (Aleva Milamis), and a dinig für teacher (Aleva Milamis), and a dinig für short in beiglich bei gasin the sinude track and although no Ouer to her in age, neen if when the beiglich bei gasin the sinude track and although no Ouer to her in age, neen short in beiglich beige sinud dinig sinud songeren der sinud sinud songeren der sinud sinud songeren der sinud sinud taller sinud sinud ** • (Kalendo walka) zu ** • (Kalendo walka) z. 90,000 für dinig no ** • (Kalendo walka) z. 90,000 für and director Wes Anderson (Bottle Rocker) does not always adestep the danger. At the same time, he earns our respect for not try-ing to orchestrate ioritisatios laugh in per-fect unions, I will instead directing our widely dispersed dribbly little delayed-reaction titdispersed dribbly little delayed reaction the ters. Every individual viewer must find his own fur. This is not, to retreate, a teen, coimely for toestion not a flattering likenesis, not a pettern for imitation. Newcomer Ia-son Schwarzman, very extract and joyless, vaganly Stealer Tucci-super in his resem-blante for a threat in a strareloud accovery as the here, who, in addition to rive a part of his nextra correction a activities, develops a

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TOWN SERVICES IA 4

MTC UNITEDARTISTS

...

200 Cigarettes -- Upwards of a dozen New Yorkers in destiny's dance on New Year's Eve, 1981. Flatly written comedy. and broadly acted in compensation. Wall-to-wall oldies. (It's an MTV Films co-pro-duction.) With Ben Affleck, Dave Chap-pelle, Janeane Garofalo. Kate Hudson, Courtney Love, Jay Mohr, Martha Plimp-ton, Christian Ricci, Paul Rudd, written by Shana Larsent directed by Risa Bramon Garcia. 1909. Garcia. 1999

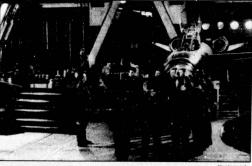
DOWNTOWN

widney 15, (a) 1 6th Avenue 10 7 7 12 18 Mad Squard Theory 2 7th Mad Squard Theory 4 6 10 10 10 10 10 10 10 10 Theory 4 6 10 10 10 10 10 10 10 10 Theory 5 7th Company Theory 5 7th Com

● (FASHION VALLEY 18)

A Walk on the Bloom — Madame Bovery on the Borschi Belt, a leventh housewise in a slidinger with the travelling Belton in a slidinger with the travelling Belton in a slidinger with the travelling Belton in a sliding country. As in consequential little domests tempert, set amid the romentum and the slidinger of the size of the slidinger of the sliding Belton in the slidinger of the sliding Walk Disance Lans, Viggo Mortenson, Law Schrober, Anna Paguni, Touch Edolshui, directed Jr. Tour Geldelwys, 1993.

- Alleddown walks 2 to Belton 4, 2003. Wing Commander — Futuristic juvenilis in the mode of early Heinlein. It tells of the desperate mission of the Diligent to hook up with the Tiger Claw out in the Vega Sec-tor to thwart the Kilrathi threat to Earth space from the Charybdis Quasar. Or



omething. In essence, a big-screen com puter game of eye glazing impact. Freddie Prinze, Jr., Saftron Burrows, Matthew Lil-lard, Tcheky Karyo, Jurgen Prochnow, David Suchet; directed by Chris Roberts.

CINEMA STAR 10; CINEMA STAR 13;

LA JOLLA 12; MISSION VALLEY 20; UA ESCONDIDO 8; UA HORTON PLAZA 14)

You've Got Mail - Worthwhile remake and update of The Shop Around the Corner, the 1940 Ernst Lubitsch comedy (antiarready show and don't line each other.

Nora Ephron, the director and co-writer
along with her sister Delia, has neatly
whisked our secret correspondents from told world of stamps and envelopes to the
new world of Internet chat rooms and
E-mail, and has transformed these former

mom and daughter is shelven; Is booken; acided, in what the Ladwick, the Shop Amound the Corner. The transformation is not all playing to both Tybriums, good common and the Corner. The transformation is not all playing the both Tybriums, good common and the Corner of when the straining horses smell a happy ending, may not be in ideal proportion. But proportions, or relationships for that matter, are tricky, and the mere marking of stages—and more than just two of them—Lift he relationship above Hollywood formula into the realm of cosmic omplexity. Greg Kinnear, Parker Posey.

mom-and-daughter) children's bookstor called, in salute to Lubitsch, the Shop

The problem with vegetarianism is that vegeta-bles are labor-intensive. A pound of spinach represents fundgery in a way that a pound of lamb chops does not. Spinach requires extrav-agant rinsing and draining before you can begin to think of cooking it. Lamb chops take a nonstop route from butcher to grill. The Joy of Cooking recommends artichokes boil for 45 min-Casking recommends artichokes boil for 45 min-utive, veal scalopini's tasty cuttles saute for no more than 6. Is it a coincidence that India, the largest vegetarian nation on earth, is one where servants are plentiful and cheap? Whole Foods Market, brightly lit, immac-ulate, is an interesting place for a buy vegetarian who wants to eat well. In its prepared food sec-tion to the electron of searching ich is in beautiful to the slectron of searching ich is in the size.

