

Weinstein raps 'odd ball' opponent, 'hippie capital'

By Robert W. Davis
Senior Associate Editor

Inside the office, a sign reads: "Archie Weinstein says, Poland has Martial Law. Oregon has LCDC."

Weinstein, a retired, 82-year-old millionaire and former Lane County commissioner, is running for the county position again with bold campaign promises: to cut county government costs, encourage economic development and get the government—and especially the hated Land Conservation and Development Commission—off the backs of the public.

He was elected in 1976 using a similar campaign, and his term in office won the colorful and controversial commissioner both friends and enemies.

This year, Weinstein faces John Ball, whom Weinstein refers to as "Odd Ball" and "Ultra-Liberal," in the November run-off election for the North Eugene District commissioner's position.

Ball received 6,043 votes to Weinstein's 5,514 in the primary, but did not win a majority needed to capture the election.

Weinstein says he came out of retirement to run because none of the current county commissioners know the slightest thing about the world of business. As a result, he says, the county is wasting the taxpayers' money and thwarting economic vitality in the area.

"We haven't got one commissioner

who's been in business," Weinstein says. "There's not one with any fiscal responsibility, and they handle \$100 million. Private enterprise wouldn't let them be maintenance janitors."

"I'm not attacking them personally. I'm just saying they have no fiscal responsibility."

(Peter) DeFazio—his only job has been as an aide to (Democratic Congressman Jim) Weaver. (Scott) Lieuellen—he was a bike mechanic; he couldn't hold a real job. (Jerry) Rust is the most unprincipled man I have ever met. He turned completely around from his campaign promises. He's a pathological liar.

(Chuck) Ivey's a good listener and a nice person, but he hasn't actually done anything to help the taxpayers. (Bill) Rogers was a good man. He opposed LCDC, but then turned completely around. He grows nuts—that's appropriate.

"So there you have it: the five commissioners. The courthouse is a mess."

"When I campaigned in '76, I carried out every campaign promise I ever made."

Weinstein says he ran for the commissioner's position in 1976 after he was forced out of business by the urban renewal projects that created the downtown Eugene mall.

His military surplus and outdoor store stood at 666 Willamette St., the current

site of the Hult Center and the Hilton hotel complex. In May 1974, the store was condemned to make way for a 13-story Sheraton hotel, Weinstein says. Two-and-one-half blocks were leveled, including Weinstein's surplus store.

"It was a unique store—there was stuff from all over the world there," he says. "People needed that store."

After the Eugene store was closed, ending Weinstein's 40-year term as a Eugene-area merchant, he sold out five other stores around the state.

But plans for the hotel complex that was to replace Weinstein's store fell through, he says. "For eight years, there was a 2½-block mudhole with a fence around it."

"That's what private enterprise wouldn't have done," Weinstein says.

The local government did not require financial guarantees from the hotel investors, he says, and as a result, it was easy to back out and leave the city empty-handed.

Weinstein says even today the Hilton is a failure. "It's downtown, but why come to the mall? It's nothing but a bombed-out area. \$32 million!

"If it hadn't been for urban renewal, I'd still be in business."

Instead, Weinstein decided to enter politics, and in 1976 won one of three seats on the county commissioner board.

During his four-year term, Weinstein's feuds with fellow commissioner Rust and the Eugene Register-Guard grew to

near-legendary proportions.

He refused to comment on the Register-Guard's stance toward him, except to say, "I've got files of Guard stories that make your hair stand up."

Weinstein's only response to Rust's recent comment that Weinstein "is a negative force" was a joke.

"Why do Lane County commissioners carry turkeys around with them?" he asked.

"Spare parts."

Weinstein came out of retirement in 1982 to face Rust and Ted Kulongoski in the Democratic primary for governor. He lost to both, although he says he "beat the ears off Jerry Rust in Lane County."

In this year's election, Weinstein hopes that a victory will lead the commissioner's board away from what Rust calls its "pro-land use, pro-environment progressive majority."

Weinstein says his business experience would help the board of commissioners to draft a sound budget and avoid the financial difficulties of recent years. He says he has employed thousands of people and handled millions of dollars.

The county's financial problems can be traced to poor budgets and management, as well as a "no-growth" bias that stifles an economic recovery in Oregon, Weinstein says.

"Every day it's getting worse in Lane County—there's still a depression," he says.

"I'm the greatest optimist there is, but you have to face the facts."

"People are moving out. Twenty-five out of 26 electronics firms that checked out Lane County said they wouldn't come in here because of the bad tax structure and LCDC."

It is the Oregon system of land-use planning that galls Weinstein the most.

"I believe in planning, but not the kind that LCDC does."

"Each of us, in his private capacity, is constantly planning ahead. The question is whether each of us should be forced to work or consume according to some master plan drawn up for us by some supposed group of supermen."

"You can't stop growth. You can't tell people they can't live here. The American dream still holds true. Young people want a house in the city or suburbs with a yard for their kids. That's their dream. I believe that as long as there's a demand for that, we should be able to develop whatever land there is that's available."

"We've got to get rid of LCDC."

Weinstein says the "no-growth" image of the commissioners' board is typified by Rust, whom Weinstein says wants to "put all the land in wilderness and have everyone live in a commune."

As an alternative, Weinstein says he will "put out a welcome mat to new industry that is compatible with Lane County's environment."

When it was suggested that University liberals might disagree with Weinstein's policies, he replied, "Liberals, hell. They're radical left-wingers."

"It's the hippie capital of the world."

Weinstein says that as a political force, "left-wing" students are ill-informed and insignificant.

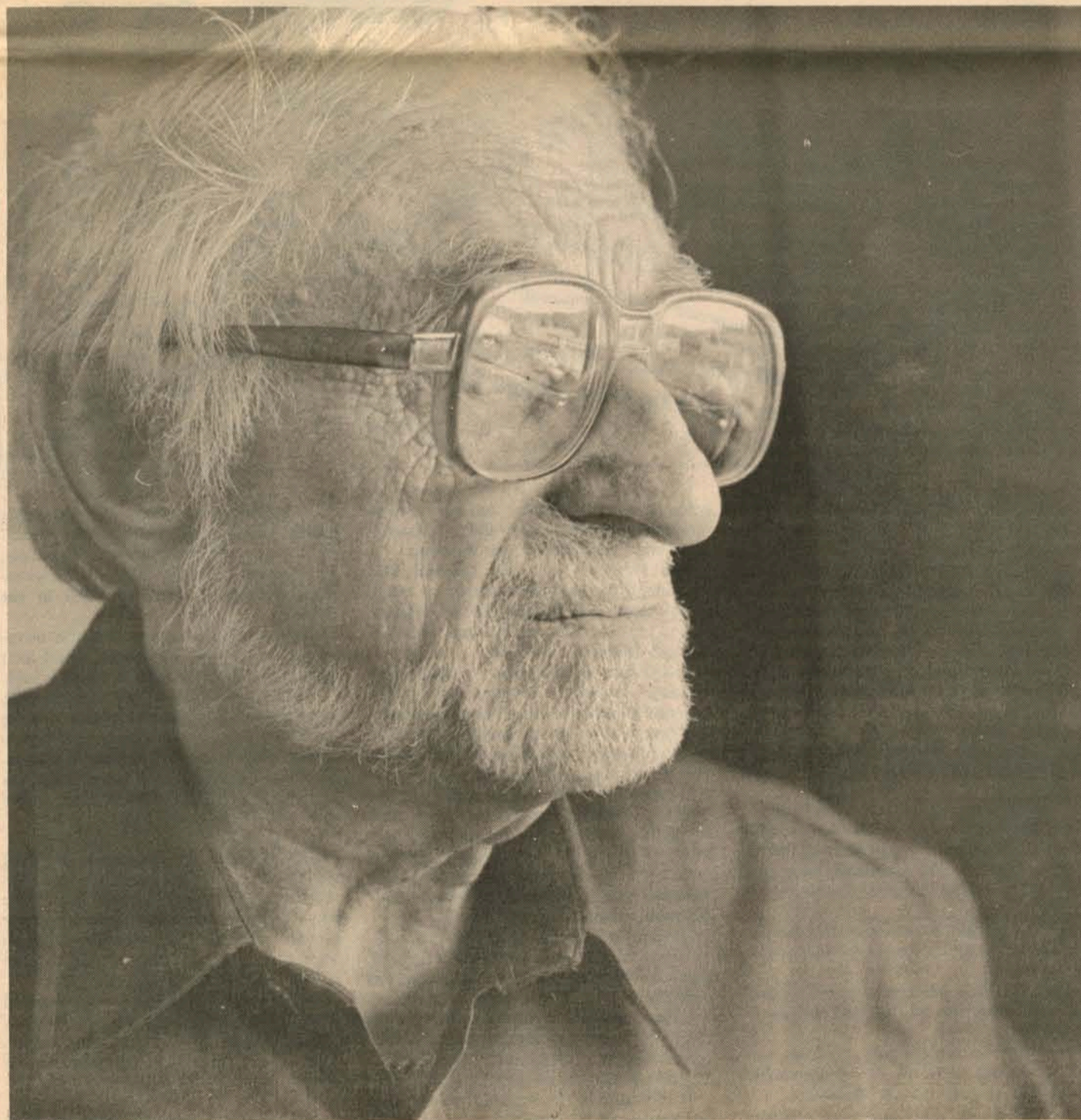
"They don't know what the hell's going on in Nicaragua and El Salvador."

Weinstein offered a story about hippies. There was a Pacific island, he says, where cannibals offered fast-food cooked humans, a la McDonald's.

Upon entering the restaurant, visitors would ask about the prices. "Caucasians, \$2; blacks, \$2; Indians, \$2; but why \$16 for hippies?"

"Have you ever tried to clean one?" the store manager replies.

"That's what Archie Weinstein says about hippies."



Former member questions OSPIRG funding

By Thomas W. Mann
Associate Editor

A former local board member of Oregon Student Public Interest Research Group says the group should not receive mandatory student fee money because it takes political stands.

"I have no problem with the group," says David Ridenour, the former member and state chairman of College Republicans. "It's the funding." More specifically, the way the funds are received and allocated by OSPIRG.

The Incidental Fee Committee unanimously approved more than \$39,000 for the group for next year, the second straight year students will have to pay \$1 per term for it.

This type of funding is unconstitutional because a person should not be forced to fund groups advocating ideas with which he or she disagrees and has been so determined in some court cases, Ridenour says.

He also says the funding method indirectly violates the Hatch Act, which states that federal employees cannot take partisan stands while on the job. OSPIRG

indirectly violates the act because students fund it through the mandatory incidental fee, and some students pay for tuition with federal grants or loans.

OSPIRG State Board Chairwoman Amy Gredler says the group is not violating any acts or laws. Such notions result from people not knowing how the group works and having misconceptions about the group.

