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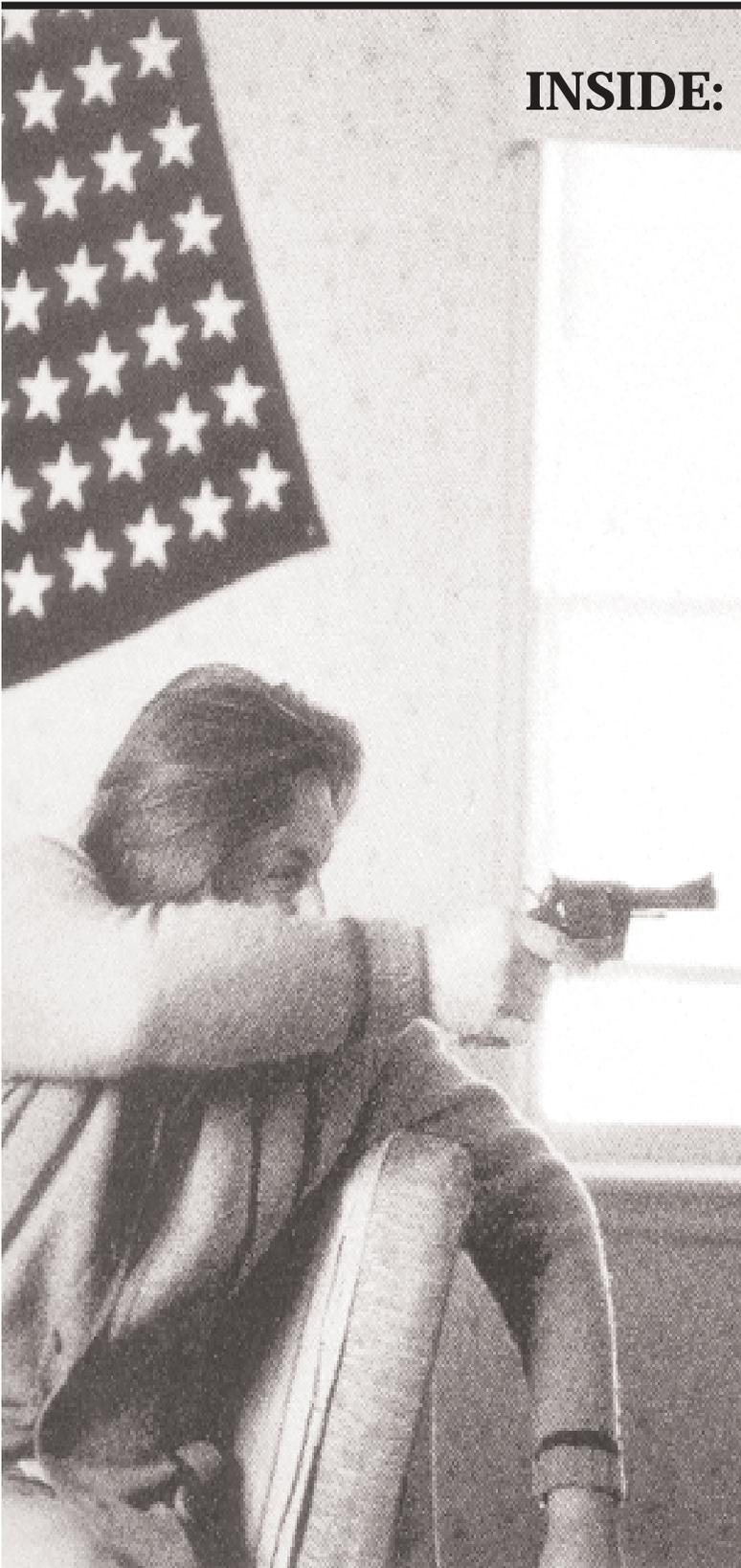
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The OREGON COMMENTATOR is an independent journal of opinion published at the University of Oregon for the campus community. Founded by a group of concerned student journalists September 27 1983, the COMMENTATOR has had a major impact in the “war of ideas” on campus, providing students with an alternative to the left-wing orthodoxy promoted by other student publications, professors and student groups. During its sixteen-year existence, it has enabled University students to hear both sides of issues. Our paper combines reporting with opinion, humor and feature articles. We have won national recognition for our commitment to journalistic excellence.

The OREGON COMMENTATOR is operated as a program of the Associated Students of the University of Oregon (ASUO) and is staffed solely by volunteer editors and writers. The paper is funded through student incidental fees, advertising revenue and private donations. We print a wide variety of material, but our main purpose is to show students that a political philosophy of conservatism, free thought and individual liberty is an intelligent way of looking at the world—contrary to what they might hear in classrooms and on campus. In general, editors of the COMMENTATOR share beliefs in the following:

- We believe that the University should be a forum for rational and informed debate—instead of the current climate in which ideological dogma, political correctness, fashion and mob mentality interfere with academic pursuit.
- We emphatically oppose totalitarianism and its apologists.
- We believe that it is important for the University community to view the world realistically, intelligently and, above all, rationally.
- We believe that any attempt to establish utopia is bound to meet with failure and, more often than not, disaster.
- We believe that while it would be foolish to praise or agree mindlessly with everything our nation does, it is both ungrateful and dishonest not to acknowledge the tremendous blessings and benefits we receive as Americans.
- We believe that free enterprise and economic growth, especially at the local level, provide the basis for a sound society.
- We believe that the University is an important battleground in the “war of ideas” and that the outcome of political battles of the future are, to a large degree, being determined on campuses today.
- We believe that a code of honor, integrity, pride and rationality are the fundamental characteristics for individual success.
- Socialism guarantees the right to work. However, we believe that the right not to work is fundamental to individual liberty. Apathy is a human right.

