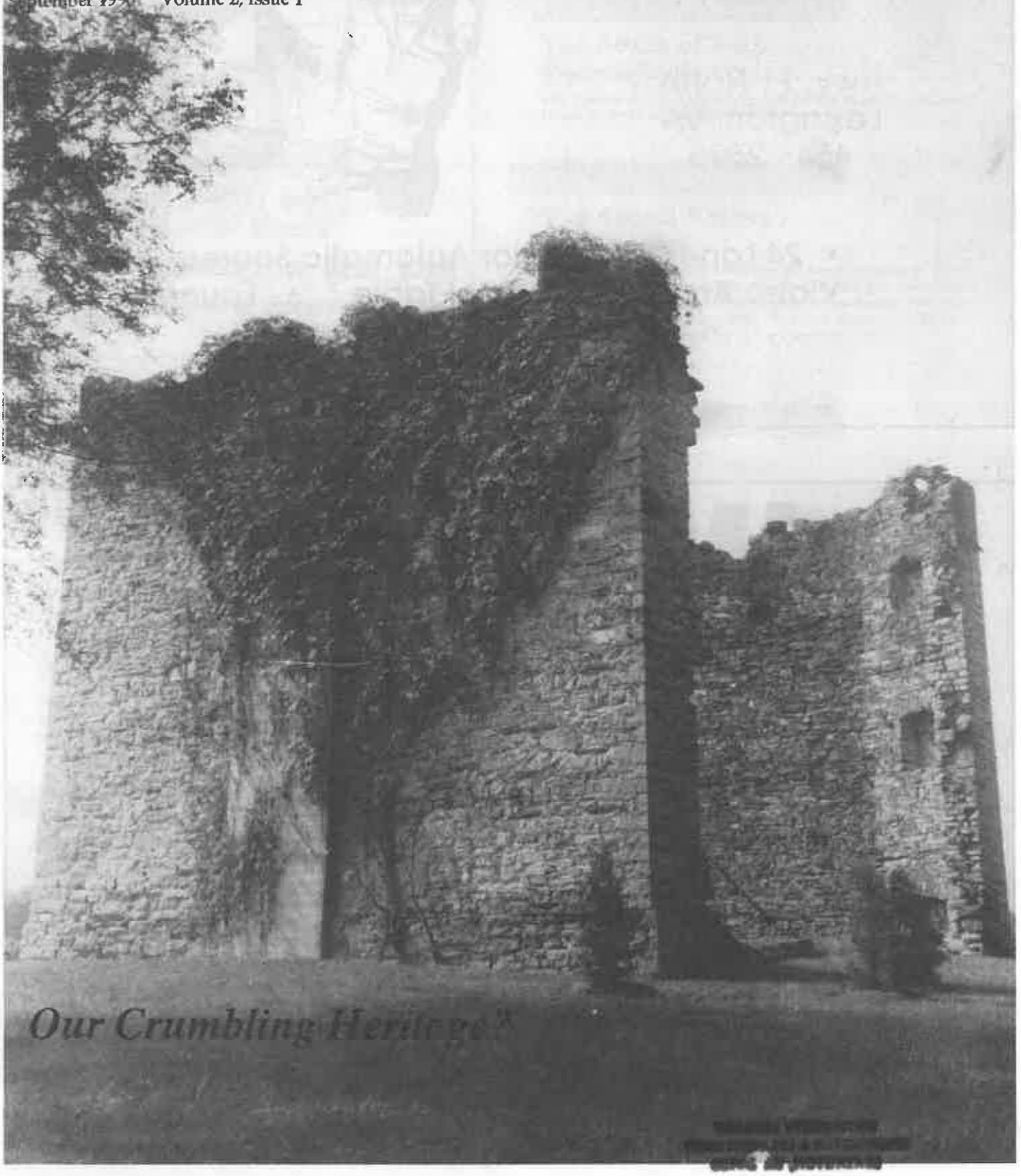
WASHINGTON AND LEE SPECTATOR

September 1990 Volume 2, Issue 1



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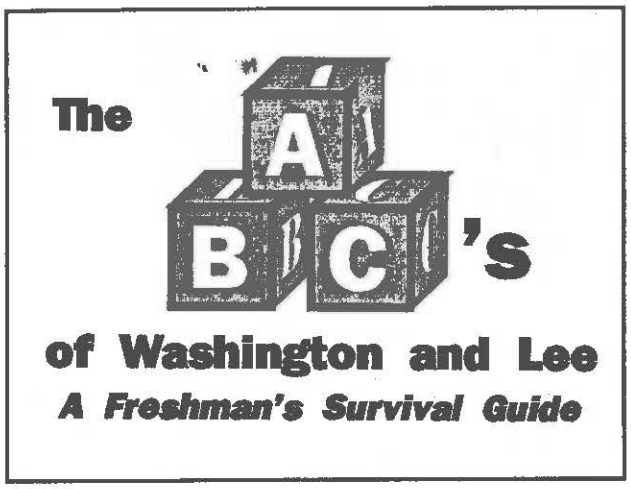

The ABC's of Washington and Lee 9

This Survival Guide for Freshmen explains the finer points of life on the hill, beginning with the first ABC — the Alcohol Beverage Control.

Campus Perspective

Reclaiming Our Heritage 8

As the nation's sixth oldest college, Washington and Lee, founded in 1749, posses a rich cultural hertiage. The ruins of Liberty Hall (ca. 1793), pictured on the cover symbolize our distinguished past and the threat to its survival, namely ignorance, indifferance and apathy. Without a renewed understanding of W&L's tradition, the University's future is gravely threatened.

by George Nomikos

Interview

William Murchison 10

The nationally syndicated columnist, William Murchison, talks with the Spectator about traditionalism, multiculturalism, modern liberalism, journalism and many other fashonable "isms" of the day.

by J. Cameron Humphries and Ray Welder

Cover Photo: The Liberty Hall Ruins

The ABC's of W&L

A Survival Guide 13

The Spectator Staff lists and defines the most fundamental terms at Washington and Lee

The Sports Report

Football 1990 13

As Washington and Lee's winningest coach returns to Wilson Field with another General football team, the Spectator's sportswriter examines the strengths, weaknesses, and possibilities for our team in 1990. Then he examines the ACC, offering his predictions for the season's outcome.

by Marc Short

Essay

Earth Sense 21

Six months after the hoopola of Earth Day '90, people are perhaps a bit frightened by all the environmental propoganda, but little more informed as to their real dangers and signficance.

by Ray Welder

Departments

Letters 4

General Opinion 5

Outloud 20

The *Washington and Lee Spectator* is independent from any political party or organization, and receives no funding from the University or the student body as a whole. The *Washington and Lee Spectator*'s existence depends upon the free-enterprise system, through advertising, grants, subscriptions, and donations from alumni and friends of the *Spectator*. Signed articles reflect the opinions of the authors and do not necessarily reflect those of the *Washington and Lee Spectator*. The *Washington and Lee Spectator* is published monthly by the C.R.C. (Campus Reporting Committee), inc., a not-for-profit organization, P.O. Box 320, Lexington, VA 24450. **SUBSCRIPTIONS:** The *Washington and Lee Spectator* is distributed at no charge both the Washington and Lee campus and the law school. One year subscriptions are available for donations of $25.00 or more. Address all subscription correspondence to the above address, or call (703) 464-4683.

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Correction:

In the May 1990 issue of the *Washington and Lee Spectator*, we reported that the Department of Journalism and Communications offered a recently filled professorship within that department to a woman candidate a professor within the department described as "less qualified." This information was incorrect. The Department of Journalism and Communications offered the position once, to the candidate who was, in their estimates, the most qualified, and to the one who accepted the poisiton. The *Spectator* regrets the error.

LETTERS

Editor:

The old saying, "if you don't have something nice to say, you shouldn't say anything at all," is one of the most simple and fundamental components of polite conduct. Yet at W&L, an institution which prides itself as a groomer of fine Southern gentlemen, this principle has been abandoned by your publication. Recent issues, in particular the May 1990 issue, have crossed the line between conservative ideology and bigoted rudeness. The cover story concerning minority hiring by J. Cameron Humphries and Scott McCoy, and your publication's overall opposition to multiculturalism in the curriculum demonstrate the ethnocentric sentiments of the *Spectator*. Although claims of racism against your magazine are disputable and without strong foundation, one thing is evident: you fail to sympathize with the plight of minorities, especially African-Americans.