OSPIRG is a non-profit consumer advocacy group. It does consumer surveys, operates a consumer hotline and lobbies state legislators to change laws to benefit consumers, Gredler says.

A law OSPIRG initiated was the "Lemon Law." The law says the manufacturer of new passenger cars or trucks sold in Oregon must replace the vehicle or reimburse the owner the purchase price if the vehicle has been out of service 30 or more business days because of defects within the first year, or first 12,000 miles of ownership, or the vehicle has been repaired four or more times for an identical defect within the same time period.

OSPIRG also is part of a coalition supporting a Citizens Utility Board, which would represent the views of residential

consumers of telephone, electric and gas utilities at hearings and help with other difficulties.

But Ridenour says the group should not be using mandatory student fees to finance their lobbying.

"They're an organization like any other, and they have the right like any other organization to lobby as they want," he says. "But a lot of people would be opposed to forced taxation" to support OSPIRG.

Gredler disagrees with Ridenour, referring to two referendums on the 1983 student body elections ballot. One amended the ASUO Constitution so OSPIRG could be funded every two years and avoid the annual incidental fee process, and the second asked for \$1 per term.

The first referendum passed with 72 percent of the vote, while the second passed with 69 percent of the vote, Gredler says.

The constitutional amendment was invalidated by the ASUO Constitution Court after *Commentator* Editor Richard Burr questioned the amendment's compatibility with the annual fee process. The court invalidated the amendment because it

conflicted with the State Board of Higher Education's annual fee-setting process.

There are alternatives to using incidental fees to support OSPIRG, such as a negative check-off system, Ridenour says. This would allow students to decide at registration if they want to withhold their money.

OSPIRG also could get contributions and do fundraising to finance their activities just as College Republicans do, Ridenour says.

But OSPIRG is "a non-profit, student-run, student-funded corporation," Gredler says. "If OSPIRG wasn't doing what it theoretically was supposed to, it wouldn't be funded."

Another problem Ridenour sees is that the University students' money is forwarded to the group's state office in Portland. "Unfortunately, a large portion of the funding for this campus doesn't stay on this campus," he says.

"If it stayed at this campus, we would be virtually powerless," Gredler says. OSPIRG is a statewide organization with local chapters and not just individual PIRGs so students can better pool their resources and lobby more effectively, she says.

SPEW

Freeman Dyson, "a world-renowned physicist," thinks the United States is more of a chain-smoker than the Soviet Union when it comes to nuclear weapons: "If Hitler—instead of the United States—had developed the atomic bomb, it would have made a big difference in the way Americans view nuclear weapons, he said.

"...The important thing, according to Dyson, is that it would have resulted in Americans viewing the bomb with disgust instead of pride.

"This is the way the Soviets see nuclear weapons," he said. "They see them as evil, developed by a people who are their enemies and who seek to use them on Russia."

"For this reason, and because of their much closer experience in World War II, Dyson said he believes the Soviets will have an easier time 'kicking the habit of nuclear weapons' than the United States."

Oregon Daily Emerald, 5/22

After years of testing, research and contemplation, a Women's Symposium workshop dared to say the unthinkable: "Nuclear Annihilation Will Trivialize Feminism"

Oregon Daily Emerald, 5/1

Damn it, the Rev. Jesse Jackson is eloquent. No, really, he is. Just look for yourselves:

"We need an American President who will be glad to meet the head of the Soviet Union anywhere, any time, unconditionally but only agree conditionally....

"Essentially as when Reagan says that they're in our back door. It's our next door. That language—psycholinguistically it expresses a certain measure of contempt—no different than [Ed] Meese not seeing hungry people or some of the things that finally got Watt run out."

The New York Times, 12/28/83

Hult Center Director and former EMU Director Richard Reynolds, leaving a \$64,000-a-year job to become an "independent sales representative for textbooks...and related products," never has allowed bureaucratism or living off the public fat to cloud his thinking or his speech:

"I think the person coming in to fill my position will have an easier time because things have stabilized, although everyone may not have accepted the level of stabilization.

"Right now it's just a matter of time before you begin seeing it pay off. The center will become institutionalized in its present configuration and the needed supplemental income is well-identified."

Associated Press, 5/1

An environmentalist confirms a long-held suspicion that there is a woman standing unintentionally behind every tree:

"...We are not robots yet. We are still human, born of nature, part of nature. Nature defines us, and gives us the best of life.

"Would you destroy your mother?"

Advocate, 11/83

A University graduation speaker unveils the "change of scenery" theory of international relations:

"The keynote speaker, U.S. Rep. Paul Simon of Illinois, called on graduates to help build bridges of understanding to the rest of the world in order to help avert a nuclear catastrophe.

"He urged graduates to travel and to take an interest in foreign visitors to the United States.

"This country spends more on construction of one-quarter mile of interstate highway than on all faculty and student exchange programs with the Soviet Union and Warsaw Pact countries," Simon told the crowd.

"That's clearly not a rational ordering of priorities' at a time when people 'have the power to destroy the world,' the

Eugene native and former UO journalism student said.

"If 50 years ago we had had a foreign exchange program with Ronald Reagan at the University of Moscow and Yuri Andropov at the University of Oregon, we would be living in a vastly different world today," Simon said."

Old Oregon, 7/83

David Zauner of Student Campaign for Disarmament waxes lyrical but fails to note that the price of quaaludes is increasing as well:

"Whenever we hear big numbers, people don't really have an understanding of it," Zauner said. "We wanted to put things more into perspective. We wanted to show what President Reagan is asking for. The U of O just lost \$1 million this year in our funding at the same time Reagan would like a 13 percent increase in military spending. We think that's silly."

Register-Guard, 5/18

Gloria Steinem, editor and pragmatist, provides a poignant example of stream of

consciousness:

"...Not surprisingly, her reservations about therapy stem, for the most part, from her feminism.

"I have had two biases against it. One was a pre-feminist Midwestern practical kind of, 'Gee, I could do something real with this money as opposed to, you know...'" The other was sort of unconscious pre-feminist, conscious post-feminist resistance because of all the Freudians—it's just all this stuff that women were being told to do. I realize that that has changed now, but I still have never thought seriously about it for myself. I've always been able to function. If I were totally unable to function, that would be different."

The Los Angeles Times, 12/4/83

A national magazine distributed on campus discovers that, oh wow! homosexuals are people, too:

"Just like straight students, gays use the phrase 'the real world' as shorthand for the mysterious life after college."

Newsweek on Campus, 5/84

Staff members win two contest awards

Two *Oregon Commentator* staff members won awards in the 1983 national Contest for Student Publications and Broadcasting sponsored by the Society for Collegiate Journalists.

Senior Associate Editor Robert W. Davis won second place in the magazine division's Front Page Layout category, which drew 30 entries.

Said the judge about the submitted layouts designed by Davis when he was production manager. "I really like the 'cover story' approach used by this paper. It's very different from what we're used to seeing, and they pull it off nicely."

Publisher Dane S. Claussen won a Special Mention in the newspaper division's Personal Opinion Writing category for a Publisher's File column,

"Idea of killing lawyers now can be reconsidered." There were 72 entries in the category.

Other University student publications did not enter the competition. *Oregon Commentator* is the sponsor of the University chapter of Society for Collegiate Journalists.

The two SCJ awards bring the *Commentator's* 1983 awards total to four. The *Commentator* placed third in the magazine division of the Society for Professional Journalists' Mark of Excellence contest for Region 10, which includes Oregon, Washington, Idaho and Alaska. Graphics Editor John C. Gorman placed third in the SPJ's regional cartooning division.

No other University student publications entered the SPJ contest.

Jesse Jackson's greatest hits

At its outset, the Jesse Jackson presidential campaign offered two hopes: first, that an otherwise bland primary season would be enlivened by an articulate, outspoken candidate, and second, that the candidate could contribute to the fulfillment of the dream of a country undivided by race.

The first hope has been fulfilled beyond all expectations. For instance, Jackson has articulately and outspokenly damaged the relationship between blacks and Jews with his "Hymie" slur, and Jackson's close friend, Louis Farrakhan, has articulately and outspokenly extended the offense to all civilized/moral/decent people with his threat of death to the reporter who quoted Jackson.

Unfortunately, Jackson has not been as articulate and outspoken in condemning his friend's chilling words, as well as his original spew. He eventually apologized for his "Hymie" remark and eventually condemned "the message but not the messenger" of the murder threat, but said that questions about the incident and his reaction to it constitute "a form of harassment."

Of course, the rift between Jackson and Jews runs much deeper than his one slip. Jackson's previous "Zionism is racism" statements and his embracing of the murderous Syrian President Hafez Assad already had pushed black-Jewish relations to their lowest point ever.

But this break in the rainbow, so to speak, is slight when compared with the damage Jackson is doing to black-white relations. To be blunt, Jackson has done more to set back black-white relations than any politician since George Wallace.

Our position is shared by the editors of **The New Republic**, a decidedly liberal journal of opinion. In its April 30 article entitled "Rainbow's End," the magazine wrote:

"The Presidential campaign of the Rev. Jesse Jackson is beginning to take on the aspect of a full-blown American tragedy....his candidacy is becoming an instrument for the destruction of the very dream that created the movement that ultimately made the candidacy possible—the dream of an America free of every form of racial division, racial hatred, and racial injustice....the Jackson campaign as it has played itself out has been far more devastating than could have been imagined at its outset. Its potential for blighting the future of interracial politics and for wounding the Democratic Party now seems great indeed."

The New Republic, in fact, did not share our hopes for Jackson at the outset of the Jackson campaign:

"Mr. Jackson offered a vision of Democracy as a spoils system, of rhetoric as arousal without persuasion, as politics as an exercise in the cultivation of false hopes, and of policy as sterile, marginal posturing beyond the fringes of the national consensus."

The real fault, the magazine notes, is that Jackson's leadership "produces a politics of race and little else."

"His technique has been to organize blacks into solid constituencies of protest which then make collective demands upon, and bargain with, the larger society."

The problem with Jackson's stance of protest is that it promotes a constant tension between the races. Jackson is a candidate who speaks only to blacks, and not even to all blacks. In the minds of whites, the concept of racial cooperation, in the spirit of, say, Tom Bradley or Andrew Young, is dead, at least for now. So is the possibility of a black president.

Robert W. Davis, Photo Editor; John C. Gorman, Graphics Editor; Advertising staff: Mike Easton, Julia L. Mansfield; Board of Contributors: Kenmar V. Bual, Chris Healy, Thomas Prowell, Tamara L.C. Riggs, Kathleen Y. "Kathi" Rinks, Eric Stillwell, Mike Wardlow and Rob Young.

