

The Primary Source

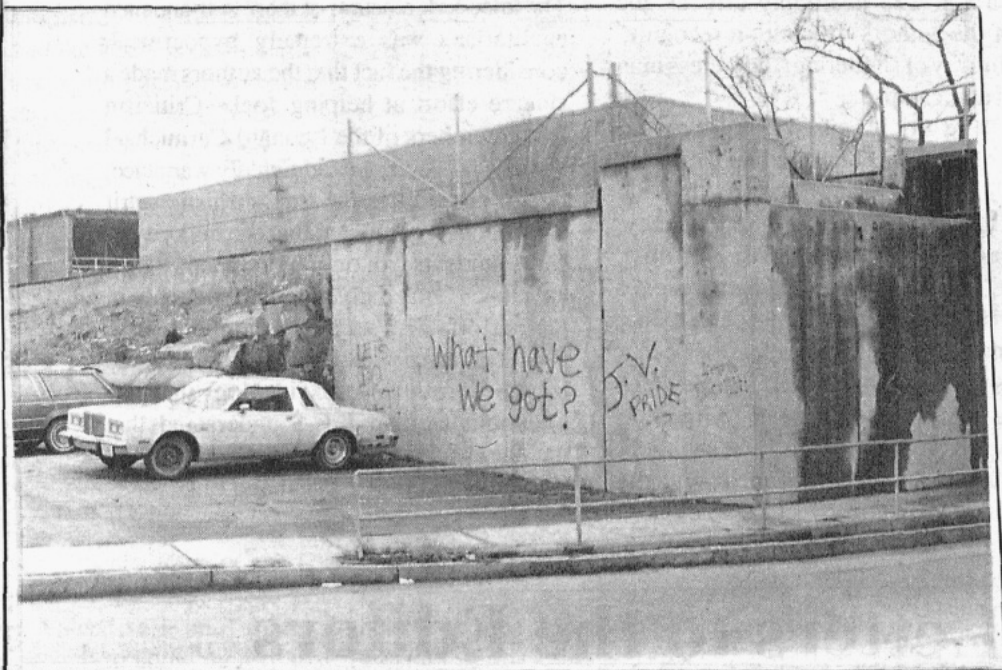
VOLUME 7, NUMBER 6

TUFTS UNIVERSITY

APRIL 1989

Gay & Bisexual Pride Month

VERITAS SINE DOLO



Foolish Philanthropy:

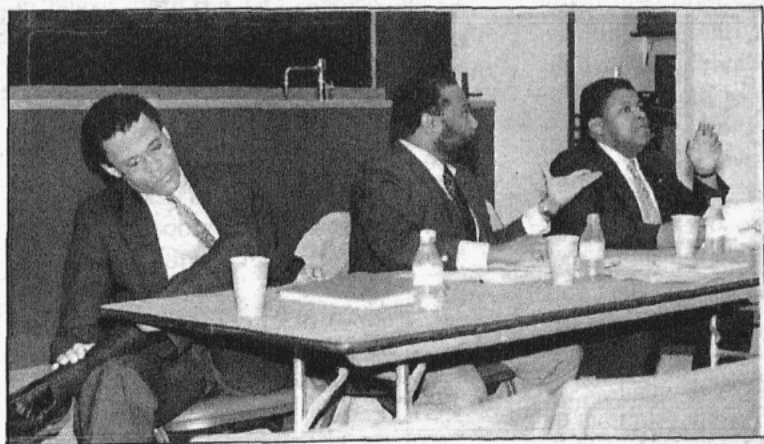
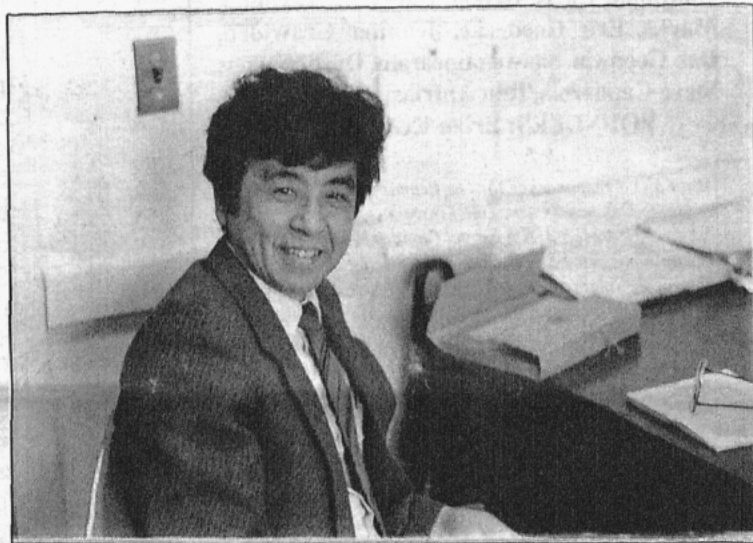
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The Primary Source

The Journal of Conservative Student Opinion
at Tufts University

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From the Editors

In our last issue Steve Cappazolla and Larry Beck, two staffers, wrote an article entitled, "Tufts, a shelter for the Homeless?" The article concerned the presence of a homeless man on campus, Joel, and the experiences the two young men have directly had with him. The tone of the article was justifiably critical, the result of the authors' frustration recognizing the futility of sheltering a homeless man on the Tufts campus.

The article caused a minor uproar among our more idealistic students and other brethren. They charged that the authors lacked compassion (a redundancy, considering the authors' confession to this), and why shouldn't Tufts students shelter Joel. Debates over private property aside, sheltering Joel, or any homeless person at Tufts, is an irresponsible and simple solution to a complex problem. By providing the homeless temporary food and shelter at our university, well-intentioned students are fostering dependency and helplessness

among the homeless. They are also setting a dangerous and physically impossible precedent: food and shelter for the rest of the nation's homeless.

Few of the author's critics, however, stopped to consider the inherent difficulties by providing token service to Joel. The knee-jerk reaction of these self-anointed egalitarians was extremely hypocritical, considering the fact that the authors made a sincere effort at helping Joel. Criticism from members of the Leonard Carmichael Society, however, was admittedly warranted. L.C.S. personifies the true altruistic spirit of community activism that the majority of Tufts students can only write about. They have been amazingly successful not only in their efforts with various community projects, but also with keeping their efforts insulated from the leftist ideology that pollutes volunteerism. L.C.S. understands that the only way to truly have a positive affect is to help out, rather than hand out.

Letters to the Editors

I find that I must take issue with the article "We the Unaborted" that appeared in your March issue. The authors of that piece, Mike Flaherty and Sandra Borgonovo, claimed that to be pro-choice is to be liberal. This is patently untrue. A little arithmetic makes clear the massive number of pro-choice Conservatives in the United States: Only 33% of Americans are pro-life, but 65% of all Americans voted conservative for Reagan in 1980, 1984, and for Bush in 1988. Thus, at most, only half of Conservatives are pro-life. True Conservatives should find attempts to institute government enforcement over a woman's bodily functions abhorrent. Conservatism stands for personal freedom and less government, not tyranny over the body.

The debate over abortion is really between the religious and the non-religious, between the Christian Church and the individual. The campaign of the religious to impose their will on those who do not "believe", if successful, will seriously erode the separation of church and state; one of the basic underpinnings of our Constitution and our government. Religion should not be allowed to hold back science: the cases of Copernicus and Salman Rushdie make clear to rational Conservatives the danger of church control of secular affairs.

The attempt by the religious to overturn Roe vs. Wade is a self-defeating policy that will only lead to more abortions in the U.S. If abortion became illegal,

women would cast about for a safe alternative to the clinic. The obvious answer is the RU-486 pill developed recently in France. Either the drug would be smuggled in from Europe, or it would be produced in underground labs here in America. Making RU-486 illegal would have little effect on its supply. If small bands of Columbians can smuggle tons of cocaine past customs every year, imagine what the combined resources of the ACLU, NOW, and Planned Parenthood could accomplish. The French pill will lower the cost of abortions, and thus increase their number.

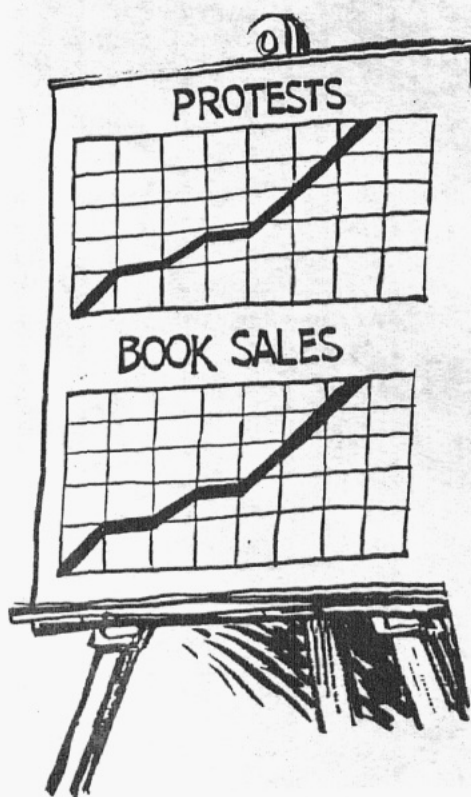
In the past twenty years women have realized that they no longer have to listen to those guys in the funny hats in Italy, or to the hypocrites on Sunday morning television. The pro-lifers would do better to devote their energies and resources to building a larger infrastructure for adoption: the only viable alternative to abortion. Science has once again defeated religion. If the pro-lifers insist on overturning Roe vs. Wade, then RU-486 will do to abortion what Copernicus' telescope did to the church's theory of the earth-centered universe.

James Ellman

Tufts Mountain Club



By Mike Hicks



To the Editors

Many a time I have heard the violin sob story "Tufts is too liberal, there is no room for a conservative movement. Sob, Sob, Sniff, Sniff." To this I point out a similar story at Boston College. BC was "too liberal for a conservative movement" yet today after only a year of activism a very strong conservative movement has developed and changed the school's atmosphere. Boston College Republicans have changed that society for the better. Today the pledge of allegiance is said before each of their school senate meetings. How did they do it? Simply, they used the proven political technology of Morton Blackwell and other political teachers, "so genius, why can't we do this here at Tufts?"

The answer to this is very simple. The current Tufts Republican chairwoman has stifled the movement. A monarchy has taken over our parliamentary system, rendering our current elected administrative board useless as well as the club. Aside from occasional token co-sponsored lectures and maybe a meeting poster, here and there, we have done nothing this year, nothing deserving the respect of our constituents.

Tufts is the ideal place to truly test and develop political technology. A change can be made for the better, but it must have a base to work from. Instead members are ostracized or beheaded for speaking out against the queen.

Elections for next year's election board have been set for April 12th. These

elections are very important for many reasons. One, the obvious, a change has to be made to strengthen the conservative movement. We need a chairperson who will inspire a change, not crush it. Two, Tufts is a member of a state wide Federation of College Republicans. Due to the actions of the current club leadership we are in jeopardy of losing this vital asset.

Elections that were called are required by our current constitution and were called for in a constitutional manner. These elections have also been recognized by the Federation of College Republicans. It is time to get our house in order and start a true conservative club.

Robert Becker E'91

The Primary Source Wishes Its Readership A Fantastic Summer!

Farewell to Our Liberal Ally

Ted Naemura and Andrew Zappia

Conservatives are often accused of being in love with the past and in some cases this bares truth. There are many among us who enjoy Catullan elegy and the histories of Thucydides and Suetonius, who are amused by the mythical tales of Ovid and the troubles of Apuleius' Lucius. We are a funny bunch, we students of ancient days, maybe that is because we have had a funny teacher, Professor John Zarker. Now one might think this an odd place for a tribute to Professor Zarker, who is not generally known as a political conservative. Yet politics aside, when it comes to matters such as the importance of a traditional liberal arts education, his philosophy is our own. At a university which is evermore turning toward the revisionist academic vogues of the day, it is truly sad that through his early retirement we are losing him as an ally.

Professor Zarker came to Tufts in 1971 as chairman of the Classics department, and except for a brief respite has remained such until this year. It is not enough to know merely that his concrete contributions have improved the department -- one needs to witness the man in action to see how his optimistic personality and light-heartedness pervade the whole department. It is understandable if you have not been exposed to Professor Zarker -- he has a penchant for offering classes in the early hours of the day. But for those students who brave the prospects of sleeplessness there is a deserved reward. He bounds into his classes at the crack of dawn (always sharply dressed) and proceeds to tell his jokes, sing a dirty little song, or perform with his lanky figure a touching dance, all in the name of education. After having read from pagan writers all his life he has developed an acute mind and ear (and mouth) for sexual references. Is Professor Zarker is a goofy old man? Certainly, he will be the first to tell you so.

One must not be misled-- classical filth is not the only thing which spews forth from his mouth. Professor Zarker has a thorough comprehension of the importance of studying Western Civilization. This is evident in the department he has helped create. The Classics department is the only department not afraid to study what we are -- children of the western tradition.

A cult of guilt has infected the rest of our university with the purpose of redressing the "evil" influence of the Judeo-Christian culture and the "shameful" ideas for which it stands. The notion that it is somehow wrong to appreciate what is undeniably our culture truly disturbs concerned academicians. It is fair to say that the Tufts faculty is divided on this point with some not even grasping the gravity of the issue. Professor Zarker has been actively involved in this dialogue and has always thrown in his lot with the importance of the Western Tradition. Furthermore he has been an active proponent of the concept of putting Western ideas in a viable worldwide context.

Many are apt to think of Classics as an exercise in academic stagnation. Professor Zarker could not disagree more adamantly. "Classics is an area study in itself, the areas of Greece and Rome being obvious examples. It is also a time study from the years 1500 B.C. to c. 500 A.D." Zarker remarked on the place of Classics in the continuum of a traditional liberal education, "Furthermore, using different disciplines -- history, literature, archaeology, philosophy, drama -- we evaluate all kinds of things in antiquity." In further refuting

the criticisms of modern academic revisionists Professor Zarker comments that "The study of Classics frees us from the parochialisms of time and place. We are tied up here in the issue of the 1980's. But through the Classics we can look at many problems today that existed in ancient times - strong government versus weak government for example - and comment on the problem without naming names." This sense of dynamism and timelessness in the Classics is further realized when respectfully embellished with relevant additional academic disciplines. Professor Zarker said that "As a faculty advisor I approve as related fields to the Classics major courses in abnormal psychology, which reveal much about the Romans, for example, and beginning acting, so people can get up and perform and understand more about the dramatic ideas they are studying."

September will be a sad month for those of us who revell in the ancient past. No longer will we hear Professor Zarker's



hearty guffaw or see him through his always-open door, creating yet another thrilling ditto. To understand Professor Zarker's philosophy about his mission it is best to simply use his own words, "As a professor I have always wanted to see someone put in the classroom who students can respect. Tenure can come later. Students pay my

salary and I want to see that they get their money's worth." The Primary Source wishes Professor Zarker the best as he moves South and is truly jealous of the students who will inherit him. BONA FORTUNA TIBI.

Mr. Naemura is a Junior Majoring in Classics and Political Science

Mr. Zappia is a Sophomore majoring in History and Classics

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A BRIEF LOOK
AT The Year in Review...

The Year in Review

Martin Menke

As the school year comes to an end, thoughts of unread texts numbering well into the thousands of pages, papers to be written, summer plans to be made, and much more are on our minds. Those of us loony enough to already care about the next school year follow the campus' pitched battle over MASSPIRG funding and its attempts to stack next year's TCU Senate. Doing all of that already turns the next four weeks into a permanent all-nighter. It is therefore hardly likely that anyone remembers September last, when we vowed to never again fall behind in our reading, to attend every class, to never lose sight of the innumerable causes that would inflame us through the year, and to really care. As individuals, we might have been true to our vow of academic perseverance, but the campus as a whole quickly lost sight and interest of the many crises we faced throughout the year.

