



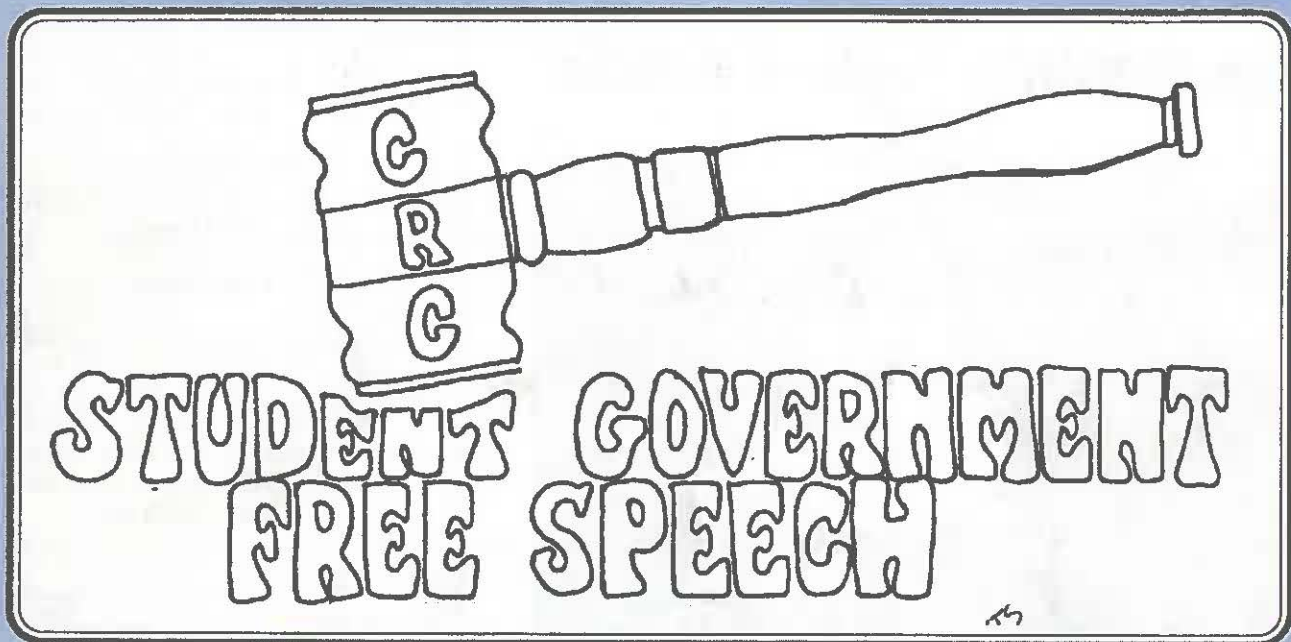
WASHINGTON AND LEE SPECTATOR



W&L Spectator/December 1989

Volume 1, Issue 3

CRC CRACKDOWN:



In This Issue:

- The Speaking Tradition:
Merely a part of W&L History?
- Berlin Wall
- The Abortion Debate
- Exclusive Interview: Congressman Bill Whitehurst '50

RG 39

From the Editors...

Radical changes are sweeping America's universities, often without regard to either the students, their parents, or the alumni. Until recently, Washington and Lee was an exception.

Yet, even on the hilltop of Washington and Lee changes are occurring. The importance of fraternities is questioned, the role of student government is declining, and even the concept of tradition is diminishing.

Every four years a new generation of Washington and Lee students enter and graduate from Washington and Lee; however, instead of adding to our heritage, we now face the danger that each generation will be less aware of this school's tradition than the one preceding it.

The *Washington and Lee Spectator* is unique among University publications in that it was founded upon the principles of upholding the traditions of this University.

This Month's Feature Article: CRC



"All of us are aware that we have a problem of homophobia on this campus" stated Dean Schroer-Lamont as an argument for the CRC.

WASHINGTON AND LEE SPECTATOR

December 1989

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WASHINGTON AND LEE SPECTATOR

The W&L Student Journal of Fact and Opinion

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Potpourri

Winter Rush

Sorority Rush this year should not set the precedent for years to come

As a part of its continual opposition to the men's fraternity fall rush, the Steering Committee has called for a move to winter rush in its Long Range Planning Report. Basing its argument in part on the fact that women are conducting rush in the winter of the 1989-1990 school year, the Steering Committee ascribes a "wisdom," which is not founded in experience, to women's fraternity members. In reality, however, the existing women's fraternity rush program is a weak foundation for advocating a winter rush for all fraternities.

Because the sororities were installed in early May of 1989, they had no substantial school time in which to plan a fall rush. The Panhellenic Rush Committee,

Panhellenic must evaluate winter rush and the rush rules following its competition in order to assess its strengths and flaws.

of course, recognized this when they rightfully established the guidelines and dates for the sororities' first student-run rush to held be in the winter. In fact, Panhellenic has made no definite provisions for rush following the 1989-

Elise Bryant is a sophomore from Richardson, Texas.

1990 school year. As they stand now, the rush rules are relatively flexible and easily amendable in order to facilitate a less troublesome rush for the inexperienced sororities of Washington & Lee. Panhellenic must evaluate winter rush and the rush rules following its completion, in order to assess its strengths and flaws. For this reason, winter rush for this school year is not indicative of a permanent rush schedule for women; instead, it is a necessity under time constraints and for the benefit of inexperienced sorority members.

In order to plan rush rules and procedures in accordance with national policies, Panhellenic has used the National Panhellenic Rush Recommendations as a guideline. According to these guidelines, National Panhellenic recommends that schools establish "...an early formal rush period..." for several reasons. Based on the fact that ninety percent of all college Panhellenics conduct a fall rush, experience has shown this to be the practical choice. Early rush in the fall would allow the chapter to help new members meet more people and acclimate themselves to the college environment. Rumors about the various sororities, most often a misrepresentation of the chapter, would be mitigated by an early formal rush. Because early rushing eases the pressures of anticipating the rush experience, pledges and current members can then focus their attention on academic, campus, and chapter activities. Most importantly, National Panhellenic points out that many campuses have attempted a deferred rush in the winter, only to return to a fall rush as the better and more practical time. In contrast to the Long Range Planning Report's assessment, the current "wisdom" on rush seems to be that fall rush is more beneficial to all women involved.

When looking specifically at Washington and Lee University, a fall rush seems better suited to the needs of women. Because Lexington is such a

small community where the men's fraternities sponsor most social activities, it benefits the students to have another organization hosting social events. As winter rush exists now, freshman girls cannot take part in many sorority activities during fall term. If Panhellenic

To use Washington and Lee's sorority "wisdom" as a lever against the men's fraternities is irrational and unfair.

were to conduct a formal fall rush, however, the freshman girls interested in the women's fraternity system could participate in the social facets of sororities from the onset of the school year. With relatively limited social alternatives in the first place, freshman girls suffer unnecessarily because of the existing winter rush. Furthermore, a fall rush would allow freer contact between upperclassmen and freshmen sooner in the year. The University emphasizes community and interaction among students; constraints on contact to discourage "dirty rushing" put a strain on the social atmosphere at Washington and Lee. Certainly, cutting down the period of "no contact" from one whole term to a few weeks would help the rush process.

Recognition of the sororities' lack of experience, particularly when compared to the amassed experience of the National Panhellenic Conference, definitely challenges the notion that sororities have made a wise choice in terms of future rushes. Washington and Lee's Panhellenic should continue to look to National Panhellenic for guidance when establishing rush procedures. Eventually, sorority members themselves must decide which rush time is best.

The history of sororities and Panhellenic at Washington and Lee has been successful thus far. After an overwhelm-

ingly successful colonization and installation last spring, the chapters have all added more pledges, due to the recent informal rush. The chapters have outstanding academic records, and they are contributing to the campus and the community through philanthropic and social activities. Although fruitful, their road has been short. To use Washington and Lee sorority "wisdom" as a lever against the men's fraternities is irrational and unfair.