Affirmative action is based on two just causes — eliminating currenty bigotry and reversing past discrimination. The results of minority recruitment for faculty positions would accomplish both goals.

Like most affirmative action programs, the aim of minority faculty hiring is only to open doors to groups of people who otherwise would be excluded. The chance that W&L, a predominantly white, wealthy southern school would hire black professors without a specific policy for doing so is highly unlikely. Once a professor is hired under affirmative action policies, he/she would carry the same responsibilities and expectations of other professors. Thus minority hiring would serve only to breakdown existing barriers to equal opportunity, rather than promoting incompotent minorities to underserved positions as Mr. Humphries and Mr. McCoy would have readers believe.

The more controversial aspect of affirmative action is the idea of reversing past bigotry. Opponents argue that since they were not the ones practicing discrimination, they should not be responsible for their ancestors' actions. These people forget that every day they reap the benefits of their forefathers' actions — both good and bad. Rights and privilages we take for granted such as guaranteed lunch breaks, over-time pay, and an eight hour work day are all the consequences of persons who lived before us reforming and changing society for the better. Because of sacrifices made during periods of war, we now live in a free and peaceful nation, secure from threats of war. These and many other advantages we now have which result from our ancestors' actions must be accompanied by an equal responsibility for their injustices.

The assumption made by Mr. Humphries and Mr. McCoy that minority professors will be less qualified is true only to the extent that most minorities begin with vastly inferior economic and social resources. Besides, isn't the main goal of a liberal arts education to expose students to a wide array of perspectives on life? This so, minority professors with unique upbringings should be a pleasant change from the tea-sipping, Shakespeare quoting, intellectual elitists with a Ph.D. from Oxford that usually teach your classes. I find it difficult to believe that a Ph.D. guarantees an interesting class. Most students know that the instructor's enthusiasm and interest in undergrads are far more important than the educational background of the professor. Yet the issue is much larger than these mundane arguments: Is society's need to provide socioeconomically-disadvantaged groups equal opportunity and promotion into mainstream American life more important than a negligible change in a few rich preppies' education? The answer here is a resounding yes. Your publication chose to place personal considerations above the best interests of our nation as a whole.

Gregg Costa
Dartmouth College
Hanover, NH

P.S. If you want to write for a renegade right-wing paper, you might as well write for the Real One.

GENERAL OPINION

DORM NAZIS

Freshmen, welcome to Washington and Lee and congratulations on your decision to attend. That decision was a very important one and you will undoubtedly be pleased with it. This welcome, however, must be tempered with a warning: Upon matriculation at this university one must leave certain constitutional rights at the door.

We speak specifically of your constitutional right against unreasonable search and seizure as guaranteed by the fourth amendment. Last year, five dorm counselors got the bright idea that confiscating alcohol from the freshman dorm rooms would provide them with a good joke to use later at Dean Lewis John's retirement party. The counselors stated that Wednesday night constituted a probable cause for indiscriminately searching dorm rooms in what they dubbed "alcohol amnesty night". While the no-alcohol rule at the freshmen dorms is legitimate, and even though the search showed that 75% of dorm rooms contained some alcohol, the methods used to enforce the rule clearly overreached the bounds of authority of these dorm counselors. The dorm counselors searched rooms beyond their halls, used their pass keys to enter locked and empty rooms, and opened refrigerators without permission of the rooms' freshmen occupants. The dorm counselors also freely pressed students with their Honor Pledge, forcing them to admit whether or not they had any alcohol in their rooms. When the Class of 1993 took the Honor System Pledge, they were told that this proud system would not be used for interrogation but rather as a guide for personal conduct.

The response: Ken Ruscio, Assistant Dean of Students for Freshmen and Residence Life, disclaimed any personal responsibility but apologized for the affair and expressed his hope that it would not occur again. The dorm counselors, while not apologizing for their actions, did regret the loss of trust with the freshmen that occurred because of the incident. Let's hope it doesn't happen again.

MORE CAR TAXES

Washington and Lee students driving back into Lexington this fall will face a new form of Big Brother set up by the Lexington City Council: the Lexington student automobile tax collector. This new city employee fills a post created by the contoversial "Personal Property Tax" first proposed by the City Council in May of 1989, but which is only now being implemented. The tax plan allegedly requires all students who own vehicles in Lexington to pay a yearly 5.5% tax on them.

There are, of course, several obvious problems with this new tax that have never been resolved by the masters of city hall. President Wilson dealt a major setback to the plan when he decided to deny the city its illegal request to view university car registration files, thus forcing the city to employ someone to prowl about the streets and parking lots of Lexington and somehow track down student cars (perhaps via license numbers and W&L or VMI stickers). Additionally, because large numbers of students do not live in the city of Lexington, but rather in Rockbridge County, it seems that they are exempt from paying the tax. Also, if a W&L or VMI student is from out of state (a likely situation since 80% of W&L students are from outside of Virginia), then he too would be immune to the tax. Thus, the Lexington City Council is left with only a small percentage of Virginia students who can be forced legally to pay the new tax.

All of this raises the question as to why a small city of 5,000 (which already has a full time parking ticket officer with a give-tickets-or-lose-your-job arrangement and an array of speed traps) needs the small amount of revenue and large amounts of additional antagonism the new tax will bring. The pervasive attitude behind the new tax seems to be based on the primitive desire of the Lexington City government to claim their due of any personal property of any student who rolls around town. Call it greed, call it a complex, call it what you like, the entire idea of the new (and almost uncollectable) tax ignores the large contributions, both cultural and economic, which W&L and VMI make to the Lexington community.

Furthermore, the entire Lexington car tax plan and its disregard for standard legal procedures looks even

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more absurd when one looks to a recent and similar situation over the Blue Ridge at Hampden-Sydney College. There a car tax/registration deal was successfully worked out between the college and the local government. In a step to increase county revenue, Prince Edward County officials decided to request all HSC students who were Virginia residents to register their cars in P.E.County instead of in their hometowns. No out of state students' cars were involved in the request and most HSC students from Virginia will end up paying lower taxes in P.E.County where tax rates are lower than those in Richmond and most other larger Virginia cities. Evidently, the government of Prince Edward County operates on a different (and certainly more reasonable) premise than that of the Lexington City Council.

HOUSING PROBLEMS

The NAACP furnished W&L with some undeserved national attention in the "Campus Life" section of the June 17 (Sunday) edition of *The New York Times*. The article about W&L centered on a recent NAACP solicitation of the University to open up extra dormitory space to low-income groups in Lexington. The basis for this request is rooted in the NAACP's belief that many students have moved into Lexington's low-income neighborhoods and forced out many poor residents.

The University correctly points out that any trends in the Lexington housing market are indeed "market driven." Speaking on behalf of the University in the *Times* article, Frank Parsons observed that "many of the houses now rented to students were empty and deteriorating before they moved in and were brought up to date by landlords." Many houses in Lexington's low-income neighborhoods were in deplorable condition prior to purchase by landlords who could afford to fix them up based on their renovated potential for student occupancy at a higher rental rate. It does not take an economics expert to understand that if these houses were not repaired, they would continue to deteriorate until they were uninhabitable. Many homes in Lexington's low-income neighborhoods are large and old -- two factors which make them especially costly for low-income residents.

The local NAACP chapter should learn a little more about economics. If it really thinks student movement into low-income housing is detrimental to local citizens then they ought to take their complaint to the City government rather than fling silly suggestions and accusations at a blameless University.