September, 1988: Over the summer, the administration had robbed us of the night time dorm monitors. Never mind that the student and Pinkerton guards of previous years had merely provided psychological safety, especially given the Pinkertons' abysmal no-show rate. Now these safety "professionals" were reduced to sitting at random dorm security desks or in their warm cars (how loud do you have to yell to outdecibel a running motor?). Up in arms we were, Senators came up with plans for ID-card controlled locks, and demanded more Tufts PD officers on foot patrol. April 1989: The Pinkerton Guards are still here, our homes (the concept does seem stretched, I admit) as unsafe as ever.

October, 1988: Senior Lecturer Tai's resignation in light of year-end dismissal hits the press, and hopefully, us all. The Tufts administration offers no explanation beyond a weak defense that Tai was not fired, his contract was merely "not renewed." This decision is a study in one of the administration's premier hobbies, passing the buck. As far as I follow the web of "he said's" and "she said's," Professor Tai, popular with the students, teaching traditional and simplified characters, was recommended for contract extension by Professor of Chinese LiLi Ch'en, head of the Chinese program in the mega-department of non-Romance foreign languages. Forgive my limited understanding, but why fire an instructor who is a capacity in his field, whose teaching enables students to read more than post-revolutionary mainland Chinese, and who carried a good portion of the program every other semester, which Professor Ch'en spends in Europe? Professor Ch'en, aside from engaging in meaningless vituperatives, never answered this possibly crucial question. So, let us proceed up the ladder of Tufts' administrative hierarchy, to Professor Christiane Zehl Romero, Chair of the Department of German, Russian and Asian Languages and Literatures. Professor Romero "expressed reservations about having an article written" (Primary Source, Vol. 7, No. 2). Now I believe in the presumption of innocence, but where smoke, there fire has a compelling logic of its own... Dean of Liberal Arts and Jackson College, Mary Ella Feinleib openly admitted to "a clash of the personalities involved" (op. cit.) In other words, because Ch'en and Tai don't get along, we, the students, lose a talented and admired instructor. I would not care to be responsible for such personnel politics, either.

Of less obvious importance to us in our academic lives is the financial malaise of our very own Tufts Veterinary School. I say "own" because, we the students of Liberal Arts and Jackson, annually pay for its existence. Dean of the Vet School Franklin M. Loew prides himself in a deficit reduction from two to three million per annum to around seven hundred thousand (Observer, Vol. 27, No. 27) Send the man to Washington, they could use him at OMB. Unfortunately, Tufts' limited budget demands much greater frugality than that of the Union. I pay my tuition for an education and for the greater glory of the College, but not for some prestige object which cannot pay for itself. Is there a shortage of vet schools? Justifying deficits with contributions to a Central Administration (sounds like Washington) and to the Boston campus schools is juggling figures. Until now, the administration has justified not increasing vet school tuition in fear of crossing the twenty thousand dollar mark. As undergrad tuition surely will do the same, perhaps the administration can set tuition rates more in keeping with the needs of each school and college of the university.

November, according to the Observer, was spent considering the endowment (low), faculty salaries (lower) and financial aid (lowest).

Short December gave us interesting action. The administration radically redrew the campus civil and criminal codes. Take cotton, ink and a silk screen. What do you have? A case of unmitigated sexual harassment. In the world according to Tufts, the First Amendment excludes a guarantee of one's right to tastelessness, premeditated or not. Furthermore, the



By Mike Hicks

First Amendment does not apply when one sells one's written opinion for profit (any likenesses between persons working in Ballou Hall and Teheran are completely coincidental). Unfortunately, in the wake of this campus legal reform, the administration forces students to decide for themselves whether or not contemplated actions will be considered infractions of the Tufts legal code. Tufts reserves the right to determine acts as criminal after the fact. O tempora, o mores.

While freedom of speech necessarily has an impact on one's social environment, I hereby put the administration on notice that my freedom of religion is an intensely personal right, which I refuse to limit for anyone. The Metcalf Forum created a possibility for such limitation. Several Christian denominations consider homosexuality as sinful or unnatural. Creating a situation whose explicit goal is to sensitize students to homosexuality, publicly at that, is a violation of those students' rights. This university, which prides itself in its diversity, is theoretically willing to penalize -- fine -- students for following their conscience. The selectivity of this university in prioritizing sensitivities confuses, embitters, angers, and frightens me.

February, 1989: Tufts PD and residential staffers accuse one another of improper behavior and worse during an early morning fire drill. While we will never know, and possibly do not have a right to know, what happened that night, we did learn something vital. President Mayer's investigation showed that no one without a vested interest in the PD's reputation was involved in it. Tufts PD has served us faithfully for many years; God knows four thousand maniacal college kids can and do make life hell. I laud, honor and praise the department for putting up with us all day, every day. Now the many instances of exemplary service are overshadowed by this one incident. Therefore, the administration should establish some modus to preserve the credibility of the department whenever it does experience criticism.

Still February: Another crucial campus support service, TEMS temporarily disrupts its service in order to increase its

leverage over TCU Senate and administration. In U.S. history, great statesmen have repeatedly maintained that life-preserving services as police, fire department, and ambulance services do not have the right to endanger the public safety by striking. While TEMS was certainly being shafted by both administration and TCU Senate, its action still deserves condemnation. However, the Senate was right to force the issue with the administration. Through Health Service, Health and Wellness, Counseling Center, and the Public Safety Department, the administration guarantees to us and -- not insignificantly -- our parents, its utmost efforts to preserve our health. TEMS is a health service to the community. In consequence, the administration should provide for TEMS.

February 25, 1989: A day of shame for Tufts University. I have elsewhere expounded on the evils of divestment. In summary, divestment is a refusal to take responsibility for constructive engagement in what we all agree is one of the most hideous crimes of the post-war era. For once, an issue was resolved at Tufts, oh but how, but how!

The same Observer following divestment detailed the annual rise in tuition, but also a new campus concern: MASSPIRG funding. Again, enough's been said since, the present Senate has voted, the new Senate is elected.

There are a number of other minor campus unpleasanties, ranging from the annoying to the infuriating, that ever so briefly caught our attention this past year: the minority referendum (why did we have it in the first place?), the Daily's possible transfer from the TCU to the administration (for a new twist, tune in tomorrow), Tufts' perennial battle with the neighboring communities, this campus' obliviousness to the rest of the nation as shown in its preference for the Duke (anyone remember?), endless grandiose construction schemes -- practically built, just missing a little financing, intolerance of anything "unliberal" (not even necessarily conservative), another new social policy policy, et cetera, and so on, and so forth...

See Year in Review, pg. 8

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Congress Shall Make No Law..

James Robbins

It is an unfortunate fact of human nature that something guaranteed by a law is less resilient than something guaranteed by custom and tradition. Yet, paradoxically, it is those things which we revere most highly which are first protected by laws, particularly those qualities known as rights. Though eternal and unchanging, rights, when defined by law, are diluted and sometimes denied.

The reason why rights protected by law are less resilient than those protected by commonality of sentiment and personal restraint is because once a law protecting a right is in place, people believe that it is because of the law that the right is something worthy of protection, and that if the law is removed, the right disappears.

The dynamic is subtle, and works without conscious calculation. The state, through its legitimate function of protecting individuals and their rights, replaces respect for the right which is to be protected with respect for the law itself. While "law" as a concept deserves some amount of fealty, "laws" themselves do not necessarily, especially if they are unjust, i.e., they impinge on rights. However, two developments serve to countervene this. The first is that the allegiance and attention of individuals is transferred from the things to be protected (rights) to the protector (the state)

and the means of protecting them (laws). Rights are conceived of not as preceding the state but being a consequence of state action. The fact that without the state the exercise of a right would be curtailed is replaced with the notion that without the state the right itself would vanish. From this belief arises the second fallacy, that when a law protecting a right is removed, the right itself disappears; or, concurrently, that when a new law is passed, new rights are created. Yet, rights obey the first law of thermodynamics--they can be neither created nor destroyed.

Laws, if they are just, deserve the compliance of the citizenry. But the law serves properly as warning, not edict. It does not inform an individual what he may do, but rather serves notice what the state will do if the law is broken. All other actions are permitted. An additional distinction must be drawn between protecting a right and protecting the exercise thereof. Laws accomplish the latter task. The former needs no accomplishment -- rights are indestructible.

The key to preventing laws from encroaching on rights is vigilance. Laws are necessary if the state is to carry out its just duties of internal and external defense, but they have inherent flaws which must be monitored closely. Custom and tradition are sound watchdogs but poor tools for protecting the exercise of rights. But they

function because they are residual expressions of man's innate wisdom, cultivated over years of experience. That is, they emerge from the natural law which itself defines natural rights.

When rights are treated as laws instead of the bases of laws, their exercise is at risk of suppression. If state intrusion is flagrant enough, the public, recognizing a restriction of rights, reacts with just indignation. Sometimes the state retreats, sometimes it does not. Not all governments are bound by public perceptions.

The protection of natural rights lies not in superior laws but in superior consciousness, by which one may evaluate and, if necessary, resist laws. Americans are fortunate to have a system through which resistance need not take the form of breaking laws, but working for their revision or repeal. In less enlightened states, resistance is often illegal, and involves great personal sacrifice. In either case, the current is common--the protection of the fundamental rights of man.

The first five words of the Bill of Rights should be taken literally. Rights are not "super-laws," things to be treated with better-than-average respect. They are not to be weighed against utility, the public good, or "state interest." They are distinct individual traits, qualities of each person, sui generis, inalienable, uncompromising,



eternal. In regard our rights, Congress shall make no law.

Mr. Robbins is a Ph.D. candidate at the Fletcher School of Law and Diplomacy

Tufts and Thought Police

John Finneran

The right of each individual to think free and unfettered thoughts and to freely express his thought is not a freedom to be trifled with. Based upon the fundamental proposition that we are all human and thus fallible, none of us can beyond any doubt state that we alone are possessors of the absolute truth. It is therefore essential to allow all points of view to be expressed in an atmosphere free from the threats of coercion and intimidation. With all views thus presented, each individual can for himself find true enlightenment. In the aggregate, then, man if he is inherently rational shall over the long term think increasingly rational thoughts. And if man is not inherently rational, it would perhaps be better to give up on this whole civilization bit and to return to the primordial swamps.

Opinions, therefore, which are irrational, wrong, or just plain silly are at worst irrelevant, since in the long run they shall be disregarded, and at best, positively beneficial, since their very existence forces opponents of the view to employ more rational and persuasive arguments in opposition. If a more logical and persuasive argument cannot be found, then a re-evaluation of the opposition's view becomes necessary. The point of the preceding is this: the cause of Truth is in no way served and is positively dis-served by excluding unpopular and illogical views. At Tufts, this important principle has been forgotten or perhaps never learned. At our fair university, it seem that there are certain frontiers of thought beyond which it is not safe to stray.

Last semester, as many of you may recall, one student stepped over that frontier when he sold t-shirts comparing women to beer. Spotting an error in logic, the thought police of Tufts quickly sprang into action and placed that student on level II probation, one step short of suspension. When the hazy fog of rhetoric is lifted away, it becomes clear that that punishment occurred solely because of the ideas ex-

pressed on the t-shirt. Never mind that punishment violated the student's free speech rights and that the "violation" was created ex post facto, this free expression business had to be nipped in the bud or pretty soon every student would be thinking for himself.

Now, as the academic year comes to an end, we shall all soon have the opportunity to participate in a different form of thought control. Within the next few weeks, all students will be asked to fill out instructor evaluation forms. The evaluation forms are admirable enough in and of themselves in that they give the views of students, who universities are theoretically set up to serve, weight in departmental decisions. One of the questions invariably on these evaluations asks students to evaluate the instructor's sensitivity to questions of race, sex, and sexual orientation. The clear implication to instructors is that if they are "insen-

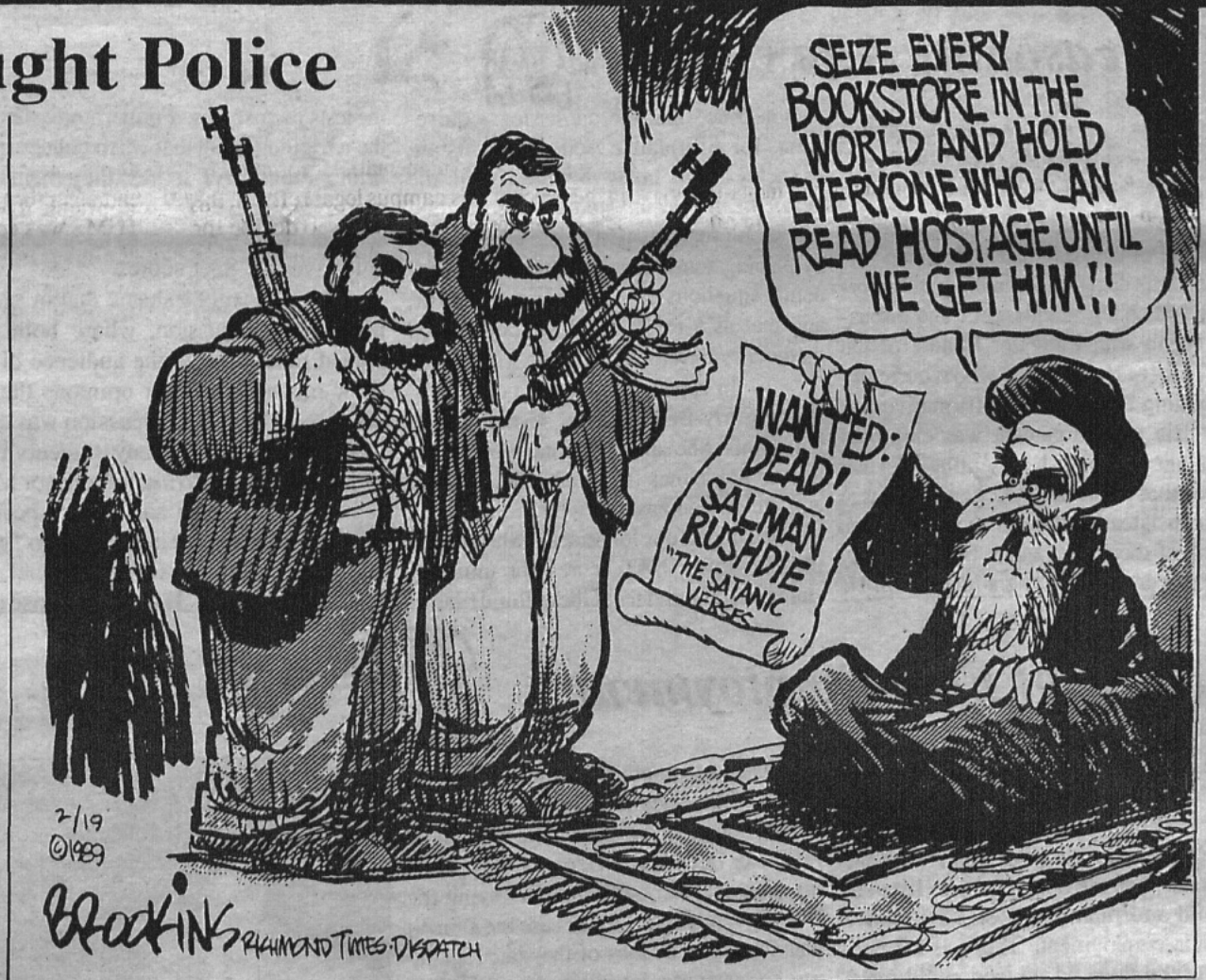
sitive" to to these questions it will surely not help their careers.

The concept of insensitivity, however, is an exceedingly vague one. If it means that an instructor has in any way discriminated against, harassed, or otherwise mistreated a student on the basis of race, sex, or sexual orientation, such treatment rightfully ought to be held against the instructor. If, on the other hand, insensitivity refers to the ideas presented by the instructor, provided such ideas are the genuine and heart-felt sentiment of the instructor, the concept of the questionnaire is a chilling one. I, for one, would like to hear my teachers speak racist words if they think racist thoughts. More accurately, I would like to hear my my teachers speak non-racist words because they think non-racist thoughts and not because they fear retribution. In either event, however, the instructor should present his own best wisdom so

that students can for themselves decide the truth and not live mental lives of elaborate fantasy.