Berlin Wall

End of the Cold War?

The great struggle of the 20th Century, the war against Communism, is over. And the West has won. Rear Admiral Gene LaRocque, director of the Center for Defense Information, related this extraordinary fact to the *W&L Spectator* in a telephone interview. Said the Admiral, "In a nutshell, the Cold War is over. We've won. The wall is down."

Recent events in Berlin give credence to this view. Hundreds upon thousands of freedom-loving individuals have voted with their feet and left the stagnant, gray world of Communist Germany. After 40 years of imprisonment by barbed wire and concrete, East Germans are seizing the opportunity to experience freedom: they are flocking West.

"I am elated," said the Admiral describing his reaction to the removal of the Wall. The happiness of the hour cannot be understated. A reporter covering the scene wrote, "Where people seeking freedom had been shot down by machine gun fire, East and West Berliners now stood safely, drinking champagne and hugging, sharing the moment." Indeed, the image of West German Chancellor Kohl welcoming his long-lost cousins to freedom sends excitement through the veins of every Westerner.

According to Admiral LaRocque, the apparent end of the Cold War will bring

Ray Welder is a junior from Beeville, Texas.

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an end to the U.S.'s military involvement in Europe. "This is going to have an impact much greater, I think, than any of us realize yet," he said. Clearly the glue that has held the Communist European empire together is its military might. With those bonds between the Warsaw Pact states weakening, that coalition "cannot be considered an effective fighting force," remarked LaRocque.

The military expert went further: "I sure would not want to be a Soviet general in charge and expect to rely on the East Germans to carry arms into West Germany now...nor would I count on the Hungarians or the Poles." And if the scenario that Admiral LaRocque suggests becomes reality, if the Warsaw Pact disintegrates, the result will be American troops coming home; they will no longer be needed in Europe.

An important point should be noted: the West did not win this Cold War by lily-livered leadership, or weak-kneed policies like unilateral disarmament; we won through strength. The mind numbs when considering the outcome if we had followed Hubert Humphrey's advice of unilateral disarmament; that is, the West destroys their weapons in hopes the Communists follow suit.

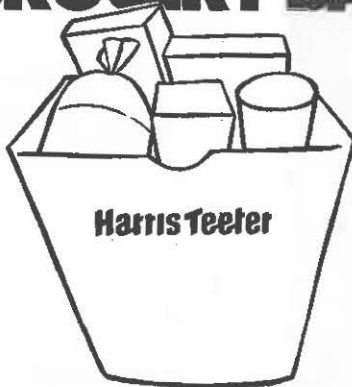
The current phenomena clarify another point: perestroika and glasnost as they now stand are nothing more than tiny breathing holes to freedom. In his effort to save the Communist states through the reforms of glasnost and perestroika, Mr. Gorbachev has created the beginning of the end for communism itself. But it is an ill-fated attempt. The Eastern European peoples will not agree to breathe the clean air of freedom through a straw. The oppressed people

of Eastern Europe will demand that the reforms continue. Unfortunately for Communists, the logical end of glasnost is democracy, and the logical end of perestroika is a free market.

Tiannumun Square was squashed because a square is not half a continent. But the freedom fire in Eastern Europe has been lit, and the blaze is too large to put out now. Americans can be proud that our country holds high the torch of freedom. And if Admiral LaRocque is correct, we will share that radiant torch with Eastern Europe in the not too distant future.

(Special thanks to Rear Admiral Gene LaRocque for the interview and permission to quote past statements.)

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W & L Heritage

The Speaking Tradition: Merely a part of W&L's past?

The Speaking Tradition at Washington and Lee has been shown greater respect in years past. As a practice rooted in a noble heritage and vital to the character of this University, the tradition demands that we participate.

"There is too much forgetting," said one venerable faculty member as we walked down the colonnade together earlier this year. Too easily we forget why we do what we do, and find ourselves unable to justify doing anything at all. Every four years we have a new group of students, all of whom must be made aware of the practices of the school and who must learn something of the history of the institution if it is to survive and flourish in what is certainly still a unique and charming atmosphere. Only with a knowledge of the school's history can we make the right decisions on the direction the school will take in the future. There are several traditions which help to make this school what it is, and which must be properly understood in order to gain an appreciation for the temperament of the institution as a whole.

Next to honor, the Speaking Tradition is probably the most important tradition at Washington and Lee. It embodies the spirit of friendship and respect that are essential aspects of the W&L community. Greeting others is a tradition in the truest sense. It started with noble purposes and developed to become a natural tendency among a group of students who knew one another. It has continued simply because people like doing it. It has helped to mark the "W&L man" and now the "W&L woman" as someone who is able to interact with others with confidence and sincerity.

No one person can be credited with its founding, in fact no one is quite sure when it started. Some give credit to General Lee. He knew each student by name, and greeted each young man accordingly. (This recognition often surprised freshmen.) Back then there were only four or five hundred students, and it wasn't so difficult to know everyone. It has been suggested, and it is quite probable, that the friendly art of speaking arose as a reaction to the cold, austere practices of UVA where one did not speak to another person unless they had been properly introduced. The attitude of friendliness and cordiality did not extend simply to those who were affiliated with Washington and Lee. Every freshman hears the story of the "unknown soldier"

Bob Tompkins is a senior from Morgantown, West Virginia.

Next to honor, the Speaking Tradition is probably the most important tradition at Washington and Lee.

and Commodore Doremus. Doremus and his wife were visiting Lexington and the campus of Washington and Lee and came upon an unidentified student who volunteered to take them on a tour of the school. They were so impressed by the friendly nature of the students that most of the Doremus estate was bequeathed to W&L and was used to build the Doremus Gymnasium. (It is said that the Doremuses had been visiting UVA before coming to Lexington.)

Sometime after World War I the students felt it necessary to "enforce" their traditions, and the Assimilation Committee was created. Over time the Assimilation Committee took on the responsibility of making sure students, freshmen especially, observed certain rules of conduct. These included the Speaking Tradition, the dress code, wearing freshman caps (or beanies) and not walking on the grass. To some this was a symbolic end of the Speaking Tradition. Once the motives of good nature and friendliness were replaced with fines and punishment the spirit of the Tradition changed. It became tainted in the negative context of forced participation. (The Assimilation Committee was not particularly ruthless or arbitrary, but the voluntary nature of speaking was

gone.) Most students found that after a few days of conscious participation speaking became a habit, and forced participation was no longer necessary.

Until the late 1960's the Committee went on assimilating freshmen into the fine arts of cordiality, proper dress and walking on sidewalks. Then came the great changes of the late 1960's and early 1970's which rocked colleges all over the United States and even impacted Washington and Lee. Traditions in general were shunned. The dress code, freshman caps, for a few years even Fancy Dress was not held. The Assimilation Committee was disbanded and the Speaking Tradition became voluntary again. The school had become much larger than it was before the Assimilation Committee was established, and knowing everyone was more difficult. It is difficult to say when the Tradition hit its low point, and opinions of those who have been here since that time vary to some degree. But until the last few years the speaking diminished in its prominence as a part of the Washington and Lee routine. Over the past few

years there has been an effort on the part of the School and the orientation committee to revitalize it during orientation week. "Heritage Panels" have been made a part of the week since I was a freshman, and give the freshman basic history about W&L. Many come away from the week with great expectations, but find them crushed when they realize that upperclassman participation in the great Speaking Tradition is lacking, and takes a further nose dive with the end of Rush.

It is not, and should not be the administration's duty to rekindle the Tradition. After Freshman orientation that role should be left to the students. At the heart of student autonomy is the responsibility to be aware of and continue such traditions.

I became concerned about the standing of the Speaking Tradition last year when I began to realize that I was not going to be here forever. I realized that I had a responsibility to the three classes below me to "pass on the torch" and to cast a vigilant eye towards the traditions that had been placed in my hands. I began to notice that the passers by on the colonnade often offered nothing more than blank stares or averted eyes.