tion, the selection of vegetarian dishes is broad tion, the selection of vegetarian dishes is broad and, with only a few exceptions, excellent. If you don't eat meat and don't have time to cook for yourself. Whole Foods will feed you better, and faster, than any vegetarian restaurant in town. I'm thinking right now of a green chili and cheese polenta (55.99 per pound) I bought at Whole Foods last week. I grew up with polenta,

its Balkan version, have eaten it every co ate nation version, have eaten it every contents able was, and what suprised me about Whole conditions are not as the state of the condition o able way, and what surprised me about Whole

borrowed and improved upon the best vegetar-ian dishes from many ethnic cuisines. The Greens Cookbook, published in 1987 by the restaurant Cookbook, published in 1987 by the restaurant's founding chef, moved American vegetarianism beyond alfalfa sprouts and cheerless brown-rice casseroles. Whole Foods' meat-free dishes derive from Green's inventive tradition. The store's emerald mushrooms (\$8.99 per pound) — a

EO'S

Lounge

said of shitake mushrooms, asparagus, red bell peppers, and toasted seame seeds—show how successful this inentivenesses can be. The measty mushrooms have a slight saids (sweetness that is made to place. If you check the stadie's list of imperedients you'll be surprised to see it contains a mail amount of trapherry jam — numbledy and cleer thing to add to such a stad. The rapherry jam of the surprised of the stade of the surprised of the surpris

Calendar

RESTAURANTS

Green Speed

salads seem somewhat Asian, Eastern European salads seem somewhat Axian, Eastern European cooks often secretly add a spoonful or two of jam to savory dishes like stuffed cabbage. Wise in a Green-type way, Whole Foods kitchen is-n't afraid to combine ingredients and techniques from disparate traditions. The hest example of this eelecticism is Whole Foods' fargin salad. In Beazil, farofus are side dishes based on a crumbly meal made from

Whole Foods Market

711 University Avenue, Hillcrest 619-294-2800

ATMOSPHERE: Store-like, efficient.

SERVICE: Often cheerful, occasionally distracted. SOUND LEVEL: Medium. RECOMMENDED DISHES: Emerald mush

oms, rapid dragon greens, green chili and seee polenta, farofa salad. WINE LIST: Extensive, interesting, and

PRICE RANGE: Vegetarian dishes run from

HOURS: Monday through Friday 8:00 a.m. to

WHAT THE STARS MEAN:

· B'-

Ratings reflect the reviewer's reaction to food, ambiance, and service with price taken into consideration. Menu listings and prices are subject to change.

Hundreds of past reviews are available online from the Reader at www.sdreader.com

After you've sampled and made your choices at the prepared foods counter, you can go on to organize a complete, sophisticated meal at the bread, wine, and cheese sections. Whole Foods breads are exceptional, the wine and cheese selec breads are exceptional, the wine and cheese selec-tions are great, it expensive. Buy a loaf of the pan paisano, which makes incredible toast, a wedge of French, Italian, English, American, or Spanish cheese, and, if you're in a spendthrift mood, one of Ridge Vinerard's delicious red wines. After a vegetarian meal like this, you may never be tempted to eat meat again. You will at least consider vege-tariams in a possibilities in a different light, a

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Theory 12 June Prison Figure 15 June 1

ord for scann; #Cohemax, PMT fills Ave., Hillicrost 1-2 (00) 2-2 (00) Average for The Tooksin Bath, Brown 42; aver 2. Lock, NaA, and 2 on herology

MISSION VALLEY

BEACHES

UPTOWN

La folla 12, 8657 Villa La folla De. (619-558-2234) Add L. AND VIGE A trans-18 (2) AND 22 Life A trans-tion (2) The control of th

Theater 10: Message in a Bentle Theater 17: The Other Sixter Theater 14: The Deep End of the O

and Center, 7: In Mauril Le 6 Valley 649-191-7777. Thrister 1: The King amil I Brooke 1: Rosenan. Brooke 1: Rosenan. Brooke 1: Fair Cott Mad Brooke 1: A Simple Flan. Brooke 1: The Lorenthic, M. Theater 1: The Lorenthic, M. Theater 2: American Helion.

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SOUTH BAY nema Star Chila Vina 6, 310 And An-na 1619-123-3512; The fair 1, True Crimo, Aren 6/7; Thours 2, Ed TV Thours 3, The Start Speed The Area Starting The Districts 7, The England 1, Belly Gree Dealers 5, The England 1, Belly Gree Dealers 5, Stoney Present Ress.

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Common Marchania (1), Colombia (1), Common Marchania (1), Colombia (1),

Call 9, after the programs of the mission.