MANDELA TOUR 1990

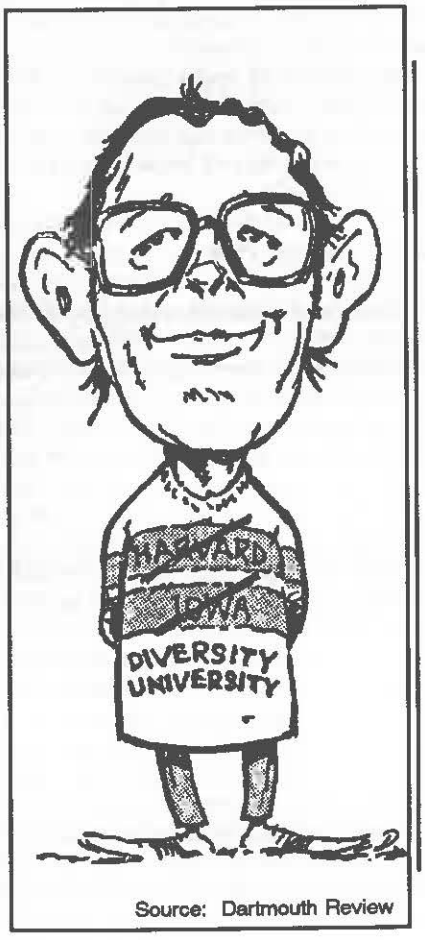
Unless you were living in a cave this summer, you undoubtedly witnessed Nelson Mandela's American Freedom March. The American media was all agog over a man who had the courage to survive 27 years in a South African jail. While his fortitude is

praiseworthy, his message most certainly is not.

Nelson Mandela is a key member of the African National Congress, a militant communist organization that has until very recently used violence as the primary weapon to overthrow apartheid. He has met with noted PLO terrorist Yasser Arafat repeatedly and praises Cuba's Castro for his love of liberty and human rights. In Libya, while meeting with Gadhafi, he condemned the U.S. raid of that country in 1986.

Mandela also met with three Puerto Rican nationalists who spent two and a half decades in jail for shooting several members of Congress on the House floor in 1954.

In his own country, while the ANC and Zulus continue to wage bloody warfare against each other, he still refuses to meet with Chief Gatsha Buthelezi, the pro-Western leader of the seven million member tribe. Far from being head of the majority of South Africans, Mr. Mandela is only a leader of one of the country's most militant anti-democratic organizations.



Source: Dartmouth Review

Source: Richmond Times-Dispatch

A FREEDMAN IN LEE CHAPEL

Despite the clever arguments of President Wilson, many seniors are still wondering about the appropriateness of the choice of James Freedman, President of Dartmouth University, as the keynote speaker for the Opening Convocation. It may be true, as President Wilson stated, that Dr. Freedman has yet to grace the front cover of *The Dartmouth Review*, however, this is certainly not from a lack of trying.

President Freedman's battle cry for "diversity" at Dartmouth has led to the criticism of that university's magnificent rural setting. Currently, Dartmouth is considering doubling the size of the University, and, in particular, increasing its research facilities. This, of course, means more money and grants for the school, and yet more teaching assistants for the undergraduates. President Freedman's educational ideas are at odds with both Dartmouth's and Washington and Lee's traditional mission. That Harvard may be interested in Freedman is only one more strike against him. It's too bad that on the day that marks the beginning of their last year at W&L, the class of 1991 missed the opportunity to hear someone who believes in and affirms their small school liberal arts education.

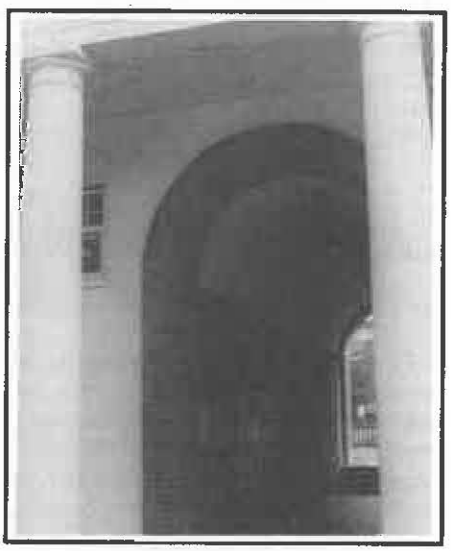
Source: Dartmouth Review

Reclaiming our Heritage

surveying the legacy of Washington and Lee

by George Nomikos

The privilege of attending Washington and Lee carries with it a number of responsibilities. Aside from the academic and social duties of the W&L gentleman and lady, students have a duty to understand the school's traditions. Most colleges have a unique heritage which defines their character and, undoubtedly, W&L's traditions distinguish this university from every other school in the nation, giving her students a special pride in their alma mater. Ironically, however, in an age in which cultural and ethnic diversity are valued so highly across university campuses simply for the sake of heterogeneity, many university bureaucrats and professors alike are seeking to destroy the traditions which define different institutions, hoping to homogenize them into clones of one another. Washington and Lee students, freshman and upperclassmen alike, must understand and appreciate the history and values of this campus to preserve the university's distinctive character. Many schools offer the education that W&L offers, but few others possess as distinctive a personality.



Legend warns that Freshmen who walk beneath the center two columns in front of Graham-Lees will fail their first examination.

W&L's crest combines the family emblems of Generals Washington and Lee, the two most influential men in the University's history, constantly reminding students of the lasting influence of these two sons of the South on the college. The seal's upper portion comes from the Washington family coat of arms, and the lower section (including the school's motto) belongs to the Lee family. This credo roughly translates as "Not unmindful of the future." Inherent in the phrase's meaning, however, is that while we must prepare for the future now, we must use the past as a basis for these preparations. The future of the University depends upon a thorough understanding of its history and past leaders' contributions.

As most W&L students know, General Washington's gift of $50,000 of James River Kanawa Canal stock in 1786 saved a school on the brink of financial disaster (Crenshaw, 26-27). This donation, to what was then named Liberty Hall Academy, still pays for approximately $1.86 of each student's tuition every year. The Commonwealth of Virginia gave the stock to the General in appreciation for his distinguished career of service to the state and the nation (Crenshaw, 27). Initially unwilling to accept the stock, he finally acquiesced on the condition that he be allowed to give it to a school of his choice (Crenshaw, 27). Washington chose Liberty Hall because of the school's unique commitment to education among establishments west of the Blue Ridge Mountains (Crenshaw, 28). While $1.86 is not much money today, this generous donation saved the academy from almost inevitable closure, and was the most important gift since the academy's founding in 1749. To express their immense gratitude, in the same year that Washington made his endowment, the trustees changed the institution's name from Liberty Hall to Washington Academy and thus Washington's role as our first great benefactor in a long line of generous patrons was established.

While General Washington's donation enabled Liberty Hall to remain open, General Lee's presidency revolutionized the school and determined many of the principles upon which it functions today. Unquestionably, Lee's institution of the Honor System was the most important legacy ever left to the University. The Honor Code, undoubtedly the most profound piece of our past which survives today, is the foundation upon which the entire university rests. Perhaps better than any other group, alumni realize the value of the Honor Code, and they are always quick to ask about its status. Its unparalleled success and molding force in W&L life makes the college unique among civilian institutions. As everyone knows, it is not a static set of rules and regulations, but a way of life and a commitment that should last throughout a student's career. Above all, it binds the student body together, creating a sense of community and an all-pervasive sense of security and trust unheard of at most universities. Those who have never lived under it are often, and perhaps justly, skeptical of its efficacy, especially in today's world. It is the duty of those who have experienced it, however, to uphold it, defend it, and to show others its success. Many new fac-

George Nomikos is a senior from Richmond, Virginia.

ulty members, for instance, are wary of the open-exam policy and often question its wisdom. Impressed with its success, however, newcomers are eventually convinced of the Honor System's power and influence. The fall is a time for upperclassman to renew their commitment to the Honor Code and for freshmen to be made cognizant of its vital importance. No matter what else one takes away from their W&L experience, it is all meaningless without a respect for our code of values as embodied in the Honor System.

The Honor Code was largely the outgrowth of General Lee's injunction that W&L men should always act as gentlemen. Gentlemen do not lie, cheat, or steal, and, in Lee's time, if they did they were so ostracized by their classmates that they were forced to leave campus. Lee's order that students should act as gentlemen replaced the numerous regulations and restrictions that had governed the student body before his tenure. The General's conception of what a gentleman was, however, extended well beyond what we today call an Honor Code. Contrary to popular belief, Lee did not think like an enlightened hippie from the 1960s and imagine that students should govern themselves and have free reign on campus. He believed in a highly structured academic environment, undoubtedly a carry-over from his military career and tenure as Superintendent of West Point. He expected W&L men to respect authority, to refrain from crude behavior, and to treat a lady like a lady. While Lee's commitment to honor has remained strong on the campus he once walked, our commitment to these other gentlemanly ideals has diminished substantially. In many ways Lee's dedication to civility, kindness and hospitality has diminished among present student generations. Washington and Lee men were once famed for their courtesy and genteelness, but now the comments on Minks' behavior is often much less complementary. It would be commendable if we would all remember that the tradition of being a gentleman, and now a lady, on this campus means more than adherence to an Honor Code. Benevolence and decorum are part of the heritage of the Washington and Lee man, and they are also part of Lee's injunction to behave as a gentleman.