Ah, but there are so many heretics to monitor and so few thought police to go around. To make up for this manpower deficiency, the handy device described above has been invented. In effect, it asks students to become deputies to the thought police. It is time for such censorship by implication to end. Whenever any one must check his words and think," Although I believe this to be true, it would be more prudent not to say it", then the cause of Truth has suffered a defeat and we are all the worse for the loss.

Mr. Finneran is a Sophomore majoring in International Relations and History



Affirmative Action Symposium

Standing Tall

James Ellman



One man arrived at Barnum last week with a mission, a dream, and a vision of danger. He arrived to sound the alarm, to tell those like him that something was seriously amiss. He saw his people lounging while others were striving, accepting hand-outs instead of competing alongside their fellow Americans. The man's name is Pastor George Lucas, and the danger is Affirmative Action.

George, a Black American, grew up in the ghetto of Harlem, but he had no intention of staying there. He learned basic electronics, moved to Richmond, and with a mere \$500 dollars, started a television repair service. As he labored, and competed in what he calls "the rough and tough economic world of capitalism", he saw others of his "folk" not working to their potential. He saw a few given token jobs and educations, and then he watched as they passively accepted what society gave them. While he was himself succeeding he saw his people grow ever poorer, and noted the complete lack of economic control of blacks in their own neighborhoods.

Finally he could take no more, it was time to take his message to his people.

George Lucas cast about for a black to take over his business, but he could find no one qualified for the job. The Pastor found that blacks were studying "unmeaningful courses like Health Education." Eventually, he accepted defeat.

George Lucas stormed into Barnum last week. He was met with boo's as soon as the partisan crowd realized he was to argue against Affirmative Action. He was not deterred, he had expected nothing less.

In a rhetorical style similar to Jesse Jackson's, Lucas decried the inherent racism of Affirmative Action, the breakdown of the Black family, the high rate of teenage pregnancies, and the lack of Black owned businesses. He described how he had seen minority construction firms in Richmond withdraw from the competitive market as they waited for the city to give them contracts. He described how others controlled all the businesses in Black areas. Finally he described what should be self evident: that all men and women are equal, that their skin color does not matter, and that to give certain people jobs because they look different than others is racism pure and simple.

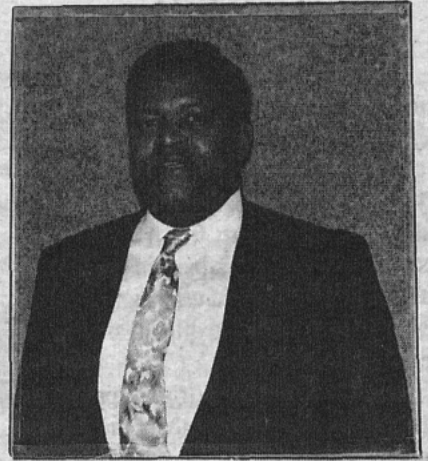
"It is time for Blacks to learn the rules of economic engagement!" he cried.

"Society no longer owes us any favors...if Blacks put their noses to the grindstones we will succeed." It was comments like the above, and "You women have to keep your clothes on and stop having all those babies!" that really got the Pastor into trouble.

Many in the audience tried to shout Lucas down. A well-known Tufts student agitator, a rich white boy from the South who of course knows better about how a Black should get out of the ghetto than a Black who actually did, made a play to completely stall the proceedings. It was only through swift action by the moderator, Prof. Gill, that quiet was regained.

The questions began, and someone asked the Pastor for his concrete plan. George Lucas was happy to oblige, and he outlined the following:

"It is time to sound the alarm to the young that Affirmative Action is not working. Pick a field where you want to excel. Let's go into business and own the shopping centers where we live. We need to take control of our own economic destiny. We must follow positive examples like the Jews, and work our way up through the generations. We need to return to traditional values, and belief in the Lord. If we work hard no one can hold us back."



By Mike Hicks

When the Pastor ended his speech I had a chance to reflect on what he said. I am not sure that I was really into all that "Lord" stuff (he is a Pastor though), but I believe he is right on the big points. As he walked away from the podium he was forced to run a gauntlet of angry screaming diversity: students of almost every race, religion, and creed seemed to be mad at him. If we at the Source can say nothing else about the Pastor, we must laud his courage. To be hated by many of his people, for whom he cares so much, and to keep on speaking is a testament to his moral strength. He has seen the jungle of capitalism, and he has beaten it. It is too bad that so many will not take the time to really listen to what he has to say.

No Reasoning Allowed

Andrew Zappia

The most interesting and informative panel of the Affirmative Action Symposium was centered around equal opportunity and college admission. The discussion began with Professor Mindle of the University of North Texas, who is currently researching the effects of Affirmative Action. His main argument was empirical rather than ideological, presenting data that showed that Affirmative Action students at MIT consistently place in the bottom ten percent of their class and at Berkeley only thirty percent manage to graduate at all. He

demonstrated that the admission requirements for Affirmative Action students are of such extreme laxity that they invite the failure of ill-selected students. He argued that such programs perpetuate stereotypes by placing some minority students in academic situations they are not prepared for, and that as a result a cult of failure and mediocrity develops.

In opposition to these points Professor Carty-Bennia made several excellent points. She said that quotas are nothing new to academics (there are sex, regional and athletic quotas), so why are minority quotas singled out for attack? She argued that the lower SAT scores for minority students are a product of the cultural bias of

the tests themselves. Furthermore, she made the intriguing point that when college guides print median SAT scores, they themselves hinder minorities from applying to those schools that might seem to have "unmatchable" average SAT scores.

It is truly a shame that in such an interesting discussion, where both sides argued thoughtfully, the audience did not show much respect for opinions they did not agree with. The discussion was caring and persuasive, but many students in the audience preferred to insult Professor Mindle rather than listening and then respectfully arguing with him. There were no "good" and "evil" characters in this panel, only differing opinions. If the most those disre-

spectful students can offer to a legitimate discussion of an issue is labelling speakers racist and insulting them, then is it possible that Tufts may have made an error in her own admissions process? The actions of the student audience were an embarrassment to Tufts University. It is not surprising that Professor Detlefsen (a member of the next panel) nearly refused to speak because of the audience's immaturity. It is time that certain members of the Tufts community understand that one does not make progress on difficult issues by disparaging others' remarks.

Reality of Fair Employment

Andrew Zappia

The audience after being silenced by the stern and appropriate remarks of the moderator, had the opportunity to listen to the third and final panel, on Affirmative Action in employment. This was the only panel of the three where one could make the point that the argument against Affirmative Action completely won the day. The first member of this panel to speak was John Ahearn of The Massachusetts Commission Against Discrimination. Mr. Ahearn was by far the least impressive of the day's panelists. He made the extremely vague point that the law requires equal opportunity and Affirmative Action policies are a means to that end, a uselessly mundane point for such an academic discussion. He said Affirmative Action plans are a road map to equality and that opposition to Affirmative Action is mainly aimed at the implementation of such plans. Once again an embarrassingly simplistic point. He ended his remarks with a reference to Somerville's effort to integrate its police force and the resulting protests, inspired by racist attitudes, begun by whites who were denied positions. A very odd way to end statements planned to show the positive

aspects of Affirmative Action.

The arguments against Affirmative Action in the work place were given by Professor Detlefsen of Harvard. He framed his statements around a case involving the Detroit Symphony. In this case the Detroit was forced by actions of the state legislature to seek out minority students. Failure to do so would have resulted in the cessation of state financial support for the Symphony. The Symphony felt so threatened by this action that they went out and hired black musicians without the usual audition requirement. The consequences of this approach were quite ironic. Not only were black musicians all over the country insulted and degraded, but also the Symphony found itself completely devoid of any minority interest in joining their organization. Using this as his backdrop, Professor Detlefsen argued that Affirmative Action in the work place only degrades the minorities involved. He explained how Affirmative Action policies force workers into categories from which they are unable to escape. The Professor closed his remarks with the same example with which Mr. Ahearn concluded, Affirmative Action and the Somerville Police Force. He stated that the only results of this program were a

few black police and a mob of racially aggravated citizens. He questioned whether or not it would have been better to have merely encouraged black to apply without the stigma of quotas and used the legal system to combat discriminatory hiring practices.

The central point that should be remembered in this discussion is that both panelists want to see blacks on police forces and in symphony orchestras. The only area of contention is the means to achieve these goals. Should we institute rigid quotas, that

have a afore mentioned results, or should we create an atmosphere of exacting legal abhorance for discriminatory hiring practices and punish all those who are in fact guilty? It is apparent from the views exposed on this panel that there is little agreement on this point.

Mr. Zappia is a Sophomore majoring in History and Classics



By Mike Hicks

For or Like Animals?

Dan Goodwin

Within the past ten years the Animal Rights movement has expanded from a small group into a huge subversive movement, lying to the public and its own members in a frighteningly successful attempt to end scientific research through protests and terrorist activities.

Societies for the protection of animal welfare are no longer what they once were. The extremists have seized groups like the Humane Society and used their funding and members as tools in their campaign to end Bio-Medical research. "I am resigning because I do not agree with the philosophy of the extreme activists." This is an example of how previous HSUS leaders react to the hostile capture of this once applaudable organization.

In all the sensationalism created by groups like People for the Ethical Treatment of Animals, their basic warped philosophy has been purposely hidden among scandals. Their true belief, when looked at closely, are a debasement of humanity which unfortunately no one has taken seriously enough to contend with, damaging Bio-Medical research immensely.

First I would like to say that I by no means intend to discredit all Animal Rights groups. Many groups do not attack the use of animals in research and in talking with the co-president of ARM at Tufts I learned that many members see the necessity of animals in research and focus on other areas. They disagree with any "exploitation" of animals, but the use of animals for life sustaining research many activists see as justifiable. Many groups should be applauded in their campaign to end animal cruelty. Most activists are rightly concerned with issues like the hunting of whales and the unnecessary killing of dolphins. Unfortunately many have been misled into opposing Bio-Medical research.

These extremists' beliefs can be found in their bible, Animal Liberation by philosopher Peter Singer. This book and the movements base philosophy is that "There is no rational basis for saying that a human being has special rights. A rat is a pig is a dog is a boy. They're all mammals," as explained by Ingrid Newkirk, director of PETA who spoke here recently. These people firmly believe the killing of a mouse is equivalent to the killing of a human. They repulsively compare the use of animals in research to the crimes of Nazi Germany. These activists have every right to feel this way, but when eighty percent of the public supports the use of animals in medical research (Associated Press Poll), they should not be stopping research at the National Institutes of Health or Harvard or any of the other labs that were forced to stop research.

Since there is no organized group opposing these activists, and since the scientific community is such an easy topic without lawyers or lobbyists, these extremists have forced the scientific community into a defensive position without anyone addressing the wrongness of their philosophy. They believe animals have moral rights as humans do. The concept of moral rights is not only not shared throughout mammalia, but not even amongst all humans. The idea of "rights" as we hold them is a very new, very western idea. Many countries still engage in genocide, torture, and every other conceivable restriction of "rights." This in no way condones these actions, but the idea of spending fifty million dollars a year, not including the added cost to science (Director of Alcohol, Drug Abuse, and Mental Health Administration -- ADAMHA), on "animal rights" is ludicrous when the majority of the world's population would probably be envious of lab animals' treatment.

Our rights come from our ability

to be held responsible for our behavior. Only humans are capable of moral judgments. When these activists equate humans with animals they degrade humanity. If their premise is accepted, then pet ownership (slavery) is, as explained by Newkirk, an "absolutely abysmal situation brought about by human manipulation," and meat eating (murder) is "primitive, barbaric, and arrogant." Even if this is all true, if the use of humans is condonable, then so is the use of animals.

Most supporters of these groups do not believe animals are equivalent to humans but have been misled. As McArdel advised delegates at the 1984 HSUS convention, "avoid the words 'animal rights' and 'anti-vivisection.' They are too strange for the public. Never appear to be opposed to animal research. Claim that your only concern is the source of the animals." Donald Barnes, president of the National Anti-Vivisection Society promotes "misrepresentation of the facts, stating that he uses a figure of seventy million animals used in research a year -- a figure he knows is too high, actual number is twenty million." These are typical examples of tactics used to gain support from people, telling them their pets are butchered in labs. According to PETA's Lori Gruen, "the one legitimate goal of the movement... is to eliminate completely the exploitation of animals for food, for sport, for fashion and especially for research."

This article deals not only with the practice of meat eating, fur, or hunting, but only addresses this terrifying attack on the scientific community. Monday, April 3, 1989, members of the Animal Liberation Front (ALF) burned three research buildings at the University of Arizona and "liberated" lab animals, some with incurable diseases. ALF is registered with the Scotland Yard as a militant, extremely dangerous terrorist organization. In the U.S. alone they have caused millions of dollars in damages to research institutions and have placed scientists under siege. PETA feels ALF is "extremely useful in getting the movement media exposure." PETA suggests to "block the entrances of a research center with animal corpses, stolen or negotiated with local shelters." These groups are obviously extremists, militant and adamant in their goals.

These extremists gain support through media blitzes and outright lies. They claim the research diverts money from treatment, is wasteful, and is useless and ineffective. This is propaganda at its most deceptive. To begin with, the National Institute of Mental Health, which comparatively spends a great deal on research, reports that it spends two cents on research for every one hundred dollars they spend on treatment and care of the mentally ill. This small amount of money has developed -- directly from animal research -- vaccines, transplant technology, and almost every drug and medicine you take. Taking yourself, your parents and grandparents in to account, chances are that you would not be alive today without animal research. It was not long ago that parents could expect half of their children to die. Presently remarkable advances are being made in the fight against alcoholism, AIDS, drug abuse and depression, to name a few. Unfortunately all of this research has been impeded by animal rights groups.

It would be absurd to deny the mistreatment of animals in research. PETA's most popular example is the National Institute of Health monkeys. A PETA spy filmed the lab and subsequently had the researcher, Dr. Taub, arrested. Research is not pretty and a small clip of animals after surgery tells little but creates much controversy. Many of the pictures you may have seen of monkey trapped to tables are from this

incident. According to the director of ADAMHA, the spy set these animals up in this manner to get the picture, an apparently common occurrence. Dr. Taub was cleared in a Maryland court and exonerated by a U.S. Public Health Service board of appeals, but the protests and increasing public support for PETA's goals increased.

PETA uses examples like these to gain public support and pass legislation restricting the scientific community. In Massachusetts they have efficiently raised the cost of lab animals fourfold by forbidding research on animals from shelters, destined to be destroyed, doubling the number of animals killed. This cost increase has stopped important work on intestinal transplant and tissue rejection, costing countable lives. A case presently in federal courts, if won, will set precedent so that researchers need court approval for their animal-related research. This would virtually end advancements in the health sciences. It would be come so costly and inconvenient to research that the results would not always be worth the effort and cost. Presently Dr. Hamm at Stanford sees "a number of colleagues leaving the field because they can't adjust to the harassment of the activist groups." The director of ADAMHA regretfully admits, "my people speak more and more of extreme fear and demoralization." Thousands of scientists who have devoted their entire lives working to save lives are harassed, threatened, and, ironically, have their animals threatened while they themselves justify their work before people labeling them as murderers.

Since there is no organized group to contend with these extremists, they have been successful in convincing people, including about twenty congressmen, that animal abuse is rampant in research. Scientists have trouble combatting these attacks. As Dr. Thomas Insel explains, "(we) find it hard to believe that so many people are working full-time to abolish our research." Scientists dedicate themselves to finding ways to prolong life and alleviate pain; to think that these people are sadists who torture animals for fun is absurd. Taking this into account along with the fact that the great majority of all experiments would be ruined if the animal was placed stress, it seems very unlikely that unnecessary pain is inflicted on these animals.