COMMENTATOR



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January 19, 2000

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We believe that everyone, deep down inside, is really a redneck.

NOBODY ASKED US, BUT...

OL' DIRTY EMERALD (YTD)

In case you hadn't noticed, (and you probably haven't) the *ODE* has adopted a new look for the new Millennium. Editor-in-Chief Laura Cadiz explained in her riveting editorial that the changes were implemented to bring the news to us in a "timely, easier to read fashion." Here are some changes that we at the OC have noticed:

- **Weather:** The weather is now located in the lower, left-hand corner of the paper, as opposed to the upper left-hand. This hardly makes it easier for the reader—now they have to actually pick up the paper to find out if and how much it's going to rain.

- **Perspectives:** The fonts may have changed, but they haven't fixed Jonathan Gruber's picture (maybe it wouldn't matter) and Fred M. "I'm totally irrelevant to 99% of the campus" Collier is still sharing his cheerful observations with us all.

- **Pictures:** Wisely appealing to the campus' wide illiterate demographic, they have added even more pictures. This will surely extend their readership to student-athletes who used to stumble over words. Can the Scratch-n-Sniff edition be far behind?

- **"The Flash":** Located along the left-hand side of the front page, its main purpose serves to reduce the number of column inches to be filled per issue. We've got a flash for you as well, Ms. Cadiz... No one cares that you changed the cover of the *Emerald*. You can stop pretending now.

(PHYRRIC, HOLLOW) VICTORY!

University President Dave Frohnmayer recently sent a letter to University trademark licensees asking them to disclose their various labor practices. Uh, (cough) er... hooray.

While the companies have been given a March 27 deadline to respond, don't expect any sweeping changes in the types of apparel the University carries. While the campus left can pat itself on the back for turning the word "disclosure" into a bigger buzzword than could Michael Crichton, they're about to find out that the release of such information isn't likely to change either corporate or University policy. Congratulations, kids.

Nike (to pick one such company at random) has kept the locations of many of its Southern Asian plants a secret for quite some time. What will the University do if Nike doesn't meet the March 27 deadline for disclosing the location of their plants? Refuse their money? Right. And where do they expect to find these factories? Third world countries? Stop the presses, somebody.

The fact of the matter is that this letter should be about as effective in ending 'unfair labor practices' as a harshly worded e-mail to Indonesian President Wahid, who is perhaps a more appropriate target than everybody's favorite, Phil Knight.

It has, however, given everyone involved a PR boost. The campus left, who naively believe they've made a difference, the University for standing up to the big bad corporations, and the companies themselves, who can remind everyone of this concession next time they come under fire. Everybody wins — sort of.

If you don't like the situation, then don't buy their products. It's how capitalism works. Just a hint.

Attention UO Athletes!

Chances of graduating soon looking slim?
Legitimate job prospects looking worse?
Haven't heard back from any pro scouts?
Can you run fast and shoot straight?
Thinking of moving to LA?

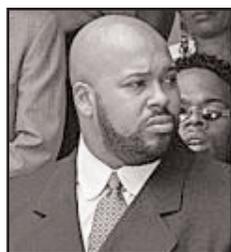
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A NOTE TO OUR READERS

Whether you realize it or not, all this time, you have been reading a conservative journal of opinion. Surprised? Always thought of yourself as a good Democrat? Maybe you need to think things over, pinko.

Here at the OREGON COMMENTATOR, we tend to stray away from opining on national and international issues. We recognize that if you want to read a commentary on the President's musings, it's probably best to turn to everyone's friend, George Will. Even we, in all of our provocative, journalistic brilliance, realize that in some cases at least, Mr. Will is better than us.

Unlike the *Oregon Daily Emerald* or the dreaded *Insurgent*, you'll never see an OC headline along the lines of "Provisional Burmese Military Dictatorship Violates Human Rights," or even a more eloquent one like "Radical Socialist Movement Liberates Womens' Needs For Twenty-First Century." We don't often hazard to print their conservative counterparts. Rather, we leave those tasks to our older colleagues on the national level, for as a dead politician once said: "All politics is local" — and we know best

what we have here. We are the isolated enlightened on this forsaken campus.

Yet, as the leftist tendencies of the University nab at us day in and day out, like that relentless neighborhood lapdog that you kick daily on your way home but which never learns the message behind the crude words "leave me alone, you stupid bitch," our frustration builds to a climax of monumental ejaculation, spewing forth truth to this community on the broadest of levels. This, humble readers, is what we are doing here — espousing the essence of conservative philosophy: leaving us alone.