Contributions or letters to the editor may be sent to **Oregon Commentator**, Box 11533, Eugene, OR 97440, or submitted at the **Commentator's** office at 203 EMU. The office phone number is 686-3721. Subscription inquiries should be addressed to the publisher. An annual subscription costs \$10. Checks should be made payable to **Oregon Commentator**.



Surreal road painting

To see how far this campus has descended into the Orwellian depths of 1984, one must only look at the lies and distortions painted on 13th Ave. by Student Campaign for Disarmament and Clergy and Laity Concerned, as well as hear of the assault of a **Commentator** staff member by the leader of SCD, in the name of "peace," of course.

The three-block-long graph painted by members of the two groups purports to compare the amount spent on the "military" with other expenditures in the 1985 U.S. budget paid for with "federal funds."

That phrase—"federal funds"—is the first way used to create the misleading graphs. Federal funds only refer to part of the U.S. budget. They simply are taxes put into a general fund that the government draws on to run its various services. The graph does not include "trust funds," which are taxes that upon collection are tagged with a specific purpose.

Because of this, the graph does not include expenditures for social security and medicare, which together total \$260 billion. Add to this the amount to be spent on income security, also paid for by trust funds, and the total of \$374 billion dwarfs the \$272 billion to be spent on national defense.

But the defense figure, taken directly from the proposed 1985 U.S. budget document, does not match the \$431 billion figure painted on 13th Ave., you say?

That's because the \$431 billion figure for the "military" was created by adding to the \$272 billion figure an assortment of ridiculous expenses, designed to mislead students.

For instance, the amount of money budgeted as interest on the national debt was divided by the percentage of the budget (29 percent) spent on national defense and added to the "military" budget. But for the rest of the expenditures on the graph such as education and human services their percentage of the national debt were mysteriously missing.

As another example, the "military" figure on the

Contributions or letters to the editor may be sent to **Oregon Commentator**, Box 11533, Eugene, OR 97440, or submitted at the **Commentator's** office at 203 EMU. The office phone number is 686-3721. Subscription inquiries should be addressed to the publisher. An annual subscription costs \$10. Checks should be made payable to **Oregon Commentator**.

Oregon Commentator is published biweekly on Mondays by Oregon Commentator Publishing Co., Inc., an Oregon non-profit corporation at the University of Oregon in Eugene, Oregon. **Oregon Commentator** is an independent publication not affiliated with the University, its school of journalism, or any student organization or other publication.

graph contains the \$27.9 billion budget for Veterans' benefit and assistance. The administration, essentially a welfare and aid program, can hardly be called a "military" expenditure.

If a true graph of federal expenditures were made, the figures, according to the proposed 1985 budget, would read: interest on the national debt, 13 percent; grants to states and localities, 11 percent; military, 29 percent; and direct payments to individuals, 42 percent.

As for the assault on a member of our staff, David Zauner of the "peace" group Student Campaign for Disarmament attempted to strangle Doug Green in Suite 1 of the EMU last week. Thankfully, members of Zauner's group managed to restrain him. Green declined to file assault charges.

1984-85 Commentator staff

Emerging from the furnace known as EMU Room 203 after a closed-door meeting, **Commentator** Editor Richard Burr and Publisher Dane Claussen on Thursday announced the 1984-85 staff:

Douglas F. Green, Publisher
Thomas W. Mann, Editor
Robert W. Davis, Assistant Editor
John C. Gorman, Senior Associate Editor
Thomas Prowell, Associate Editor
Shawn R. Buystedt, Associate Editor
Alan Contreras, Contributing Editor
Chuck Thompson, Contributing Editor
Janelle R. Hartman, Production Manager
Robert M. Aigner, Advertising Director
Dean Guernsey, Graphics Editor
Robert W. Davis, Photo Editor

Green, Davis, Mann and Aigner will serve on the Corporate Board of Directors.

New members of the Board of Contributors are Agnes Y. Chen and Julie M. Larson, who join the current members who are not graduating.

Michael Y. Easton and Julia L. Mansfield will continue as Advertising Representatives.

The posts of Business Manager and Circulation Manager will be filled within the next few weeks, and a Consulting Editor will be chosen this fall, Claussen announced.

Cartoon reprinted courtesy of the United States Industrial Council Educational Foundation.

Get off your butts; setting the record straight

By Dane S. Claussen
Publisher

Who is glad he never was ASUO President

May in Eugene, research for term papers piled high by the bed, blue sky allowing photosynthesis, finals, gin & tonics, goodbyes, dreams of money from summer jobs. It's easy and comforting to keep jobs, Wall Street, responsibilities to yourselves and society confined to the business textbooks.

It's painless for the journalism students not to join Society of Professional Journalists, to write every term paper the night before it's due, and take out Guaranteed Student Loans. It's more difficult to ignore the prospect of finding a job if and when you graduate (or even if you don't graduate). But it's easy to dismiss thoughts of employment and productivity as fascist and as part of the capitalist conspiracy.

But I still don't understand the possibility that it is difficult for many to assimilate the ideas of good grades and/or important part-time job or extracurricular experiences and resulting good jobs without living off Mom and Dad for six more months. I guess you haven't experienced the glazed eyes from squinting at classified ads, the burnt-out bodies made that way by pounding the pavement, the sobbing mothers, the indirection, the thoughts of alcoholism and marijuana dealing, or the people your own age working in kitchens and gas stations permanently.

Try to accomplish something

I am confident about myself, being a man of my age going to the graduate school I will attend. Will you try to accomplish something, anything, or use your master's degree in sociology to enlighten hash slingers? I understand the convenience of being able to live off summer earnings, a part-time job, Mom and Dad and/or the Feds, without the immediate tension caused by stacks of rejected resumes. We are privileged to be able to say, "The only thing I worry about is nuclear warfare."

No one is breaking laws doing what they are doing, unless they are defaulting on student loans to buy a used TR7. We all are doing what we can, should, must, and want to do, regardless of whether these categories of endeavor overlap. In the United States, there is no lifetime employment, no impenetrable class structure, no permanent shame in failure or non-capital crimes. But on the other hand, mass production and interchangeable parts, your inexpensive jeans, favored junk food, university, telephone for calling Mom and Dad, postal service for writing Mom and Dad, calculator, relatively inexpensive Nike shoes, contact

lenses, beer, contraceptives, stereo and laser disks weren't created by predicted potential market demand alone. You have the responsibility to understand what makes this society different from others, and it isn't military aid to Central America.

Discover reality

If we learn, we have the chance to discover what's reality and what is wishful thinking resulting from idealistic rhetoric. Many letters in opposition to the Reagan Administration have come from people who are political illiberals and historical illiterates. To quote the enlightened Mary Hotchkiss outside an editorial or "SPEW" for one of the first times, "Optimist that I am, I believe that the way out of this current madness is to take the time to appreciate, respect, empathize, and communicate." We want and need each person to be a productive and intelligent member of society. Get off your butt! You deserve better.

Black and white and red all over

Many readers might expect to find, somewhere in the final personal column of a journalist's undergraduate years, a recount of notable experiences or impressions. I will do little of either, because the experiences would be of little value to readers even where humorous or revolting, and my impressions are mixed. Moreover, it is true that at the University of Oregon, the public events and debates, and how they are or aren't covered in campus publications and *The Register-Guard*, speak for themselves without comment to the disaffected, rational person. This is a top research university with a good faculty; it also is a place where a law school dean childishly threatens to resign, campus computerization is far behind, the EMU's William C. Jones quotation controversy was the most newsworthy event for the ASUO Executive office, and the apathy of most students has allowed over-the-hill hippies to prevail too often. While this is not to say that I wouldn't prefer a saner campus, I wouldn't advocate any structural changes except perhaps higher entrance requirements; this is a public university in its glory and stench, roar of the greasepaint and smell of the crowd.

More appropriate here is a recap of some of this paper's wins and losses this year, not just because I started the year with a column about the paper, or because it has been such a dominant concern of the last nine months for me, but because its status also reflects on the University.

Dispelling the myths

Before that, it might serve us all well if a few misconceptions were dispelled.

First, the *Commentator* has no connection with College Republicans and very few of its staff members belong to College Republicans. For instance, none of the four founders (including myself) have ever belonged to College Republicans. Second, not all *Commentator* staff members are Republicans or even are conservative. Of the four founders, Bob Davis is a Democrat, Michael Rust is a neoconservative (former liberal), and I am a more liberal Republican than Sen. Mark Hatfield. I being neither opposed to abortion nor in favor of prayer in schools and agreeing with him on most other issues.

Alternative does not mean conservative

When we advertised that applicants for next year's staff "need not be politically correct," we were serious. The *Commentator* was established as much to be an alternative publication—period—as to be a moderate to conservative (on this campus, read "fascist") alternative. Next year—if there is a next year, that is—the paper will not be as conservative, I am sure.

While the paper has not fulfilled the goals outlined in this column at the beginning of the year, there is no crime in setting lofty goals, and the paper has done rather well considering hindering factors. The staff has regularly published a newspaper, won four awards (two in a regional competition and two in a national competition), and established a place for the paper on this campus, although there has been much disagreement with the *Commentator's* editorial stands, there has been little criticism of the paper itself. The exception was "Off the Rocker", a parody that involved only three staff members and to which reactions were mixed, not all negative. Many letters to the editor praising and/or defending the *Commentator* generally and even its parody, have appeared in both the *Commentator* and the other general campus newspaper. Perhaps more importantly, the *Commentator* "scooped" other campus media on several stories despite its relative infrequency.

Election reflections

The vote on the *Commentator's* ASUO elections ballot measure (31.5 percent yes) was viewed by some as a significant defeat for the *Commentator*, but we don't think it was. Considering the *Commentator's* youth, its areas that need improvement, the overwhelmingly liberal group of candidates elected to office, my own re-election to the other paper's Board of Directors, and the other paper's own slim victory, 31.5 percent wasn't so bad. The vote showed that many students are not as illiberal as former ASUO President Hotchkiss.

Otherwise, organized, or even intelli-

gent, opposition to the *Commentator* as an institution is rare, although senseless attacks have been numerous, further discrediting most of those who have made their opposition known to us. Our office door has been subjected to vandalism, staff members have received harassing phone calls at both the office and at home, and bundles of the newspaper occasionally have been dumped in the trash.

Misguided linkage

The *Commentator* often has been incorrectly but directly linked with questionable activities of individual members of College Republicans and Students for Bestiality; subject to bizarre letters and nasty anonymous classified ads in the other paper; subject to an anonymous sarcastic flyer posted around campus; and our advertisers have received anonymous phone calls in which this paper is called racist, sexist, fascist, and/or communist!

Finally, the *Commentator* sustained numerous vindictive and inaccurate editorials in the other paper, including a particularly malicious one two days before the ASUO elections.