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Call theater for groups and information.

La Court, 3-7 C common Head or Algan Carlated (200, 111), 1969.

NO. COUNTY INLAND

Carmel Mountain 12, 11609 Carmel Mountain Road, Carmel Mountain East h (N.19-674, 9720)

Andrea Statistica II, 18-5 Carried Mensional Statistics of Carried Statistics of Carried

Cinema Star Galaxy 6, Hwy. 78 and Masses Frod. Served (780-945-8784)

Power 10 Cinemas, 15475 Propey Read, Princey (LLV (CV 1878))

hilver Cinemas, 11740 Scenardo Plaza (419-44) Anal)

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so smart. The rice and spirach cakes and the orange-seame toda mrt. Phink, delporable. But Hopsmake up an insignificant fraction of the kinchen's
repertoire, and one of the nicest aspects of Whole
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1.*

Then, with rocks in my socks, I lead them toward Fifth Avenue.

A you go, "says, Carla. "No, you go," say, "They're your relies," says Carla. "Nell, they're your relies," says Carla. "Nell, they're your in-laws, and how the hell can I show them the Gaslamp with my kind of moner." I say. "Veil, you talked the big talk." Caslamp this, Caslamp that, You caslamp that, You will be the success story, ddn't you'r Nou knew your brother would find out, Just be honest when you meet them."

They place he sent us to was this Medicain taco joint at Market

So here I am at the Santa Fe to ED BEDFORD meet Big Brother. Making a special side-trip down from LA to see his little brother be

fore hopping on to Asia. Combined business trip-honeymoon. Big Charlie Bedford, they always called him. And his new bride Angel.
We drop their stuff off at their hotel. Then, with rocks in my socks. Head them toward Fifth Avenue

rocks in my socks, I lead them toward #ith Avenue. It's around 800 p.m. God. I'm carrying a single lack-son in my pocket. That's it. There has to be some place where we can look good and eat cheap... I walk them down, in a daze, past Dakota Grill, Blue Point Coastal Cuisine, Croce's, Bella Luna, de

"How about this?" says Angel in her Brooklyn Barbie-doll voice. She looks down at the menu lectern of Indochine. "Welcome," says the place's barker. One glance and I know it's not for us. Dou-

65.20

when I'm real hungry."

A blast of music arrives outside. A lithe-looking guy parks his pedicab by the door. "What's that?" says Angel. "That, madam, is the Cadillac of pedicabs," says Nony Mehrdad, the pedicab man. "The heaviest pedicab in San Diego. That's 150 pounds. It's loaded! I have an equalizer for the sound, a radio dispatch system that works up to 100 miles. Ammagare covier under the vest, real." 100 miles, champagne cooler under the seat, real leather seats, hydraulic disc brakes, 27 speeds, an air-plane battery that lasts all day. It's loaded! I've got

lie. He's chomped into one of his four slices of shredded beef quesadilla. "This quesadilla looks like the California desert as seen from the air. But it tastes like _roast beef!" "Torta shell's a bit rubber

is great.

I'm deep into the crackling roasted flavor of my
pork. It's huge, and the hot sauce is just right for it.

"Poppers!" calls lose. "Chalupus!"

"Poppers" calls lose. "Chalapast"
A petite grid gets up. "Jalapeño poppers," she
says. "The greatest."
Her name's Kel. She's vegetarian. "See' Stuffed
with cheese inside. crumbed batter on the outside
And the chalapa. A sort of toxtada. "a gordina with
all these vegetables on top. This is why I come here."
She sits down in front of Robert a laze has wither. She sits down in front of Robert, a jazz bass player

She six down in front of Robert, a jazz bass player from San Diego State, who's munching down on a carne asada torta and Coke (\$4.44 for the combo). Brandon, the dude with two women. Tead Liz, stands waiting for his polle asado burrito (\$2.75). He seems fixtated by me and Charlie. "You his older brother?" he says finally to Charlie, "Why, yes," says. Charlie, reluctantly. "What makes you say so?"
"More snow on the roof," says Brandon. I look at More snow on the root, says Brandon. I look at Charlie's hair, Yes, it is starting to go prematurely salty. All those business worries. I laugh. 'Hai' Snow on the roof! 'Hair today, gone tomorrow, Charlie boy,' 'Suddenly he's not quite so fearsome. 'You know, Charlie', 'says Angel in her New York accent." 'At least it's interesting here, At least

we talked with people here. Places you take me to we just sit and stare and talk to waiters about wine. I think you should listen to your kid brother.

Charlie just stares at her.

"Did I say something wrong?" she says.