Granted, the shallow retort by our leftist friends will be that troubling question of abortion — with all its shopworn rhetoric and endlessly harrowing moral arguments ("how can you advocate being left alone when you won't allow women to

choose?”) But the question of whether nascent life holds the right to be left alone is a bit more complicated than our critics have it. Recognizing that any article here will have little impact on the already-closed minds of the student body (on both sides of the issue), we here decide to leave this question alone for now.

But leave us alone. In economics parlance, that means giving us back the right to our

early on to over 90% by the 1950s (forget the taxing petty tyrants who ran the state governments). If our professors correctly define socialism as “government control over the means of production,” (means of production being capital and labor), although our American State may not own the factories, it sure as hell owns our labor. The income of millions of people is taxed at over 50% before they even get their hands on it. Maybe Marx

ever have been allowed to carve out its own depths.

Yet imagine two minimum-wage earners making \$13,000/year each, who invest that 15% (\$3900) in a safe, 10% yielding bond fund over their working years. Done consistently, they’d be close to millionaires by retirement — wealth they could pass to future generations. Compare that to the \$1200/month check they’ll receive from the government at age 65. And that’s

OUR INCOMES ARE NOW NATIONALIZED LIKE CUBAN SUGAR, AND WE KEEP ONLY AS MUCH AS THE STATE ALLOWS. IF OUR PROFESSORS CORRECTLY DEFINE SOCIALISM AS “GOVERNMENT CONTROL OVER THE MEANS OF PRODUCTION,” ALTHOUGH OUR AMERICAN STATE MAY NOT OWN THE FACTORIES, IT SURE AS HELL OWNS OUR LABOR.

incomes. Americans (we hope this comes as no surprise) have no primary right to their earnings. We abdicated it in 1912, when a strange bedfellow alliance of leftists, farmers, and protected industrialists convinced the naive democracy, through sophisticated arguments, that a Constitutional Amendment (the 16th) allowing federal income taxation was necessary to maintain stability. Indeed, our incomes are now nationalized like Cuban sugar, and we keep only as much as the state allows. The power was instantaneously abused, and taxes rose from 5%

was right — reading this back to ourselves now, we’re all feeling a bit alienated.

Leave us alone. That means freedom to spend one’s money as one sees fit — whether that be on cigarettes, bacon, guns, tofu, or mutual funds. Our coercive Social(ist) (in)Security system nabs another 15% of our cash before we ever see it, to pay us a 0% return at some point in the future. But that’s only if we’re lucky enough to live beyond the retirement age, whereupon it disappears into the abyss of a government far bigger than should

if the government doesn’t raise that age to 70 to cut costs, as is often proposed. Ahhh, the benefits to living in the statist system.

Leave us alone. The environmentalists are squirming on this point. “How could you empower corporations that seek profits by drilling holes in (insert: arctic wastelands, oceans, deserts, etc.)?” Yet, on virtually every occasion, the worst environmental tragedies occur as the result of a statist system. Remember that awful oil disaster in the Russian Arctic in the early 90s? The result of the Soviet oil monopoly.

The rainforest catastrophe? Brazil's government leasing lands to raise money for its social programs. Ad infinitum. Even Canada has a worse environmental record than the U.S.. However, when private property is the rule, citizens can sue for damages to their holdings, which they'd be hard-pressed to destroy — after all, it's their wealth. Would the State ever sue itself for damages? Or in a mixed system, can an individual ever beat the

test scores), but the only way to prevent political agendas in the classroom is to diffuse that power by giving parents the power to choose — with vouchers, grants, whatever — where and what their children learn. Opposing such reform are those with so much invested in that power: the teachers unions, state employees — those who seek to perpetuate the State and its power.

Leave us alone. The Left's oft-proclaimed "suspicion" of

swamp. And the lot of power will always corrupt the sincerest of hearts. The only way to regain freedom and end corruption is not to pitch some flimsy bug netting in the name of campaign reform or "reinventing government," but to drain the swamp itself — erasing a tax code longer than the Bible, privatizing our retirements, and allowing small businesses to compete without having to consider the cost of government intrusion.

THE LEFT'S OBT-PROCLAIMED "SUSPICION" OF CONCENTRATED POLITICAL POWER IS NOTHING MORE THAN A SPECIOUS FACADE. IT IS THE LEFT WHO SEEKS, EVERY BREATHING MINUTE, TO LEND MORE AND MORE PRIVATE POWER UNTO THE STATE. THE TRILLIONS OF BUDGET DOLLARS AND BILLIONS OF PAGES OF POTENTIAL REGULATIONS WILL ALWAYS BE A MAGNET TO THE IRON SOULS OF THE UNSCRUPULOUS.

State in a State court? A likely story.