I tried to single out one group as a guilty party. Was it the obnoxious sophomore who was still caught between the revelry of no longer being a freshman and the pettiness of high school social life? Was it the member of a certain fraternity? Was it the girl who was not quite as good looking as she thought she was and for whom the "freshman fifteen" was not only the pounds she had gained but the number of boyfriends she had had that year? Was it one of Eddie Klank's "brick counters" too emersed in a calculus equation or self doubt to acknowledge someone else's existence? Was it the new faculty member who had just spent eight years at a state school with 50,000 other nameless faces? It was everyone! I realized that I was doing it, too. There wasn't one type of person to blame. There was too much forgetting.

I had forgotten why we spoke to one another. Why shouldn't everyone else forget as well? They had forgotten what it was like to go to a school where friendliness was a way of life; where a basic respect was shown for everyone, even those with whom you

ments, would seem to defeat the purpose, and besides, would probably not be accepted. The administration is doing a good thing by organizing the heritage panels during orientation. Each student needs the basic history of the school if he or she is to help perpetuate the tradition of student government. However, if the administration has to accept too much responsibility, the spirit of the tradition is again lost.

It is really up to the upperclassmen to set the example for the freshmen. With so many student-run groups on campus exercising so much power, it shouldn't be difficult to find support for such a worthy cause. The fraternities could take it on as a way to help restore some of the tradition that has been cast aside over the last few years. Dorm counselors could continue to direct their freshmen. The Executive Committee could set up a sub-committee on "Tradition Education" to inform the students at the sixth oldest school in the country of its roots. Perhaps pressure could be exerted to add a class on the History of W&L.

As a part of the W&L community, the older faculty must also set the example for their newer colleagues. Those who came to W&L as students have a sincere appreciation and concern for the Speaking Tradition, but need to make sure that other members of the faculty are equally aware of it.

The word tradition has lost some of its significance at W&L. It has been overused and plastered on events that are sometimes ridiculous and occasionally flat-out wrong. "Dead horses" have been beaten to a pulp with the word. This is quite a shame considering the damage that has been done to the real "traditions" at W&L. An unqualified guilt-by-association has clouded the intent of the term. By being aware of the history of our institution we can understand and appreciate traditions for their true worth and for the right reasons. The speaking tradition is a classic case.

(Special thanks to Dean John, Professor Sanders, Professor Stephenson, Joseph B. Tompkins, Jr., '71, and the rare books room of the University Library for their help in researching this article.)

It is really up to the upperclassmen to set the example for the freshmen...The fraternities could take it on as a way to help restore some of the tradition which has been aside over the last few years.

had your differences. We had forgotten. Maybe we never even knew that place we had heard about during orientation. Maybe it never existed.

But there was and is a Speaking Tradition at Washington and Lee. If there are those among us who do not realize it, then they have to be told. I realize that I am not the first to write about this. Every year there is at least one letter to the editor in the *PHI* expressing concern over the matter. Last year the *Spectator* made itself a medium for such a message.

I noticed, however, that from all of these letters there was not one viable means for revitalizing the Tradition. Reconstructing the Assimilation Committee, in light of some of my earlier com-

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Ever since the sixties, colleges have given up their traditional role as in loco parentis. Now, many university administrators believe it is their moral duty to enlighten the depraved younger generation. However, today's sin is the political and social evil of "insensitivity" and in order to ensure justice the liberal deans are

Curtailing Free Speech

IT'S SPEECH NOT SEX THE DEAN BANS NOW," "WATCHING WHAT YOU SAY ON CAMPUS," and "LIBERAL CENSORSHIP" scream the headlines. Despite the public outcry, the repression of free speech is clearly gaining legitimacy in, of all places, the American University. Official policy statements on racism, sexism, and homophobia are considered the best means a University has to affirm the dignity of the individual. While this is a lofty goal, the policy statements of most Universities go too far. In their zeal to protect every social group with the status of "victim," the deans have actually subordinated individual rights to the collective notion of group rights. As a result, these universities are losing sight of the very reason for their existence: the pursuit of truth through the freedom of ideas and expression. While W&L students have not been subjected to a Dartmouth-style liberal thought police, our administration has instituted the very same organ of harassment control that has been so abused on other campuses.

INFAMOUS ORIGINS

In the spring of 1988, an ad-hoc committee was formed to explore solutions to the problems of drug abuse on campus. Curiously, the *raison d'etre* of the committee drastically changed, and soon it was argued that students on the Student Conduct

Paul Lagarde is a junior from New Orleans, Louisiana.

Committee could not deal with sensitive issues such as racism and date rape confidentially. Sometime between that spring and the beginning of the next school year the administration instituted the Confidential Review Committee, a disciplinary court that, at the time, had no members, no formal jurisdiction or statement of purpose, and no set procedures. This decision to create a new disciplinary committee along with the subsequent "finalizing" of the CRC was not only a dramatic break from W&L's tradition of student self government, but also a frightening omen for the future of free speech. More importantly, the CRC's existence may jeopardize our community of trust on campus.

The University's harassment policy makes it clear that ethnic, racial, religious, or sexual harassment will not be tolerated on campus. Unfortunately, the definitions of harassment are so broad and unclear that reasonable and sincere individuals can disagree as to exactly what they mean. How, then, does a CRC member interpret the definition? Does one student's thoughtless remark constitute the only criterion that affects another's performance in school? How does the CRC determine what constitutes an "intimidating" or "hostile" or "offensive" environment. By what standards do they judge "quality of life?"

Until recently, the University of Michigan had a similar policy statement. It prohibited "any behavior, verbal or physical, that stigmatizes or victimizes an individual on the basis of race, ethnicity,

religion, national origin, sex, sexual orientation, creed, ancestry, age, marital status, handicap, or Vietnam-era veteran status." Although this policy statement seems more specific than ours, last spring U.S. District Judge Avern Cohn ruled it unconstitutional on the grounds that "persons of common intelligence just guess at its meaning."

Professor Harlan Beckley, a first year member of the CRC, indicated that it would be futile to list every single possible case of harassment. Dean Anece McCloud agreed, saying that the policy "should be broad." Are there no durable ways to deal with harassment other than with a policy that has no real meaning except for what the CRC says it means? Taking the definition literally, a few swear words said one night could be taken out of context and become a matter for the CRC. If the W&L community cannot find a more specific definition of harassment than the one found in our current policy, then perhaps we ought not to be in the business of penalizing such behavior. Not only is the definition too broad, it also shows a complete disregard for the individual's intentions. Any conduct that has the "purpose or effect" of doing any of the stated harms to another individual is considered harassment. Given the tremendous power entrusted to this committee and the confidential nature of its duties, it is very important to limit the latitude of interpretation left to the CRC member as much as possible. In a democracy, one wouldn't put a president in power and then tell him to create his own constitution.

STUDENT GOVERNMENT?

The CRC members not only have wide interpretive powers, they determine their own procedures as well. In particular, procedure #4 reads: "Advisors will not be allowed the privilege of the floor." It is interesting that this is generally waived by the committee before each case. Professor Hobbs defended the rule saying that it would only be enforced in a

case where the questioning was of a nature that it might constitute harassment itself. While it is laudable that CRC members are trying to make the trial process as fair as possible, why are there any procedures at all if a mere vote of the committee can eliminate them? More importantly, if these rules are now seen as unjust, shouldn't we question their original incorporation into the procedures?

Another problem with the procedures is its very limited appeals process. Rule #10 reads "sanctions of suspension or expulsion may be appealed," although the CRC is currently considering appeals for other sanctions, such as probation and counseling. The "appeal" is made to the President's Advisory Committee, which hears no new arguments; it only has the CRC record of the trial to go by. The whole appeals process seems even more bogus since only the sanction, not the verdict, can be appealed.