Animal research is absolutely necessary for advancement in the life sciences. Research is under way for optional methods of research, but the general consensus is seen in a recent report by the American Medical Association, which states "the point of animal rights activists that alternatives presently exist or that suitable alternatives will be available in the near future is naive and untenable." No one likes to use animals in research, in fact it is difficult to find researchers who work with dogs and cats, but it is better than any alternative. The alternatives presently would be to either stop the research or use humans, as was done in the research on syphilis, killing many of the people used. Experiments costing human lives saved countless more lives than they cost and are therefore moral, as animal experimentation is moral.

The situation is a simple one. A very small group of militant extremists believe any use of animals is wrong. These activists lie to the public, abuse the media, and lobby extensively in order to impose their philosophy on the world. If successful, they will halt scientific research, costing countless millions of lives that could otherwise have been saved. The situation is serious, as Dr. Goodwin, Director of ADAMHA notes, "nobody on the outside knows it's happening, research just quietly dies."

Mr. Goodwin is a Freshman majoring in Political Science

Straight Shooter

Jeremy Harrington

The recent tragedy in Stockton, California, where a madman named Patrick Purdy shot and killed five children, set into motion a frenzied drive to outlaw semi-automatic firearms (known as "assault rifles" in liberalspeak). The anti-gunners behind these proposals would have us believe that a few inanimate pounds of wood and steel were responsible for this tragedy.

Never mind that Patrick Purdy had been arrested for drug offenses, illegal weapons trafficking, and robbery. Never mind that he was mentally ill. Never mind that he had avoided lengthy jail sentences by plea bargaining. According to the myopic gun-grabbers, the availability of AKM's allowed this tragic event to occur, not California's lenient, ineffective judicial system. Thus new laws must be enacted, rather than simply enforcing current ones. Had Patrick Purdy not been able to plea bargain his three felony convictions down to misdemeanors, he would not have shot those children - he would have been forbidden to purchase the AKM and Taurus 9 mm pistol he used to slay the children.

Almost all of the anti-"assault rifle" proposals being considered in many states and in Congress would ban more than half of the rifles and shotguns presently owned in the United States. The reason for this is that "assault rifles" are defined simply as semi-automatic firearms. "Semi-automatic" means that the recoil or gas generated by firing a shot is used to cycle the gun's action and insert a new cartridge into the gun's chamber. Got that? All this means is that

one shot can be fired with every pull of the trigger.

Well then, if an assault rifle is a semi-automatic, what distinguishes it from "sporting" semi-automatics? Very little, actually. A hunting rifle's fine walnut stock can be replaced by a black plastic one. Add a ventilated handguard or a larger magazine and, viola, an assault rifle is born. However, there are very few proposals that would ban only specific guns such as AK-47's, AR-15's, Uzis and the like. Even these proposals are unreasonable restrictions on Second Amendment rights. Anti-gunners complain that Uzis have no "sporting" applications and, therefore, Americans do not have the right to own them. This is rubbish. The Second Amendment has nothing to do with hunting or target shooting. The Second Amendment protects every citizen's right to own a gun to protect himself from criminals or his government, should his government become infested with criminals. "Assault rifles" are precisely the type of firearm that the Constitutional Framers intended citizens to own.

The dangerous, unconstitutional laws advocated by liberal anti-gunners must be defeated. This does not mean that firearms-related crimes cannot be prevented. None of the many gun control laws we have presently has caused a reduction in crime. The only way to prevent tragic crimes like the one at Stockton is to give criminals mandatory sentences-- no parole, no plea-bargaining, no probation. We must learn to hold individuals responsible for their actions instead of blaming guns for crime.

Mr. Harrington is a Sophomore majoring in International Relations

Moscow Spring

Oakes Spalding

You must hold your heads high and bow to no one, especially not to boors and louts, no matter what their official position may be.

-Mikhail Gorbachev to a crowd in Khabarovsk, July 1986

We booted out all Communists. For 71 years they haven't let us live like human beings, and we're fed up. Step by step, we'll be rid of them in another 10 years.

-A taxi driver in Leningrad, March 1989

The results of the recent elections in the Soviet Union were stunning. Numerous top Communist Party leaders went down to defeat, in many cases even though they were running unopposed (electoral law allowed voters to cast a negative vote by crossing the name off the ballot). Losers included: the top five members of the Communist Party in Leningrad, Party chiefs in Lvov and Minsk; the mayor of Moscow, the Party boss in Kiev, the Communist leadership of Lithuania, the KGB boss in Estonia, the admiral of the Pacific fleet, and the commander of Soviet forces in East Germany, who lost out to a lieutenant colonel who favors the abolition of the draft.

Boris Yeltsin--recently expelled from the Politburo and fired as Moscow Party boss--won his district with 89% of the vote. Many of the other winners were members of the Democratic Union, a group which calls itself an independent political party and calls for multi-party democracy. In Moldavia and the Ukraine candidates were elected on nationalist platforms advocating greater autonomy. In the Baltic states some of the winning candidates actually favor secession from the Soviet Union. Five years ago Andrei Sakharov was a prisoner in the closed city of Gorky, alternately force-fed and spied upon by the KGB. Before the complete election process is over it is possible that both Sakharov and the Marxist dissident Roy Medvedem will have seats in the newly-formed parliament.

What makes the results of the recent elections so incredible is not that the Communist Party has been kicked out of power. It hasn't been. Nor is it that an opposition bloc in the newly created Congress of People's Deputies or Supreme Soviet will instantly set about putting its stamp on legislation. There will not be a majority to do so, nor is it clear that either body will have the power to do so. Rather the simple fact that the people of the Soviet Union have been allowed to vote in relatively free elections--in some cases for explicitly non-Marxist candidates who a few years ago would have been jailed for their campaign speeches--is enough to mark a profound change. Nothing of its like has been seen since Lenin and the Bolsheviks seized power in 1917.

The shadow of Lenin looms large here, even as his corpse lies under glass inside the mausoleum in Red Square. Gorbachev's stated aim is not to overturn socialism-- he has branded talk of multi-party democracy "rubbish"-- but rather to go back to the true principles of Leninism.

But does Gorbachev really believe that this is what he is doing? A return to true Leninism (if by true Leninism one means how Lenin actually ran the country for seven years) would mean less liberalization, not more. After all, it was Lenin who abolished all internal political opposition, Lenin who presided over the complete elimi-

nation of Russia's independent press, and Lenin who created the machinery of the secret police and the Gulag. True Leninism would presumably mean greater centralization of authority and less corruption--Party members who accepted bribes would be shot. Is this really what Gorbachev wants?

Surely not. More plausible is the hypothesis that Gorbachev knows that if Russia is to be anything but a third rate power--having a place on the world stage solely in virtue of the fact that it possesses a few thousand nuclear tipped missiles--socialism must be scrapped. Still relatively young, if he stays in power long enough he will go down in history either as a visionary who started Russia on the path towards joining the dynamic and thriving capitalist democracies or as a stubborn despot who presided over the Party as his country was left behind by the rest of the world. We need not assume that Gorbachev is a saint, or an altruist, or a Jeffersonian democrat, to know which destiny he would choose for himself.

But how to go about it? Consider the case of China. A few years after Mao's death the "mistakes" of the revolution were attributed solely to the machinations of the "Gang of Four". Then, some time after, it was claimed that Mao himself had made mistakes but that these were mainly due to the manipulations of the Gang, led by Mao's wife. Now, more than ten years later, most of the statues and posters of Mao have been torn down, and Mao himself is said to have been only "70% correct and 30% incorrect". At this rate the Chinese should be entirely rid of Mao's legacy in another twenty-four years.

Already the same process seems to be occurring with Lenin. Formerly untouchable, criticisms of his last years (when he was of course allegedly manipulated by Stalin and others) are now starting to appear in official sources. If Gorbachev is successful, future Russian rulers will no longer defend their legitimacy by appealing to Lenin. But at this early point in the dismantling process there is no alternative but to invoke the sanction of the founder.

Where is the Soviet Union headed? The year 2000 will witness a Russian republic just waking up from the worst nightmare of the Twentieth Century. To its west,

Russia will see some of its former colonies, in Eastern Europe and perhaps the Baltic, peacefully but euphorically scrambling to throw off all vestiges of the previous fifty years of Communist rule, and reaching out to join the ranks of the free and prosperous nations of Europe. To Russia's east, it will see the authoritarian but increasingly capitalist China, striving mightily to duplicate the South Korean economic miracle of the 1990's.

Russia will be a nation on the edge of multi-party democracy, sort of a slightly more liberal present day Yugoslavia, complete with inefficient and noisy ethnic squabbling. The Communist Party will still be in a dominant position, but references to Marx and Lenin will be on the way out, and appeals to "national unity" will be on the way in.

The successor to Gorbachev will inherit vast plants and factories inefficiently designed to produce shoddy products that nobody wants, decaying and unsafe housing projects with a ten year wait list, a pollution problem unparalleled in history with hundreds of towns and cities virtually uninhabitable, and a populace restless to join the rest of the Capitalist or Moslem or Literate world, but still largely unprepared.

Few will remember what it was like to manage one's own farm or factory or shoe store. Even fewer will recall the old Saint Petersburg Stock Exchange. Rather Soviet Man will see his security--the state guarantee of a modest income in return for an equally modest amount of effort--at risk. A huge lobby of suddenly superfluous bureaucrats will be ready to fight for their jobs every step of the way.

In short, Twenty-First Century Russia will be a nation attempting to recover from a prolonged economic disaster--a disaster manifesting itself in the sheer decay of physical capital--but made even more devastating for its effects on the Russian spirit.

On the brighter side, Russians will be freer than at any time since 1917. The press will be relatively open, and it will be possible to publish (at least semi-officially) criticism both of Lenin and of Communism itself.

The vast system of prisons and camps will be gradually dismantled. Not

only will there be fewer "political" in the prison system but the practice of sweeping up drunks, vagrants, and petty criminals into the Gulag will be ended, even as the grim job of publicly unearthing the remains in Kolymin and some of the other death camps is begun.

Emigration out of the country will still be difficult but owing more to the immigration policies of Western Europe and North America than to Communist restrictions.

Most importantly (for us), the world will be a much safer place. Never in history have two liberal democratic states fought each other. The closer Russia moves toward liberal democracy, the less chance there will be of war.

That at least is the optimistic forecast if Gorbachev holds onto power and the process of liberalization continues. Is it overly optimistic? The pessimist need only point to the aborted "reform" and "liberalization" campaigns of the past to argue that real change will not occur. Isn't it likely that Gorbachev will try to put the brakes on the process as soon as he sees it threatening his own position? Or that Gorbachev himself will be deposed by those who view the process as getting out of control?

But the process is already out of control. The mood of fear and apathy that has held the populace in check since Lenin's time has already been diluted. Instead there is courage and hope. At this point only a massive effort of renewed repression on a scale not seen since Stalin's time could crush the process. Could the party faithful stomach such an effort now? Could the Russian people, to say nothing of the Armenians, Balts, Ukrainians, Eastern Europeans and others, emboldened by their new freedom, stomach such an effort now?

History has shown that men are prone to strive hardest for liberty not when the weight of oppression is greatest but when the hope for freedom is strongest.

Whether the coming years in Eastern Europe and that vast territory known as the Soviet Union will be ones of peaceful or violent change, the age of Soviet Communism is coming to a close. In Orwell's 1984, O'Brien described the Party: "Think of a boot stamping down on a human face, forever." There will still be islands of totalitarianism--in Cuba, North Korea, Albania, and perhaps some other nations--but on the whole, the era of the boot is over.

Year in Review, from pg. 4

Forgive my frequent use of the vague term "the administration," but the ambiguity has a symbolism all of its own. The politicking, buck-passing, non-informing, and often condescending front certain leaders involved in the running of this institution have erected between themselves and the students, perhaps to evade the personalization of responsibility, perhaps to evade confrontation harm our learning and growth. While recognizing that a university is not a democratic community of equals, it is also not a mere service industry, selling degrees for astronomically high prices. We are here to grow and learn, and not just academically. It is important that we ask of ourselves and those who together form "the administration," at the end of every semester, such as now: has everyone, from President Mayer to the last professor, staffer, and student given his all to create a positive learning and growing environment?

Were the above all that happened at Tufts this year, few of us should care to see beyond finals and summer plans to the next semester. But the uncapturable, momentary and fleeting, the little things one doesn't remember, those are the reasons which make us vow to read all the reading, follow the words of every lecture as were they wisdom itself, which compell us to care anew. See ya' September fourth.



What Is Our Money Paying For?

James Ellman

The Huns are back at the gates! They have pillaged the countryside, and now they grasp for the rest of our wealth. Some within the walls are timid, and they hope to appease the angry horde. "Let's give them some gold and buy them off," they cry. Most know better - the barbarians will only be placated until next year when they will return for more.

This year the timid won and the Huns got their gold. The residents of Somerville and Medford complained about the occasional Bud Light bottle in the street (their kids do not drink, of course), the local politicians rubbed their hands in glee, and Tufts coughed up \$300,000!

This outright grant to the local townhalls was supposedly devoted to "development" - what development and for whom? I mean, is the Mayor getting a new driveway or what? Compared to what the University has told us about where the money is going, the information revealed on the MASSPRIG(not a typo) budget is as

detailed as the ethics report on Jim Wright. There is something wrong in the community; what Mommy and Daddy pay Tufts is more than what the average Medford or Somervillite makes in a year. Some (residents on Powderhouse Blvd. and assorted slumlords) are trying to make the University out to be a drag on the community. This is just not true; Tufts is the best thing that ever hit the area. Consider the following points gleaned from a 1982-83 Tufts study and reported in the Fact Book 1987-88:

1) Direct economic transfers to Medford and Somerville from Tufts total \$24,000,000 a year.

2) Indirect economic transfers amount to an additional \$7,000,000 a year. (I wish I could elaborate but the administration has taken its time releasing more detailed data)

3) Tufts is the second largest employer in Somerville (the U.S. government is first) and the largest in Medford (more than 650 residents of the community

work for the University.

4) Tufts gives special tuition breaks to local students.

Thus, Tufts University transfers more than \$31,000,000 a year to the community through payments for items like taxes, student rents and employment salaries. Say that number again - \$31,000,000 - and that was five years ago! If Tufts were to disappear, the community would be dealing with a major recession before you can get a delivery from Golden Light. So why is there such bad blood between the University and the community? The answer is because the slumlords try to keep the school from expanding, the local politicians know that making noise about the big bad university is a guaranteed vote-getter, and because Somerville and Medford residents dislike having to deal with a hullabaloo on Saturday night.

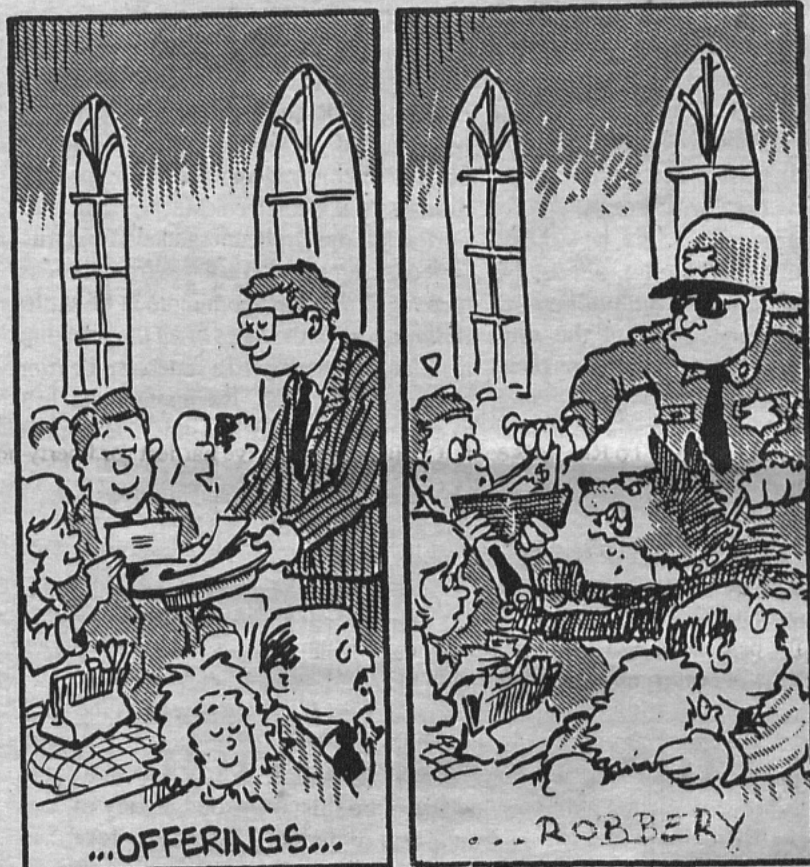
So what does the school do in the face of this animosity? It throws away our money! I bet if Jean Mayer walked down Electric Avenue (which he wouldn't) and

asked the people in the street if they knew that Tufts had given them \$300,000, they would draw a big zero as a response.