Leave us alone. One of the greatest sources of power in a totalitarian system is the power to educate its youth. Public education serves for little else than the perpetuation of the state. Citizens, coerced into paying outrageous taxes to fund schools, obsequiously enroll their children, for the state has a virtual monopoly on education and curriculum. We may not see its abuses now (though the effects of monopoly are certainly manifesting themselves in terms of low

concentrated political power is nothing more than a specious facade. It is the Left who seeks, every breathing minute, to lend more and more private power unto the State. Al Gore can reinvent government all he wants. John McCain can erect as many campaign finance regulations as our constitutional edifice may sustain. But the trillions of budget dollars and billions of pages of potential regulations will always be a magnet to the iron souls of the unscrupulous. Corrupt souls forever gravitate toward the lot of power, just as mosquitoes descend upon a filthy

It's just a way of saying: "Look here, you arrogant politicians and bureaucrats who want to control the way I live my life. Do you really think your limited minds can allocate resources better than the spontaneous actions of millions and consumers and sellers? Hell no! So keep your hands out of my wallet. Get your boots off of my property. Stay out of my gun safe. Get your hands out of my savings account. Let me choose my child's school and its curriculum.

In conclusion, leave us alone. And we just may return the favor.

CONSERVATISM: A BETTER DEFINITION

“Conservative” is one of the most misunderstood terms in the American political lexicon. In an environment such as our campus, this regrettable fact is all too true.

Conservatism as it is understood in the Western world is a political disposition whose basic principles are the preservation of the established order and the protection of individual rights. But why there is a reason to preserve what we have and why protect individual rights along with that?

To all of those who are eager to impose their radical designs for the reconstruction of society, Socrates would advise that the recognition of our ignorance is the beginning of true wisdom. Our society with its institutions and traditions of all sorts has not been the design of a single age, generation, group of people or a man. It has been the cumulative growth of hundreds of years of “human action but not human design.” It is impossible for a man or his generation to fully comprehend the whole wisdom that is contained in the institutions and traditions of the society.

Thus being conservative means that someone understands his limitations as a human being. We can have opinion about everything but this doesn't mean that we know everything. Oftentimes we will be disappointed with a rule, convention or institution. At times people have abolished such institutions, rules and conventions only to find themselves worse off. That's because very often we ignore or disregard the benefits that we accrue from such institutions, rules or conventions.

Notwithstanding changes do happen, human societies are like living organisms subject to and in need for change. Conservatism is not against reform no matter what. What it argues for is that we must be very careful about the nature and degree of reform. A successful and good reform will be the one that is the product of a continuous engagement with tradition and adheres to its fundamental principles. Also a reform to be successful must be limited and never intend to transform whole of society. If for instance, the Russian leaders in the 1920s had adopted gradual reform instead of revolution, they would have the

ty we have the opportunity to make the decisions we want to make, speak our mind and associate freely.

The right to own property makes possible the efficient allocation of resources and allows each one to possess the fruits of his labor. But most importantly, the right to own property “creates an autonomous sphere in which, by mutual consent, neither the state nor society can encroach: by drawing the line between the public and the private, it makes the owner co-sovereign.”

In order for these rights to be secure, a government is needed whose main function is the protection of these rights. This government must be powerful enough to protect these rights but not very powerful as to become a threat to them. Thus the American system of government divides governmental power so to create limitations to it. There are the three branches of government, the judiciary, the legislative and the executive. Above all these is the constitution, the document that defines all our basic rights and the functions of government, with which all branches must comply with.

The laws that the government enforces must be know and certain. The laws that it wants to make should treat each and every individual equally. Thus the conservatives would argue that the government and the laws that it makes

BY
**NAPOLEON
LINARDATOS**

chance to test and see if the system they were creating would really improve things. By choosing revolution, they created a totalitarian system too powerful to be opposed from within and too rigid to reform itself.

In the Western world we believe that every person has three fundamental (primary) rights, those of life, liberty and property. Nobody has the right to take your life and neither the government without due process of law. With the right of liber-

Great Moments in Conservatism

A Timeline

Throughout the history of our great nation, the principles embodied in conservatism, and the people who upheld them, have been an integral part of our social landscape. Following the theme of this issue, the OREGON COMMENTATOR brings you a brief overview of some of the best and brightest.



Adam Smith
publishes
“Wealth of
Nations”

1776

should not discriminate individuals according to their race, gender, age, income or amount of property they own.

But in order to have a government that protects the rights of the individuals a good constitution and good laws are not enough. It is people who interpret and enforce a constitution and the laws of the land. It is not sufficient that the individuals know their rights, they must lead a life where they come to exercise them regularly. It is important that the citizens develop and sustain the right habits conducive to human liberty. Thus it is good for people to be active citizens. Participate in the functions of their local government, church and associations of all sorts. They'll trust and learn better how to associate with each other, exercise their rights and know how to rule and be ruled.

The century we just left behind can be characterized as the century of failed utopias, most notable of all: communism. It was an ideology that would do away with tradition and individual rights and it failed utterly. Ronald Reagan, said that "we have come to a time for choosing... I suggest to you that there is no left or right, only an up or down: Up to the maximum of individual freedom consistent with law and order, or down to the ant heap of totalitarianism, and regardless of their humanitarian purpose, those who would sacrifice freedom for security have, whether they know it or not, chosen this downward path."