Professor Beckley maintains that students ought to trust the CRC to give them a fair hearing. While there is no doubt that the CRC members are reasonable people who are committed to their principles, where is the wisdom in setting up a flawed institution and relying on good men and women to run it properly? It is simply raw hubris for Washington & Lee to believe that it can instantaneously institute a justice system that works better than our 200 year old American legal system. Since there are laws on the books against racism and harassment, why does W&L feel obligated to dictate its own laws, especially ones that conflict with so

"Washington and Lee University is committed to providing its students, faculty, and staff a place of study and work that is free of ethnic, racial, religious, or sexual harassment. It is the policy of the University that no member of the University community may so harass another individual.

"Any conduct of an ethnic, racial, religious, or sexual nature that has the purpose or effect of substantially or unreasonably interfering with an individual's work or educational performance; of creating and intimidating, hostile, or offensive environment for work or learning; or of adversely affecting an individual's quality of life is considered harassment."

(From the University policy on harassment)

basic a right as free speech? American courts guarantee cross-examination of witnesses and a full appeals process for a reason. If it is possible for a man to perpetrate the heinous crime of rape, it is also possible for a woman to lie about being raped. Surely if the CRC strives for justice, it will insist on discovering the entire truth, despite the possible unpleasantness of certain questions.

Even more disturbing is the lack of student involvement in the process. Since the CRC's inception last year, interested students have had a difficult time even discovering the proce-

Liberal Education or Re-education

It is no secret that the intelligentsia is generally way out in left field as far as the rest of America is concerned. Our own faculty is constantly complaining that the student body is "too conservative," when it is obvious that the faculty is farther to the left of the mainstream than the students are to the right. This ideological dichotomy can, of course, lead to an important examination of each other's values and beliefs. However, some liberal professors just aren't that liberal. Writing in the *Chronicle of Higher Education*, Professor Damon of Clark University calls for mandatory racial education programs. He argues:

"Such programs should em-

phasize discussions in which trained instructors cover students' beliefs concerning racial diversity and its societal implications. They should cover, and provide clear justification for, any racially or ethnically sensitive admissions or hiring criteria that the students may see on campus."

Ah! So now educators are supposed to provide justification for highly controversial social programs. How about a mandatory course "justifying the Reagan Administration's domestic policies" writes in dissenting Harvard professor Thernstrom.

George Will points out that in the 1960's, liberals argued that it was illegitimate for faculty to

assert moral authority over the dissenting liberal students. However, now that students are generally to the right of the academic establishment, liberals encourage the establishment to control ("raise") the consciousness of the retrograde students caught deviating from liberal orthodoxy. One calls to mind the story of the professor lamenting to his colleague that "they [i.e., parents, family, society] have 18 years with them, and we only have four years to turn them around." It seems as though some of our Universities have given up their former "oppressive" role of *in loco parentis* for the new enlightened role of *contra parentis*.

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dures under which it operates. Ever since the procedures were developed, they have been under constant revision. The Executive Committee's alternative proposals were rejected by the faculty because, according to former president Christopher deMovellan, "basically, they decided they wanted to let it ride for a year." Due to all this vision and revision, there is an unfortunate ignorance about the committee's procedures and

Unfortunately, the definitions of harassment are so broad and unclear that reasonable and sincere individuals can disagree as to exactly what they mean.

purpose among the student body.

SENSITIVITY FOR WHOSE SAKE

The CRC raises tricky questions concerning a student's right to free speech and another's right to avoid "harassment". Dean McCloud offers the following framework for analysis:

"Who has suffered the greater injury: The person who has had something said about them that is considered harassment, or is it going to be a greater injury to the accused for him or her to have their statement curtailed?"

Does one's ideology or world view factor into this analysis? "We are not after ideological purity," argues Professor Hobbs, Chairman of the Confidential Review Committee. "We are not

concerned with changing an individual's ideas, but the way that they conduct themselves within a community..."

Yet, ideology does indeed play a factor. Although most students, whatever their political views, are naturally polite and respectful of other individuals, it is current liberal orthodoxy that defines harassment in terms of America's traditionally subjugated groups or "victims". For example, Dean McCloud would want "proof," other than religious conviction, from an individual who might argue that homosexuality is socially deviant and sexually perverted. There are two different ideologies at work here. One ideology probably believes that homosexuality is as legitimate as heterosexuality and that homosexuals are victims of a narrow-minded and intolerant society. Another view believes sodomy is perverted and that one ought to be able to talk freely about such beliefs. In this context, one's world view helps determine what is

Instead of tolerance and understanding, today's purveyors of sensitivity are planting the seeds of silence and distrust.

believed to be offensive speech. The "intolerance busters" have determined the proper codes (however hazily) of conduct that Washington and Lee should tolerate. Although the common community values of politeness and respect seem to be most important in evaluating these codes, it would be naïve to believe that ideology is in no way involved.

FALSE TOLERANCE

Under the CRC with its current definitions of harassment, how many white students would feel comfortable freely debating very sensitive racial issues with black students, or vice versa? What about an argument between a Catholic and a Jew over the recent Auschwitz controversy? Unfortunately, there is nothing in the CRC procedures that prevents such cases from going to trial. Instead of nurturing General Lee's community of trust, the CRC will sharpen group divisions by drawing attention to the differences that separate them. What results is a "hypersensitivity" that chills the honesty and openness necessary to bring people together. Instead

Time moans that Congress has indulged in a "politically irresistible orgy of tax cutting. . . . Washington cannot say no to any kind of giveback." Ah, the rapacity of these people who want to keep their own money! What's happening to the national fiber?

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of tolerance and understanding, today's purveyors of sensitivity are planting the seeds of silence and distrust.

To date, the CRC has only heard two cases, and the committee seems to be functioning smoothly without any controversy (as far as we know). This is not surprising, since any new committee receiving such strong student opposition must start off cautiously. Soon it will be time for the CRC's year and a half review, but a faculty committee will do the reviewing, and, again, the students will not be involved in the process. This fact may be more upsetting than the CRC itself. We pay lip service to student self government but administrative government by committee is the reality. First, they have taken away student power in the membership of the CRC. The faculty maintains a 4-3 majority on the committee and the students on the committee are unelected members appointed by President Wilson. Now it has become perfectly clear that student input is also irrelevant in finalizing the institution's makeup, jurisdiction, and procedures. There is no mistake; when faculty CRC advocates and members push aside student complaints by saying that the procedures have not been finalized (in a committee that was already operating!), when they tell students it is too early to criticize or to try to change the CRC because it "has not yet had a chance to operate," and when, after a year and a half of operation, students are still not invited to review the CRC, the administration has told us that we must trust them about the CRC when they so evidently do not respect our opinions. If this refusal to trust the students continues, the CRC might just become the first of many more administrative power plays to come.

Out Loud

"A nation may lose its liberties in a day, and not miss them for a century."

- Baron de Montesquieu

"A moderate is someone who is only half right."

- Anonymous

"It is better to live rich than to die rich."

- Samuel Johnson

"Before I left home my father told me:

1. Never trust someone who won't look you straight in the eye.

2. Never talk when you can listen.

3. Never engage in a financial agreement of venture capital without a detailed, analytical fiduciary prospectus."

- Woody on CHEERS

"The God who gave us life, gave us liberty at the same time."

- Thomas Jefferson

"Why should I run for reelection? My integrity is intact. I haven't been accused of anything in what, 11 days?"

- Mayor Marion Barry

"Teach him to deny himself."

- General Robert E. Lee

"Tell him (Santa Anna) to go to hell."

- Zachary Taylor

ECONOMIC SURGE RAISES CONCERN

-Headline in Washington Post

"A government agency is the nearest thing we'll ever see to eternal life on this earth."

- President Ronald Reagan

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

- George Washington

"Will Rogers said that he never met a man he didn't like. Of course, he never met Dan Rather."

- Frank Sinatra

"A pint of sweat will save a gallon of blood."

- Gen. George Patton

"(I hate) people who are so open-minded that all their brains have fallen out."

- letter in *The American Spectator*

"Human kind cannot bear very much reality."