Funding us is hard to do

All of this is separate from our dealings with the Incidental Fee Committee, which initially did not fund the *Commentator* and forced it on the ballot. Seeing the need, desire, and support for a second paper, they liberally allocated \$5,000, as now-ASUO President Julie Davis reversed her previous position of support, supporting IFC member Laurie Abraham graduated, and the illiberal Hotchkiss, so anxious to encourage the exchange of ideas earlier this year, vetoed any and all funding for the *Commentator*.

As usual, Hotchkiss' logic was impeccable. She doesn't think the IFC should bring a "conservative viewpoint to a liberal campus," because "Liberals do not have a paper on this campus." She was right that liberals don't have a paper because they have several, including "Off the Record".

Ah! Living in Eugene

If I said that living in Eugene has been an experience that will be hard to recover from, although that's what I feel some could say, I would be lying because, on the contrary, contact with illiberals builds character and requires increased capacity for tolerance.

And yet, I have this irrepressible urge to say, "I shall overcome." Read about me in *Editor & Publisher* magazine.

LETTERS

Liberals betray working people

I'm a Democrat but it makes me angry when those in the liberal wing of my party claim to be "fighting for the working people" when their actions prove otherwise.

Look at the issue of immigration control (or lack of) as an example. When President

Reagan proposed cutbacks—weak as they were—in immigration, he was met with hostility from many liberal representatives. It didn't seem to matter to them that there are still millions of U.S. workers standing in unemployment lines and that immigrants compete with Americans for jobs or government assistance in the event they can't, or won't, find work.

I realize these congressmen are typically well-to-do lawyers and don't need to worry about their jobs being taken by immigrants

willing to work for less. Only blue-collar Americans have anything to lose when hundreds of thousands of immigrants are allowed to enter the United States each year.

I wonder if the liberals are motivated more for compassion for foreign immigrants or for the hope that these people will register and vote Democratic. If the latter is the case, as I believe it is, then how can liberals claim they support American

workers? They seem to be motivated more by what keeps them in office—not what is fair for Americans.

Judas demanded 30 pieces of silver to sell out his people. At least many of our representatives demand a higher price.

Tereasa McNew
88715 Faulhaber Rd.
Elmira

What is conservatism? What is the Commentator?

Commentator plagued by misconceptions

By Robert W. Davis
Senior Associate Editor

The *Commentator* has been plagued with misconceptions since its inception. Needless misunderstandings, such as confusion over the role the *Commentator* plays as a campus publication, as well as understandable misunderstandings such as the confusion about what constitutes conservatism, have prompted us to try and clear the air before summer. We hope that the answers to the questions, "What is the *Commentator*?" and "What is conservatism?" will illuminate our efforts this year to provide students with ideas for living and thinking.

Regardless of what anyone says, the *Commentator* is not a newspaper. It was envisioned as a newsmagazine, with in-depth articles and analyses of student-related issues. It rarely attempts to provide coverage of spot news events. The *Commentator* is comfortable, at the moment, with its role as a digest of ideas and issues on campus.

As a result, the notion that the *Commentator* should be "objective" is a mistaken one. Our belief is that an intelligent analysis of an issue from a

particular point of view is much more enlightening than an objective appraisal, even to someone whose beliefs are the polar opposite from those of the writer. It is for this reason that *Commentator* editors regularly read articles from liberal publications *The New Republic* and *Nation*, as opposed to merely skimming the articles from, say, *USA Today* or the *Oregon Daily Emerald*. We believe that anyone with good sense has an opinion on a given issue, and an intelligent presentation of those ideas is a rare and valuable thing.

The entire question of objectivity and the *Oregon Commentator* reminds me of the recent dispute over conservative columnist George Will and his role in helping Ronald Reagan prepare for the 1980 presidential debates. Readers wrote to *Newsweek*, a publication for which Will writes a regular column, complaining that Will could not be "objective" if he was involved in preparing Reagan for the debate. *Newsweek* replied that they had no desire for Will to be objective, because by writing a column, he was, in essence, being paid to be unobjective. It is the same at the *Commentator*. Only our news stories are written without bias.

As for the recent comments heard during Incidental Fee Committee funding hearings that the *Commentator* represents only a narrow political point of view, they could only have been made by someone who has not read the publication. Consider, first of all, the four people who created the *Oregon Commentator*: Michael Rust, a political moderate, recently was interviewed for a position at *The New Republic*, a decidedly liberal journal of opinion; Dane Claussen, another political moderate, is a member of the American Civil Liberties Union and, as he writes in his column this issue, is more liberal than Sen. Mark Hatfield; I am a Democrat and a member of the Teamster's Union; while Richard Burr is the only genuine Republican among us. He, indeed, hates welfare moochers and Communists.

The point is that much diversity can be found among the founding members of the *Commentator*. Even more diversity can be found in the pages of the *Commentator*. Authors range from Doug Green, a College Republican, to Dave Isenberg, who defies political categorization except "nonconservative." Articles by liberal students such as Lori

Lieberman and Alan Contreras have run beside those of staff members. The result has been much more diverse than other campus publications.

What is the *Commentator* trying to accomplish? We are trying to expose students to things they have not experienced at the University, whether it is ideas or simply news that would otherwise be overlooked. We are humble in our goals; we seek mainly to stimulate thought on campus and not necessarily to change opinions. We cover a variety of material and believe that if each person who picks up the *Commentator* can find just one article that interests him or her, then the publication is a success.

While the articles in the *Commentator* have represented a wide range of perspectives, the editorial stance of the *Commentator* has indeed been conservative. As I mentioned, confusion about the collection of beliefs called conservatism is understandable, especially on a campus such as this. To answer the question, "What is conservatism?" we present the following essays, the best replies we have received after soliciting responses from conservatives and liberals alike.

Conservatism is not a longing for the past

By James A. Fleming

I am indebted to Frank S. Meyer and the ideas he set down in "The Recrudescing American Conservatism" for the basis of this essay.

Any attempt to define modern American conservatism, or any political philosophy, inevitably tends toward an entanglement in semantics. It would seem that a description is the first step to a definition.

It is necessary to state that this essay concerns itself not with conservatism as a cast of mind or a temperamental inclination, but as a political, intellectual and social movement. The term "conservative" was first used by British political observer J. Wilson Croker in 1830. Almost immediately it took the place of "tory" in the political vocabulary of the day.

Conservatism has arisen, historically, when the balance and unity of a civilization are attacked by revolutionary transformations of the previously accepted norms. At such times it comes into being as a movement of consciousness whose purpose is to revive the traditions of the past.

It should be stressed that conservatism is not a longing for the past, rather an attempt to reason solutions to current problems using the civilizational fundamentals of the past. Modern American conservatism is based on the ideals of the

American Republic, which have been lost since the time that they were set down by Messrs. Thomas Jefferson and John Madison.

I think the clearest way to summarize conservatism is to contrast it with the attitudes and beliefs of the liberal outlook that has been setting the American agenda since 1932. It would be foolish to assert that the following attitudes and opinions are accepted by every liberal or every conservative. I do think, however, that they represent the general consensus of thought of the two opposing philosophies.

1. The focal point of conservative political and social thought is the individual. Conservatives differ on the emphasis of freedom and right as opposed to responsibility and duty; but the basis of conservative thought is the concern for the person as a political entity. The conservative tends to shy away from collectivist political bodies such as "minorities," "labor" and "the people." Conservatives reject the grouping of individuals into collectivist tribes.

2. American conservatism is intensely antiutopian. While it strives for the improvement of the human condition, conservatism rejects profoundly the idea that man or society is perfectable. It is constantly suspicious of utopian attempts at "designing" society. Therefore, conservatism is opposed to the liberal mystique of planning, which, no matter how humanitarian its motives, tends to

regard human beings as objects to be manipulated. The conservative puts his faith in individuality and voluntary cooperation.

3. From these two ideas arises the conservative viewpoint of the state. While varying in degree, all conservatives agree on the limitation of the state's power and oppose the liberal tendency to call upon the state to act paternalistically in every area of human life.

4. In conjunction with this, American conservatives are opposed to all manifestations of a state-controlled economy. They stand for a free enterprise system for two reasons. First, they believe that with the accumulation of power, the state tends toward tyranny. It is so strong without the control of the economy that the addition of this power would move the state toward the manifestation of a Hobbesian Leviathan. This is incompatible with the freedom of the citizens of the Republic. Second, conservatives generally think that a free economy is more productive than an economy controlled, whether directly or indirectly, by the state. Conservatives tend toward classical or neoclassical economic theory.

5. American conservatism's basis for these beliefs is the Constitution of the United States as it was originally conceived—a document intended to limit the power of the federal government. On this point, conservatives tend to be "strict constructionalist" in the sense

that in moving from the Articles of Confederation to the Constitution, the states did not give up their sovereignty, but delegated a portion of it to the federal government.

In devotion to Western civilization, from its beginnings with the signing of the Magna Carta at Runnymede to the present day, American conservatives see Communism as an armed threat to the very existence of Western Civilization and the United States. They believe that the recognition of this threat should be the basis for our foreign policy. In opposition to the vague internationalism and wishful thinking about the "peaceful" coexistence with this threat or the value of the United Nations that pervades liberal thinking, conservatives view the defense of the West and of the United States as the overriding objective of public policy.

The majority of conservatives hold theistic views and assume the existence of an objective moral order based upon these views. While in recent years, conservatism has become identified with religion, mainly through the Moral Majority, theistic views are not necessarily the "standard equipment," per se, of the conservative. As William F. Buckley, Jr. stated in *The Jeweler's Eye*, "Can you be a conservative and believe in God? Obviously yes. Can you be a conservative and not believe in God?... the answer is, as obviously, yes. Can you

Continued on Page 7

Continued from Page 6

be a conservative and despise God and feel contempt for those who believe in him? I would say no."

There is a consensus that gives modern American conservatism unity. Nevertheless, within this consensus, there are stresses and strains reflecting the different emphases of conservatism. Most of these stresses and strains center around one fundamental clash between what one can call the "traditionalist" and the "libertarian" elements of conservatism.

To some degree, the traditionalist-libertarian opposition within the framework of American conservatism is derived from our political tradition, from the American-

ization of the 19th-century conflict between European conservatism and European liberalism (modern-day American libertarianism is the evolutionary product of "Edmund Burke liberalism"). An example of the traditionalist-libertarian opposition within the conservative movement is the respective viewpoints of political columnists Buckley and George Will.

Nineteenth-century conservatism defended values based upon a fundamental moral order and the authority of tradition. It did not recognize that acceptance by individual persons of the moral authority of an objective standard of good must be voluntary. The modern conservative/traditionalist believes that government must

have in itself morality, or as Will puts it, "statecraft as soulcraft."