SWING

BILLES

Thurs. 4/1

blues/swing

Fri. 4/2

brey Fay - jazz

Sat. 4/3

Sun. 4/4

Tues. 4/6

The Places Valentine's #2 Taxo Shop
The Location: 844 Mirks Street, downshows; 619-214-#256
Type of Food: Mexican
Pricess Hum and eggs with rise, beam, tetrilia, \$4.25, caree anda taxos. \$1.75; chile rillenus burrito, \$3.10; taxo.

totalda, enchidada combo with rici, brans, 44 90, featur jord, 25 90, a.m. to 200 a.m., Fridays and Saturdays Houris 800 a.m. to 100 a.m., Sunday to Thuriday, 800 a.m. to 200 a.m., Fridays and Saturdays Busest 3, 4, 5, 16 Nearest Bus Stop: Market and Eighth

The place sure in a Gadamp, but it is bright and long with outside seiting, some newly painted young maple trees could make this into a real live outside cale in a few years. But tonghist 's coid. We go an and join a burst of folks string in the widen for the control of the control of the widen for the control of the control of the widen for the control of the control of the control of the widen for the control of the cont





plane battery that lasts all day. It's loaded! I've got three months to go on my lease-to-buy. It's cost me \$5,750. I love it. It's a gym you get paid to use! Un, need to go anywhere? He looks for Jose behind the counter. "Carne saida taxo, Deless, Jos. 51,75 (190, You've come to the right place," he says to Angel. "This is the best taxo shop around. Their prices are good, Valen-tine and his family are wenderful..."

tine and his family are wenderful...

Angel wants to sit down, She orders a fish burrite (\$3.10). I order a burrite of patter — roast
polk—(\$2.95), and Charlie chooses a shedded beef
questedilla (\$3.99), and a 90-cent Pepsi. I order an
horchatardrink (90-cents), and we all go sit down at
one of the Formica benches. "Hmm," says Charlie, He's chommed into one of his four sites of

says Angel, looking at her fish burrito. "But the fish

Calendar

The Grape That Put Escondido on the Map

"Back then, you would pour right out of the spigot of a barrel."

vailed, and a year later, the wine-aging room rose up around the massive redwood casks that are still in use at the Ferrara Winery. The man telling still in use at the berrara Whirty. The man telnig the story is George's grandson Gasper Ir. Fer-trara's current owner. The business has been handed down through three generations making it a rarity among California wineries. I talked with Gasper about the history of the place — now ivy-covered and surrounded by houses — and its

In 1906, at the tender age of 16, George Fer-In 1906, at the tender age of 16, George Fer-rara left his home in Plana of Albanese, 14 miles south of Palermo, Sicily, and came to America to seek his fortune. After working briefly with his brother in Pittsburgh, he headed west to Cali-fornia and spen some years working on a plum farm in Santa Rosa. During World War I, he joined the military and, after being discharged in San Francisco, found work in a produce house

That iob provided the occasion for his discovery of Escondido. "In 1916, George was sent down to the desert area to inspect some grapes

the produce house had bought, and the rail used to corne right into Econdulo. He fell in live with the Prohibition. This way pod nees for force girls rive and the corne right into Econdulo. He fell in live with the corne fer-trar, who, though he had been making home with the corne fer-trar who, though he had been making home that the corne fer-trar who, though he had been making home with the corne fer-trar who, though he had been making home with the corne was the corne with the corne was the corne with the corne was the corne was the corne was the corne was the duml November. So George kind of gambied on the keyding blue commercial or the gambien duml November. So George kind of gambied on the specified by commercial or the gambien dumle was the corne was the aring his campaign for the presidency in the produce house had bought, and the rail used

part of Southern California, he came west.

The number-one grape in the west of Southern California, he came west.

The number-one grape in the west of Southern California, he came with the southern California was a state of Southern California was a state of Southern California was southern California was stated as the state of Southern California was stated as the state of Southern California, he came was stated as the state of Southern California, he came was stated as the state of Southern California, he came was a state of Southern Califor

table grape," with a flowery, distinctive taste. That helped put Escondido on the map. Muscat from this area was known worldwide." Table grapes this area was known worldwide. "Table grapes pulled in as much as \$100 a ton, Musca of Alexandra also succeeded as a wine grape. A 1925 study conducted by the University of California at Berkeley entitled "Composition and Quality of Musts and Wines of California Grapes" concluded. Musca of Alexandra is well adapted furproducing raisin and table grapes and bulk dessert or Muscatel wines in the San Joaquin Valley (Reor Muscate wines in the San Joaquin Valley (Re-join V). In the Southern California areas of Region IV, this variety attains its highest quality, partic-ularly around Escondido." (In the same study, George and a neighboring vinture compared Cabernet Sauvignon to Cargirane, the second most planted grape in the area, and concluded that Compared and Cargirane and Cargirane and Cargirane. Carignane was of comparable quality to Caber net and provided superior production.) After select-picking the best-looking, ripest bunches in July or August, George would harvest the re-mainder in the fall and make it into wine. After

wineres actuary content men own product. "Every year, tanker trucks hauled George's 36,000 gallons of wine up to Los Angeles, where the wine was bottled and shipped na-tionwide under the bottling house's label.

the winery. "Back then, you woul pour right out of the spigot of a barrel. Somebody would bring it barrel, Somebody would bring in their gallon jug, and you would sell them a gallon that way. I be-lieve he had three barrels: a Port, a Muscatel, and a Tokay. Wine by the gallon cost around 50 or 60 cents. George always "made comfortable living," but his best years were the '30s, while most of the country was in the grip of the farming a thousand acres in the Escondido area, and his brother was farming a thousand acres. In tle over eight thousand acres of

vineyards."