- T.S. Eliot

"Obviously, I am for Dukakis."

- Willie Horton

"Until Eve arrived, this was man's world."

- Richard Armour

Quote of the Month:
"Yes across Europe this Wall will fall, for it cannot withstand faith; it cannot withstand truth. The Wall cannot withstand freedom."

- Ronald Reagan

"An alcoholic is someone you don't like who drinks as much as you."

- Dylan Thomas

"A guy hit my fender the other day, and I said unto him 'be fruitful and multiply', but not in those words."

- Woody Allen

"Man has imagination to compensate for what he is not and a sense of humor to console him for what he is."

- Elbert Hubbard

"The easiest way to defame someone of their ideas is to call them crazy."

- John Hinckley Jr.

Exclusive Interview: Congressman Bill Whitehurst



Congressman Bill Whitehurst relates his experiences at W&L.

G. William Whitehurst served for 18 years as a member of Congress from the Second District of Virginia. He worked for six years on the Permanent Select Committee on Intelligence and was a Congressional delegate to the North Atlantic Assmibly. He is currently a professor at Old Dominion University and works for WVEC-TV as a news analyst. Congressman Whitehurst has also written two books in his spare time. We were fortunate to have dinner with him and his wife in Norfolk. We talked about the governor's election and the Berlin Wall, but like most of the alumni we have met, he wanted most to talk of his Alma Mater.

Spectator: Could you tell us a little about your days at W&L?

Whitehurst: I'd love to. We (my wife Jane and I) lived out on a farm in a made-over dairy called Oak-Hill. It was so cold we had to chip the water out of the faucet. Nobody had any money, and everyone around us was in the same boat. As you heard from Senator Warner, about 85% of the class were veterans.

I really loved it, and I joined a fraternity. In fact, for a semester I was president of the Delta Upsilon fraternity...I was active in the

fraternity, but at the same time I didn't live in the house, but Jane and I had alot of fraternity guys over.

What we really remember about Lexington is, not just our poverty, but the fact that there were so many great people there. I received a great education. I received my inspiration to teach from a professor there, Dr. Bill Jenks, who's now retired. He was so great and so inspiring, that I changed my major from journalism to history because of him. And, it's because of him that I am leaving my papers and my diary to Washington & Lee and not anywhere else. I feel a little guilty because I teach at Old Dominion and I have taught there for a long time, but somehow - something inside of me - I just was moved to leave my diary and my papers in Lexington at the library there.

What else can you say - things really move you later on. I never dreamed I would go into politics, never had any thought about it. But I can remember, one of the things that Washington & Lee is very proud of was how many Governors had gone to W&L, how many Senators had gone there - not only in Virginia, but in West Virginia as well - how many politicians they had produced. And I guess if somebody had taken Bill Whitehurst aside and said, "you'll be in the House too, with Jack Morris - who I had classes with - or with John Warner or Lynwood Holton or Bill Brock, you know, I just couldn't have imagined such a thing happening. It gives you a good feeling. It's a wonderful University. I'll always have a warm spot in my heart for it.

Of course, we had the Mock Convention in '48. We had to nominate a Republican, because Truman was in office. I remember we nominated Arthur Vandenburg for President instead of Dewey. What we had was a deadlock, so we had to decide on a compromise candidate. We had the parade through the middle of town...We had the best time. For the parade we had a flat-bed truck for the Conneticut delegation. Conneticut was the arsenal of the nation. So we decided to combine the arsenal of the nation with the Baldwin apples. We took a lead pipe and filled it with sand and dropped cherry bombs down it and fired apples. Well, the first time we fired it went 100 yards! In front of us was the Arkansas delegation and we hit their mule smack in the hind parts and it took off down Main Street.

Spectator: What about the traditions of W&L?

Whitehurst: The thing I remember is about General Lee. After the Civil War, for the five years that he was president at W&L, he was asked by a student, "What are the rules at Washington College?" His reply was: "We have only have one rule here, we expect every man here to behave as a gentleman." And that is all you need. In your

personal behavior, in your standards and ethics, or whatever, you behave like a gentleman.

In fact, when I was in Congress, Jane and I went to alot of places we didn't want to go, went to alot of functions that we didn't want to go to, because you are a prisoner of the job. I used to say that if we had to go someplace, we had to go. I would say, never forget the words of General Robert E. Lee, who said: "Duty is the sublimest word in our language." And it stays with you. That principle stayed with me for all of years that I was in public life and it is one thing that has always set W&L apart and made it a special place.

The speaking tradition stayed with you, and you carried it home, where you would find yourself walking up to people and speaking with them. It was a matter of getting used to it more than anything else, because most people just don't speak to total strangers. It became so ingrained in you, from W&L.

There is another story about Robert E. Lee, after the Civil War, when he was in Church - and you've probably heard this story too - when it came time for communion - this is an Episcopal church - a black man came out of the balcony and came forward to take communion, and everybody gasped. Lee got up out of his pew, went up, kneeled beside him and took the sacrament. And that's a true story. So the man was really an inspiration. And I know that he is venerated and I read the piece in the *Spectator* about the commemoration of his death and so forth. That's great. These traditions are important and they should be preserved.

Spectator: You were in Washington when his citizenship was restored, weren't you?

Whitehurst: I certainly was. In fact, it was really great, because around the same time - within a few months - we had the widow of Lord Dunmore, the most recent Lord Dunmore, here in Norfolk for a little celebration. And of course, it was her husband's ancestor who shelled the city during the American Revolution, at the beginning of it. And I was asked to say a few words. Well, I spoke up and said (they had passed a resolution forgiving him for bombarding the city on New Years Day, 1776, out here in the water)...I said: "Lady Dunmore, I want to tell you something. General Robert E. Lee, who's citizenship was just restored this year by Congress, and a man who enjoyed considerable prestige and affection in these parts, took over a hundred years to get his citizenship back. So you should not be concerned that it took nearly two centuries for us to forgive Lord Dunmore."

Spectator: We did want to learn about student self-government. Was it strong in your day?

Whitehurst: Absolutely, very much so. In fact, I was fined for a misstep on my part. The situation involved two students

from Norfolk whose parents called me and asked me to look after them. Forgetting about the rules regarding rush that you couldn't be in the dormitory at a certain time, I went because the parents requested. Well, there was a gentleman who was a dormitory counselor and he asked me what I was doing there. I told him the story and he told me that I was in violation. They fined my fraternity \$100. But if you ask me did it function? Yes, it functioned well; they ran a tight ship.

Spectator: We'd like to switch to Virginia politics. In regards to the recent governor's race, could you give us your opinion on why Coleman lost an early 8-point lead to such a swing to Wilder's side and back to an even vote?

Whitehurst: I saw an editorial in the *Virginia Pilot* by Bill Wood. He said that this election may well have been decided last July, when the Court issued its abortion decision...I think he hit the nail on the head. Without that issue, Marshall Coleman would be governor-elect. Of that, I am absolutly convinced. Coleman just couldn't shake the abortion issue. If that had not been an issue, Marshall would have won by 5 to 10%.

Spectator: You don't believe the activists on both sides crossed each other out?

Whitehurst: No, I don't believe so. I'm an analyst for the local ABC affiliate. And this guy Gravely, who's head of the local NAACP, was quoted. He said race was a key issue. And Jane Gardner, the anchorwoman, said to me what about it? I said, "Horsefeathers!" Look what happened in Chesapeake. A guy named Randy Forbes, (R), who's white, challenged a black Democratic candidate for a House Delegate seat. And the Republican won, not by much, but he won the seat. And Jane said, "But he's white." And I said that's right, but you check those same precincts and they voted for Doug Wilder. And she said, "Oh!" To Wilder's credit, he said race doesn't have anything to do with it...It's ridiculous to beat this [race] thing to death. Doug Wilder's been elected and let's get behind and support him.

Spectator: What are your thoughts about the recent occurrences in East Germany and Eastern Europe?

Whitehurst: Most exciting thing!