This idea of southern gentility among W&L students is nowhere better embodied than in the speaking tradition. The story of its genesis is familiar to many, but it bears repetition. Legend has it that in the second decade of this century Commodore Robert P. Doremus and his wife visited the campus for the first time. They came as tourists with no particular connection to the small Lexington university. While surveying the Hill, an anonymous student stopped them and offered to show them the school. The visitors were so impressed with their guide's hospitality and the students' courtesy that they decided to leave much of their estate to W&L. In 1934, the school received close to $1.5 million dollars, monies used to construct the present gym (Crenshaw, 448). While this student's identity is unknown, his hospitality proved quite fortunate for all.

This tour began the formal speaking tradition at W&L, a tradition which insists that students speak to anyone they pass, whether it be another student, a faculty member, or a nameless visitor. Many still abide by the speaking tradition, but an increasing number do not. Whether those who do not speak forget to, don't care enough to, or regard it as foolish, is unimportant. In order to maintain the congenial atmosphere and sense of community on the Hill it is imperative to greet one another. Speaking to each other is nothing more than simple courtesy and part of Lee's injunction to be a gentleman. The speaking tradition is another convention unique to W&L which unites the student body into a cohesive community, and which differentiates W&L from the myriad of other small liberal arts colleges throughout the nation.

While many traditions have survived into the present, such as the Honor Code and the speaking tradition, a number have not. Conspicuous among those customs which have fallen away is the close relationship between the undergraduate college and the Law School. Until the mid-seventies, when the Law School moved from Tucker Hall, on the colonnade, to that eyesore Lewis Hall, the two divisions of the University were closely bound. Senior law students were at one time looked up to by the rest of the students, and their distinction as elder and more mature scholars was signified by the silver-handled canes each one carried. These canes, which the law students still receive from the University at the end of their final year, signified their achievements and position as campus leaders.

In the past, the senior undergraduates and the senior

Please see RECLAIMING OUR HERITAGE on page 12

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INTERVIEW

William P. Murchison

William P. Murchison graduated from the University of Texas in 1963. He later received his masters degree in history from Stanford University. A nationally syndicated columnist, Mr. Murchison is listed as an expert in the fields of national policy and economics by the Heritage Foundation. In addition to writing his column twice a week for Heritage Features Syndicate, Mr. Murchison has also written for National Review, Chronicles *and the* Wall Street Journal, *and is the editor of* Foundations, *the magazine of the Episcopal Synod of America.*

"I think it would be much more valuable for a journalism student to pay attention to Thucydides than to Dan Rather and Tom Brokaw."

Spectator: English Course 306 at the University of Texas for entering freshmen has been the target of national criticism from many groups, including The National Association of Scholars. Why?

Murchison: English 306 is fundamentally a composition course, it's a required course for entering freshmen unless they have placed out before they get to the University.

Its designed to teach the skills and mechanics of composition, empowering students to write a literate English sentence — which is something that not every student can automatically do these days.

Now, this is a very wholesome and worthwhile objective, but what happened at the University of Texas was an attempt to pervert this objective in the name of partisan politics. I shouldn't say partisan, it's not Republican or Democratic but let us say ideology instead of partisan politics. The ideology that the English professors were proposing to put before the students was opposition to racism, sexism and all the other passionate "isms" of the present day. The idea was to teach a course called "Racism and Sexism — Writing About Difference." Now, this was presented by some in the English department as a mere objective study of some of the documents of the civil rights movement, where the students would be asked to comment from a supposedly objective perspective.

The course was much more than this. The course was an attempt to get students to condemn what the English department deemed racism and sexism. The students would have been judged not on their compositional skills, but on their ability to spew the party line with fluency and facility. It was an attempt not to teach composition, but to inculcate a preferred way of life and way of thinking. This is not what English is about and certainly not what English Composition is about.

There was a very unexpected reaction within the English department itself. There was a minority, a very learned and concerned and conscientious group of English professors, who did not want the curriculum politicized and ideologized. They wanted composition to teach students to compose. Fifty-six signed a declaration of concern which was published in the *Daily Texan.* There was a great tide of outrage as views of what English 306 had developed come to be understood.

Finally, to cap the controversy, the dean of liberal arts announced that the inception of the course would be postponed for one year. Now, it would have been better if he had cremated it, but, on the other hand, this was a victory for those who adhere to the traditional standards of the English department.

Spectator: What do you expect will happen to the course and to the controversy now, given that the course is, as you said, not dead yet?

Murchison: It looks to me as though the controversy is going to resurface sometime during the school year, but I think that the people who are concerned for the communication of traditional knowledge have nevertheless won a victory and they're in the saddle right now. It will now be up to others to prove that they can teach an ideological course in an objective manner — I don't think they can do it, and the burden of proof is on them.

Spectator: Let's talk about an incident at Stanford, an-

other of your alma maters. They did not dismantle the study of Western Civilization altogether, but they did remove it from the core curriculum.

Murchison: Yes, I have my master's degree from Stanford and my bachelor's from the University of Texas. I would maintain that what they tried to do with English 306 would have cheapened my degree from Texas and what they have done at Stanford certainly has made my degree from that institution of less worth and of less account than it was when I received it.

Now, at Stanford, I saw something very positive happening in the late 1970's. Stanford, like so many other universities in the 1960's, had, for the sake of the student movement of that day, weakened the required course of study and turned it into an elective. They converted the curriculum into something that did not teach the core ideas of Western Civilization in the way it had in the early 1960's. Fortunately, there was a reaction to this in the late 1970's as the nation and the academy sobered down, and Stanford restored the Western Civilization course in all its strength and all its splendor. At the time, we did not yet grasp the persistence of the ideas that the sixties had unleashed: ideas of radical opposition to traditional mores and values and , indeed, all of Western Civilization. Today, the works of Western Civilization are scorned as the creation of DWM's, dead white males. So Stanford became subject once more to these ideas. Stanford's consciousness was raised. It was made to feel guilty for teaching the ideas of the West.

Stanford did weaken the Western Civilization courses and introduced elements of Asian and non-European cultures into the requirement. The idea is called multiculturalism. Multiculturalism seems to be the new religion in academia. You couldn't teach a strictly theological course on many campuses today, but you could teach a course on multiculturalism, which is a kind of religion itself... about the only thing it needs is a liturgy, and it will probably have that in due course.

Spectator: In your previous answers, you mentioned traditionalism several times. Why traditionalism as opposed to modern liberalism, and what does traditionalism mean?

Murchison: There is a sense in which true liberalism is valuable, that is to say the idea of openness and receptivity to others' ideas. I think that anybody who believes that there is no other possible world view than his own is incredibly narrow. A person needs to be humble enough to acknowledge the virtues of liberality. Classical liberalism used to teach us to be open to other ideas than our own. Unfortunately, what goes by liberalism in modern society is not classical liberalism. Modern liberalism is snobbish, inward-looking, elitist, narrow, and extremely dogmatic. The liberal today tends to lecture you as if he were some kind of old-fashioned conservative railing against FDR and the New Deal.

Traditionalism is by contrast the idea that every man, every woman needs and benefits from a sense of place within the larger community. It is geographical, and it is chronological. We are not atoms disconnected one from the other in this great society, rather, we have a place, we have a locus. Edmund Burke taught us that we learn to love the little platoon to which we belong and that is the foundation of political wisdom.

The traditionalist looks at the whole sweep of the human race out of human history. He does not look at simply one year, one month, one decade, but he sees that humanity has not changed significantly in all the years that it has been on this planet. He sees that it's still subject to all the same problems and temptations that it ever has been. With this being so, the kinds of principles that humanity has lived by are still relevant, even in 1990 at Washington and Lee University.

Therefore we have the need to pay attention to what we have learned from history. We learned from both from the Greeks and the Romans and to throw out this knowledge, this wisdom and insight is to me the shabbiest kind of barbarism. To think that we were born yesterday and that we can make up things as we go along is the great heresy of the 1960's. What was folly and foolishness then is folly and foolishness now.