In the future, we must distribute our wealth in ways which will not only make the community aware of our largess, but also make them happy as they receive it. We need to have our engineers build more playgrounds with big "dead dove" plaques. We need to invite the local kids over with their sleds to tear up the Presidents lawn more often (at least until one of them gets hurt and sues). We need to give the money to organizations like the LCS, Big Brother/Sister and even MASSPIRG (with the understanding that it will be used locally). As long as our money may be going to repave a road in Davis Square, it is wasted.

Next year the administration will begin debating whether or not to give more of our money away. Let us hope that next time they do it right.

Mr. Ellman is a Junior majoring in History and Economics



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Failure of Brute Sanity

Martin Menke

When I wrote the Year in Review item, I thought that MASSPIRG's Senate allocation would be zero, a loan, or, at very most, the originally recommended seven and a half thousand dollars. But Sunday night the unthinkable became reality. the TCU Senate, our elected representatives, approved an allocation of almost \$15,500.00

What happened? Senators, harassed more than the rest of us by MASSPIRG members reminding me of the East German Free Youth, vehemently opposed to any allocation all not quite six hours earlier, "ayed" their approval as their names were read off the roster.

Just what did they approve? A reduced budget, yes, even with some strings attached. The funds are conditional on the following: The MASSPIRG State Board of Directors grants the Tufts Chapter the usual two seats on the Board in spite of an allocation less than what MASSPIRG "requests" of the Tufts campus and, that a joint MASSPIRG - Senate committee be formed to develop a refund system or other practical solution for the next fiscal year.

What does that imply? MASSPIRG remains unaccountable for the funds it receives, both concerning actual flow of Tufts student money, as well as the benefit to Tufts campus. In other words, the Senate reduced the amount misappropriated, but not the misappropriation as such.

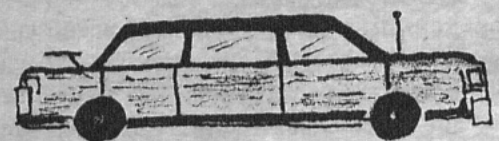
Asking MASSPIRG to cooperate in the development of a refund system is ludicrous. One cannot require an organization to devise a way to limit its own funds. Furthermore, what about the TuftsPIRG leadership's public claim that any funds allocated less than their full, original requested amount would be used to lobby for full funding? Does that still stand? How will the Senate safeguard our precious Student Activities Fee? Those three and a half dollars per undergraduate student help raise our fee to more than two and one half times the next highest student activities fee of any undergraduate institution in the United States!

The principles of MASSPIRG accountability and Senate responsibility still prevail. Both were violated last Sunday night. I refuse to accept that Senators voted

for this supposed compromise out of sheer exhaustion; they've undergone much more in the course of the last few weeks. Possibly with the exception of the minority representative referendum, this year's Senate has been exemplary in the responsible discharge of its duties, especially its fiscal frugality. Yet I find no rational explanation of how a vote in favor of the Allocations

Board's final recommendation, albeit on by a majority of one, turned into this fiasco. Perhaps G.B. Shaw was right, "Reforms have the idea that change can be achieved by brute sanity." Sanity isn't all its crack up to be...

Mr. Menke is a Junior majoring in History and Teaching



The New Massping 8990 Series:
 0 - 15,000 in 2.2 weeks...

"The Ultimate way to go off-campus"

By Mike Hicks

ARTS? & BOOKS

Kinder, Gentler Wrestlemania

Ron Antriasian

Ma, Hot Dogs, Apple Pie, Wrestlemania. Wrestlemania? That's right, an American institution as grand as any. As recently as thirty years ago, the woman's place was in the kitchen, preparing the household and instilling virtue upon the children. Today thirty million women are in the labor force. There was a day when hot dogs were one hundred percent all American beef; the 1980's have filled them with turkey, chicken, and cheese. And apple pies have gone from the good-old fashioned gas oven to a microwave creation. Professional wrestling, on the other hand, in its brief but proud history, has not changed a bit, except for the fact that it is bigger and better than ever. Thus, while most Americans like to associate their country with Ma and apple pie, they are but relics of the ancient past. Professional wrestling is as American as Ma, if not more, for it has endured the test of time without change.

Professional wrestling has something to offer for all ages, black or white, male or female. I recently had the honor of attending (via satellite) one of the greatest sporting events of all time, Wrestlemania 5, at the Orpheum in Boston. For all you cynics out there, a wide screen is better than nothing at all. Billed as the "explosion of the mega-powers," the event certainly lived up to its name. The mega-powers consisted of Hulk Hogan, wrestling's biggest hero on the side of good vs "The Macho Man" Randy Savage, Hogan's former tag team partner-cum ultimate villain. The match was for the World Wrestling Federation heavyweight belt currently held by the Macho Man. This sudden metamorphosis occurred almost two months ago during Friday Night's Main Event when Savage walked out on his partner in the middle of the match after Hogan had done the same to him earlier in the bout while trying to save the mega-powers' gorgeous manager, the Lovely

Elizabeth, after she had been knocked unconscious outside the ring. In addition to this main event, thirteen other matches were scheduled including the Ultimate Warrior's defense of the international championship against Ravishing Rick Rude. Another match involved the Powers of Pain with their sinister manager, Mr. Fuji hoping to wrest the tag team title from Demolition.

The World Wrestling Federation, unlike most other organizations has its definite heroes who fight for the fans and for the benefit of all. Its villains want nothing other than to cheat and bribe their way to the top. This aspect characterizes wrestling as the ultimate battle between good and evil. As far back as the Lone Ranger and John Wayne, and as recent as Clint Eastwood, Americans have always been fascinated and thrilled by the clash of these two forces. It allows people of all ages to have something to cheer for. I recently asked my five year old cousin, Steve, what he wants to be when he grows up. His response was clear and simple, "I want to be like Hulk Hogan." After prying for some logic behind his hasty response, he continued, "Because Hulk Hogan is good, and really strong, and he always beats up the bad guys." Now tell me would you rather have your child idolize Hulk Hogan who recently starred in a video in which the song's main lyrics were "I am a real American, fight for the rights of every man" while playing amongst the hoards of Hulkamaniacs, or Don Johnson, whose answer to every problem is a fully loaded automatic pistol. The answer seems quite clear, though many parents still dismiss professional wrestling as too violent, the reality is quite different.

The question of "is professional wrestling real?" has by now been asked millions of times. The majority of the population generally believes that it is not. Clearly, if a back breaker were performed on me, it probably would break my back which is why these wrestlers deserve credit for being

not only incredible athletes, but fantastic entertainers as well. Every wrestler brings into the ring his own personality, his own style, his own bag of tricks, which is why every match (no matter how one sided it may appear on paper) always guarantees a surprise. This is not true in many other sports. Take for instance the Miami Heat vs the Los Angeles Lakers. This is never the case in the WWF, as was witnessed during Wrestlemania 5. When the seven foot five inch Andre the Giant took on Jake Roberts, a man about half of his size, and lost.

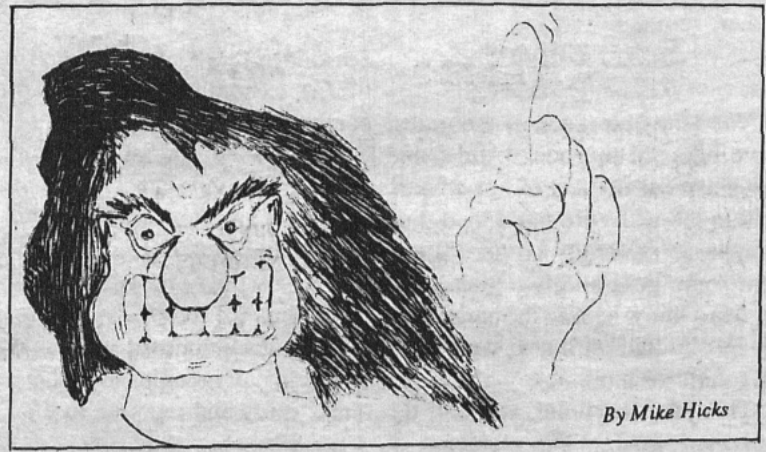
Continuity best describes the evolution of the World Wrestling Federation. It has grown in membership and popularity, sponsored by Donald Trump real estate mogul. Obviously, Mr. Trump knows where the money is, and that is in the WWF. When the Million Dollar Man, Ted Dibiase, midway through his bout with everyone's favorite barber, Brutus Beefcake, he stopped and shook hands with Trump, almost his equal. This, unfortunately did not help, as both men were counted out of the ring, yielding no winner. When Trump was interviewed for his thoughts of Wrestlemania, he said with a smile, "I think it's great how the spirit of the sport has taken over this town. Everyone is really excited that Wrestlemania 5 is here."

While on the subject of money, I am often criticized for having paid 22.50 to see Wrestlemania 5 on a wide screen: "What are you gonna do, run up to the screen and shout 'Macho Man'?" Well, for one thing,

I had a great view, and excellent angle shots, and for another I did save twenty-five dollars as the Gate Price at Trump Plaza was fifty dollars. Think about all of those people who paid forty dollars to see Mike Tyson fight Frank Bruno, a bout that lasted a mere fifteen minutes. Clearly true value is in wrestling, A sport with no Pete Rose, and no Wade Boggs.

As for the event itself, Hulk Hogan regained the title from the Macho Man, after losing it over a year ago to Andre the Giant; Demolition regained its tag team title, defeating the infamous Powers of Pain and Mr. Fuji. The Ultimate Warrior was robbed of his intercontinental belt by the sinister Rick Rude and his crafty manager Bobby "The Brain" Heenan. The Hulkster's hard earned victory brought a deafening burst of cheers and applause from the fans, though I, a dedicated Macho Man supporter, left the Orpheum saddened and frustrated. As embittered as I was from the loss, looking around at the hundreds of smiles radiating from the faces of all the wrestling afficianados prompted a sudden smile from my mouth as well. No matter who lost, everyone came out a winner. If nothing else, Wrestlemania V proved that indeed pro wrestling is the grand sport, as American as any.

Ed. Note: Mr. Antriasian post-graduate plans aim at gaining the WWF title and replacing Hulk Hogan as America's youth idol.



The War and After

Oakes Spalding

The Vietnamese Gulag
Doan Van Toai and David Chanoff
Simon and Schuster, 1986 / \$18.95

We are told by our professors that our generation is ignorant of the most traumatic event in our recent history - the Vietnam War. If by that they mean that few students today could identify the year of the Tet Offensive, for example, then they are probably right. But so what? Few students today know in what year the Battle of the Bulge was fought, or when the British surrendered at Yorktown. Why should we know such things? In history class, instead of being told where and when the landings at D-Day took place, we're told about the problems of race and class stratification among the invading troops.

But while we may be a bit hazy about the names and dates, there is no doubt that along with the rest of America, we are still obsessed about Vietnam. Neil Sheehan's partial history of the war, *A Bright Shining Lie*, is at its sixteenth week on the New York Times bestseller list, and Americans are still renting *Platoon* and *Full Metal Jacket* in droves from the video stores.

What is curious however, is the inward nature of the obsession. The anti-war movement was supposedly grounded in a concern for the Vietnamese people, who it was said were the main victims of an unjust war. In such current manifestations

of anti-war sentiment as *Platoon*, the Vietnamese are indeed portrayed as victims, but they are peculiarly passive victims. We learn nothing of their own goals or motivations even as we see them suffer the cruelties and brutalities thrust upon them by the American troops. Almost all of the histories and accounts published both during and after the war, have been written by Americans.

The Vietnamese gulag is an account of the Vietnam War and its aftermath, written by a Vietnamese. As its title implies, it is in part a devastating account of "the giant prison camp that Vietnam has become." But Doan Van Toai also tells us what it was like to grow up in South Vietnam during the war. In the process we acquire a better understanding of the motivations of the often well-intentioned South Vietnamese nationalists who opposed the American presence in Vietnam. Through Toai's description of the transformation of South Vietnam from a corrupt right-wing dictatorship into a communist state, we also acquire a better understanding of the differences between authoritarian and totalitarian regimes.

Toai describes an idyllic childhood on the Mekong Delta, where every so often an old French propeller driven plane would lumber out from the horizon and drop an ineffective bomb. As a high-school student during the repressive Diem years he dropped leaflets off of a bicycle saying "Down with the Saigon puppet govern-

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Hope for South Africa

Oakes Spalding

After Apartheid: The Solution for South Africa

By Frances Kendall and Leon Louw
ICS Press/1987/\$17.95

Apartheid must go. But what should replace it? The most commonly given answer is that what is needed is true democracy, "one man, one vote". Some, however, argue that democracy alone will not guarantee that the rights of whites and other minorities will be protected. Others argue that democracy alone will not eliminate the inequalities and economic oppression suffered by blacks.

At the center of the debate lie two questions: First, which solutions to the problem of South Africa are possible? The current South African state is quite powerful, and it is unlikely at this stage that it could be overthrown by force. Any proposed solution will therefore require the support of the majority of whites as well as the majority of blacks.

Second, which solution is right? That is, which alternative political system will best provide personal freedom and economic opportunity for all South Africans?

In *After Apartheid*: the solution for South Africa, Frances Kendall and Leon Louw present a radical alternative vision for a post-apartheid South Africa. In the process, they help to inform the debate by sur-

veying the often misunderstood history of apartheid and pinpointing the true evils of the system today.

Contrary to one common view, apartheid was not created by the Afrikaner supported National party in 1948, but rather had its roots much earlier. Among some of the first apartheid laws were the restrictions put on black farmers by the English-run Cape government in the late 19th century. White farmers simply found themselves being outproduced by blacks, and so lobbied to restrict black land use and ownership.

Indeed, the motivations for the additional laws and regulations that served to build-up apartheid were often economic. Pre-1948 South Africa saw an 'unholy alliance' of socialists, trade unionists, farmers, and pro-white imperialists and nationalists united to restrict black access to the white labor market.

The labour Party pushed for teh nationalization of the iron and steel industries so as to ensure teh protection of white jobs. The Wage Act of 1925 which set minimum wage rates, and the Apprenticeship Act of 1944 which instituted certain mandatory requirements for acceptance into apprenticeship excluded blacks from the white labor market jsut as surely as any explicitly racial law.

Sometimes it was argued that such measures were intended to ease the economic exploitation of blacks. More often, however, the appeal to white self-interest

See *South Africa*, pg. 14

The Herd Instinct

James Robbins

If there is a single definitional element which distinguishes the "right" and the "left" views of the world, it is the attitude towards the individual. By and large, the "right" is the bastion of individualism, and the "left" the province of the herd. Variations exist within this model, but overall it is sound. There are two recent examples of this phenomenon. While it is true that, as the old Yiddish saying goes, "For example is not proof," examples do entertain, and often that is enough.

The first case is the Metcalf Hall incident. A person or persons unknown scrawled some anti-homosexual graffiti on the door of a homosexual resident of Metcalf. She naturally felt harassed and intimidated. So far, both the individualist and the collectivist can agree that wrongs were committed. It is illegal to deface a residence hall door, regardless of the content of the message. It is wrong to harass someone, regardless of the reason.