Spectator: I would also like to know what you think President Bush should do about the whole situation.

Whitehurst: Let me put the second answer first. There is a misconception in America that somehow we can manipulate and control the events that are occuring in Eastern Europe.

"But somehow -- something inside of me -- I just was moved to leave my diary and my papers to [W&L]."

"The Speaking Tradition stayed with you, and you carried it home, where you would find yourself walking up to people and speaking with them."

"[The W&L] traditions are important and they should be preserved."

In point of fact, there is very little that the U.S. can do to control those events, and to a lesser degree, there is little the Russians can do at this point, given what they have set in motion.

I remember some years ago, a Soviet National in Washington who was offended by it. He was a colonel in the K.G.B. Now, this is a tough thing to say, I expect, but I thought he was a nice cop. Besides, the F.B.I. told me to keep seeing him, and we became as freindly as it was possible to be with a Russian national. One evening, this is 14 years ago, he said: "Bill, you all think that we can manipulate and control events everywhere in the world. That's wrong, we can't do it." I said, "You know, we can't do it either." And the proof of that is what is occurring in Eastern Europe. I honestly did not believe that the communist government of East Germany would make the concessions it has made, as recently as ten days ago. Everybody has been caught flat-footed by this. So to expect the President of the United States, even given all the information at his fingertips, to somehow put a great gameplan in place is to expect the impossible. It is unreasonable to expect it.

Let me get back to the first part of the question, of where its going - just in terms purely of the present. Please consider for example that in 1992, Europe is going to be totally economically integrated. Now, if the events that have ocured in the Fall of 1989 accelerate and there really is political pluralism, not only in East Germany, but as it is already in place in Hungary and Poland and perhaps even in Bulgaria - that really shocked me to hear that; Rumania will be the last place it happens, but Czechoslovakia will be next, of that I am convinced-what then will be the position of these little states with respect to this three-hundred million population economic entity that has been created by itself. It is bound to be drawn like a magnet to it. It can't help but be, anymore than Canada can help but be drawn like a magnet to the United States, the economic power to the South of it. These are immutable laws. For the Soviets it represents a conviction that the buffer zone that Stalin created with the Eastern block is no longer necessary, and that in itself will propel, not only negotiations, but far-reaching agreements with the West in terms of drawing down conventional forces. Not creating necessarily a Warsaw Pact or NATO free europe, but certainly one that is far less militarized than it is now. Additionally, if you look at the economic crunch that the Soviets face, and we also face - not on the same terms and not merely by the same magnitude, but the budget crunch that we face - you are going to see increasing pressures, not only to make agreements for the Russians to draw down on the totality of the military forces of either side - or the total numbers, is perhaps a better word - but there will also be strong pressures to pull forces out of Western Europe by the United States.

Spectator: Thank you so much for an enjoyable evening

Interview by Marc Short and Ray Welder on November 10, 1989..

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The Sports Report

On November 17, ODAC Coach Of The Year Verne Canfield will lead his "overachieving" squad of 1989 onto the court against Methodist. The Generals should once again contend for the top spot in the league, but Coach Canfield warns the team should not get over-confident because the competition "will be the toughest the league's ever seen." The Generals should be tested right away with a brutal schedule before Christmas. Aside from Methodist, the team will play both Emory, who the Generals lost to last year, and Hampden-Sydney. The loss of Lee Brading will hurt the team from a leadership standpoint, as there are no seniors on the squad, but with Canfield's specially designed "eight-man" starting unit, there will be ample talent to fill the vacancy.

Look for the team to once again push the ball up the court with its explosive offense and tenacious defense. Michael Holton will move to the second guard slot enabling him to light-it-up from 3-point range. Inside, the Generals will rely on ODAC Player Of The Year Chris Jacobs. All-in-all the Generals will have plenty of scoring potential. Also crucial to the success of the team will be the performance of the versatile sixth man Mark Melton. The shooting potential of Pat Gallavan will also play a key role. Randolph-Macon will be the heavy favorite to win the conference as it drops down from a national contender in Division II to Division III. Randolph-Macon will be powered by the return of a couple scholarship players. Next to R-MC, Emory and Henry, 1989 ODAC Champion Hampden-Sydney, and the Generals should all compete for second place. Bridgewater and Roanoke should finish 5th and 6th, with Virginia Wesleyan, Lynchburg, and Eastern Mennonite rounding out the bottom.

W&L Hoopsters practicing hard (Photo by Matt French)



In The ACC

(1) UNC- I personally hate the 'Heels, but they'll be dancing in the Dean Dome this year. If Scott Williams stays healthy, the other positions are represented strongly enough to win another ACC title.

(2) Duke- The Queen Ferry has gone to Europe, but Duke still has Coach K. Brickey must assume more scoring responsibility for Duke to finish 2nd

(3) Georgia Tech- The Yellow Jackets have tremendous talent with Scott, Oliver, and freshman phenom Anderson. But the report on McNeill and Munlyn is unclear.

(4) Clemson- Big men inside with experienced backcourt. No real weakness. The big question is whether or not Clemson is ready to move into the upper echelon with Duke and UNC. If they play together, they might finish higher.

(5) Wake Forest- Most improved team in the ACC. Great athletes for Odom to start with. They still need a center, though, because Kitley is probably the slowest man ever seen on a basketball court (vertical leap of maybe 4"). Team will probably get NCAA bid.

(6) UVa- Unfortunately, there's not that much to cheer about here. Look for Stith to make All-ACC. If the Cavs can rally around Holland's last year, they might steal a few more wins.

(7) N.C. State- Don't be surprised if we hear more about recruiting violations at State. After all, this is the school that let Chris Washburn in with 470 SAT's. Should battle UNLV for lowest SAT scores on one team. Regardless, it's perhaps the best backcourt in the NCAA, but not much else.

(8) Maryland- New coach, same bad players. Might go winless in ACC.

Marc Short is a sophomore from Virginia Beach, Virginia. His idol is Brent Musburger.

Current Controversy

Pro Choice: But for whom?

PRO CHOICE

Libertas, the Latin word for liberty and the original namesake of our university, among other things means to be free from the control of another, free from compulsion, and free from restraint. It also means the power of choice. That power of choice, that liberty, is being threatened by a small minority of people in this country who want to restrict, to compel, to control other Americans. This is not the idea of the Latin word *libertas*, nor of the English word liberty.

In 1973, the Supreme Court held that a woman's interest in making her own decision about whether to bear a child or not was a constitutional "liberty" of fundamental importance. A state could, under the 7-2 *Roe v. Wade* decision, force a woman to continue a pregnancy only if it could demonstrate a compelling governmental reason for restricting her choice. The requirement that the government demonstrate a compelling reason before denying a fundamental right is the standard protection afforded all constitutional rights. This decision was preceded by *Griswold v. Connecticut*, a 1965 case affirming the right of a couple to practice birth control. These 2 cases are intermeshed -- the two most common forms of birth control can also cause an abortion. They are also based on the fundamental right to privacy that each of us is guaranteed by the 14th amendment, and if *Roe v. Wade* is struck down, then it could be used as a precedent to strike down *Griswold v. Connecticut*.

Before going any further, please let me make my position clear. I am not asking you to believe in abortion. If you don't, then that is your right as an American, living in a free and open

Lee Alice Rorrer is a freshman from Floyd, Virginia.

by Lee Alice Rorrer

society. Instead, I ask you to believe in the American tradition of liberty and not to restrict, not to control another American's power of choice. To do so runs counter to American democratic principles.

Take for instance the victims of rape, the victims of incest, and the wives, for better or worse, that do not want another child. Consider for a moment what pro-life forces are telling women, and men, because your choice is being curtailed as well. In effect, if you are the victim of incest, these people say, "Tough, have the child." If you are the victim of rape, they say "Have the child, it was probably somehow your fault anyway." Now, maybe you say to yourselves, rape or incest will never happen to me or someone I care about. But it could. It happens to 100,000 women each year. Only one percent of all abortions are performed because of these heinous crimes, but that adds up to 15,000 women each year that, if pro-life forces have their way, will have to wake up every morning and be reminded that the child they carry inside them was conceived by such a brutal act. Don't you think that those women have been through

enough torture and deserve a choice in that matter?