Nineteenth-century liberalism (no relation to the current atrocity that goes by the name), on the other hand, stood firmly for the freedom of the individual person and, in defense of that freedom, developed the doctrines of limited state power and the free economy.

The divergent emphases of the traditionalist and the libertarian are, however, gradually being resolved as the American conservative movement matures. Several factors contribute to this resolution: common action in a struggle against liberalism; a conscious return to a study of the founding tradition of the Republic; and a deepening of modern

conservative thought itself.

It is quite a task to summarize, in such short space, such a varied movement as American conservatism. So much more so when the movement itself, by its very nature, is opposed to ideology. This is, at best, only a description based upon personal observation and experience. One of the many attempts at a one sentence definition was Professor Richard Weaver's "paradigm of essences towards which the phenomenology of the world is in continuing approximation." I wouldn't want to force that definition on anyone, even a liberal.

James A. Fleming is a junior majoring in political science.

Conservatives really 19th-century liberals

By Paul S. Holbo

Not so long ago, in 1976, the influential magazine *Commentary* published a symposium entitled, "What is a Liberal—Who is a Conservative?" Sixty-four well-known participants responded, ranging across the political (or is it emotional?) spectrum from Lionel Abel and William F. Buckley through Eugene Genovese and Carey McWilliams to Tom Wolfe and Dennis Wrong—the result was more than 128 definitions—since many of the writers found their dual assignment too constricting—which make revealing, instructive and amusing reading. There are few better references on the subjects of liberalism and conservatism than this special issue, and you can, if you wish, pick your author and take your choice. Let us hope that the *Oregon Commentator's* symposium is at least half as useful. The answers should be nearly as dichotomous, even if the editors asked only one question. Who, after all, can define conservatism without defining liberalism?

One can, to be sure, fall back upon the old truism of English history, that liberals

proposed change but conservatives brought it about. An American commonplace is that 20th-century conservatives are really 19th-century liberals. Conservative George Will actually prefers the 18th century, while liberal Eric Goldman has accused Buckley of favoring the 17th century. But who ever heard of a carriage in *Overdrive*.

To put it another way, since the advent of the New Deal—or, as some historians now tell us, since Herbert Hoover's New Day—modern conservatives are really 19th-century liberals who fear and oppose the encroachment of the state, while modern liberals have made the all-powerful state the vehicle of their hopes. Alas, a decade ago liberal Daniel P. Moynihan told the liberal Americans for Democratic Action that liberals were learning by experience what conservatives instinctively knew, that there are limits to the uses of state power. But where, then, is Franklin D. Roosevelt in the pantheon of liberal heroes? Liberals Walter Mondale and Gary Hart have very different answers, as Mondale tries to resuscitate the New Deal while Hart proclaims the

New Deal deservedly dead.

Looking to foreign policy as the criterion is no great help. Conservatives opposed intervention and war in 1898, largely favored it in 1917, opposed it in the late 1930s and again at the outset of the Korean War, and favored it in Vietnam. Their opponents—the Populists and progressives during the earlier years, the liberals thereafter—often took the opposite view, except in the 1930s and, to their eternal regret, in Vietnam. So much for *The Best and the Brightest*. Here, of course, we are talking about Pennsylvania Avenue conservatives and liberals.

What about the conservatives and liberals of Main Street or Wall Street? Karl Marx never had much time for explanations that depended upon "pocketbook determinism," but many Americans have believed that money makes the difference. The Populists and progressives felt that way, and even a sophisticated historian such as William Leuchtenberg recently insinuated that Ronald Reagan abandoned his New Deal liberalism when he did lucrative commercials for General Electric. But,

one wonders, why then did Reagan part company with his sponsors on an issue of principle, his criticism of TVA, to which GE sold equipment?

Still, when one becomes wealthier, he or she is more likely to become conservative, until he or she becomes very wealthy, when, so it's said, liberalism or, in Tom Wolfe's phrase, "liberal chic" prevails again.

Money does make a difference, then, but in funny ways. Humor, however, has it that laughter is the real distinction. Conservatives laugh more than liberals do. This is the case because conservatives are more at peace with the world, which liberals see as something to be changed. Conservatives even laugh at themselves. Liberals think that conservatives who laugh at themselves have more to laugh at. Liberals laugh at conservatives but never at themselves. Well, almost never, and not nearly as much as they should.

Paul S. Holbo is Professor of History and Vice Provost for Academic Affairs. His most recent book is *Tarnished Expansion* (University of Tennessee Press, 1983).

Canada historically a conservative state

By Kenneth M. Ross

"At first sight it does not appear very difficult to be a Conservative."—Walter Bagebot, "Intellectual Conservatism"

This is a fitting opening to a discussion pertaining to the definition of conservatism, particularly so in exploring Canadian conservatism. Due to limitations of space, I will not be able to present a detailed historic look at a conservatism that I feel touches closest to, in the North American context, the timeless political ideology, one that existed centuries before your founding fathers were even born. This brief personal look at Canadian conservatism will begin by examining the foundations upon which it must rest and the position it holds today in an age in which politicians often practice the ignoble art of acquiescence and, in closing, a final word on conservatism as a universal ideology.

It would be expedient, and in the interest of brevity, and necessary to say that Canada was a conservative "nation" from the day Europeans arrived. The first colonists in Canada came from Feudal France; more than 200 years later, the

English arrived and found a rural-based, church-dominated, hierarchical-by-nature, French Canadian society. The new (English) Canadians, either Loyal Americans fleeing the "revolution" or colonists directly from Britain, brought with them their own moralistic, hierarchical, conservative philosophy: Toryism. This group ranged in their beliefs from the ultra-conservative, undemocratic High Tory to the more liberal, laissez-faire Whigish Low Tory.

In 1839, the political pulse of the remaining loyal British North American colonies was measured by Lord Durham, sent from Britain to study the colonies. Lord Durham's report is significant to Canadians for many different reasons, but here it is only looked at because it described Canada West (or Upper Canada, today the Province of Ontario) as essentially conservative, politically dominated by Tory family compacts—a tightly knit network of political, business and religious elites—and it described Canada East (or Lower Canada, today the Province of Quebec) as a society that "clung to ancient prejudices, ancient customs and ancient laws," politically dominated by the conservative "Bleus"

and the ultra-conservative, militantly Catholic Ultramontanes."

By the 1860s, the "Bleus and the Tories had become a rather unified political party" and under Sir John A. MacDonal were a primary force pushing for a confederation of all British North America into one independent dominion within the British Empire. By 1867, MacDonal had formed a coalition that cut across party lines and made Confederation a reality. Macdonald the moderate Tory and experienced politician, led his coalition, in the face of radical reform (pro-American, "Republicans") and High Tory opposition. The reformers saw confederation as an incomplete attempt to bring democracy to Canada and the High Tories saw it as a proposal for revolution.

Shortly following confederation, the "Great Coalition" broke up and a two-party system developed, on the pro-British conservative side was the Liberal-Conservative party (Tories) and on the pro-American liberal side was the Liberal-Reform Party (Grits). This division gradually became weaker and by Macdonald's death, serious differences in policy existed between the two. While

this is a great oversimplification, I feel it is fairly accurate.

One hundred years later, the Tories and Grits, or Progressive Conservative and Liberal parties, are still fighting for the "Great Canadian Middle," and I think they have committed the unforgivable sin of selling out the beliefs on which they were founded, as many Republicans and Democrats believe their parties have. I sincerely believe that the Tory, or true conservative, beliefs that our Conservative party was founded upon are being wedged out by a creeping laissez-faire liberalism preoccupied with economics—a preoccupation almost as obscene and complete as the one the socialists have.

The philosophical intricacies of our party today, a quagmire I aspire to be part of, is not merely a conflict between Tories and, to coin a phrase, neoconservatives; it involves a bizarre collection of "Red Tories" (individualists and social democrats), "Blue Tories" (monarchists, traditionalists, and I assert "real" conservatives), neoconservatives (preoccupied with economic freedom and

Continued on Page 8

Continued from Page 7

social restrictions), pragmatists (non-ideological, center-seeking persons whose philosophy seems to be "we won't win if we have policy"), ministerialists (unscrupulous persons who gravitate to "parties in office") and an assorted collection of fringe "special-interest groups." I will leave you here among this barrage of labels with the refreshing reassurance that the "battle" within our party has been greatly oversimplified here. Take our leadership problems, for example. In 1976, we elected a "Red Tory" Joe Clark over a "Red Tory" Brian Mulroney, and in 1983 we elected the now "neoconservative-pragmatist" Mulroney over the "Red Tory-pragmatist" Joe Clark. We called it a move to the "Right," but "pragmatism" has become

our great preoccupation.

In closing, what is conservatism? What is Canadian conservatism? As I mentioned earlier, I see real conservatism as Toryism, and I view Canadian conservatism as the closet version (found in North America) to that universal and timeless ideology. I admire the Barry Goldwater-Ronald Reagan Republicans because of their gut-honesty and brave determination. They took their beliefs and sought **not** to compromise them and win office; but I get upset with them because they misuse that sacred word conservative, when at most they are neoconservatives and melancholy liberals. To deny this is to deny simple fact.

Roger Scruton in his work *The Meaning of Conservatism* points out how conservatives have historically opposed

the concept of the "free market" and how conservatism by its very nature cannot support the abstract concept of "natural law." Conservatives are, and must be, concerned with the preservation of societal order and good government.

For those who recognize the "melancholy liberal" reference made earlier, I will end on a humorous note with a reference to the voice of American conservatism (in my opinion): George Will.

This great Tory in his intellectual *tour de force* *The Pursuit of Virtue and Other Tory Notions* writes a priceless description of a true conservative versus a neoconservative:

"Neo-conservatives, unlike we few who compromise the saving remnant of true conservatism, do not have stained-glass minds. Neo-conservatives do not really

mourn the passing of the thirteenth century: feudal codes, heraldic banners, serried ranks of bishops, the lower orders tugging at their forelocks—that sort of good stuff."

Kenneth M. Ross is a Toronto, Ontario, native and has been a conservative monarchist for as long as he can remember. Growing up in the 1960s and 1970s, he saw the United States as a nation of protestors and Left-liberals, and saw his home country as a safe, orderly and conservative one by comparison. At age 13, Ross joined the Conservative Party and has been involved in it at various levels for the past seven years. The second-year political science student at the University of Toronto plans a career in law [representing the Crown, of course].

Conservatives have leaders, not ideology

By Douglas F. Green
Contributing Editor

One of the dangers of being a thinking conservative at a "liberal university" is the intense misunderstanding that you confront daily. I have been called, variously, a fascist, a Nazi and a penny-ante, police-state pusher. These bizarre and somewhat humorous charges point to two problems conservatives face: first, a lack of understanding by some on how to differentiate the democratic Right from the militant-fascist Right and, second, perhaps the root of the first, the lack of any concise or universally agreed upon statement, agenda or definition of conservatism.