Hopefully this new century we will continue the right path.

SHOOT 'EM, DON'T HUG 'EM

BY DAN ATKINSON

I'd like to tell you a story about some people from Eugene. Roughly a year ago, one of them named Vegan read an article in The Other Paper about a tree that the city of Eugene was about to cut down for the simple crime of being rotten. Outraged at this assault on Mother Creation, she called up her activist network--Numskull, Dreamer, Squirrelnuts, and Kia--and invited them over for a cup of Chai.

"We've got to do something about this tree!" she cried. All her friends agreed.

"What we should do is call attention to the tree's plight," said Squirrelnuts. "To do that, we must give it a name. How about 'Storyteller'?"

With that the activist community swung into full mobilization, making signs, organizing benefit concerts involving Calobo and the Groove Juice Special, holding vigils, contacting city officials, and distributing leaflets.

Yet for all their efforts, the Eugene activists could not save Storyteller. Why? Because it was a decaying tree in the center of a fast growing urban area that wasn't exactly suffering from a botanical shortage.

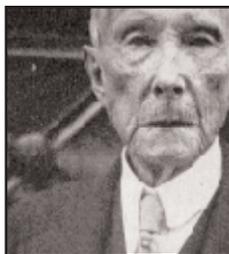
So it goes. All over the country, dipshits like Vegan, Numskull, and their friends are wasting their time for little or no gain in terms of environmental protection. You may find them living in trees to save ten acres of forest--or even just a single tree. They may break into animal research facilities to "free" animals into habitats they are unaccustomed to. But wherever you find them, chances are these people aren't getting much done. "Well," you ask, "if the tree-huggers and otter-lovers aren't getting anything done, who the hell is responsible for most of the environmental protection we have come to enjoy over the past 100 years?"

Let's allow Dyan Zaslowsky, author of These American Lands: Parks, Wilderness, and the Public Lands, to field that query. "Ironically," he writes, "the need to try to preserve wildlife was first recognized by those who most loved to kill it--the hunters."

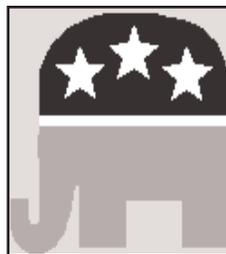


Vegan, Squirrelnuts, and friends swarm Storyteller.

CONTINUED ON PAGE 16



John D. Rockefeller, America's greatest monopolist is born.



Grand Old Party as we know it is founded, holding its first convention in 1856.

1801

1854

DEFENDING NIKE

I'm not exactly sure what the expression "don't look a gift horse in the mouth" means; I believe it has something to do with the horse's teeth. I do know, however, that the periodic outcries against the "corporate takeover" of the University of Oregon by Nike, Inc. have nothing to do with a horse's teeth but, rather, a large number of horse's asses. The people of Eugene now protest against what they perceive as the coming "Nike U." and are given to vandalizing the company's stores. Now, I'm all for a little good natured rioting every now and again, but I draw the line at throwing a few beer bottles at the police and ripping down a street sign or two. Students at the U of O propose that we should limit the size of donations to the school and boycott Nike. They wail and moan about how Nike runs sweatshops in Asia, employs child laborers in South America, and gouges the common man with outrageous markup on their shoes. These people see a few flashy statistics and a little liberal rhetoric and are soon cringing at the Nike swoosh like a fat man at a rice cake.

NOTE TO ALL HORSE'S ASSES: Nike is *not* trying to take over the University of Oregon. Believe it or not, Nike has not donated any money to the U of O. Phil Knight, however, an Oregon alumnus who

Here at the birthplace of Nike, we accept the generous donations of its founder with all the gratitude of a spoiled child.



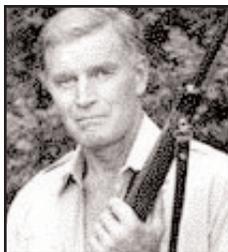
BY JOSH GROVE

majored in accounting (and you thought all of those accounting majors would never amount to anything but pencil pushing lackeys), has donated millions of dollars to his alma matter. Unlike the donations that President Clinton received from contributors in Red China, Knight does not expect anything in return. All he wants is to have his name plastered on a couple of buildings around campus, and we get a boatload of money. I'm sure that almost every student

has taken advantage of the library that Knight helped fund, and his recent \$25 million donation created 30 new endowed chairs and aided the construction of the new law building. Without donations from Phil Knight and others like him, one of two things could happen: One, the University could have inferior facilities and professors and, in general, be a much worse place to go to school. Or two, we could be paying a lot more to go to school here. Take your choice.

Here is another amazing fact for those equine posteriors out there: Nike does not make shoes. It does design shoes and market shoes, but they do not manufacture shoes. The manufacturing is done by outside contractors, which are almost exclusively Asian companies operating out of poor countries such as Vietnam or Indonesia. Nike contracts with over 150 factories which employ over 450,000 people. Opponents might argue that Nike must take responsibility for who they do business with, and they do. Nike has an extensive code of conduct that outlines the policies it expects its suppliers to comply with. There have been a couple of highly publicized instances of disregard for this code of conduct, but two or three out of 150 is not a bad ratio. Do we expect every company whose products we purchase to

Winchester Rifle Company founded. School shootings triple.