Those who attempt to throw out the past are doing us a great disservice. They're cutting us off from our groups, they're destroying any realistic possibility that we might have for understanding who we are and what we're doing.

Spectator: What educational advice would you give to aspiring journalists; in particular, what classes, if any, should he take in Journalism?

Murchison: Let me tell you what is the best thing to do about a Journalism School. My recommendation is to evacuate the premises of the Journalism building, then to place explosive charges all around the building and to set off those charges just as promptly as possible. Then, finally, to eradicate the name of Journalism-Communication Education from the curriculum so that nobody would ever be seduced into believing that there is anything worthwhile about a Journalism-Communications degree — there is nothing worthwhile about it. It is one of the saddest, silliest wastes of time that I have ever encountered in my life. I pity people indeed who have journalism degrees. I pity those who are enrolled in communications and journalism. I have but one word of advice to gives to them: Flee!

Now, let me tell you why.

The journalism student is educated in the "how to's" without any inkling of what it is all about. You learn how to write headlines, how to layout a page, you learn these days how to produce a television show, how to do a television interview, how to splice tape and all the rest of that. That is all wonderful and you can learn it in about six months on the job, or less!

I have been in this profession let me tell you for 26 years — I have never practiced another profession since 1964 — I learned it all from a journalism book that I bought at the SMU bookstore and reading the *Dallas Morning News*, and mostly (85-90% of it) from simply sitting down and doing

Interview

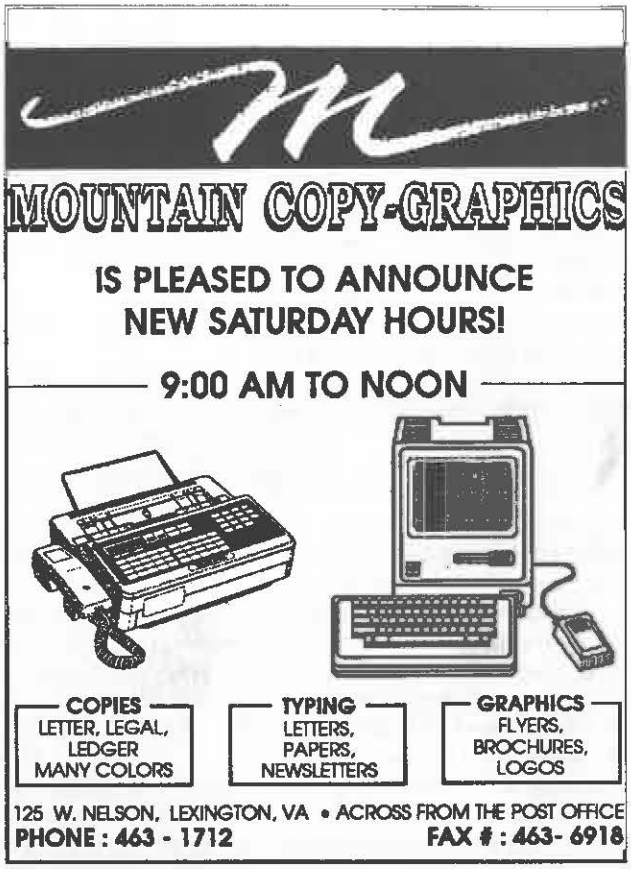
it on the premises of the newspaper that employed me. That's how you learn these practical skills, you DO THEM. If you wish to become a journalist, you don't need to learn the theory for what you miss when you focus on the theory is the whole sweep and scope and majesty of life. You learn nothing about your country, you learn nothing about the society in which you function as a journalist.

What does it avail you to know how to hold the microphone and to edit tape if you don't know the questions to put to the man you are interviewing and if you don't understand his answers. And if you don't understand them enough to ask intelligent follow ups and to put them into the perspective that they should be in to bring understanding to the readers and viewers. Well, I think I've made myself plain on this subject, he should not take journalism.

What he should take is lots of History, English, Political Science, Economics, and Classics. I think it would be much more valuable for a journalism student to pay attention to Thucydides than to Dan Rather and Tom Brokaw. I think that Universities that sponsor Journalism and Communications departments are cheating their students who are enrolled in these worthless courses and are preparing to go forth into the world, and they are cheating the rest of us and I resent it.

Spectator: Thank you very much for your time, Mr. Murchison.

This interview was conducted by Ray Welder and J. Cameron Humphries.



Reclaiming our Heritage (con't)

law students also took a more pronounced role in introducing new students to W&L traditions. Emphasizing this duty, President Wilson, in his address to the seniors at opening convocation (a ceremonial tradition that was fortunately revived in 1987), stressed the leadership role that upperclassmen must assume in regard to the freshmen. He told the seniors that,

> *this is your special task for the year...genuinely to try to help our new students to fasten lastingly upon the best of our traditions and values and expectation[s]...in short, to prepare them to succeed you, in full, when you leave here next June. You cannot make a greater contribution to Washington and Lee than to succeed in this undertaking.*

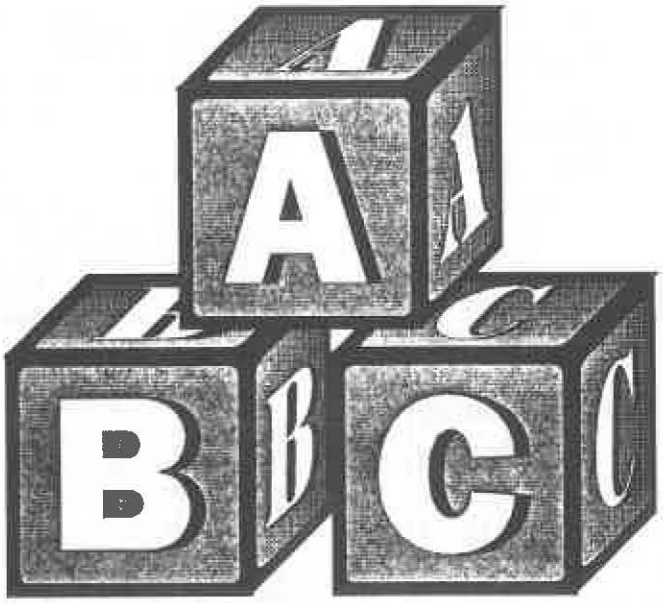
Historically, upperclassmen taught freshmen what was and what was not expected of the W&L student. They took pride in their school and insured that new students understood and respected its heritage. They insisted that students wear coats and ties to class, stay off the grass, uphold the speaking tradition, act courteously and politely , and adhere strictly to the Honor Code. They taught by precept and example, reprimanding those who went astray. The student run Assimilation Committee enforced respect for W&L heritage, disciplining those who did not conform to W&L customs (honor infractions, however, were not tried by this body. The committee installed small boxes with 3X5 note cards all over campus where students could report other students who were improperly dressed or who did not speak. The process, far from being an elaborate spy network, was instead a gentle teaching aid to help maintain school customs. The students alone ensured the continuance of these traditions out of a genuine concern for preserving W&L's particular character. Similarly, the Cold Check Committee, which still exists, insured that students were disciplined for writing bad checks. Upperclassmen, aided by the Assimilation Committee, took an active role in safeguarding the college's legacy. As one alumni recently said, one never felt as if one were in police state but as if there was always a caring parent watching over you and working with you to help you succeed. The theory behind it all was that by maintaining certain distinctions and politenesses, school life would be enhanced.

While coats and ties and staying off the grass are traditions hopelessly lost in the past, the speaking tradition, and the Honor System are not. The traditions which continue to give W&L her unique character, however, will not endure without every student's effort and care. Perhaps the next generations of students will even be successful in reviving some of the school's lost heritage, perhaps even enhancing the reputation of the W&L gentleman. Finally a word of caution to the Freshman. Another school legend has it that if a freshman walks through the middle two columns of Graham-Lees he will fail his first exam. Who knows?

Source: Crenshaw, Ollinger. *General Lee's College: The Rise and Growth of Washington and Lee University*. New York: Random House, 1969.