Economically, the decision not to have a child is a tough one. Women in families with an income of less than \$11,000 are twice as likely to have an abortion. An extra mouth to feed in a family, with a total combined income that low, would certainly create some severe financial problems. If the woman has no choice in the matter, then she is faced with the problem of coming up with enough money to feed and clothe

Please see PRO-CHOICE on page 20



Three graduates march for women's rights in Washington D.C

Source: Calyx 1989

PRO-LIFE

by J. Cameron Humphries

"No man is an *Island*, entire of itself; every man is a piece of the *Continent*, a part of the main; if a *clod* be washed away by the *sea*, *Europe* is the less, as well as if a *promontory* were, as well as if a *manor* of thy *friends* or of *thine own* were; any man's *death* diminishes *me*, because I am involved in *Mankind*; And therefore *never* send to know for whom the *bell* tolls; It tolls for *thee*."

John Donne, Meditation XVII

At no point in the history of mankind have the peoples of the world enjoyed the freedoms that we, United States citizens, enjoy today. Over the last two hundred years slavery has been abolished, the right of suffrage has been extended universally, and as a society, we are purging our laws and culture of its prejudices and discrimination. While we may still have much to accomplish, we must take pride in our progress.

Yet, in this movement of freedom of the individual, we have been so busy rewriting the laws to uphold the rights of the outspoken, that we have lost sight of our founding principle: *to uphold the rights of those who cannot defend themselves*. No where is this contradiction more apparent than in the practice of abortion and in the term, Pro-Choice.

Most contend that no question is more central to the question of abortion than: When does life begin? While pretending that this is a question man can never answer, our society has used this penumbra to justify its continued practice of abortions. This is diametrically opposed to our instinct and moral precedent. Since when does man opt to terminate life when the existence of life is in question?

This aside, what are the characteristics of human life? Growth? Reaction to stimuli? Need for sustenance? Individuality? State of not being dead? Is it a human? Most would agree that life must encompass all of these. Using these criteria, then, one should be able to classify a fetus as alive or dead.

Let us see how the fetus meets this criteria.

Does the fetus experience growth? Yes, the fetus is growing at a rate faster than it ever will during its existence outside of its mother's womb.

Does it react to stimuli? Absolutely yes, despite contradicting reports in that fine medical journal, *The New York Times* from nearly five years ago. Science now has definitely concluded that the fetus does experience pain. From the *Journal of Medical Ethics* in June of this year: "There is no doubt the 20-week fetus reacts to pain." Furthermore, medicine has concluded that this pain is the same type of pain that human beings outside of the womb experience. The

J. Cameron Humphries is a freshman from Dallas, Texas.

Here, then, is where the real contradiction to the term "Pro-choice" lies. If freedom of the individual is the upmost value of this society, as most people, especially the feminist, agree it is, then the involuntary termination of one's life is the ultimate violation of liberty.

article states that the reaction of the fetus could not be considered merely "reflex," but a "cortical recognition of pain." Additionally, science has known for years that the fetus reacts to outside noises. Children who have been read to or talked to while still inside the mother's womb have been shown to actually retain the information which is read to them. Yes, education can begin while inside the womb.

Does the fetus need sustenance? Definitely yes, the fetus' need for nutrition is so great the mother often notices her baby's appetite. Yet, it is at this point where the "pro-choice" advocate will reply: "But can the fetus live on its own?" No, the fetus cannot live on its own. Yet, then again, neither can a baby at one year, a retarded adult at thirty, or an Alzheimer's patient at seventy. If the standard of being able to live without assistance must be met for human life to be

protected, then we have returned to the early days of Nazism, and all of us could soon be at risk.

When a child is created, there is something special about that child. First, it is absolutely unique. The manner in which the chromosomes fuse cannot be duplicated ever again. Any biologist will tell you that one fertilized egg contains every bit of biological definition it will ever contain. The egg contains all the RNA and DNA it will ever have. You, me, the neighbor down the street were absolutely defined biologically at our point of concep-

tion. Conception creates a unique *individual* in the truest sense of the word.

Since the fetus meets all the criteria for human life, we are left to ask whether or not it is a human life. What else could it be? The fetus is the product of two human beings. Merely because it is not as developed as a grown adult does not make it any less human. Then the only criteria necessary for the fetus to be considered a human life is whether or not it is not

Please see PRO-LIFE on page 21

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Pro-Choice

from page 18

the child. If she decides to work, then she must also find child care for her child. Good child care is neither cheap nor easy to find. Frequently, the cost of the child care is more than the mother makes in take-home pay. Therefore, it is a sound economic decision on her part not to work and to be placed on welfare instead. This leads to more and more people on the welfare rolls that are already overburdened as it is.

Today, one in six teenage girls gets pregnant at least once before marriage. Half of all welfare payments go to women

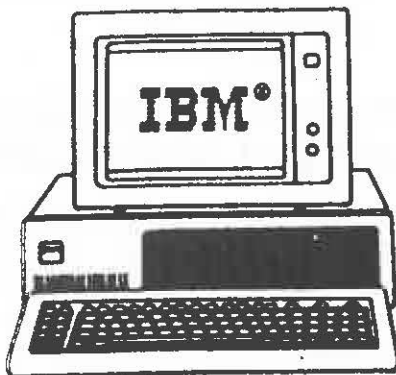
*I am not asking you to believe in abortion.
If you don't, then that is your right as an
American, living in a free and open society.
Instead, I ask you to believe in the
American tradition of liberty and not to
restrict or to control another American's
freedom of choice.*

who gave birth as teenagers. Half of all children in foster care were born out of wedlock. Studies clearly show that such mothers and children are likely to remain undereducated and to remain in poverty -- in families that will form a huge and permanent underclass.

Contrary to many pro-life advocates' beliefs, abortion has not caused a shortage of adoptable babies. Ninety percent of adoptable infants are born outside of wedlock, and today, there

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are 118 percent more illegitimate babies born each year than before abortion was legalized in 1973. It is a false assumption that most women who are forced to bear unwanted children give them up for adoption. Ninety-seven percent of unmarried women who give birth try to raise the babies themselves.

The decision to terminate a pregnancy must be left up to the individual. That decision may be made for many reasons -- the age of the mother, hers or the child's health, her marital status, or even for economic reasons. No matter why the decision is made, no woman is going to make that kind of a decision without a lot of thought and a good reason for doing so.

Each year, 2,300 women die from complications induced by pregnancy while only 14 die from an abortion-related cause. Ninety-eight percent of women who have had a legal abortion say they would make the same choice again if faced with similar circumstances, and ninety-one percent of them report a sense of relief at having terminated their pregnancies. As medical technology continually advances, abortions are becoming safer, and today, an abortion performed within the first trimester is twenty times safer than childbirth. As a general rule, the earlier in the pregnancy when the abortion is performed, the safer it is and the less likely it is to cause serious psychological side effects.

Over ninety percent of all abortions are performed within the first twelve weeks of a pregnancy. Each year, less than 100 abortions are performed in the last nine weeks of a pregnancy and almost all of those are performed due to a severe fetal abnormality or a serious threat to the mother's life.

Teenagers and women over 40 are much more likely to terminate a pregnancy than women aged 20-39. Those two age groups are also much more likely to have complications during the pregnancy, and to deliver a baby with a low birth weight or severe birth defects. Before abortion was legal in the United States, it was still possible to terminate a pregnancy. If you had the money, you could fly somewhere where it was legal. If you weren't so rich, you came up with some money and found a "doctor" willing to perform a very chancy abortion. The very poor had no choice -- they had the child and became even poorer. The pro-life forces argue that we should go back to that situation where an abortion is only a plane ride away for the rich, but illegal for the poor. For a society based on the democratic ideal of equality, restricting someone's freedom of choice simply because of their financial status seems to be contrary to that ideal.