National Rifle Association founded. School shootings triple again.



Manifest Destiny a complete success. Savages driven back to hell, where they came from.

1866

1871

1870's

account for the ethics of its suppliers? Almost all of the other large shoe companies also contract out their production to Asia; many are even manufactured side-by-side, in the same plant, with Nike shoes. Yet I have never seen anyone walking around campus with a “Boycott Reebok” sign.

It is true that the workers in these shoe manufacturing plants earn as little as 20 cents an hour and often work long hours in grueling conditions. Why, you may ask, don't these poor workers see how badly they are being treated and demand better conditions or walk out? Are they merely gluttons for punishment? Well, I don't believe that there are 450,000 masochists working in these plants. The fact is that these people want these jobs because

these jobs are much better than any other option they have. The countries in which these shoe manufacturers are operating are basically third world countries. While we in the United States experienced our Industrial Revolution 150 years ago, these countries are just beginning to go through

theirs. Societies that are in the early stages of economic development do not have all of the opportunities or benefits that we enjoy in this country. The people there are trying to keep themselves alive, not save

shoes and textiles, other more sophisticated, higher-salaried industries will begin to move in. The economies of less developed countries cannot accommodate these types of industries for a couple of reasons. First,

their labor force and infrastructure are not developed to the level necessary for more complex industries. Secondly, the higher paying jobs these industries provide would throw the country's economy into a state of hyperinflation. This would devastate the country, crippling the majority of the population into a state of spiraling despair. These reasons are why it is first necessary for a low paying, low skill industry, such as shoe manufacturing, to move in first and put the wheels of progress in motion. This has already happened in countries such as Japan

and Korea, which have moved from producing shoes to making some of the best cars and electronics in the world. The fact is that developing countries are clamoring for foreign investment and rely on the shoe

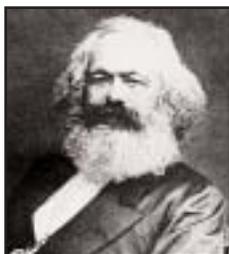


NO ONE IS FORCING THESE PEOPLE TO WORK IN THE FACTORIES, JUST LIKE NO ONE FORCES TEENAGERS TO WORK AT McDONALD'S.

up for a new jet ski or a vacation to the Bahamas.

Shoe manufacturers provide a stepping stone for economic expansion within these developing countries. After the labor force has begun to develop through the production of lower level goods, such as

CONTINUED ON PAGE 17



Karl Marx dies, finally.



F.A. Hayek, conservative economist and Nobel prizewinner, is born.

1883

1899

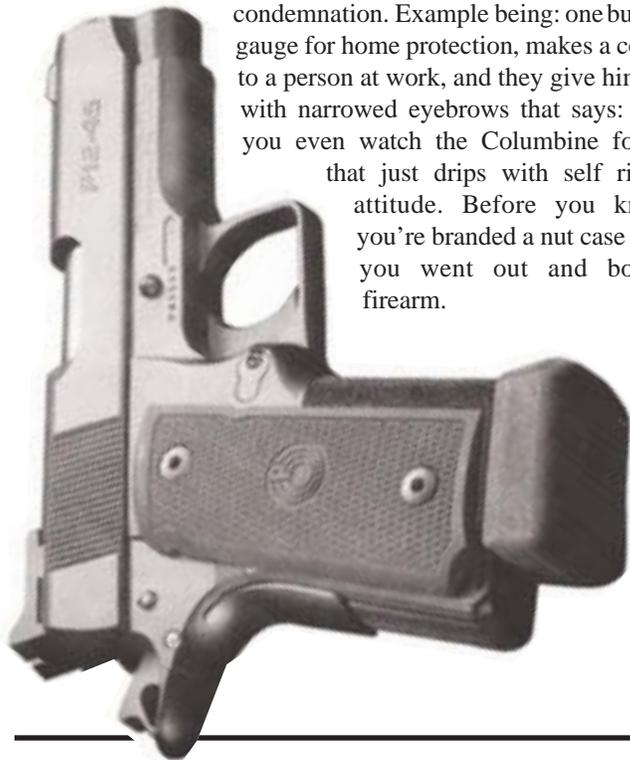
...PEOPLE ARE THE PROBLEM

Our national heritage of firearm ownership and use is now being degraded into the current societal scapegoat by the people who aim to make you more dependent on a bigger and more powerful government.

Firearms, a longstanding symbol of American freedom and liberty, are now the scapegoat of this nation's media and politicians.

How the hell did things change? Two hundred years ago a firearm was as essential as a telephone is today. One hundred years ago a man measured himself by how well he shot, and by the quality of his weapon. Fifty years ago people met and had fun in shooting clubs at ranges all over this nation. Presently, people must traverse hundreds of yards of red tape simply to purchase a firearm,

and receive an untold amount of unacknowledged condemnation. Example being: one buys a 12-gauge for home protection, makes a comment to a person at work, and they give him a look with narrowed eyebrows that says: "Didn't you even watch the Columbine footage?" that just drips with self righteous attitude. Before you know it, you're branded a nut case because you went out and bought a firearm.