Indeed, conservatives lack both a Karl Marx and a manifesto. Instead, conservatives must, just as Americans do, look to not just one but a set of "founding fathers" and later leaders who have defined and redefined conservatism.

The first problem of conservatism undefined and unknown can be easily addressed by stating what conservatives are not. Conservatism is anti-statist, against the glorification of the state. Conservatives, according to Sen. Barry Goldwater (R-Ari-

zona), "commence with an understanding that human beings are not perfectable on this earth, nor can they erect and maintain perfect institutions—political, economic, or educational. We can't make heaven on earth."

The Hitlers and Khomeinis of this century have all been incorrectly labeled "conservative" at times, even though they believed in man-made utopias, whether they be made of pure race, strong state or rampant religiosity. Conservatives oppose and abhor all such attempted contrivances because utopias invariably become man-made Hells on earth.

But if they are not maniacal militants, what are conservatives? Are they simply hopeless romantics who secretly mourn the passing of kings, yearn for hearth and home, and fight invariably on the side of the status quo?

Drawing upon the notable conservatives past and present, the answer is a resounding no, and a fiesty yes for conservative activist statesman (and women—if "you're hip"). What do such men and women do?

Again, by its very nature, conservatism rejects the notion of a universal agenda—policy and opinion will vary among

conservatives from place to place and over time. The important common denominator, the glue that holds such diversity together, is how one goes about making those decisions; it is the process, not the policy, that distinguishes a conservative.

That process, for most, is best defined in the writings of Edmund Burke, whom Goldwater and Winston Churchill have claimed as patriarch of conservative thought. Though Burke never used the noun or adjective "conservative," his famous "Reflections on the Revolution in France" is considered the greatest defense of conservatism in modern times.

Burke, a middle-class Irishman and a Whigish member of Parliament, defended the American colonies in debate and urged "conciliation" instead of war. But later, though he sympathized with the American Revolution because it was in line with the ideals of the tradition—not the abolition—of the British constitution, he abhorred the French Revolution because it had not attempted to recoup the strength of the past and was ignoring experience and history.

For America, which was (and still is, more or less) committed to liberties essentially as old or older than the Magna

Carta, Burke predicted success. For France, whose revolution based liberty on abstraction, leveling and a *priori* virtue, he predicted terror, anarchy and dictatorship. He was right.

Burke's key argument in both cases was that a society needed both a foundation in its past and some ability to "change the means of our preservation."

Here, the conservative is faced with three aspirations: reverence for the best of the past, prudence in the present and political evolution for the future.

But unlike "utopians," conservatives don't attempt to answer social problems by means of social arithmetic. "The logic of formulas can predict how dead chemicals will act but not how human beings will act," Peter Viereck asserts.

The conservative sees human experience as embodied in constitutions and institutions. Thus, a conservative's love of history and pride in tradition is not romanticism but recognition that stored up in a millennium of common law and in a millennium of an Anglo-Saxon constitution is a wealth of wisdom and virtue upon which to build the future, a future that

Continued on Page 9

Thank you!

The Commentator thanks all the people who voted for the Commentator's funding ballot measure.

The votes were appreciated.

Continued from Page 8

rises above "the vulgar practice of the hour."

Next, in the present, the conservative observes prudence and caution. "Prudence

is not only first in rank of virtues political and moral, she is the director," Burke proclaimed. Prudence means gradual reform that is founded on the strengths of tradition. Thus, the conservative politician's double function is "at once preserve

and to reform."

Finally, because both traditions and reforms must be carried out by conservatives, a state must have the ability to change or else it is without "the means of

its conservation."

The above notions of a limited state ushering in prudent reform and preserving the strengths of the past are the integral elements of conservatism.

FOOD FOR THOUGHT

Former President Richard Nixon joins the movement to keep the Indian as the symbol of Dartmouth University at the behest of *Dartmouth Review* founder and *Wall Street Journal* editorial writer Gregory A. Fossedal:

GF: Yes. Oh, just one more thing.

RN: Yes, of course.

GF: Would you say "wah-hoo-wah" for me?

RN: What?

GF: Say "wah-hoo-wah." It's one of the sayings associated with the Indian symbol.

RN: Will it anger some people?

GF: Probably.

RN: All right. Wah-hoo-wah.

"We don't have to choose between disarmament and nuclear war. We can have both."

National Review, 12/9/83

"...The plaintive lament of the purist that socialism (or capitalism, or Christianity) has 'never really been tried' is simply the expression of petulance and obstinacy on the part of ideologues who, convinced that they have a more profound understanding than anyone else of the world and its history, now find that they have been living a huge self-deception. People who persist in calling themselves socialist, while decrying the three-quarters of the world that has proclaimed itself socialist, and who can find a socialist country nowhere but in their imaginings—such people are anachronisms. As such they do serve a purpose: They help the historian and scholar understand what socialists used to think socialism was all about. One could discover that from reading books, to be sure, but it is sometimes enlightening to interview an actual survivor."

Irving Kristol, "Socialism: An Obituary for an Idea." (1976) *Reflections of a Neoconservative*

"...As a policy, [affirmative action] cannot claim success, because to announce an 'affirmative-action appointment' as such is to insult the recipient by implying that he would not have got it on

merit. It is a peculiar policy indeed where the administrator cannot admit he has done nothing, since this is hardly 'action,' yet cannot boast of doing something, lest his actions insult the beneficiary. Since the beneficiaries—the blacks, women, and others protected by affirmative action—cannot admit that they are incapable and undeserving, the only remaining solution, it seems, is to accuse the American people, or what is left of it after the protected groups have been subtracted, of discriminating against their fellow citizens on grounds of race, sex, or national origin. The unprotected must admit their guilt so that the protected do not have to admit their incapacity.

"But the unprotected include many whites who favor affirmative action; they cannot be guilty of racism and sexism. White males who oppose affirmative action must be the guilty ones, responsible for all the ills that affirmative action seeks to correct. Not that those guilty white males do anything discriminatory; any overt action to discriminate would be illegal without affirmative action. Rather, it is their bad attitudes. Those white males glare balefully at the protected groups, wounding and disabling them with negative vibrations and looking out for any chance to do them in by wishing them ill.

"This ludicrous picture of America, according to which opportunities for blacks and women have multiplied while racism and sexism have continued to run rampant, is what supports and beneficiaries of affirmative action are required to believe....At a time when no American can publicly defend segregation, the most powerful Americans are supposed to desire it and to have succeeded in imposing it. Accusing one's fellow citizens of racism and sexism has become so routine, to be sure, that the seriousness of the charge has been forgotten. But to make a serious charge lightly is so far from an excuse as to be an aggravation. To accuse a group of 'institutional racism' reveals a frivolous attitude in the accuser that is worse than the casual malice of which he

complains."

Harvey Mansfield Jr., *National Review*, 5/4

"One difference between a liberal and a pickpocket is that if you demand your money back from a pickpocket, he won't question your motives."

National Review, 4/20

"Anybody who corrects all his mistakes is probably writing his autobiography."

Chicago Tribune

"...Today, in the United States and other democracies, censorship has to all intents and purposes ceased to exist.

"Is there a sense of triumphant exhilaration in the land? Hardly. There is, on the contrary, a rapidly growing unease and disquiet. Somehow, things have not worked out as they were supposed to, and many notable civil libertarians have gone on record as saying this was not what they meant at all....

"But disagreeable as this may be, does it really matter? Might not our unease and disquiet be merely a cultural hangover—a 'hang-up,' as they say? What reason is there to think that anyone was ever corrupted by a book?

"This last question, oddly enough, is asked by the very same people who seem convinced that advertisements in magazines or displays of violence on television do indeed have the power to corrupt. It is also asked, incredibly enough and in all sincerity, by people—for example, university professors and schoolteachers—whose very lives provide all the answers one could want. After all, if you believe that no one was ever corrupted by a book, you have also to believe that no one was ever improved by a book (or a play or a movie). You have to believe, in other words, that all art is morally trivial and that, consequently, all education is morally irrelevant. No one, not even a university professor, really believes that."

Irving Kristol, "Pornography, Obscenity,

and the Case for Censorship," (1971) *Reflections of a Neoconservative*

"There are two sides to the tory. In all that concerns his society he is unexcited, patient, and not inclined to do very much. This is the Pooh in him. Pooh was a tory. As he often engagingly said when one of his plans went awry, he was a 'Bear of Very Little Brain.' But then he did not set much store by either plans or brains. In their place, he had wisdom. He knew that the Forest was governed, season after season, by laws he did not understand. Left to himself, he would have done nothing. The Forest would be there when he woke up; even more assuring, he knew that it was there while he was asleep. But he was not left to himself. Most of the other animals in the Forest were anxious and overexcited. Since Pooh was never excited—never—they came to him with their worries; and it was with considerable skepticism, but also with an understanding that they needed to be reassured, that he went in search of the Woozle, and even of Eeyore's tail. As a good tory, Pooh was never surprised to find things where they ought to be. Not until Eeyore found that his tail was missing by looking between his legs did Pooh decide he must do something. On the whole, Pooh was very much like the landed tories of England, whom Walter Bagehot described as 'the stupid party.' The tory knows that one should not meddle with society; and that if anything goes wrong, it will not go wrong for very long or with much harm done.

"But surrounding Pooh were lots of agitating conservatives: Rabbit and Kanga, even Piglet, and especially Tigger. They were all afraid of the Forest. They were like liberals who had been mugged. Tigger was the most agitated. When he saw something unfamiliar, it sent him into a whorl of anxiety and a whirl of activity. He saw a cloth on Pooh's table and at once attacked it, rolling himself up in it until he at last got his head out and asked: 'Have I won?' That is exactly how many contributors to *Commentary* write nowadays. Pooh gave the only sensible answer, the answer of a tory: 'That's my tablecloth.'"

Henry Fairlie, "If Pooh Were President," *Harper's*, 5/84

Oregon Commentator thanks
the businesses and people who
advertised with us this year.

Confession of self-confessed neoconservative

By Irving Kristol

Reprinted with permission of Mr. Kristol, editor of Public Interest magazine

It has long been a cliché of liberal discourse that what this country needs is a truly intelligent and sophisticated conservatism to replace the rather primitive, philistine, and often racist conservatism that our history is only too familiar with. This new and desirable conservatism should have a philosophic and literary dimension which would rectify the occasional excesses of liberal ideology. It should even have a nebulous but definitely genteel political dimension, since it is likely that we shall always, at intervals, need a brief interregnum of conservative government whose function it is to consolidate and ratify liberal reforms. The ideal conservative president, from this liberal point of view, would be a Dwight Eisenhower who read Lionel Trilling instead of paperback Westerns, who listened to chamber music instead of playing golf—but who would be, in all other respects, as inert as the real President Eisenhower in fact was.