Though most of the acreage
was around Poway and San Marcos, Gasper can
point to former vineyards in nearly every direction. There were vineyards in the back (of the
winery), in the front, across the street. Where the
school is down there was all vineyards, the church
was all vineyards." George had "40 acres or. Twin
Dates in Sign Marcos." was all vineyards. "Goorge had "40 acres or. Twin Oaks in Sam Marcos, 40 acres on Home Land Acres, southwest of Escondido, 30 acres right here on Center City Parkway where Woody's Sports Bar is now, and some in the Highland Val-ley, just south of the Sam Pasquale Valley." In the early '40s, Thompson's seedless grapes hit the market, and the demand for Muscat table granes bottomed out. Around the same time, there are seed to the same time there.

grapes bottomed out. Around the same time, there was a sharp decline in rainfall; since most of was a sharp dectine in rainfail: since most of George's land was dry-farmed, this was another blow. "It was getting to where it was costing you more to raise them than you could pull out of it." He begant to sell his land, mostly to developers. By the early '60s, he was selling his last parcels. Land that had cost him "150, 200 bucks an acre" wi

Jun Linge County Villinte

that had cost him "150, 200 backs an are" was selling for between so and eight hunded. "The had us held on five years longer, it would have been worth a lot more." Interest Gaser win-recoperations. By that time, Googge had sold nearly-ter of the selling of the selling of the selling to the winery. He ripped out the ancient Museat to the winery. He ripped out the ancient Museat to the winery. He ripped out the ancient Museat wines on the parteal and planted wild Groucot. A year later, he grafted Eastern Concord outor the wild rootstock, guaranteeing virus few vines. He dle out there from sumpt to undown. He die out there from sumpt to undown, praving, everything. The only thing he didn't do was the tractor work. "Under the shade of a plum tree growing in the midst of the vines, he would was the tractor work. Choef the shade of a plum tree growing in the midst of the vines, he would set up shop and sell his grapes to local markets and consumers. "Up until six months before he passed away — in July 1972 — he was still out in the vineyard."



They brought you back. Dinner for \$15.95.

this Mexican taco joint at Market and Ninth. Only thing Gaslamp about it is it's next to Gaslamp Restaurant Supply. "Are you sure we're in the right place, Charlie" whispers Angel. Angel's waiting for a drug murder to take place momentarily.

The place sure isn't Gaslamp, but it is bright

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roome-smooth steat also can be income interest of neet, content and Fore Lott, Rainbow Front, Main Mahi and Fresh Smooth Salmen - Peel and East Soring, with Cajun Remoulade and Spicy Cocktail Sance • Marinated New Zealand Musels • California Sudo

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- Black and White Fans Saind with Franci, Red Pepper and Grilled Rock Shering. • Wild Rice Salnd
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Papa's Place at Papa Jack's \$5-\$10 off meals for 2 O Passage to India Free dinner Patagonia 50% off Argentine tapa menu

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THAI HOUSE CUISINE 4225 Conve Street, Kearny Mesa, 619-278-1800. No to be confused with Thai House i Point Lorna, this attractive and well

THE BEACHES

CHATEAU ORLEANS 926 Turquoise Street, Pacific Beach, 619-488-6744. The interior of this Cajun and New Orleans restaurant has rarely looked better. Al

restaurant has rarely looked better. All dinners include house salad, a Cajun stuffed pastry, and popovers. The menu offers blackened prime rib, crawfish couffle, and Cajun-style chicken, foth, and pasta. Very large portions: excel-lent service. Closed Sunday. Open Mon-day through Saturday, dinners only. Low moderate to expensive.

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this family-owned-and-oy
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Greek food. The owner, a note
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Classified Ads	CONT	ENTS	Features	
Antiques & Collectibles172	Health and Fitness140	Real Estate162	Off the Cuff	13
Bicycles170	Help Wanted131	Rentals, Commercial155	Puzzle	14
Business Opportunities138	Lessons	Rentals, Residential155	Picture Story	14
Career Training 137	Massage	Rental Services	Display Ads	
Car Parts & Accessories182	Motorcycles 178	Roommate Services	Automotive	16
Car Service,	Music 162	Services Directory	Help Wanted	13
Computers 168	Notices142	Sports165	Instruction	13
Counseling/Support142	Parent Resources140	Stage Notes	Music	16
Employment Agencies137	Personals 144	Travel & Getaways143	Services	15
Employment Services137	Pets167	Wanted171	Sports and Fitness	16
For Sale	Photography 168	Wedding/Party Guide140	Wedding Guide	14