The initial reaction was consistent with the norms of individual justice. Suspects were questioned and evidence collected in an attempt to find the actual perpetrators of these wrongs. Unfortunately, insufficient grounds were established to punish any individuals. At this point the

individualist would take some comfort from the fact that all that could rightfully be done was done, and that increased vigilance in the future might lead to the eventual apprehension of the criminal or criminals.

The collectivists, however, have other tools at their disposal. To the collectivists, the graffiti wasn't something of itself but an expression of a tendency in society. The individuals who wrote it weren't really to blame, rather the society which shaped them was. Long-term prevention required that pro-active measures be taken, and that the society be reshaped so that it would not give further rise to such expressions. Their prescription: instead of finding the criminals, have an "education" session for the entire residence hall; because some might decide that they have more important things to do with their time, or because those who "most need" education would boycott the proceedings, make it mandatory; to punish scofflaws, impose a fine. Collective guilt thus replaces individual responsibility.

Four persons chose not to attend, and are now facing a \$25 penalty. They defend their actions based on the claim that the disciplinary panel lacked the power to impose the fine. This is a laudatory effort, but it is worth noting that what is in question is not an arcane administrative definition, but the right of due process. Those who

chose not to attend did so for their own reasons, and those reasons are in every way more important than a social engineering scheme devised for their "benefit." These students are not guilty for not attending the forum; the organizers of the forum are guilty of forcing the attendance of innocent individuals.

The second recent and marvellous example is the ongoing reaction of the members of MASSPIRG to funding cuts. Statements from PIRGniks demonstrate their collectivist mindset unambiguously. ALBO "put the individual over the community," PIRG treasurer David Lagasse said. Note that without context, one might assume that this was intended as a laudatory comment. What could be more noble than the protection of the individual from the vagaries of the community? But Lagasse meant this in a negative sense, an anti-person negativism that comes naturally to the herdsman.

"You have to protect the rights of the majority before you protect the rights of the minority." Such delusions of grandeur! In this case the "right" is funding and the "majority" is an unknown quantity. Surely this betrays the collectivist's confusion of "rights" and "wants." PIRG wants funding. It has no right to funding. However, the disparaged "minority" Lagasse mentions does have a right to the disposition of the funds which each individual contributed;

and truth be known, the "minority" in question is the entire student body, not the vaunted 2,200. The size of the student body does not give it its rights--the right would be in force if one person or none opposed funding. The rights exist objectively. PIRG's wants are transient.

"If you support the ends you've got to supply the means," stated Chairperson Angela Bonarrigo. This staple of collectivistic thought has been so completely discredited by the excesses of its Twentieth Century proponents that it is amazing that anyone would even raise it. The day after ALBO recommended zero-funding I overheard a PIRGite say that the Senate had "gone too far," and that there would be a "coup." "Armed struggle," he declared. "How's that for an issue? How's that for a headline?" How's that for concern about the environment? Just how far will MASSPIRG go?

Lagasse compared the PIRG funding scheme to the national taxation system, through which the government collects revenue to spend on things with which many may not go along. Here the individualist and the collectivist might agree. But Lagasse went on to justify this, implicitly likening the duties of a student to the student government with those of a citizen to the state. Few Senators, I think, believe that they wield sovereign powers over the students, and see this instead as a last desperate argument. Such reliance on coercive state mechanisms, as opposed to voluntary, individual efforts, is also exemplary of the herdists.

One can see other examples of right-individualism at odds with left-collectivism. They are expressions of the psychologies which lead one to choose one ideological disposition over another. They constitute the fundamental political cleavage in this country and worldwide. The battle is difficult for the individualists. They are outnumbered, and often outgunned (literally, in dictatorships). The reason they survive is because their fundamental premise, that man is born a free individual with sovereign rights, is true. While it may be temporarily overshadowed, it will never be extinguished.

Left-Handedness

Chuck Marks

I was calmly solving the Commuter Puzzle when I decided to see if my friend had proceeded further than I had. In the middle of Math 12, my eyes were suddenly opened to a great injustice. My friend was hunched over his paper in a position at which I was pained even to look.

My eyes shifted to the students with whom we shared the rear of the classroom. To my shame, no one acknowledged my friend's contortions of pain. Overcome with sympathy, I asked him a question which, upon reflection, may have been more painful than friendly.

"Aren't you uncomfortable sitting like that?"

His reply came with inflections whose resignation was more depressing than his words. "I've had to sit this way all my life."

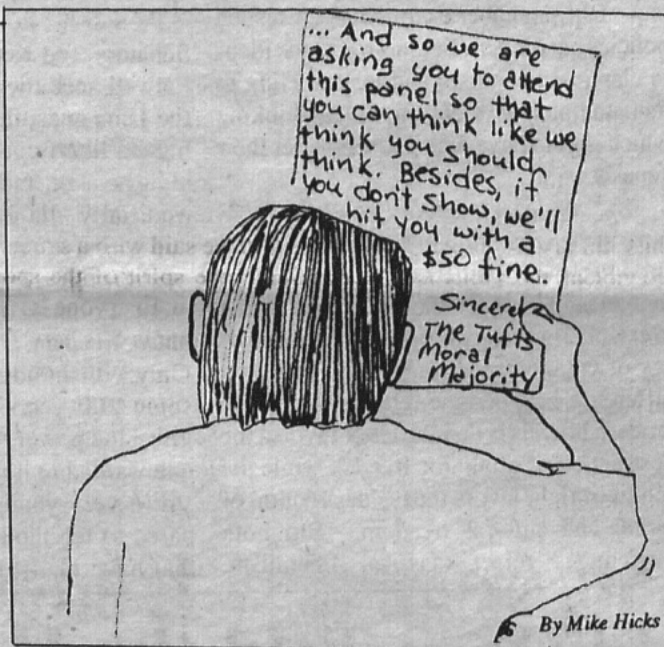
I was appalled by this ignoble defeatism. Then I was horrified. Here was the valiant rebel who had masterminded "Domino's Delivers to Math Review." Here was the noble literatus who had written to the Daily to say "It just doesn't matter."

At that moment I made a decision to combat the hypocrisy of the so-called promoters of "diversity."

After weeks of indoctrination of why "we're all o.k.," I was confronted with the reality of Tufts. My friend's maladiction had nothing to do with his ethnic background or sexual preference. Its cause was a minor abnormality in his brain. Under normal circumstances this abnormality would not be a handicap. It is only the insensitivity of the Tufts administration that has brought about this travesty.

After all protests about discrimination by color, sexual orientation, or preference, unheard is the crime of the oppressive right hander.

While people complain about racist songs or offensive t-shirts, my friend is left suffering under a yoke of oppression, one under which he will labor for the rest of his life. Nor is this merely a psychological



subordination. Because Tufts has deemed my friend inferior, he will suffer pain and discomfort whenever attempting to use a desk. The deleterious effects these manglings have on my friend's grades are infinite in their destructiveness. The final results of this abuse lie in the the unfathomable future, but the results will be disastrous indeed.

My shame in being an oppressive white, anglo-saxon, protestant, heterosexual, thin, tall, upper middle class, male is something I will live with for the rest of my life, but I can do something about which hand I use. My writing is no longer neat, but every time I am tempted to pick up a pen with my right hand, I remember my friend's words, "I've had to sit this way all my life."

Mr. Marks is a Freshman majoring in Bio-chemical Engineering

Mr. Robbins is a Ph.D. candidate at the Fletcher School of Law and Diplomacy

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Liberalism: Modern & Classical

Michael Kim

Political ideology in the United States as liberalism has suffered serious setbacks since the late 1960's. The temporary decline of liberalism has been a rather upsetting event, especially the degradation of the term "liberal" to the now infamous "L-word". For the rise of liberalism during the 18th and 19th century gave the human race unprecedented prosperity and freedom, but the liberalism expressed during the 18th and 19th centuries was very different from the liberalism of today. The liberalism of over a century ago is now called classical liberalism.

Classical liberalism traces its political origins to such greats of political thought as John Locke, Baron Montesquieu, Thomas Jefferson, and John Stuart Mill. In the economic field, Adam Smith and David Ricardo established a tradition of economic liberalism continued today by Milton Friedman and other defenders of capitalism and free markets.

Underlying classical liberalism is a humanist approach to political economy. Classical liberalism proposes that individuals should be left alone to pursue their own self-interest, resulting in a society that provides an optimum amount of liberty, wealth, and happiness. The state, to a classical liberal, is a necessary evil, for not all persons are good and a state is needed to check the ambitions of persons who would violate the rights of others. But the powers of the state must be limited and decentralized so that the state itself does not become a threat to the liberty of the citizens.

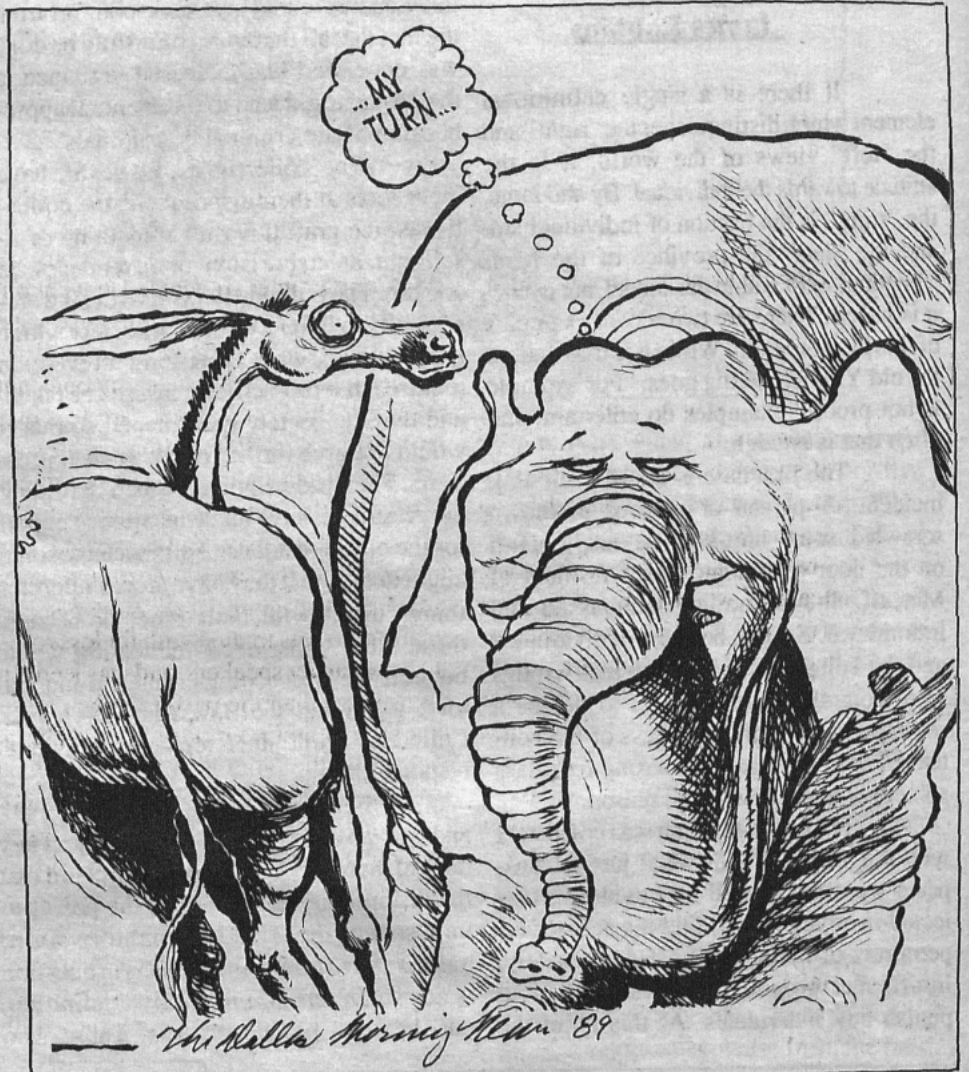
Classical liberalism envisions a society based on a separation of powers. Free market capitalism dominates the economic structure. Democracy provides the underlying political system. A moral-cultural system based on tolerance and the free exchange of ideas provides a system of mores and values. Each system is independent of the others and checks the others. For example, the political system intervenes rightly in the economic system to check the power of monopolies, the moral-cultural

system provides such values as hard work and thrift that are necessary for economic growth.

Modern liberals reject individualism and put forth an ideology based on the second oldest ideology in the world; collectivism and statism. Modern liberals at best favor an increased subordination of the economic sector to the state and at worst outright socialism. Decisions best left to economic forces working in a free market are now by the modern interpretation best executed by the state. These liberals reject pluralism and advocate not only state-controlled political decisions but also controlled economic forces. Modern liberals have dominated western political thinking during the twentieth century. The state has assumed the role of provider, using its taxing and spending power to steal from one group and redistribute the wealth to politically favored groups. This intervention into almost every concern of the private sector does not, contrary to the collectivists' most soothing rhetoric, preserve free markets. Liberals openly advocate minimum wage laws that add to unemployment and inflation, farm subsidies that artificially keep food prices above market levels, and protectionism that lowers the standard of living of all people.

Classical liberals fought against such policies but modern liberals reject the ideas of classical liberalism and instead cling to outdated and obsolete modes of thinking which should have died out soon after their genesis.

At least modern liberals still believe in the separation of the moral-cultural sphere from the powers of the state, the religious right has been the main force trying to establish a society based on the supremacy of the moral-cultural sphere. The only difference between the religious right and modern liberals is that the latter favors the destruction of economic freedom while the religious right favors the destruction of moral and cultural freedom. But both movements reject classical liberalism.



Senatory Ted Kennedy and the Rev. Jerry Falwell seek the same means to basically the same ends; the use of power to destroy human liberty.

The modern liberal movement, especially the Left, projects itself as a "progressive" movement. But in reality, modern liberalism is a reactionary movement. For most of man's history, individualism, freedom, and pluralism were rejected. Only with the advent of classical liberalism some 200 years ago was the individual given the power to decide what type of life one wanted to live. Classical liberalism is still a very young movement when compared to the thousands of years of failure that have marked man's continued belief

that individual decisions and actions need to be controlled by either the state and/or religious organizations. The belief in the necessity of man's control over man has taken many names throughout history: feudalism, mercantilism, socialism, communism, and facism. Modern liberalism is neither communist nor facist, but it does share the belief with these tyrannies that an individual should not be free to make any decisions which affect his own life. Modern liberalism does not advocate totalitarianism but does advocate active intervention by the state, which is a prelude to totalitarianism. As long as modern liberals

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What I Would Have Told the Howard Students

Lee Atwater

Two weeks ago, I resigned from the Howard University Board of Trustees. I did so with deep regret. The board had honored me with its support, and I looked forward to serving the students and the Washington community as a trustee of this outstanding historically black university.

I must confess that the idea of serving on Howard's board would never have occurred to me. But when Howard President James Cheek informed me that I was a unanimous choice to join the board, I was excited by the prospect- excited because I believed that I could be helpful to the university in fund raising scholarship endowment, identifying job opportunities for graduates and in scholastic opportunities such as student internships at the White House and the Republican National Committee. I was especially pleased that I could help bring money into a university the overwhelming majority of whose students depend on tuition assistance to get their education.

The fact is, I had a lot to offer Howard, and the idea serving a distinguished university known for its academic diversity and respect for the free exchange of ideas appealed greatly to me.

Despite what some of my critics say, I did not as chairman of the Republican

National Committee, expect to come to Howard University with unanimous support from the student body. But I did expect to have a chance-a chance not only to prove my sincerity in reaching out, but also to show that I could deliver for Howard. What I regret most is that I was not given the opportunity.

But I'm disappointed there wasn't an open dialogue between myself and the individuals who took possession of the Howard University Administration Building to protest, among other things, my election to the board. Many things were said about me and my positions on issues, and with few exceptions they were either totally wrong or completely distorted. I wanted a chance to clear the air, to set the record straight and above all to address the concerns and issues some of the students had raised.