What we absolutely do **not** need or want, from this liberals perspective, is a conservatism with strong ideas of its own about economic policy, social policy, or foreign policy—especially if these ideas can pass academic muster and survive intellectual debate. Such a conservatism might actually affect public policy, even become a shaping force in American politics, and this is simply impermissible. The very possibility of such a conservatism is a specter that haunts the liberal imagination and can propel it into frenzies of exorcism.

It is because the liberal intellectual community—and particularly the liberal-Left intellectual community, which is not quite the same thing, if almost the same thing—sees “neoconservatism” as representing such an awful possibility that it is so terribly agitated about it. Note: It is **they**, not us, who are excited. It is even they who gave us our name in the first place (specifically, it was Michael Harrington). We don't go around talking about neoconservatism. Indeed, such supposed representatives of this “movement” as Daniel Bell, Daniel Patrick Moynihan, Nathan Glazer, Norman Podhoretz, Aaron Wildavsky, Samuel Huntington, Roger Starr, Seymour Martin Lipset, and James Q. Wilson all shy away from the designation—some of them quite violently. Others, such as Robert Nisbet and Edward Banfield, call themselves “conservatives,” without benefit of qualification. I myself have accepted the term, perhaps because, having been named Irving, I am relatively indifferent to baptismal caprice. But I may be the only living and self-confessed neoconservative, at large or in captivity.

It was to be expected, therefore, that the first book on neoconservatism would be written by one of **them**, not by one of **us**. Peter Steinfels is a Left-liberal journalist, a “democratic socialist”

apparently, and his book, **The Neoconservatives: The Men Who Are Changing America's Politics** (Simon & Schuster, 1979), is a polemic disguised as a report and “fair” commentary. The pretense is even more annoying than the polemic, which takes the form of interspersing summaries of our presumed views with constant reminders—lest the reader be contaminated—of just how far short these fall from wholesale “progressive” opinion. (There is also the insinuation that neoconservatism is really a profit-making enterprise disguised as intellectual work.) This rhetorical strategy makes for a long but tedious book, the reading of which is a wearying experience. It is as if Mr. Steinfels, morally opposed to capital punishment, had decided to nag neoconservatism to death.

I do not wish to suggest that the book is without merit. There is, for instance, an excellent couple of sentences on page 4:

“Political thought—in the United States today—is moving steadily in two directions. There are those, like democratic socialists, who feel they must reach beyond contemporary liberalism in order to fulfill its promises. And there are those, like the neoconservatives, who feel they must reach beyond contemporary liberalism to preserve its heritage.”

That is very well put—though it would be more correct to talk not of the promises of liberalism, but of the promises generated by and grafted onto liberalism in the course of this century. Democratic socialism can be seen as the fulfillment of liberalism only in a Hegelian sense—that is, it absorbs, transcends, and nullifies it, all at the same time. Neoconservatism, on the other hand, is indeed “reformationist” as Mr. Steinfels suggests. It tries to “reach beyond” contemporary liberalism in the way that all reformations, religious or political, do—by a return to the original sources of liberal vision and liberal energy so as to correct the warped version of liberalism that is today's orthodoxy.

Another way of defining these two antithetical tendencies is to say that the one is modern-utopian, the other classical-realist in temper and intellectual inclination. Nothing reveals this more clearly than Mr. Steinfels's accusation against neoconservatism that it is committed to “stability as the prerequisite for justice rather than the other way around.” I do not know of a single philosopher, from Plato to Tocqueville, or any of the founding fathers (always excepting an occasional wayward remark by Jefferson), who would have thought such a commitment anything but obviously sensible. To demand “justice” as a precondition for political or social stability is to make a demand on this world which the world has ever refused to concede. Mr. Steinfels, who is a Catholic intellectual—he is executive editor of **Commonweal**—has, in his passion for

“justice now,” forgotten everything he may once have learned from reading St. Augustine or St. Thomas.

It should be clear by now that I do think there really is such a thing as neoconservatism—but it is most misleading to think of it as any kind of “movement.” It holds no meetings, has no organizational form, has no specific programmatic goals, and when two neoconservatives meet they are more likely to argue with one another than to confer or conspire. But it is there, nevertheless—an impulse that ripples through the intellectual world; a “persuasion,” to use a nice old-fashioned term: a mode of thought (but not quite a school of thought).

What are its distinctive features? I shall list them as I see them—but to say that this listing is unofficial would be the understatement of the decade.

1. Neoconservatism is a current of thought emerging out of the academic-intellectual world and provoked by disillusionment with contemporary liberalism. Its relation to the business community—the traditional source of American conservatism—is loose and uneasy, though not necessarily unfriendly.

2. Unlike previous such currents of thought—for example, the Southern Agrarians or the Transcendentalists of the nineteenth century—neoconservatism is antiromantic in substance and temperament. Indeed, it regards political romanticism—and its twin, political utopianism—of any kind as one of the plagues of our age. This is but another way of saying it is a philosophical-political impulse rather than a literary-political impulse. Or, to put it still another way: Its approach to the world is more “rabbinic” than “prophetic.”

3. The philosophical roots of neoconservatism are to be found mainly in classical—that is, premodern, preideological—political philosophy. Here the reading and writing of the late Leo Strauss (never mentioned by Mr. Steinfels) are of importance, though many neoconservatives find him somewhat too wary of modernity. Neoconservatives are admiring of Aristotle, respectful of Locke, distrustful of Rousseau.

4. The attitude of neoconservatives to bourgeois society and the bourgeois ethos is one of detached attachment. In the spirit of Tocqueville, neoconservatives do think that liberal-democratic capitalism is not the best of all imaginable worlds—only the best, under the circumstances, of all possible worlds. This modest enthusiasm distinguishes neoconservatism from the Old Right and the New Right—both of which are exceedingly suspicious of it.

5. Neoconservatism is inclined to the belief that a predominately market economy—just how “predominant” is a matter for some disagreement—is a necessary if not sufficient precondition for a liberal society. (Daniel Bell, as the theoretician for what may be called our

“social-democratic wing,” would presumably take issue with this judgment.) It also sees a market economy as favorable to economic growth.

6. Neoconservatives believe in the importance of economic growth, not out of any enthusiasm for the material goods of this world, but because they see economic growth as indispensable for social and political stability. It is the prospect of economic growth that has made it possible to think—against the grain of premodern political thought—of democracy as a viable and enduring sociopolitical system.

7. Neoconservatives, though respecting the market as an economic mechanism, are not libertarian in the sense, say, that Milton Friedman and Friedrich A. von Hayek are. A conservative welfare state—what once was called a “social insurance” state—is perfectly consistent with the neoconservative perspective. So is a state that takes a degree of responsibility for helping to shape the preferences that the people exercise in a free market—to “elevate” them, if you will. Neoconservatives, moreover, believe that it is natural for people to **want** their preferences to be elevated. The current version of liberalism, which prescribes massive government intervention in the marketplace but an absolute laissez-faire attitude toward manners and morals, strikes neoconservatives as representing a bizarre inversion of priorities.

8. Neoconservatives look upon family and religion as indispensable pillars of a decent society. Indeed, they have a special fondness for all of those intermediate institutions of a liberal society which reconcile the need for community with the desire for liberty.

Karl Marx once wrote that the human race would eventually face the choice between socialism and barbarism. Well, we have seen enough of socialism in our time to realize that, in actuality as distinct from ideality, it can offer neither stability nor justice, and that in many of its versions it seems perfectly compatible with barbarism. So most neoconservatives believe that the last, best hope of humanity at this time is an intellectually and morally reinvigorated liberal capitalism.

I could go on but I had better not. I suspect that too many of my neoconservative friends will already have taken exception to one or another thing I have said. For this is an intellectual current full of all sorts of little knotty whirlpools, each being agitated by some problem in political, social, or economic theory that needs further exploration, further thought. And that, I think, is what makes neoconservatism so interesting—the fact that it is as concerned with the questions it cannot yet satisfactorily answer as with those it thinks contemporary liberalism has answered incorrectly.

This 1979 essay appears in Mr. Kristol's 1983 book, *Reflections of a Neoconservative*

Have a good summer.
See you again in fall.

Mail art show receives curiosity

By Dane S. Claussen
Publisher

An art exhibit that is difficult for most people to consider as a show currently is drawing much attention at the EMU lobby.

The show, modestly titled, "Mail Art Show No. #1 U.S.A." carries the theme "Are you experienced" (sic, i.e. no question mark) and definitely is an experience with something for everyone. "Mixed media" is an understatement for the type of works in this exhibit, more intriguing than the less surprising mixed media exhibit a few feet away.

Many will not consider the exhibit, containing primarily postcards, doctored envelopes and collages either photocopied or consisting of photocopies, as art. They wonder why anyone would spend time producing and exhibiting silly mixtures of clippings, adhesive stars, photographs, stamps and other components, let alone study them or write about them.

They might search for a quotation such as that of Kipling, in his essay "The Conundrum of the Workshops": "But the Devil whoops, as he whooped of old: 'It's clever, but is it Art?'" In fact, at least two exhibits, one of which depicts fish swimming in the letters of the word, "experience," proclaims repeatedly, "This is not art." A photo of a spear-toting tribesman standing on a rock is cynically captioned, "Just looking for

mail art shows to stab."

But art is in the eye of the artist and/or audience, and references to the dada movement, which earlier in this century was credited with trying to undermine art's principles by making bicycle wheels and urinals into "sculptures," and Marcel DuChamp, noted for adding a beard to the Mona Lisa, remind us that art could be infinite.

The exhibit is, once again, so interesting because generally it is funny, surprising, mysterious and unusual. It offers something to all but the most stuffy, including a watercolor, several pastels and photographs that seem more "normal," certainly not dadist. One does wonder, though, why they were entered; did those artists not get the point? But no matter.

One of the "works" appears to simply be an advertisement for KRVM radio, with randomly clipped photographs serving as background for the glittering call letters. But this and the "traditional" works, nonsensical ones, a disappointing collage of cats, and poster for other art exhibits or meetings do not keep us from noticing the social statements of other pieces.

In one, all-American Doris Day, portrayed with grocery ads, labels, and receipts, makes a strong statement about the way Americans take food for granted; it sarcastically includes a button reading, "The experienced American shopper." In

one area, "The Last Supper" is found at the bottom of a small grocery bag, while at the opposite corner a healthy human hand reaches for a shriveled hand, actually that of E.T. or a monkey, and two healthy hands touching shed light.

One envelope, formerly used for a vacation sweepstakes entry, is embellished with an NRA-looking couple, a "macho" cartoon, a camera with a lengthy telephoto lens, makes a statement about the rich American middle class. The effect is compounded by the 1967 Voice of America, 1968 Law and Order, and the 1971 Prevent Drug Abuse postage stamps.