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to explain that to me when I was
young. I just went out and did my
own thing like most young people.
But alse in lite I learned that a rela-

Retired Policeman
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In going to use the old standar,
seven as you can. I didn't get as
much education as Josef have I was
brought up in Upstate New York in
the projects. I ddn't get as to of education. I just retired from being a
police officer for 27 years. I'm happy
with how things worked out, but I
all would have bladd to have some Retired Policeman more education. And nowadays you have to have the education to go anywhere. Otherwise, you're stuck. So I'd tell my kids to get as much



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I would tell them to try to be patient
and live life to the fullest. Time is so short. We never know when we will die, so we need to enjoy every moment of our lives, good, bad, or indifferent. I would tell them they indifferent. I would tell them they need to be patient with themselves and others as well. Patience is some-thing I've struggled with my whole life. I'm still learning it. I'd like to tell my loved ones to learn to be patient because it's so necessary in life.



If you were dying, what wisdom would you leave with your loved ones?

Bob Shoobo Long-Term Care Insurance

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Den the growing and the property of the propert Fletcher Hills



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Clairemont Parst. I'd tell them don't worry
about me. I'm sure I'll be having
fun wherever I'm at. I might give
them the old lines "You can't take it with you and "You don't want to be the richest guy in the graveyard," because you don't want to work all your life to earn money that you

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his mid-'50s photo shows Marla English straddling the neck of

Mihon Wisdom as they skim across Mission Bay. A 1958 Union article estimated 5000 water skiers in San Diego County. "It was just after World War II ended that a French group originated the idea of water skiing on the Riviera. Several years later a handful of San Diegans were attempting the trick on hand-made water skis In the early days, the water skier would have done everything in his power to prevent himself from getting into a helicopter spin, which

is the latest rage among skilers." (From the San Diego Historical Society, Photograph Collection)

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You'll receive a free personal matching ad in the Reader Classifieds and on the Internet at www.sdreader.com. You'll also receive a free "voice mailbox" that allows you to record and receive messages from a touchtone phone.

HOW TO PLACE YOUR AD: To place a free ad, fill out the coupon below and mail or fax it (619-233-7907) to us. (If faxing, please photocopy the coupon first.) The deadline for submitting your free ad is Saturday at 7 am. Free ads are not accepted over the phone or in person. We'll send you a 5-digit mailbox number (printed in your ad) and a 4-digit security code for exclusive access to your responses.

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You may place a late ad until 6 pm Tuesday by phone (619-235-8200), in our office (1703 India St. at Date St., downtown), or by fax (619-233-7907). The charge for these late ads is \$20 for the first 25 words plus \$1.20 per additional word. By phone or by fax you may use Visa, Master-Card or Discover only.

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After you receive your mailbox number and private security code, you can record your personal introduction and listen to your responses. Call (619) 881-2000, 24 hours a day, and follow the easy instructions. You must have a touchtone phone. Cordless and cellular phones are not recommended.

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-07

READER MATCHES

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Increase your chances of finding a deeper, more meaningful love by taking a more spiritual approach to dating and relationships through self-examination. Join us Thursday, April 8, at Crown Books in La Jolia Village Square, Gail Prince, co-author of the new book Soul Square. Gail Prince, co-author of the new book Soul Dating To Soul Mating, teaches us how to date with a sense of purpose. Prince will provide exercises, meditations and a series of concrete steps to guide us through the voyage of self-discovery, Join in the action and mingle with like-minded singles as you begin your path toward spiritual partnership.

After Gail Prince speaks, you may apply her valuable After Gail Prince speaks, you may apply liet Valuable insights as you write your free 50-word Reader Matches ad which will appear in the Reader and on the Internet. This seminar is FREE and no reservations are required.

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READER MATCHES

LIFE IS TAXING! TAKE A BREAK!

Maybe you got a refund, maybe you didn't. Either way, you're entitled to a break. Join us at the Catamaran for an evening of dancing to two great bands: the Rhythm Dogs followed by Filet of Soul. In between your forays onto the dance floor, you can write your free 50-word Reader Matches ad (\$30 value) and flirt with other singles. You might even meet the person of your dreams...which could lead to the creation of little tax deductions! Don't laugh! It's happened before. Food will be served and the singles who turn in their ads prior to 8:30 will be eligible to win great prizes. Please call and make a reservation at 619-235-8200 x266. Only \$5 cover. Bring a client and the evening might even be deductible.



3999 Mission Boulevard



MEET YOUR MATCH! Use the form below to place your FREE, 2-week Reader Matches Ad and get your FREE Voice Mailbox.