I met with two groups of students when the commotion over my service on the board first began. Both groups, including the elected representatives of the Howard University Student Association, asked me about the issues that concerned them. They asked me about my philosophy on civil rights, about some of the inflammatory things being said about me, and I answered all of their questions. I sought that same opportunity with the student protestors by asking for a meeting with them. Unfortunately, they expressed no

interest in meeting with me. Instead, the student association sent me a questionnaire to answer. I was prepared to answer, but the board and Dr. Cheek thought that it would be inappropriate for me to do so. They were concerned that it would create a precedent for other board members, so I honored their wish. I made it clear, though, that I would sit down with the interested parties and point by point- respond to the issues raised in the questionnaire. That opportunity never materialized.

When the situation at Howard grew more tense, and police were poised to forcibly enter the administration building, I worried about the safety and the students. No matter how important the issue of having my day in court was to me, I did not want someone hurt at my expense. So I resigned, hoping to bring an end to the standoff.

But the message I wanted to deliver to those students- and in fact all of the students at Howard- was never addressed. And I'm sorry they missed the opportunity because it was one I think should have been embraced. It was a message best summed up in the platform of the Republican Party, which says: "We support the worth of every person. We support the pluralism and diversity that have been part of our country's greatness.... Bigotry has no place in American life. We denounce those persons, organizations, publications and movements

which practice or promote racism, anti-Semitism or religious intolerance." Had the students in the administration building been listening, this is also what they would have heard.

I supported the Voting Rights Act extension, and I advised both President Reagan and Sen. Strom Thurmond, who was chairman of the Senate Judiciary Committee at the time, to support it as well. Both of them supported the bill.

I support affirmative action in its traditional sense: affirmative recruiting efforts and the other initiatives designed to help the victims of discrimination, where there is a history of discrimination, the government and the courts should work to help the individuals who were harmed, but not by extending broad-based preference based solely on race and sex. I have, in fact, instituted a voluntary program to bring minorities and woman into the RNC in leadership roles.

I oppose apartheid in South Africa as morally bankrupt. I support an immediate end to it and the establishment in South Africa of democratic majority rule.

Literature asserting that I opposed the 1964 Civil Rights Act is wrong. When that historic legislation was debated and approved by Congress, I was in the seventh grade.

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Reverse Racism

Tom Kaufman

Since I first arrived on the Tufts Campus, I have been assulted with a barrage of complaints about the amount of racism which abounds on this campus. I never doubted that it existed, and I saw an extremely blatant example of it recently. Strangely, the incident had nothing to do with White supremacists. Not only that but it happened at a place where I thought racism could never rear its ugly head. It was at the Affirmative Action Symposium!

When my friend Alex Admur (a leading Tufts Democrat) told me about the symposium, I assumed it would have a blatant leftist bias. I imagined all the speakers would have an attitude like Jesse Jackson's and pontificate the wonders of Affirmative Action. I figured I would go and listen to what the people had to say, and attempt to ask a few questions. Maybe I would learn a thing or two. This I did: I learned that racism is not reserved to Whites only.

To my initial delight, the speakers were not overly slanted. they were divided into Pro Affirmative Action and Anti-Affirmative Action sides, (at last some balance). The format allowed each side to state their positions and then allowed for questions and answers. The first two speakers were Tracy Macklin and Pastor George Lucas. Mr. Macklin was very intelligent but not a good public speaker. He did not generate much emotional response. The Pastor on the other hand was extremely radical in his ideas. He was a Black man talking about how Blacks are trained to expect from society, instead of how to work for material progress. He said that Blacks should learn to compete and make more business ventures instead of being wasteful with their money. Although I did not totally disagree with everything the pastor said, one remark that he said should have shocked all the members of the audience. He stated that when a Korean opens a business, all of the other neighborhood Koreans will help him make his business prosper. However, when a Black opens a business, all of his neighbors will break his windows and rob him. This gross generalization visibly angered a few members of the audience, many of whom were White. The only comment he made that generated a great response was when he said that Black women should "keep their pants on and stop having babies." Again, the audience was angered, especially four women in the third row who were not even Black.

At first I thought that the Blacks in the audience were just extremely tolerant, and I respected them greatly for it; however my respect left me when the second panel of speakers came on. This time instead of two Black speakers, the Anti-Affirmative Action speaker was a White professor from Texas. This man went out of his way to say that he thought Blacks were by no means

inferior in any manner. His point was that it was unfair to everyone to give a Black student preferential treatment in college selection process. He cited statistics that showed that Black students at MIT had the lowest average GPA of any group, as well as the highest dropout rate. He qualified this by saying that blacks being let in did not have to meet the same rigorous standards as the other students. He went on to say that this preferential treatment creates a stigma for all Black students. Because such institutionalized favoritism, people automatically think that Blacks are less qualified. There is nothing offensive in any of this line of reasoning, at least not in comparison to the comments of the pastor.

This is why it came as a total shock to me to see this man interrupted several times by screaming Black students. This White man was treated with far less respect than the earlier speakers, and was jeered ten times more than the pastor. When he said that their might be more reasons than just racism for the failures of some Blacks, he was greeted with loud objections from the Black members of the audience. I was so angered by the rudeness of the audience that I left.

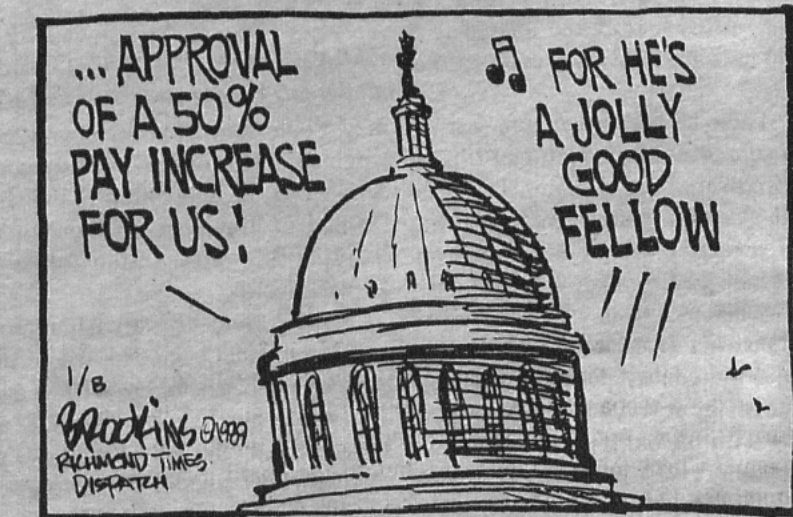
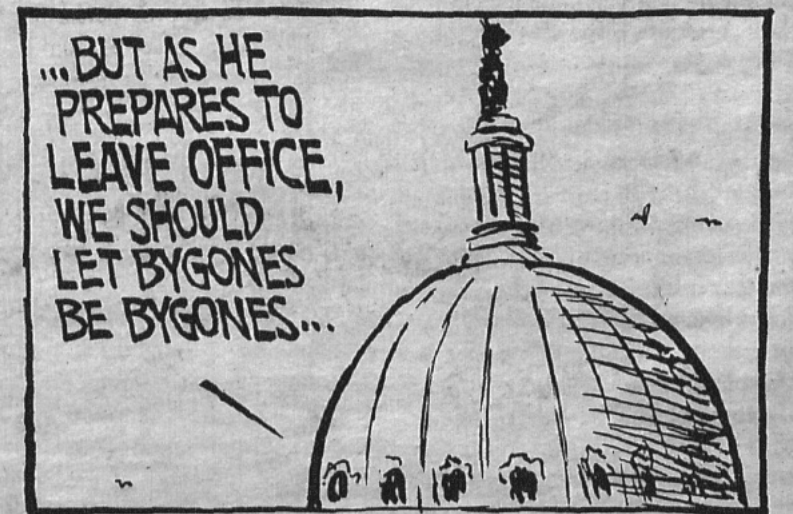
Someone explain to me how the Black students treatment of the White speaker is any different from any other form of racism? The usual reply to this is that Whites can deal with this because they are in power. That is nothing more than double talk - racism in any form is racism and it is always wrong. If racism is treating someone negatively because of the color of their skin, then many of the Blacks in the audience are guilty of this charge. I realize that I may not be a perfect person, but I do not feel that I have the right to complain about how fair society treats me if I reciprocate the unfair actions.

If you still are not satisfied that what many of the Black students were doing is racism then read the next example. A Black student had the nerve to say that Jews do not have the same problems with racism that Blacks do, because Jews have been persecuted for so long that they have gotten used to it. Attitudes like this only serve to perpetuate racism.

In closing, I would not like this article to be misinterpreted as me hating minorities. My main point is this: If you want people to treat you in an unbiased eye, you will have no chance of it if you treat them in a racist manner. Just remember, no matter who you are, before you judge other people as racists, take a long look in the mirror, an evil racist pig may be staring right back at you.

Mr. Kaufman is a Freshman majoring in International Relations

Cartoon Break



LIBERALISM, FROM PAGE 12

still advocate interventionism they are not true liberals. The only political movement that seeks to preserve classical liberalism is the wing of the conservative movement known as libertarianism. Ironically, modern liberals call libertarianism a "reactionary" movement when in fact libertarianism is one of the most progressive political movements in America today. The time has come for those who believe in classical liberalism to reclaim the title of liberla and for modern liberals to find a new name for their movement, for the ideas advocated by modern liberalism are a true perversion of those advocated by the classical liberals.

Mr. Kim is a Junior majoring in Economics

HOWARD, FROM PAGE 12

Regarding the so-called Willie Horton issue, let me be clear: the ad in question was an independent and unauthorized effort. In fact, Campaign Chairman James A. Baker III and I both wrote to the group responsible for it demanding it be discontinued. But the issue was never Willie Horton the man. It was the program that allowed him and other convicted murderers out of Massachusetts' prisons for unsupervised weekend furloughs after being sentenced to life without parole. This program, which Governor Michael S. Dukakis strongly supported, made no sense. The idea of allowing a convicted first-degree murderer

with no chance of parole to leave prison on weekends violates common sense, not to mention the precepts of the criminal justice system. The issue is especially relevant because only Massachusetts allowed furloughs for convicts serving life without parole terms. It should also be noted that the Massachusetts prison furlough issue was first raised during the Democratic primaries by Democratic Senator Albert Gore. Finally, I wanted to make it clear that I share the vision of George Bush spelled out in a speech last year to the NAACP. "Who we are as a people can be measured by how we uphold and defend the rights of all," he said. "And it is our willingness to respect and uphold these rights—even when it is difficult—that sets America

apart from every other nation on this Earth." I leave the Howard board with no bitterness. In fact, the situation has only strengthened my resolve to continue reaching out and to move forward with my efforts to broaden the base of the Republican Party. We have a good message—a message of equal opportunity and strog values that are shared by all Americans. the Howard incident serves only to underscore what I already knew: While the road toward broadening our party may be bumpy, it is a road we must travel nonetheless.

Mr. Atwater is Chairman of the Republican National Committee - This article is reprinted courtesy of the Washington Post Weekly

Book Review Continued

South Africa *from page 10*

was more direct. Thus in 1922 when striking white miners marched down the streets of Johannesburg waving red flags they chanted "Workers of the world unite and fight for a white South Africa!"

With the triumph of the National party in 1948, however, official state policy took on more of an explicitly racial character. The Group Areas Act, establishing racially segregated living areas was passed in 1950. Also from this period date the pass laws, mandatory segregation laws, and other regulations that have come to symbolize apartheid in the modern era.

Kendall and Louw argue that it is not separation per se that has been most oppressive or that has kept blacks from advancing economically. Rather, one of the greatest evils of apartheid has been the level of restrictions imposed on blacks in black areas:

If apartheid did no more than separate blacks and whites, Soweto would be a flourishing city with high-rise buildings, banks, department stores, supermarkets, prosperous business people, and numerous entrepreneurs. But it is not. The reason is that blacks live in a socialist world--a world in which almost everything is owned and controlled by the state....There is no genuine private ownership of land or free exchange of land rights in black areas. Government controls the trade unions and the distribution, allocation, and movement of labor. Virtually every aspect of life is provided or controlled by the government--from houses, hospitals, and day-care centers to schools and transport. It is this that prevents Sowetans from progressing, acquiring capital, and becoming entrepreneurs, industrialists, artisans, and professionals.

No wonder that the easing or elimination of "petty apartheid" restrictions--repeal of the laws against interracial marriages, the opening of public recreation areas to blacks, etc.--the kind of changes

that are most noticeable and encouraging to outsiders, are greeted by blacks with relative indifference. What use is it to be able to swim with whites at a public beach or to have access to an integrated public bathroom if you are still forced to live in a state-created slum?

Kendall and Louw describe the South African economy as "white capitalism, black socialism," although they stress that white South Africans are actually among the most heavily regulated and taxed citizens of any non-communist industrialized country. The overall economy has not been doing well recently. In the mid 1980's South Africa had an annual growth rate of only 2 percent with the signs pointing to even lower growth rates in the future. This compares with an 8 percent annual growth rate for the free-market oriented "homeland" state of Ciskei. The authors argue convincingly that economic liberalization would benefit both whites and blacks.

Obviously there is a great deal of disagreement among South Africans concerning political and economic matters, such disagreement often being strongest among anti-apartheid groups. For example, the vision of Inkatha head Mangosuthu Gatsha Buthelezi for a non-racial free market oriented democracy contrasts sharply with the vision of the Azanian People's Organization (AZAPO) or the Communist members of the African National Congress (ANC) for a socialist or communist state.

All of the groups in South Africa, however, agree on one thing: none of them wants to place the full power of the state into the hands of a group hostile to its own interests. Currently the mechanism of state power is controlled by the whites, or more precisely, by the ruling National party. Most non-whites understandably find this state of affairs to be intolerable. But most whites fear the consequences of putting state power into the hands of the black government which would be almost sure to be elected in

a democratic election.

It is by no means clear or certain what a future black government would look like. But there is a possibility, or at least there is a perception among most whites that there is a possibility, that a future black government would be strongly socialist or communist in character, and would perhaps engage in large-scale property confiscations or other rights violations against whites, either out of ideological motives or simply for reasons of revenge. It is this fear more than anything else which has led many whites to go no farther than supporting only gradual changes in the structure of apartheid.

Kendall and Louw are unabashedly liberal or even libertarian in their political and economic views. But their solution does not involve imposing any fixed socio-economic system on all of South Africa. Rather they advocate a new constitution in which the powers of the federal government would be strictly limited, and where most governmental functions and decisions would be undertaken on a regional level. If the reason that there is a political impasse in South Africa is because no group can tolerate another racial group gaining control over the machinery of state power, the solution is to remove the machinery.

Each region--or 'canton' after the Swiss canton system--would have to adhere to a bill of rights. This bill would among other things forbid government discrimination on the basis of race, provide for universal suffrage both in the election of canton and federal officials, and guarantee freedom of movement. Each canton would, however, have the freedom to institute its own economic policies, levels of taxation, welfare provision, and so on.

Since the vast majority of South Africans are black, the authors envision a country where most of the several hundred cantons would be ruled by black or multi-racial governments. The system would allow for cantons ruled by white separatists

or by black radicals--if elected by majority vote. But extremists would have a difficult time exercising coercive power over others since all citizens would have the right of free movement.

Such a system has three main advantages:

First, since the system of government would be a decentralized one, no group would have the vast powers over others that the white minority government now has, or that many whites fear a black majority government would have.

Second, the existence of a wide variety of cantons differing in economic policies, racial make-up, etc. would offer the best hope of accommodating the various preferences and desire of all South Africans. As the authors argue, "Diversity is truly democratic. The greater the diversity, the more real choices people have, and the greater the likelihood that they will be able to live in a way that coincides with their own values."

Third, as the authors also argue, "There is a permanent demonstration effect. People can see from day to day which tax policy, which housing policy, which race policy, which subsidy policy produces the best results." Cantons would to a certain extent be competing with each other for citizens, and would thus be somewhat limited in what policies they could pursue.