Many pro-life advocates would like for people to believe that the majority of Americans are on their side. Fortunately, that is not true. In 1987, 86% of Americans believed that abortion should be legal if the mother's health were endangered by the child, 78% in cases of rape or incest, and 77% in cases of severe birth defects. I am not asking you to believe in the right to have an abortion for any reason. Instead, I am asking you to believe the way over three-fourths of America does -- that abortion may not be right, but it sometimes is a necessary option.

Liberty, the ideal that this country was built on, means freedom from the control of another, freedom to make our own choices. That freedom is what is at stake here: the freedom for the women of this country to decide what will happen to their lives. Let us ensure this constitutional liberty by not restricting their power of choice.

Pro-Life

from page 19

dead. For something to be dead, it must have died. This twenty week old fetus has not died, therefore the fetus meets the criteria of human life.

Yet, while most people admit they expect a premature fetus born at twenty-two weeks to receive all the dignity of human life, they will also turn right back around and say they support, albeit reservedly, the right of a woman to terminate her pregnancy at the same point. I cannot help but ask, would one become less alive simply because they crawled back into their mother's womb? Of course not. The dependency of the child upon its mother outside of the womb does not detract from its

Pregnancy is not a question of "Should I give birth to this child." The question was answered at conception. The only question remaining, unfortunately, is "Should I kill this child because it will be hindrance to my freedom."

right to life, how then does the dependency of the fetus inside the mother's womb detract from its right to life?

Yet, the feminist leaders claim that abortion is not a question of the fetus, but of the woman. Some will even admit that abortion is wrong, and claim "a lesser of two evils." Additionally, NOW claims that the fetus is the sole possession of the mother. Here again, this logic is at best faulty, at worst, deeply disturbing. Do the feminist wish us to believe that the woman holds the sole interest in the fetus or in its creation?

Pregnancy is not a question of "Should I give birth to this child." That question was answered at conception. The only question left to answer, unfortunately, is "Should I kill this child because it will be a hindrance to my freedom?"

Does the mother have this right? The answer is no for two reasons. First, the child is not hers alone. It is shared with the father. Secondly, even if the father agrees to terminate the pregnancy, he does not have this right because it is not his either. Ultimately, the fetus has the right to its own existence.

Here, then, is where the real contradiction to the term "Pro-choice" lies. If freedom of the individual is the upmost value of this society, as most people, especially the feminist, agree it is, then the involuntary termination of one's life is the ultimate violation of liberty. If we as a society are able to say that one person's life is more important, more worthy to be lived, more protected by the constitution than another's, we risk destroying not only the feminist movement, but all civil rights. The basic concept of "pro-choice" is the greatest threat to democracy and human rights in the history of mankind.

If "choice" is the ultimate good, why then should we not praise people like Charles Manson? He exercised his freedom to chose. No, we all recognize that choice without limits will self-destruct. Freedom has a price, be it fighting on the shores of Normandy, or carrying an unwanted pregnancy to term. If we wish our children to enjoy freedom, we must remember that even choice has its limits.

If one hundred and fifty years ago you asked the average Southerner if he thought slavery were wrong, most likely he

would have answered yes. If you asked him if he would own slaves, he would most likely answer no. Not because he could not afford them, but because he believed it was wrong. If you asked him, however, if he thought the government should take away his right to own slaves, he would have vehemently stated that he would die to defend the right to own slaves. True to his word, this average Southerner probably did die fighting for that right. Yet, today this average Southerner would not be considered a defender of choice. He is labeled "Pro-slavery" and "racist."

If, however, you asked the average American if he thinks abortion is wrong, he, too, will answer yes. If you asked the average American if she would have abortion, she, too, would answer no. Not because she can't afford it, but because she believes it is wrong. Ask her, though, if she wants the government to ban abortions, she will vehemently state that the government has no right to prevent her abortion. She will tell you that if abortions are banned, she will die to have illegal ones. Yet, for some reason this American is considered "Pro-choice." Joe Sobran argues that if the South had been this clever with the manner in which they defined slavery, then the South might just have slaves today.

But slavery is not a question of choice, and neither is abortion. Instead, the two of them symbolize the greatest threats to democracy. One states that one human race is superior to another, the other states that one human life is inferior to another. Neither of them promotes choice, both of them, when exposed for what they are, are vile, repugnant, and abhorrent acts for which we will be accountable to our descendants, if not to our God.



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The Sunday Satirist

The Spectator staff present their predictions for the year ahead...

- **Gov. Michael Dukakis will finally send Willy Horton to the electric chair for killing his campaign.**
- **Kitty Dukakis will start a "Just say Yes" campaign.**
- **President Bush will complete a second year in office without doing anything.**
- **The Dean of Freshmen will be caught secretly breaking windows in Graham-Lees**
- **City of Lexington will announce a new aesthetic tax on students who enjoy picturesque surroundings.**
- **The W&L Bookstore will announce a new line of official W&L Pantyhose with commemorative female generalette.**
- **Dan Qualye will play in his own golf tournament.**
- **Naturally, Jesse Jackson will announce his candidacy for President in 1992.**
- **Barney Frank will die of AIDS trying to help someone else out.**
- **The CRC will find a girl guilty of date-rape.**
- **The Renaissance Program will be delayed until the year 2000.**
- **Another Self-Study committee will reveal an unexplained room full of \$5 bills in the Registrar's office.**
- **The W&L Panallenic Council will sponsor a "get to know ya" mixer for all area Women's colleges.**
- **In a bizarre agreement with the Lexington City Council, students will be allowed to pay car taxes with wooden nickels.**
- **W&L will build another new arts center for its 12 performing arts majors.**

- Over F.D. the Lexington Police will arrest a record 200 students. Chief Beard will declare "we needed the revenue."
- Tammy Bakker will re-open the PTL calling it "Pay The Lady."
- In the nature of art-subsidizing, Congress will pay to promote graffiti on all roadways and subways.
- Ted Kennedy, in memory of Chappaquiddick, will vote for the legalization of drinking and driving.
- Liberty Hall Volunteers will stage an assault on Amnesty International Headquarters.
- Newly elected governor Doug Wilder will change the state song to "Wild Thing."
- New OrleansAints will win the Super Bowl.
- Fall Break will be broken into 5 mini one-day vacations.

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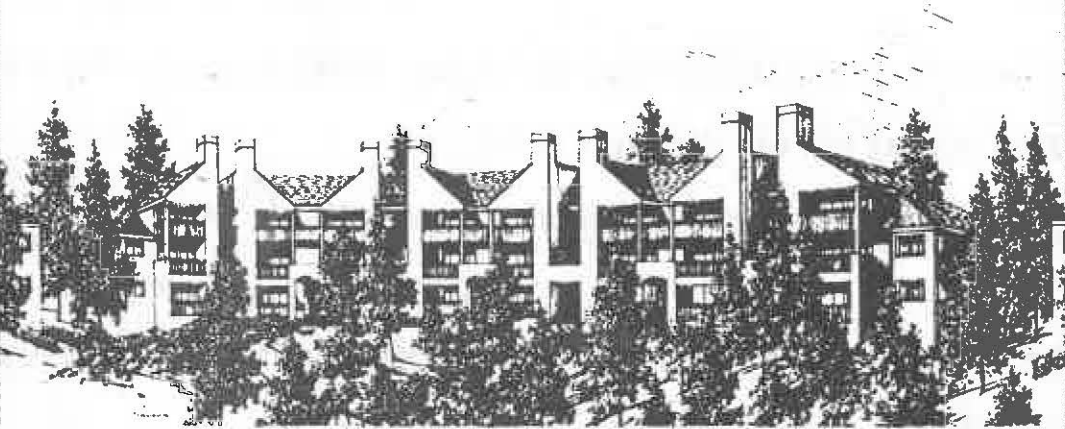
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