TO PURCHASE AN OPTIONAL HEADLINE, use the lines below, keeping in mind the following: 20 characters per line including spaces; the first initial of each word is capitalized; abbreviations and unusual punctuation will not be accepted; the cost of each line is \$12. Continue on a separate sheet if necessary; no more than 10 lines. Please print clearly.

AD DEADLINE: 7 am Saturday : Reader Matches, P.O. Box 85803,		We must have the following information. Please print. Name		Reader Matches Voice Mailbox S FREE Headlines x \$12 each line S First 25 words of printed ad S FREE	
	38	39	40	41	42
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REE	26	27	28	29	30
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San Diego, CA 92186 Fax: (619) 233-7907

LATE AD DEADLINE: 6 pm Tuesday (Must include \$20 service fee.) Fax: (619) 233-7907 Phone: (619) 235-8200 Walk-in: 1703 India St. (at Date St.) downtown

Zip Phone (day) Phone (evening) If you want to receive e-mail responses to your ad, write

your address below. Your address will not be revealed to respondents. Signature

Woman seeking a man Choose One: Man weeking a woman order payable to San Diego Reader. To order using Visa, MasterCard or Discover, please fill out the following: Card number Expiration date

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Additional words ____x \$1.20 each\$

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READER MATCHES

THURSDAY, APRIL 22. • 6:00-8:30 PM



3 -

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the Yellow Taxi area, indepen-dent cabs of various colors line up, their drivers leaning patiently against dusty quarter panels and trunks. One such cab is painted a faded blue and grey. The driver a faded blue and grey. The driver is a strong-looking, handsome man in his 68. Though he shades his head with a dapper straw hat, his skin betraps much expo-sure to the sun over the years. Rubén Montejo has been a driver in Tijuana for 28 years. He is a member of a different union han the Yellows: he is a memthan the Yellows; he is a mem-her of the Confederación de Trabajadores de Mexico, a labor group that encompasses many occupations.
"I am in competition with the

OPEN

Yellows," says Montejo. "Sure, but we get a lot of customers." He indicates the other maver-ick drivers behind his car. "And

I am my own queen."
"If I own a car in Tijuana," I ask him, "can I start my own

taxi service?"
"Yes." Monteio says without "Yes," Montejo says without hesitating. I notice he has a kind of Gilbert Roland thing going on with his pencil mustache, smile, and squint. "Sure. You need a D qualification for public service in taxis. It doesn't cost much. A little over \$100 a

"You have to take a test?" "No You just have a mechan ical inspection every three

months."
"Can I park my taxi in here with you guys?"
"No. Every driver has his own space. Those guys," he points to the Yellows, "can't points to the reliows, can't park here. I can't park there. Those guys downtown can't park here, and I can't park there. Everybody owns their own

"In the 28 years you've been

driving in this town, what changes have you seen?"
"Not much. A little bit. Mostly there are more taxis. There are almost 8000 taxis in Tijuana

I tell Monteio about the State Department advisory and the crime scare. He shrugs. "It hap-pens sometimes, not to me. Not for a long time. I know some friends. They have had some

"You must have had some

"You must have had some experiences, some stories. All this time..."
"Yes. You got to be careful with some people. With some people you can tell right away. The way they look, the way they talk, what they want... You can tell. If they want something else besides transportation, you can tell just like that — sometimes. tell just like that — sometimes. Once, a guy, a drunk guy took my taxi from downtown. He wanted to go to this particular colonia, this neighborhood. It was raining, I remember. When I got there, I charged him the rate Igot there, I charged him the rate. He said, 'I already paid,' We started to argue and he had a gun. I said, 'All right, forget it,' and he put the gun away. I sur-prised him then and took the gun away. That was it. The only time. He was a Mexican guy. That was 20 years ago maybe."

That was 20 years ago maybe." Montejo works from 8:00 in the morning until about 4:00 in the afternoon, "I used to work

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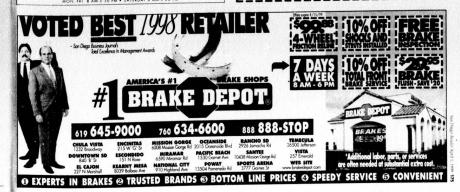
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grant, your damages [likely] will be based on what you'd be able to make in Mexico. So this young

Oaxaca, "They don't have elechave in Oaxaca, which is basi Oaxaca. They don't have elec-tricity there, they don't have movies, they don't have theater, they don't have TV. So what you do for fun and entertainment is—sex. And if you can't do that, nave in Oaxaca, which is basi-cally something like \$1000, \$1200 a year. Whereas if he was here, minimum wage is \$12,000 a year. But that's how they cal-culate damages. "Plaintiff [Roberto Alvarado] that too cuts into your ability to enjoy life, especially in a macho

society."
All this was relevant because All this was relevant because late last year, when Roberto sued the U.S. government, the argu-ment was over how much post-trauma suffering Roberto has endured and how much that is worth in monetary compensation. Weinstein says in this situation in San Diego, it doesn't pay to be an illegal Mexican immi-