First published in South Africa in March of 1986 as *South Africa: The Solution*, Kendall and Louw's book was a phenomenal best-seller. (Recently on the subway I ran into a student just returned from South Africa who said that everyone was still talking about it.) It has also been praised by such diverse voices in the anti-apartheid movement as Winnie Mandela, Chief Mangosuthu Buthelezi, and the late Alan Paton. To anyone in this country concerned with ending apartheid, I urge you to read this book.

Mr. Spalding is a Ph.D. candidate in Philosophy

War and After *from page 10*

ment!" His nationalistic feelings were heightened by the arrival of the American GIs who "urinated from the tops of their tanks and littered the streets with their Coca-Cola cans."

Later he became an anti-war activist, a supporter of the National Liberation Front (the political umbrella organization of the Viet Cong insurgency), and was arrested several times by the American-backed Thieu government.

When the Communists arrest Toai two months after the fall of Saigon, his first reaction is incredulity. How could he, a supporter of the revolution, be thrown in jail along with the old regime's profiteers and collaborators? "Tomorrow I'll clear everything up. Then they'll let me out," he assures himself. On the wall of his cell a previous occupant has scratched "Down with communism!" Toai writes underneath: "Am not against communism. Am only against those who misapply it."

Gradually Toai discovers the truth. The prison is full, and not only with officials and agents of the previous regime, but also with writers, artists, teachers, and others. A woman and her baby are imprisoned for trying to leave the country. A Buddhist monk is imprisoned for simply having been walking down a road during a sweep against anti-Communist guerrillas. Most amazing to Toai is the presence of so many opponents of the former regime. There are even some Communist inmates, some of them from the North.

Toai compares his current situation with the past:

Being a prisoner under Thieu was like being a celebrity. Outside, my family and friends were doing everything they could for me; politicians were challenging the government; newspapers were denouncing the repression of the students. Dozens of foreign correspondents were covering the whole affair for papers all over the world.

Suddenly...my isolation comes home to me and begins to settle in. Nobody knows I'm here. Even when they find out, what can they do? Hire a lawyer? There are no more lawyers; there haven't been any since liberation. Nor are there any political parties. The newspapers are gone too, and the foreign correspondents...Before, the demonstrations and protests had an international audience. But now there's only the party.

There are other differences. The cell which Toai was confined in under Thieu, and which was built to hold twenty, now holds sixty men. (Amid the jumble of bodies Toai finds where he had scratched his name five years before, when he had had the entire cell to himself.) Another cell is so crowded that the men have to sleep sideways in a row on the concrete. Occasionally the hole that the men use to relieve themselves stops-up and excrement piles up on the floor. In one cell the air is so rank that prisoners cue up to breath fresh air through the one small opening in the door. Through

all this the prisoners are kept in a state of semi-starvation, often receiving two bowls of sandy rice a day. When Toai asks a guard about the rice he is told that the sand is mixed in "so prisoners will think of their mistakes while they eat."

The worst thing for many of the inmates is that they have had their ideals shattered, finding themselves among the victims of a system that they had helped to create. For this reason, as well as the fact that the authorities do as much as possible to encourage the prisoners to suspect each other of being informers, there is little group solidarity among the prisoners. But while there is no group resistance, many of them resist in individual ways. One goes on a hunger strike, (a somewhat odd gesture since the authorities seem to care little for the lives of the prisoners). Another, a Buddhist monk, says calmly to a threatening guard, "If you want, bring me a gallon of gasoline, and I will burn myself right here." At Tet, the prisoners spontaneously sing songs - revolutionary songs. but as they sing "At night I dream I see Uncle Ho," Toai hears some of the voices changing "I see" to "I kill."

Resistance is punished harshly. Toai hears anonymous moans coming from a separate cell block where the inmates are tortured daily. Later Toai himself is put into an isolation cell, chained in a squatting position for twenty days. After one prisoner is caught stealing some rice, he is whipped to death in front of the assembled

prisoners, the authorities recording that he committed suicide by swallowing his tongue.

Occasionally prisoners are led off to be taken to the jungle prison camps located in the North, and there is considerable debate among those that remain as to whether life in the camps is better or worse. Finally, one of the Communist prisoners speaks: "If they're going to a camp they're going to die. I know. I ran a camp back in nineteen fifty-seven."

In the twenty-eight months that Toai spent in two prisons in Ho Chi Minh City, he was never charged with any crime nor told why he was arrested. Most likely, since he was a Southern intellectual with activist training he was simply looked upon as being a potential opponent of the regime. Released in 1977, he was allowed - it is not clear why - to leave the country in 1978. Since then he has become one of the chief spokesmen for the cause of human rights in Vietnam.

As Toai would probably be the first to admit, he himself had it comparatively easy, being confined in an urban prison for only two and a half years. The human rights group with which Toai is associated estimated in 1978 that 800,000 people were sent to prisons and camps after the Communist victory. It was also estimated that 20% of these prisoners died within the first few years.

Mr. Spalding is a Ph.D. candidate in Philosophy

MONTH IN REVIEW

For "Abortion Awareness Day," members of the Women's Collective distributed coat hangers last week to "make a statement." While other Pro-Choice groups at least attempt to defend their position in an intelligent manner, the members of the collective conceded that it is hardly an intelligent position to take, and consequently resorted to this insulting and offensive strategy. While the implications behind their distribution are ostensibly obvious, we at the Source think that other motivations existed behind the Collective's willingness to get hundreds of metal hangers off their hands. They are listed as follows:

Top Ten Reason Why Collective Liquidated Its Hanger Supply



1. Made by non-Union labor
2. If dumped off shore, they get lodged in the the stomachs of baby Harp Seals
3. Majority of coat-hangers monopolized by select wealthy landowners- Equal distribution of coat hangers is a moral imperative
4. Coat-hangers are not diverse - they are all the same size, shape, color, and sexual orientation
5. Made by companies doing buisness in South Africa
6. Oppressive phallic reminder of the white heterosexist patriarchal hierarchical Eurocentric male cultural hegemony
7. Coated in non-biodegradeable plastic that destroys the environment
8. World Watch and Amesty International both report that coat hangers are used as a torture device by evil organizations such as the C.I.A., Contras, and El Salvador Treasury police
9. No apparent use (hand woven Guatemalan wrap skirts tend to get tossed on the floor)
10. Coat-hangers represent virtues that are repulsive to liberals, i.e. practicality, neatness, organization, rationality, etc.

Assorted PIRG

Last year it was the Boston Church of Christ; this year it's Masspirg. The obnoxious behavior of this group makes a lot of us at the Source want to club harp seals and pour gallons of Drano into the water supply. Now that they can no longer leech \$30,000 of the Student Activities Fee a year, a slew of these pests are running for the TCU Senate (what a coincidence). Their stated goals include, but of course are not limited to, funding a strong Masspirg chapter on campus."

Famous last words: "We plan to use \$7,494 to lobby the Senate for more funding." -MASSPIRG



Q: Where will Masspirg members get jobs after graduation?
A: The LaRouche Campaign.

THE PERESTROIKA BOX

The Perestroika Box is a new regular feature of The Primary Source. Each month it will contain an example of the convoluted, illogical thinking of the bloated Tufts Administration which cries out for reform like the Soviet Agricultural system.

One of my friends (yes, Conservatives do have friends occasionally) had his car towed from the main down-hill parking lot. After getting his car back from the impound, he proceeded to the parking appeals board that meets in the Campus Center on Mondays. The board decided in my friend's favor and told him that a mistake had been made, and that he did not have to pay the ticket that he had received. "So when will I get reimbursed for the towing fee?" he inquired. The board raised its collective eyebrow and informed my friend that towing fees are not appealable!



Hey!

In a recent Observer article, Claire Nelson, a member of the Women's Collective, discussed why Collective members plan to organize a "Take Back the Night March." According to Miss Nelson, "We march to say 'Hey!' and make a lot of noise." Hmmm. And we at the Source thought they marched for more tangible reasons. Well, whatever their reasons, Miss Nelson seemed to have crystallized their thoughts rather eloquently.

Lobsters & Liberals

A Tufts admissions representative recently told seniors at a Seattle high school that the atmosphere at Tufts is characterized by "lobsters and liberals." What the representative failed to mention was the ratio of lobsters per liberal.



A feminist symposium was held last Friday and included such presentations as "Engendering Fear of Fat: White Women, Weight, and Social and Medical Norms," "Discrimination Against Black and White Working Women in Defense Industries in WWII," and "Witchcraft and the Lesbian Community." No doubt many of the gals involved went down to Washington the next day to march in support of a woman "right" to have the Federal Government treat her to a free, safe, and legal abortion on demand. Oops, sorry, the correct term for the goals of the march in liberalspeak is "Women's Equality and Women's Lives." Don't laugh, fellow student, your tuition helps pay for such rubbish.

Homo What?

One of the words that continues to come into vogue in the liberal vernacular, especially during "Gay and Lesbian Pride Month" is "homophobia." A glance at the American Psychiatric Association's Diagnostic and Statistical Manual (3rd edition, revised) fails to show "homophobia" among the thousands of phobias listed. What! No such thing as homophobia! Sorry guys. One phobia we did find was hoplophobia - fear of guns. Although this condition only afflicts liberals, we think it is a much more serious national problem than "homophobia."

Oh, Fidel!!

Over spring break, the people of El Salvador, in the face of communist threats and intimidation, democratically elected a new president: Alfredo Cristiani of the right wing ARENA party. Mr. Cristiani's victory was a landslide, receiving an overwhelming majority of the vote, while the FMLN candidate received an embarrassing percentage. Our apologies to the Collective on Latin America, who sponsored two lectures by Mercedes Salgado, the official delegate for the FMLN. Perhaps realizing that the cause in El Salvador is a lost one, the Collective has begun to promote other leftists - namely those in Cuba. Unfortunately, no one at the Primary Source had the opportunity to attend the lecture on this mistakenly romanticized dictatorship. Besides being one of the most oppressive countries in the world, Cuba is also the largest - it has its government in Moscow, its troops in Angola, and its population in Miami.

Academic Ghetto

Last week's forum discussion on rape was unfortunately politicized, and degenerated into a forum of liberal-speak. Source editor Martin Menke, who had sincere hopes for a constructive discussion, soon realized its futility. Some of the more scholarly and well substantiated statements made to Mr. Menke and his colleagues at the end of the event included the following:

"All men are rapists"

"You're (Mr. Menke) the problem. There will always be problems as long as there are conservatives."

"Accept the fact that you're a racist. I know that I must have to deal with the racism that exists inside of me as a white woman. As whites we must all accept the fact that we're racist."

Although no comment on such ludicrous leftist platitudes seems necessary, the last one, indeed has some interesting implications. Think about some of the famous people us naive, color blind people never realized were racist: Mother Theresa, Pope John Paul II, Mr. Rogers, Mikhail Gorbachev, Captain Kangaroo, and Abbie Hoffman.

NOTABLE & QUOTABLE

Our relations with them [Medford and Somerville] have improved tremendously since we sued them.

-Jean Mayer

Publicity is like eating peanuts. Once you start you can't stop.

-Andy Warhol

The three essential ingredients (sugar, alcohol, & caffeine).

-Bill Griffith

Each crowd has a silver lining.

-P.T. Barnum

That's why I'm continuing keeping in great physical shape so I'll be ready for any opportunity.

-George Keverian

I'm not afraid to rock the boat-- and Parsippany's that kind of town.

-Mayor Frank Priore

If it weren't for you and me, these guys would have nothing to write about.

-Wade Boggs to Pete Rose

The very rich are different from you or me.

-F. Scott Fitzgerald

Yes, they have more money.

-Ernest Hemingway, reply to above

This talk of extending the hand of friendship is sophomoric drivel. What they need to do is extend the middle finger.

-Gordon Humphrey, on bipartisanship

I've always wondered if what I said made him decide for sure to go to Tennessee.

-Anne Beatie

I'm so radical, I insist you should be able to read your diploma before you get it.

-Newt Gingrich

You have no idea how much it contributes to the general politeness and pleasantness of diplomacy when you have a little quiet armed force in the background.

-George Kennan

If your parents didn't have children, then neither will you.

-Benny Hill

Outside of the killings, we have one of the best crime rates in the country.

-Marion Barry, Mayor of Washington, D.C.

Life is one big schedule.

-Andy Dorsch

Show me a guy without an ego and I'll show you a loser.

-Donald Trump

Our job is not to give the people what they want, but what we decide they ought to have.

-Richard Salant, former president of CBS News

The only proper censorship is public boredom.

-Hugh Downs

Space travel is utter bilge.

-Richard van der Riet Wooley (1956)

Youth's a stuff will not endure.

-William Shakespeare

Communism is the death of the soul. It is the organization of total conformity-- in short, of tyranny-- and it is committed to making tyranny universal.

-Adlai Stevenson

Hell is a half-filled auditorium.

-Robert Frost

Sodomy sucks, but we can lick the problem.

-unattributed, "Quote of the Day" in Our Issue, number 1

Communism's unfortunate association with violence encourages a certain evil tendency in human beings.

-Jawaharlal Nehru

Nothing is more despicable than respect based on fear.

-Albert Camus

Revolution is the natural occupation of the masses.

-Mao Tse-Tung

The right to be heard does not automatically include the right to be taken seriously.

-Hubert Humphrey

There are one hundred men seeking security to one able man willing to risk his fortune.

-J. Paul Getty

Our only pension plan is to succeed.

-J. Roger Moody, CEO Coordination Technology, Inc.

Economic forecasting houses...have successfully predicted fourteen of the last five recessions.

-David Fehr

No Man's credit is as good as his money.

-Edgar Watson Howe

If there were no bad people, there would be no good lawyers.

-Charles Dickens

Power is the ultimate aphrodisiac.

-Henry Kissinger

I would rather be first in a small village in Gaul than second in command in Rome.

-Julius Caesar

No, You engage in your goddamn Constitutional right to enjoy an Uzi.

-Jeremy Harrington, when asked if one can hunt with an Uzi

Aw, they're just a bunch of old hags, whereas I am truly beautiful.

-Samantha Fox, on Bananarama

Modern art is a conspiracy between artists and rich people to make the rest of us feel stupid.

-Kurt Vonnegut

Philosophy is to the real world as masturbation is to sex.

-Karl Marx

Sincere diplomacy is no more possible than dry water or wooden iron.

-Joseph Stalin

God gives us relatives; thank God we can choose our friends.

-Addison Mizner

You are all the more cupcakeable for being a Cosmopolitan Girl.

-William F. Buckley

If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.

-Theodore Roosevelt

Nietzsche never wore an umpire's suit.

-Bob Dylan

It's okay, parents, apples are good for your kids.

-C. Everett Koop

Good journalists go to heaven automatically, and...hell is reserved for press agents and reporters who act like them.

-Jack Thomas

Pathetic.

-Robert Parish, on the Celtic's road record

I don't think it is any of our business what the moral, political, social, or economic effects of our reporting is.

-Walter Cronkite

Extremism in the defense of liberty is no vice; moderation in the pursuit of justice is no virtue.

-Barry Goldwater

Money is honey, my little sonny, And a rich man's joke is always funny.

-T.E. Brown

I'm not denying that women are foolish: God Almighty made 'em to match the men.

-George Eliot

Figures won't lie but liars will figure.

-C.H. Grosvenor

Government, like fire, makes a good servant and a bad master.

-Ronald Reagan

No man is good enough to govern another man without that other's consent.

-Abraham Lincoln

I would rather be right than president.

-Henry Clay

Though I am not naturally honest, I am so sometimes by chance.

-William Shakespeare

I often quote myself. It adds spice to the conversation.

-George Bernard Shaw

Ted Kennedy couldn't ad lib a belch.

-John Lofton

Power is the supreme law.

-Adolf Hitler

I drink to make other people interesting.

-George Jean Nathan

We do have an agenda-- it's just that Ronald Reagan took it with him.

-Dan Quayle

The man who has not anything to boast of but his illustrious ancestors is like a potato-- the only good belonging to him is underground.

-Thomas Overbury