Don't stop reading. Columbine was sick, but it wasn't the fault of the firearms. You'll find no sympathy for those twisted fools here in this article; you'll only find sympathy for the firearm owner. Because those who own a gun or rifle for their personal protection or recreation are unfairly branded either as a psycho or a redneck. There is a perceptible coercive effort to influence individuals into not purchasing a firearm either through legislation, or flat out media blacklisting.

The misguided action of two perverted malcontents is the

**By
B.D.
GERHERT**

newest threat to the Second Amendment, because it spawns the knee-jerk legislation to take away our American right to own firearms. Most frustrating of all about this trend is that the people who use firearms as a means to become "real men" or "pass judgment" are not representative of the majority of firearm owners. If they were, this country would fall into a state of chaos unimaginable. Therefore one can clearly see it is not the firearms which are the cause of the violence, but the people.

My first reaction when I hear the news that some sicko has gone nuts and let loose a clip in a crowded place is: "How the hell did this person get to the point where he could do such a thing?" How has our society degraded to the point where a person will do that, especially if that person is only a teenager? Where the hell are the parents, teachers, coaches and priests who are supposed to be supporting and guiding these teenagers?



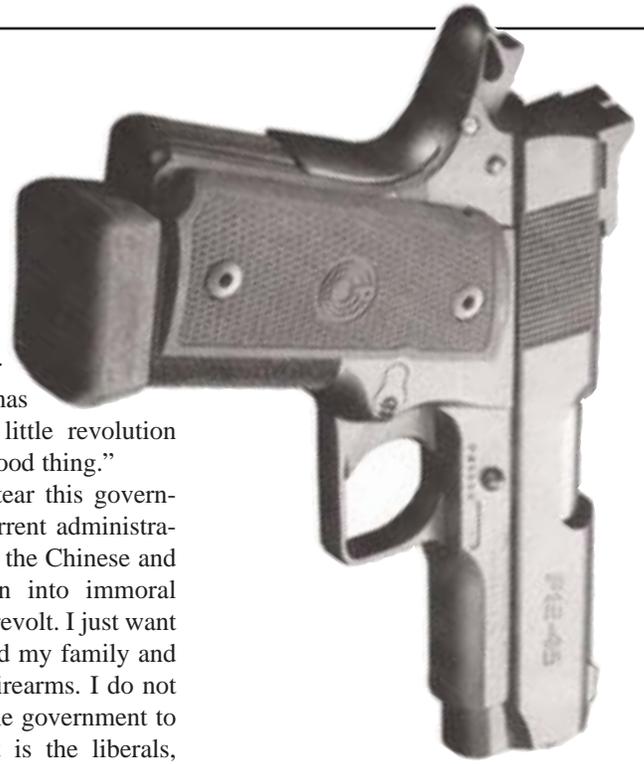
President Wilson's quasi-socialist "14 Points of Light" blows up in his face. He soon loses his spirit and dies a few years later. Serves him right.



Vladimir Ilich Lenin dies, finally.

1919

1924



Laws restricting firearms have just become stricter over time, yet the crimes committed with them have become more senselessly savage. One can't buy assault weapons in many states today, yet almost every state has stood witness to a senseless shooting in a school or other public area.

The real problem isn't the guns, rifles and pistols; it's our whole culture. When most of a nation's youth are being raised by either a television or computer screen, there are going to be serious problems, i.e. schoolyard shootings.

I feel that if a parent goes and buys their 13-year-old child a .22 rifle, and then takes them out to a shooting range or hunting they will do a greater service to their child than letting them rot in front of the internet or television. It will get the kid out into the fresh air and let him vent his frustration in a healthy way, instead of just absorbing negative images.

A firearm doesn't coerce a person into picking it up and using it against others in a senseless violent way, the person does it of their own volition. This occurs when parents, teachers, coaches and priests fail in what they're supposed to do. If parents can realize their kid is stockpiling enough weaponry and ammunition to take out most of his school, it isn't the state's fault; it is the parents' fault.

Scapegoating firearms rather than people is too quick a condemnation. Weapons were made through the process of supply and demand and they serve a purpose.

Assault weapons serve a larger purpose than home protection though. Those against guns feel that because the amendment allows for the right to bear arms to keep a well-regulated militia it is outdated

and archaic. Rather the key point of the amendment is to protect us from our own government. The militia is there to defend against a tyranny of our own doing, for as Thomas Jefferson once said: "A little revolution every now and then is a good thing."

Yet I don't want to tear this government down. I hate the current administration because it sold out to the Chinese and dragged the office down into immoral slime, but I don't want to revolt. I just want to have my right to defend my family and my house with my own firearms. I do not want to have to rely on the government to come and protect me. It is the liberals, Democrats and soft Republicans who are out for big government who want to take your firearms away and therefore make you more dependent on big government.