Weinstein. "Roberto was ex-traordinarily depressed," he says. "But that's something that is dif-ficult for him to explain. He would tell you he felt sad, or he's got - not even headaches. They talk about the naca, which is the talk about the raca, which is the base of the skull, the rape. That's where they get the pain, which is very physical." Weinstein says with Medicans who have little education, there is a tendency to somatize — to make all your ailments physical. "For instance, they won't say," I'm present "Deall on 'To sell' and 'To sell' and 'To

Galindo suffered a past earning loss of \$4997 based on a pay of loss of \$4997 based on a pay of 40 pesos [\$4] a day for six days a week [over three years]," wrote Judge Jones. "The government provided evidence that the pre-sent value of Plaintiff's future earnings until April 2000 is \$2033."

Then there's the mobilem of "For instance, they won't say, Tim nervous," They'll say, I'm sick to my nerves. They physically be-lieve that there's some illness in their nerves. It's a way of making symptoms concrete. He would say things like, I can't go there anymore, because I don't know where I am." The untrained pro-fessional would conclude that be set making it tun Malinger. Then there's the problem of

man's damages have to be based on his income that he would

plumbing the psychological damage of someone with a com-pletely different cultural foundader, but again, because they are notable to tell you about recurint be able to understand the way.
Poberto expressed things, says

Poberto expressed things, say

places I used to go, and now I don't know where I am. But of course, he doesn't have the lan-guage to communicate the symptoms adequately."
"Can you imagine what hap-pens when you [have to] com-municate in a language you

don't speak with a physician who doesn't understand your who doesn't understand your culture? When you're talking of emotional problems, brain in-juries, it is almost impossible [for him] to come up with a proper diagnosis." That, says Weinstein, who

That, says Weinstein, who grew up in Mesico City, is a ma-jor problem for San Diego: the shortage of psychiatrists and psy-chologists who speak Spanish and understand the many facets of Mexican-Hispanic culture. "Roberto also had symptoms of post-traumatic stress disor-der but again because they are

der, but again, because they are

sions.' This young man would talk to me about walking by the talk to me about walking by the river and getting the vision of his brother [Celerino], whom he of-ten used to walk with by the river. He'd just appear before him. That's cultural. We would call them a flashback. "So the bottom line was that eventually we'did do a full

eventually we did do a full neuro-psychological evaluation, and the test that I utilized, which I have to adjust to the which I have to adjust to the cultural upbringing and back-ground, certainly showed a post-traumatic brain injury, or a mild TBI."

Judge Jones was not con-Judge Jones was not con-vinced. "Insufficient evidence was provided to show that plain-itf had brain damage caused by the accident, or armiesia," Jones wrote in his judgment. Nevertheless, Weinstein says Roberto was lucky to get this judge. "I think Judge Jones is very decent man," he says. In-deed, although the judge only

ture loss of earnings, he addo \$57,000 for "past and future pain" and suffering," as well as paying \$16,000 for past medical ex \$16,000 for past medical ex-penses and \$5000 for future medical expenses. He awarded his brother Celerino's widow and three children \$345,105, most for "past and future noneconomic damages."

The last time Weinstein saw

The last time Weinstein saw Roberto, things had improved, significantly. "He still wasn't able to go out into the fields and work, but he was able to help his wife a little bit more. He now felt comfortable because he under-stood his limitations based on his brain nurry, being more! his brain-injury, being [more the caretaker of the children than his wife. He valued that. He valued the fact that if he took care of the kids, his wife could go ou and sell the fruit, and he could help the wife. And the good news is they had another child, so their sexual life has improved too."







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and a half years old. Her same intelligent blue eyes gazed out from a rounder, softer face. Angela at 15 bras egg dipper that comes with the coloring kit. "Remember," I tell the girls, "the longer you leave the egg in the water, the brighter the color will the water, the brighter the color will kebecca. I was three months

paint thinner. I was afraid to let the girls eat them.

I learned that year that perfection doesn't matter when it comes to Easter eggs. Easter Rebecca. I was three months pregnant with Lucy. Whenever I watch the video, I laugh at how nervous I look. Hovering around the table, I guide Rebecca's hand as the lifts an egg out of the dye. "Be careful, sweetie," I say over and over again. "Don't knock over the glasses," Every few seconds, I offer monther susvestion. "That eee han't morning dawned clear and bright. watch the video, I laugh at how morning dawned clear and bright. After Mass, lack hid the eggs in the table; I guide Rebeccs I sand as the table; I guide Rebeccs I hand as the table; I guide Rebeccs I have over any and the same of the same and the same

By Anne Albright

sickly green color and smelled like

Every year we color Easter eggs. On Good Finday, I boil two down. Good Finday, I boil two down.

Kid

I Wanted the Eggs to Look Perfect

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to one of the cups using the flimsy

example for the first few eggs. They take turns using the egg dipper. They wait patiently for the favored

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