The ABC's of Washington and Lee

A Freshman's Survival Guide



Graphic: J. Cameron Humphries

Welcome Freshmen. In order to facilitate your assimilation into Washington and Lee, the Spectator staff has compiled its own list of important definitions. Of course, these "ABC's" are by no means exhaustive. In fact, the first ABC with which you should become acquainted is the Virginia Alcohol Beverage Control; underage possession will cost you $45.

A hour *n* : Earlier than any sane human being should rise, and nothing short of hell on earth. Don't allow your advisor, or the registrar, to schedule a class for this period on Thursday morning.

Alcohol *n* : No, not the rubbing kind, but every W&L student should keep some in case of emergency anyway.

Attendance in class *n* : Recommended on those occasions when there is nothing else better to do — required only when specifically stated.

Awareness weeks *n* : W&L's consciousness-raising week long seminars. A favorite example is our beloved Alcohol Awareness Week, when W&L students devote seven days to reacquainting themselves with certain select spirits. "No, the last drink didn't do. I'm afraid you're going to have to fix me another."

Beard *n* : Lexington's Chief of Police. Odds are strong that you will meet him or one of his officers personally before you leave Washington and Lee. Remember, this police force is "out of control."

CRC (Confidential Review Committee) *n* : (*see also*, **Ignorance**) This committee, which is the liberal-facist answer to the Nazi Gestapo, enforces the administration's official policy on "ha-

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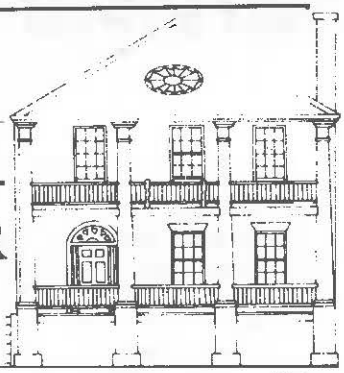

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ABC's of W&L

rassment." So boys and girls you'd better watch what you say and do or this secret committee might decide to enlighten you on the politically correct sensitivities. Failing that, they could just kick you out of school. (*For definition of appeal opportunities, see* **Tough Luck**)

Civility *n* : You may not know it but civility seems to include unquestioning compliance to all official word from Washington Hall. So don't criticize the administration, or the civility squad might just knock on your door.

Photo Credit: Matt French

Deans *n* : (Ruscio, Howison, Elrod, Peppers, Schroer-Lamont, Atkins, Boetch, Hartog, Bezanson, *et. al.*) We strive to achieve the nation's first 5:1 dean to student ratio.

D-Hall *n* : A freshman's finest source of nourishment. Sunday morning brunch is the best meal served; unfortunately, everyone there always looks like hell.

Diversity *n* : Holy word in the administration's Liturgy. Simply fall prostrate when this word is uttered, and you'll always have a friend in Washington Hall.

Dominoes *n* : 463-7375

Dorm Nazi (or baby dean) *n* : Self-appointed student-administrator who likes to raid freshman dorm rooms in search of alcohol — prefers the euphemistic title of dorm counselor.

D

Easy-D-Hughes & Eddie-the-Axe *n* : Terms of endearment for the two easiest professors in the Commerce School. Highly recommended for freshmen looking for effortless general education requirements.

East Lex *n* : Where to go for all your "groceries;" open late for sudden "emergencies." (*see also,* **Alcohol**)

Evil *n* : *see* **CRC**

E

Fancy Dress *n* : Another long weekend, and although the most expensive one all year, you still can't remember it on Sunday.

Foxfield *n* : Just another blurry day in the country.

F

ABC's of W&L

G

Goshen *n* : Fresh running water, served on the rocks.

Gaines *n* : Retirement home for upperclassmen trying to recreate the freshman dorm experience, minus the Dorm Nazis.

H

H-Train *n* : History

Heresy *n* : Belief in the value and validity of Southern heritage and Western culture.

Honor System *n* : The most important tradition at Washington and Lee. Please take this seriously.

I

Ignorance *n* : Central philosophy of Multiculturalism and several other folk-religions currently practiced at W&L. (*see also,* **Washington Hall**)

Inter-Fraternity Council *n* : Debating club for fraternity members who still believe that student self-government exists at W&L. Unfortunately, this student-elected group must answer to the self-righteous members of S.A.C. (*see* **Student Affairs Committee**)

J

J-School *n* : Excuse me, The Department of Journalism and Communications.

K

Kelly's Corner *n* : Competes with East Lex and helps keep the price of groceries down.

Ken *n* : No, not the doll, the Dean of Freshmen.

L

Lenfest Center *n* : The multi-million dollar performing arts center built in anticipation of a dramatic increase in Theatre Arts majors in the near future.

Liberal Arts Education *n* : The reason why all of us are here. But for some faculty members, the word liberal refers to a socio-political agenda and not an objective education.

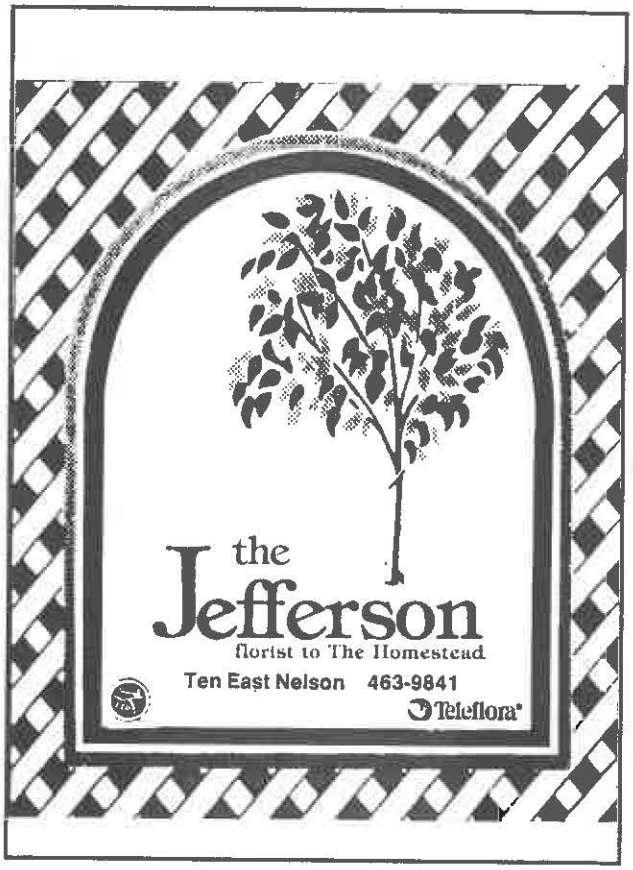
Lloyds of Lexington *n* : Fine fast food.

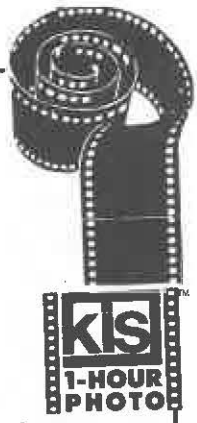
M

Mardi Gras *n* : Destination of your Washington Break vacation this year.

Mock Convention *n* : The art of politics, Virginia Gentleman Style.

Money *n* : Start asking your parents for it now, a little at a time so you don't have





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ABC's of W&L

to ask for $500 in March.

Multiculturalism *n* : The new religion of Washington and Lee, practiced not only in Lee Chapel but in Washington Hall and nearly every faculty office. Preached by High Priests, *er* deans, and practiced by professors. However, it's understood by no one. (*see also,* **Ignorance**)

O

ODK *n* : Ode to Dorm Kounselors.

P

Parking *n* : Practically nonexistent in Lexington. If you are fortunate to find some and exceed your allotted time by more than ten seconds, the little guy in the police cart (*see,* R.D. Clark) will ticket you.

Pit *n* : Short for Cockpit. Student pub, but you can't use your point cards to purchase beer. Ignore anyone who refers to this as the GHQ.

Q

Questionnaire *n* : Coeds at Washington and Lee can expect to receive these weekly from the office of Doctor Anne C.P. Schroer(Hyphen)Lamont, Ph.D.

R

R.D. Clark *n* : Four foot, eleven inches blonde headed traffic policeman who drives all over Lexington in a police modified golf card. (*see also,* **Beard**)

Ring Tum Phi *n* : Alternative student newspaper.

Road Trips *n* : Most popular spots include Hollins, Sweetbriar, Mary Baldwin, Randolph-Macon, and (of course) Sem.