Another by the same "artist" features a reptile's head saying on a book cover, "Why Are We Born?" and an alligator being shot saying "Why Do We Die?" Its stamps are the 19-- Love, 1971 Care and 1964 Fine Arts (featuring a modernist Stuart Davis painting) stamps.

Perhaps my favorite is the envelope with an American Bar Association return address, the 1968 Law and Order and 1974 ZIP Code stamps, the clip of a photo in which a hunter and dog are looking down the hole and are captioned, "We got you now" and "snort," respectively, while something apparently high-tech obscures the face of a man in a corner labeled "your file." The piece speaks for itself but is subtle stylistically if not in tone.

Also fun is the photocopy of the 1040

form with pictures of Hitler, the first page of Genesis, and one dollar added, recalling those who, disgusted with this country's extremist capitalism and often-perverted religion, called it "Amerika" and probably call Reagan a "fascist." To complete the image, the work reads at the bottom, "Send one paltry dollar to the ShiMo Underground... for bizarre literature, art, and buttons!"

Elsewhere in the exhibit are anti-nuclear sentiments, pro-union and feminism statements and a piece covered with lipstick kisses reading, "NO I do not have experience/am not experienced. I am experience."

There are postcards of household products and old sailors, an "art fragment" and a "Spudneck" cartoon in which the lower-class woman responds, "I'd rather steam my head" to the lower-class man's suggestion, "Let's go bowling." Almost hidden are drawings of Capt. Kirk and Mr. Spock, a reference to imprisonment in Vietnam and evidence on the "Language of Science" piece's possible sexual significance, and more.

And then there's the nude....

The exhibit, sponsored by the EMU Cultural Forum, is difficult to pass up as you pass by, and will be up until June 15.

Claussen is a member of the University Museum of Art Advisory Committee.

Metheny's 'Rejoicing' traditional-style jazz

By Chuck Thompson
Contributing Editor

With a string of innovative and exciting albums through the first part of the 1980s, Pat Metheny has established himself as one of the best jazz guitarists in the world. And ever since being recognized as such, Metheny has alternated his recording projects by making progressive, jazz-fusion music with his regular "Pat Metheny Group" and by recording more traditional-style jazz albums with a host of jazz greats.

Metheny's new album, "Rejoicing," is of the latter genre: he has put together a classic trio consisting of himself and renowned rhythm section aces Charlie Haden, bass, and Billy Higgins, drums. Such a lineup would immediately inspire high expectations from most listeners, and while the group does predictably display remarkable talent throughout, "Rejoicing" falls short of such high hopes.

"Rejoicing" actually is two separate albums. Side A is comprised of five tunes, mostly be-bop in flavor, none of them penned by Metheny (three songs were written by Ornette Coleman). Side B contains all original Metheny compositions and is dominated by the guitar synthesizer sounds that Metheny began using heavily on his last album, "Travels."

"Lonely Woman," the first song on the album, is a wonderful, rainy-day mood piece highlighted by Metheny's smooth playing and Higgins' swishing brush work on the drums. Metheny strolls languidly through "Lonely Woman," creating a serene contemplative atmosphere that draws the listener to it like a warm blanket. "Lonely Woman" is one of the finest ballads Metheny has ever recorded and is easily one of the best

tracks on "Rejoicing."

Side A, however, lapses into a repetitive rut after "Lonely Woman." The next three songs, "Tears Inside," "Humpty Dumpty" and "Blues for Pat," seem to lump together as one, due mainly to the similar style of the music and production. All three are up-tempo, classic jazz improvisations with Metheny leading the way with a muffled, electric guitar sound, quite unlike the bright sound that distinguishes most of his other recordings. The stifled quality of the guitar is enjoyable at first, but becomes tiresome to listen to, especially because the mix on Higgins' drums is exceptionally loud, while Haden's bass, albeit acoustic, is at times rendered inaudible.

That is not to say that Higgins' drums should be obscured by a heavy bass and guitar. Indeed, his performance throughout the album is extraordinary, which is most evident during the many solos he is given on Side A. Haden also is afforded his share of solo time, and his playing is equally praiseworthy.

Side A winds up with the album's title

cut, "Rejoicing" is an exciting bit of showing off by Metheny and Higgins, as both turn in their best work of the album, thanks to the tune's torrid pace. Metheny plays quickly and crisply while Higgins pushes the tempo with some fast padding of his own, making "Rejoicing" one of the album's high points.

Side B begins much like side A with "Story from a Stranger," another masterful ballad with Metheny again producing a somber lead, this time, however, with his guitar synthesizer. Metheny plays notably well off of his own synthesized melody with some creative over-dubbing on acoustic guitar. "Story from a Stranger" builds to a breath-taking climax before dropping beautifully to a lower plateau of tranquility by the song's end.

"The Calling," Metheny's most unorthodox recording to date, also appears on the second side. Metheny relies on the wailing, siren-like sound of the guitar synthesizer during this 10-minute polychromatic tribute to self-indulgence to create a haphazard conglomeration of orderless noise. Haden draws long notes on his bass with a bow

and Higgins exhausts himself with furious pounding, while Metheny apparently crawls into a corner, produces a series of senseless screams, turns up his amp and chalks up the entire mess to "Avante Garde" musicianship and free-form musical expression.

Some may argue that "The Calling" represents the kind of brave innovation that is so lacking in today's music. The innovation, though, is not a step forward. Metheny is not being different because it sounds better; he is apparently being different only for the sake of being different, which in the end is irrelevant if the music doesn't benefit from it.

"Rejoicing" is unquestionably the weakest album Metheny has released in quite some time, but it does at least prove that Metheny is interested and respectful of jazz's traditional roots and also is concerned with its current and future states. It also proves that Metheny has a passion to keep learning and experimenting with his instrument, and that can only mean brighter and better music in Metheny's, i.e. jazz's, future days.



Put down that pencil. Plug in that typewriter. It's time for all of you lazy journalism students to start thinking about your future. We know you don't have any clippings. And that means only one thing—unemployment. You can get by-lines, photo captions, and design experience at OREGON COMMENTATOR. Employers want education and experience. So do something about it now. Don't worry, you can thank us later. Call 686-3721. That number again, 686-3721.

Narrow victory raises questions about Emerald

Continued from Page 1

But the *Emerald's* quality has declined during the last three years and can be traced to the 1981-82 newspaper's staff, Rust says. The paper suffered because of a lack of leadership, camaraderie and cohesiveness, he says.

Then-Managing Editor Gabe Boehmer did not get along with News Editor Esteve, Rust says. In addition, the staff was split into Christian and non-Christian factions, he says.

The division over religion started because of a controversy about a critical film review of "Making Love," a movie about homosexuals. Entertainment Editor Matt Meyer wrote an article that was interpreted as being anti-gay.

Meyer did not like the story line because it did not consider the morality of homosexuality, says Hodgkinson, who is a Christian. "That really set the staff off," she says.

The article caused enough controversy that the *Emerald* had then-journalism Professor Marc Abrams to speak to the staff about it.

But Hodgkinson notes that earlier in the year there was a review of a play about homosexuals in Nazi Germany, and the reviewer said the love of the homosexuals in the play destroyed the myth of the perversity of homosexuals.

The conflict, however, apparently affected the staff. "They didn't want to go the extra yard for that administration," says Healy, who was then-assistant news editor. "The rest of the year was lackadaisical in terms of news."

The situation was not improved when Tom Visoky, who worked at the *Emerald*, wrote in the national Maranatha newsletter that the *Emerald* had been infiltrated by Christians, Rust says.

An example of the controversy's effect was Marian Green, community associate editor, who did not read the newspaper, said Rust, who was a copyeditor that year for two terms and who deduced she was not reading the paper from talking to her about recent news events.

But Green probably was burned out instead of alienated, a common problem late in the year, Hodgkinson says.

The 1980-81 staff was more energetic, often coming in on Saturdays to the office and showing up on Sundays, Rust says. The 1981-82 staff members often did not report to the office on Sundays, he says.

Although Hodgkinson agrees the 1980-81 staff was good, she says the two staffs cannot be compared. Some 1980-81 staff members were threatened that they would be docked pay because they were not writing enough, she says.

"There's a certain tendency to immortalize certain years. Like, frankly, I don't think I had any more problems than some other editors did. I just had different types of problems."

But the divisiveness of the staff was more serious than previously, with staff members "bad-mouthing" each other behind their backs, Rust says. Then things got worse.

"Things were collapsing all around. Gabe flunked out. Harry didn't do much."

"I don't claim that if I had been there it would have been very different," Rust says.

Howlett says she was in the office considerably more than Rust was, and she saw no problems with Harry's performance.

Rust says that the problems of 1981-82 were carried on the following years as members of that staff moved up and around the staff hierarchy.

Healy disagrees with Rust's theory of constant decline, saying the *Emerald* goes through crests and troughs. Esteve's editorship was good, but it appears the *Emerald* is headed into another trough because only four people are returning from this year's staff to next year's staff, he says.

Inexperience will be a key factor, Healy says. When he came to the *Emerald*, he says he was 20 and one of the youngest staff members. Next year's editor,

Michele Matessa, is not yet 21.

The design of the paper is "going to take a beating" because only two night editors from this year will be returning, Matessa and new Managing Editor Jim Moore, and they do not have much experience, Johnstone says.

Because of the inexperience, most of the staff's energy will be exerted toward putting the paper out than on making the newspaper good, Rust says. He blames the anticipated problems of next year's staff on the fact that there was only one candidate for editor, the result of this year's manage-

ment failing to look toward the future.


"I think it's a disgrace when an important student position such as the editor of the *Emerald* has only one applicant," Rust says.

But Howlett says that such talk is like wanting to have one's sons carry on the family tradition. That is not always possible in a college setting, she says.

Howlett compares next year's lack of returning experience to a varsity sports team that eventually has all seniors, causing the coach to recruit a whole new team.

"Some years you get the new people; some years you get the vets," she says.

Look sharp when you go home to mom--- Get a Kampus cut!



★ Quality womens cuts.

Kampus Barber Shop

851 E. 13th

JOIN THE SORORITY EXPERIENCE

Fall Formal Rush

Sept. 14-Sept. 22

Currently enrolled Freshmen and Sophomore women can sign up in Suite 5 of the EMU to receive a 1984 Rush registration booklet.

PLAN AHEAD: SIGN UP NOW FOR FALL RUSH



Monday & Wednesday A.M. Special
Small Cinamon Roll with purchase of Omelete.

Good Through the month of May
open from 7am to 4:30pm

We are accepting student donations of 27¢ or more in Room 203 EMU.

-Editor