S

Saint Bob *n* : If you don't know who he is, don't unpack.

Student Affairs Committee (SAC) *n* : Where advice and oversight become tyrannical overkill.

U & V

Ugly *n* : *see* **Fraternity Renaissance, Library, Lewis Hall**

VMI *n* : A school located somewhere in Lexington.

ABC's of W&L

W

Washington *n* : George. Usually stands atop Washington Hall, but he has taken a brief sabbatical and will return before Spring.

X Y Z

Xenophobe *n* : A Video Game at Lloyds.

Yankees *n* : Foreigners from the North.

Zero *n* : A somewhat less than acceptable G.P.A. Also the number of heterosexual Hollins girls who are pleased that Washington and Lee went Co-ed.

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7:30 p.m.
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THE SPORTS REPORT

by Marc Short

On September 8, the winningest football coach in W&L history, Gary Fallon, will lead his squad onto Wilson Field to begin a season filled with uncertainity. With the loss of All-American quarterback Phillip Sampson, the Generals need either George Sakin, Fred Renneker, or Darren Johnson to step forward and provide the missing leadership resulting from Sampson's vacancy. Coach Fallon has stated that he will give the job to "whoever moves the ball." If one of these candidates performs adequately, the Generals should have a successful season.

Regardless of whomever eventually starts, last year's leading rusher and this year's team co-captain, Mason Pope (129 ATT, 519 YDS), remains in the backfield to assist the newcomer. In addition, the Generals have an experienced offensive line that Fallon considers one of the best ever to have played under him. Because of this, the Generals should enjoy success running the ball. Coach Fallon, however, has no wishes to abandon the balanced offensive game plan of 1989 in which, in addition to successfully rushing the ball, the Generals broke 26 passing and receiving records. Coach Fallon fears relying too heavily on a ball control offense. With only fourteen freshmen on this year's team, a thin squad may not be able to meet the physical demands involved in running the ball most every play. Despite Coach Fallon's hopes, it is unlikely that this year's team will be able to duplicate the delicate balance in last year's offense, which complemented an average 33 passing plays with 34 running plays per game.

With the addition of two new defensive coaches, Fallon remains encouraged with the progress of his relatively young defense. Nevertheless, the team will sorely miss Coach Boyd Williams, who retired last year after 36 years of faithful service.

To add to this year's excitement, the Generals' split-end, Craig Irons, needs only 35 receptions and 740 yards receiving to break W&L records in each catagory. Since Irons attained All-American recognition last year with 75 receptions for 1010 yards and 5 TD's, look for these records to fall by season's end.

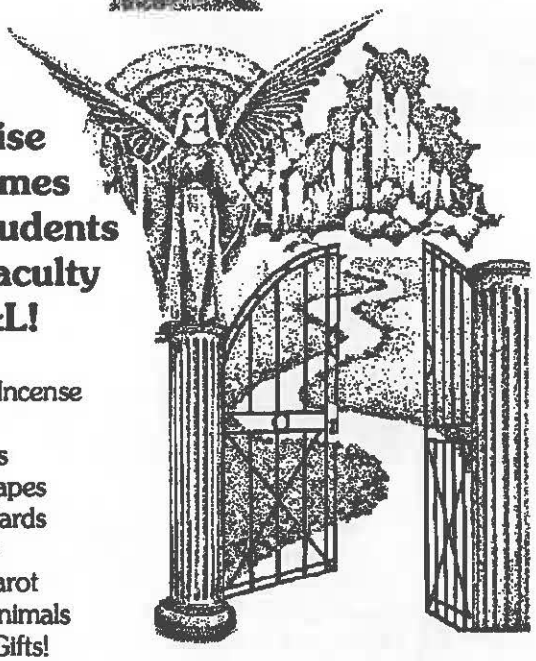
Although the Generals face six of their ten opponents at home, Coach Fallon still considers this year's schedule to be the toughest yet because of the addition of perennial power Guilford College. However, the schedule only gets tougher next year when the Generals add Davidson.

ACC Predictions

1. **Virginia** — Heismann candidate Shawn Moore leads a powerful offense. The only question mark for the Cavs is at linebacker. ACC title and possible national championship bid should be decided in the September 8th game with Clemson.
2. **Clemson** — If the game against Virginia had been scheduled later in the season, the Tigers might possibly have taken the Cavs, but it is questionable whether they'll be accustomed to new head coach Hatfield in only the second week of the season. Look for the Tigers to suffer their first loss to the Cavs in thirty contests.
3. **Georgia Tech** — Bobby Ross has successfully rejuvenated a dead team. Rookie-of-the-Year Shawn Jones is an exciting young QB.
4. **Duke** — Although Spurrier has left for the University of Florida, the Blue Devils are still a tough team.
5. **N.C. State** — Went 1-5 in its last six games last year, and in addition to that, lost a tremendous amount of talent to graduation, a rare occurrence at N.C. State — graduation that is.
6. **Maryland** — Strong returning defense should help Krivak, who is still trying to rebuild the program.
7. **UNC** — After going 2-20 the last two seasons, we can get the chopping block out for Coach Mack Brown.
8. **Wake Forest** —Should be another tough season for the Demon Deacons. It's a shame the fans at this prestigious school don't support their athletic programs more.

Marc Short is a junior from Virginia Beach, Virginia. He remains a loyal follower of Brent Musburger.

PARADISE



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Outloud

"You don't need any intellect to be an intellectual."
G.K. Chesterton

"I only drink to make other people seem interesting."
George Jean Nathan

"If I were a betting man, I'd be willing to bet you I never bet on baseball."
Pete Rose

"Refugees make darned good citizens. Of course, there are some loafers, but there are loafers in my family too."
Jimmy Carter

"When we ask for advice we are usually looking for an accomplice."
Marquis de la Grange

"There is nothing harder than the softness of indifference."
Juan Montalvo

"What is called a slum here would be very comfortable housing in my country."
Boris Yeltsin, Soviet Politburo member, after driving through Harlem.

"Many a man has fallen in love with a girl in a light so dim he would not have chosen a suit by it."
Maurice Chevalier

"I have an existentialist map. It has 'You are here' written all over it."
Stephen Wright

"There is so much to be said in favor of modern journalism. By giving us the opinions of the uneducated it keeps us in touch with the community."
Oscar Wilde

"Capitalism without bankruptcy is like Christianity without hell."
Frank Borman, former C.E.O. of Eastern Airlines

"To be prepared for war is one of the most effectual means of preserving peace."
George Washington

"Make no needless rules."
General Lee, directive to faculty

"Immigration is the sincerest form of flattery."
Jack Paar

ESSAY

Earth Sense

A Guide to Environmental Ethics

by Ray Welder

Earth First! -- that group of radical environmentalists -- is up to their old tricks again. A recent issue of *Earth First! Journal* offers some advice for the terminally ill and environmentally sensitive. "Do you have AIDS, ALS, brain cancer, or syphilis? Don't go out with a whimper; go out with a bang! Undertake a eco-kamikaze mission." Earth First! urges the dying to strap dynamite to their backs and destroy "dams...industrial polluters, the headquarters of oil spilling corporations, fur warehouses, papermills, etc." They end with the exaltation, "To those feeling suicidal, this may be the answer to your dreams...Don't jump off a bridge, blow up a bridge!" (For more of their blabber, you may purchase their literature from the ladies in the W&L bookstore.)

The first observation we can make about the activist Greens (which includes New Age environmentalists, student radicals, Hollywood activists, pseudo-scientists and much of the New Left) is that they are obviously and decidedly anti-human. *Earth First! Journal* calls for the development of a "species specific" virus to wipe out the human race. A more mainstream environmental "scientist," *Today Show* regular Dr. Paul Ehrlich, often refers to the American people as a "cancer on the planet." For all of their noise, however, this rather loose collection of reds in green clothing has remained on the sidelines in the whole environmental debate. No one with any real policy-making power takes them seriously.

A second observation concerning the Green movement is that it is essentially a religious movement. Not that its roots are in Christianity, or that it conforms to any of the world's traditional religions; it clearly does not. There is a certain religiosity, however, that is evident in both the movement's symbols and practices. From Ted Turner's new ten commandments to the bumper sticker "Love Your Mother [Earth]," the implication of Green literature is that human beings owe their first and highest allegiance to the earth. In fact, it was rumored that a number of Greens have begun to say "Earth Bless You" to people who sneeze.

No doubt about it, the Greens are easy to make fun of; and it's a shame they are so misguided because at least they are sincere -- which is a great deal more than one can say about their manipula-

Ray Welder is a senior from Beeville, Texas.

tors. The real power of the environmental movement lies not in the good hearted men and women who collect cans and plant trees, nor with the star-gazing New Agers who gather to celebrate the "Earth" with drugged tea, nor with the mean-spirited radicals who nail spikes into trees. No, the power belongs to the people who sought it, the environmental establishment. Samuel Francis has described this part of the movement as

> *"represented by the professional, well-funded, highly-skilled, and well-connected environmentalist lobbies that include the heavily bureaucratized and technocratic funds and foundations, as well as the corporate, governmental, and academic organizations that understand how to use the movement to enhance their own power at the expense of social institutions and habits, local jurisdictions and national sovereignties, and cultural identities and relationships. It is this part of the movement that has effectively created Earth Day and environmentalism as respectable and even fashionable causes, because it realizes they and their symbols are not threats to its power but rather the best thing to happen to it since the Earl of Sandwich invented fast food."*

While the environmental establishment joins the Greens in hoping to destroy any remaining semblance of the free market, they certainly are not out to get big business. In fact, major multi-national -- and that is the key term -- corporations are leading this movement, funding most, if not all, of the six largest environmental groups. Notice that Du Pont chemicals is pushing efforts to ban the use of chloro-fluorocarbons (CFC's). Why, an innocent observer might wonder? Although CFC's have never been proven to be the cause of the "great global warming trend" (a phenomenon which has not been verified yet) and although Du Pont used to be the world's largest manufacturer of CFC's, Du Pont now has a huge lead in the manufacturing of CFC alternatives. Put simply, it makes business sense for Du Pont to attempt to rid themselves of honest competition by bureaucratic fiat.

If self-interested multi-national corporations parading under the environmental flag don't bother you, then their accomplices probably will. The current environmental establishment consists primarily of men and women advocating the consolidation of economic and political power into the hands of heavily bureaucratic, international agencies. These agencies will work, the plan goes, in tandem with multi-national corporations to monitor and control global pollution levels. Forget that someday national borders might mean nothing, or that a Harvard-educated, Malaysian born bureaucrat located in Brussels might someday tell us how much fuel (or whatever else) we may use; forget even that under such a internationalist bureaucracy model human beings would be little more than serfs, subject to the whims of the ruling (*i.e.*, environmentally aware) class. Disregard all that, and ask: Would such an international government model perform; that is, would it save the environment?

I doubt it. As Thomas Fleming argues, individual lives tend to revolve around the menial duties of everyday life, things like Little League games and weekly Kiwanis Club meetings. Most people can't even muster enough interest to learn about the affairs of the City Hall, much less the business of the nation. He says that "Man is a tribal creature, not a global angel that takes in whole continents at a single glance." If Fleming is right, then no matter how much ordinary men and women care about the environment, they will not be herded like cattle in order to increase the profits of self-interested globalists.

If an environmental ethic is to work at all, it had better appeal to human nature, not work against it. The Greens hope for a world with few people without any formof civilization; their manipulators look forward to a world with a set number of people (determined by them of course) who will serve the needs of the environmental elite. Both views are not only immoral, but they also are doomed to fail.

A major defect lies in both group's view of property. The radical Greens and the environmental elite see private property as the main cause of our current environmental mess. They see the abolition of all forms of private property, much like what used to be done by third-world revolutionaries, as the solution to this problem.

The irony abounds; as former serfs in the East look to the West to serve as an example for individual liberty, many Westerners turn their heads in disgust, telling newly freed citizens to put their chains back on. For all of the lessons recent history has taught, one would think this would be clear: privately-owned property is much better cared for than property everyone owns, or better yet, no one owns. Of all industrial countries, those with centrally-planned economies are environmentally much worse off than those with free markets. Thinkers such as Fred L. Smith or Kathy Kushner echo this theme: if property has no owner, there is little or no incentive to care for it. These and other libertarians point out that most, if not all, ecological damage is caused by the lack of clearly-defined property rights. While space does not allow for a thorough explanation of their ideology, libertarians have at least attempted to mold an environmental policy that fits within the human framework.

Libertarians, however, make me uneasy. It is debatable that if everyone owning clearly-defined property acted solely in his own self-interest, all of our environmental ills would be healed. There are further problems with libertarian theories in defining ownership of the atmosphere or, for example, the Atlantic Ocean. The boundaries are just too slippery.

Moreover, the complete indifference to our ecological crisis by many self-described conservatives is even more troubling. Rarely does a month pass without an editorial appearing in the *Wall Street Journal* making light of the environmental movement. A recent article in that newspaper claimed that the United States is not over-populated. Baffling, isn't it? Anyone driving through our nation's metropolitan centers would not agree. And, although I am only 21, I believe for certain that places such as Cape Cod and Virginia Beach were much more enjoyable locales to visit forty years ago -- when they were not wall-to-wall people. In fact, it is astonishing that all environmentalists, regardless of ideology, have not joined

ranks to demand our nation's borders be closed to further immigration. Strangely, however, many "conservatives" consider such an idea heretical.

Where can students who are equally turned-off by the radicalism of the Greens, the centralizing tendencies of the establishment liberals, the absolutism of dogmatic libertarians, and the down-right indifference by many "*Wall Street Journal* conservatives "place themselves in this whole debate?

Such students should look to an intellectual and moral tradition that dates back to our nation's founding, a strand of American thought that rejects collectivism -- in all forms -- as well as Western-style materialism with equal vigor. It is a thread of American thinking that rarely receives attention, possibly because it finds its origins in the South; it is formally referred to as Southern Conservatism. Thoughtful men such as John Randolph of Roanoke, John Taylor of Caroline County, Virginia, Andrew Lytle, Allen Tate and Richard Weaver, among others, all contributed to its development. Put too concisely, these freedom-loving Christian men-of-letters find a land based solely on self-interest repugnant; such a nation is bound to rot from within. They own a sincere appreciation for God's creations and, consequently, have a deep respect for the environment. (Not coincidentally, most if not all of these thinkers find their roots in rural America.) They hold an equal fear, and rightly so, of both the leviathan state and an immoral people. And they believe their two fears most often occur together: a corrupt state corrupts its people. In contrast to today's citizen (if we may give him that term), a moral, God-fearing man finds it impossible to destroy what he has been blessed with: "And God blessed them, ...and God said, 'Behold, I have given you every plant yielding seed which is upon the face of the earth..."[Genesis 1:28-29] This tradition holds that man is neither a scourge on the earth, nor an inhabitant with a free license to destroy it.

What I am attempting to convey is environmental ethic that appeals to the very nature of humans; it is both local and privatized and based on the idea of stewardship. It is a notion that we as humans have been blessed with this world, and that it is our job to keep it, care for it, and, where necessary, to improve it; all this, for succeeding generations. As the group Alabama sings it, "Let's pass it on down."

What can we students do? First, we should be wary of any organization or individual that advocates the internationalizing of the world to save the environment -- the solution to our ecological crisis does not lie in a more powerful government. People must feel as though they own and, equally important, are owned by the land on which they live. Secondly, on that same theme, we should encourage and even participate in local efforts, such as the Outing Club recycling program and the tree-planting efforts of a Geology class last Winter term. If I may paraphrase the advice of a bumper sticker I've seen around town: "Think Responsibly, Act Locally."

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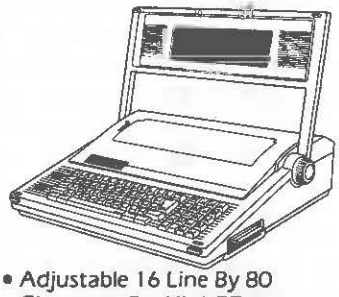

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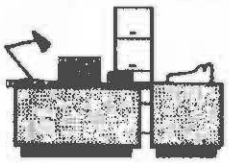

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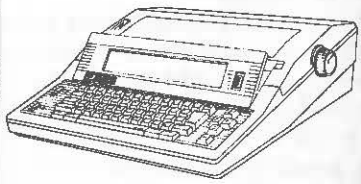

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