Let's retain the few rights we do have, and not let the actions of a few disturbed individuals take those rights away from us. The proponents of big government are always looking to take your personal rights away and these shootings are prime examples of media-hyped tragedies that the liberals and soft conservatives use to take rights away.

Firearms are dangerous, but if people will just understand that they are not the problem, but only an accessory to the problem we will all be better off. The problem is not *how* people are killing each other, but *why* people are killing each other.



B.D. Gerhart, a sophomore majoring in substance abuse prevention, is undercover for the OREGON COMMENTATOR

THOSE AGAINST GUNS FEEL THAT BECAUSE THE AMENDMENT ALLOWS FOR THE RIGHT TO BEAR ARMS TO KEEP A WELL-REGULATED MILITIA IT IS OUTDATED AND ARCHAIC. RATHER THE KEY POINT OF THE AMENDMENT IS TO PROTECT US FROM OUR OWN GOVERNMENT.



Paul Harvey's first radio broadcast on KVOO-AM in Tulsa, OK.



Marijuana criminalized. Proto-potheads forced back on the wagon.

1933

1937

THE CLASS OF LOW EXPECTATIONS

The nonlinear logic and nonsensical conclusions of liberal ideology are not just evident in postmodernist thought—it's omnipresent.

To transform the philosophy curriculum into a wasteland takes a lot of hard work. The postmodern philosophers worked hard and they can be proud of that achievement. Congratulations: philosophy is dead. What was not achieved by the common idiots of all the previous centuries was accomplished by the 'high'-minded and prestigious class of postmodern intellectuals.

Who are the postmoderns?

There are many routes to idiocy and the postmoderns want to explore them all. We can rather talk about the postmodern disposition. Certain ways of looking, examining and analyzing things. One main characteristic of the postmodern cult is their determination to introduce 'new,' 'revolutionary' ideas. For example, "objective truth is a chimera." Why? Because the "underlying structure is that which determines social reality." All facts are not facts, and truth doesn't exist. One only has to ask Lacan or Derrida if that statement is true. The situation gets even worse when those philosophers go into detail. Thus Braudillard argues that basic needs like that of food, shelter and clothing are creations of the social structure. Another characteristic of postmodernism is their appetite for mixing up theories in the most ambiguous and arbitrary way. The worst usually happens when they try to use science to back up their 'arguments.' In the book of Alan

BY
NAPOLEON LINARDATOS

Sokal and Jean Bricmont, *Fashionable Nonsense*, case after case is uncovered. The authors write that they wanted to "show that famous intellectuals such as Lacan, Kristeva, Irigaray, Baudrillard, and Deleuze have repeatedly abused sci-

entific concepts and terminology: either using scientific ideas totally out of context, without giving the slightest justification," "or throwing around scientific jargon in front of their non-scientist reader without any regard for its relevance or even its meaning."

When the postmoderns don't abuse science, they abuse everything else. The most preferable theoretical mix is usually some de Saussure, some Freud and a bit of Marx. Of course, de Saussure is used so to uncover the evil workings of language, Freud to add something to that and Marx to finish it up. When all is done, the 'philosopher' in question, will serve it, in the most unnecessarily complex way possible. Without a doubt they'll say, it's all for good reason. To explain complexities you need complex ideas. But what oftentimes one will find under these complex ideas is:

a) thoughts that in a simpler form would appear totally arbitrary, ambiguous or sheer nonsense, or

b) truisms. To avoid that, the postmoderns refuse to participate in a dialogue of any form. Thus Derrida refuses to define deconstruction, a major idea of the postmodern cult,



Anarchist Emma Goldman dies, finally.

1940



Ayn Rand publishes *The Fountainhead*.

1943



Franklin Delano Roosevelt dies, finally.

1945

whose creator he is. Why? Because defining it would at best miss the point of the whole thing. Why these inquisition people didn't think that line of argumentation? It seems like that the ecclesiastic tribunal was too soft.

Finally, another major characteristic of the postmodern cult is their style of writing. Briefly we could say that there is a persistent preference for the general, abstract and vague against the specific, concrete and definite. Obscurity is a goddess in whose altar

ness to exhibit a new role, that of celebrity. But not exactly like the common celebrity, that's too "depthless." Instead they form a new kind of species, the primetime intellectual. You'll find them oftentimes quoted in the back pages of a popular magazine, a side note for a talk show, and the unread book in the home library of the chattering class. It is a prestige good for all of those who consume them. That's possible because the postmoderns have portrayed themselves as an

of writers who write about other writers, dissertation upon dissertation concerning some specifics of another dissertation. We could find the whole thing in E Gibbon's *The History of the Decline and Fall of the Roman Empire*, where "A cloud of critics, of compilers, of commentators, darkened the face of learning, and the decline of genius was soon followed by the corruption of taste." It's not a surprise then that once the postmoderns detested the products of mass culture as another "deterrence

THE POSTMODERN CULT IS DETERMINED TO INTRODUCE 'NEW,' 'REVOLUTIONARY' IDEAS. FOR EXAMPLE, "OBJECTIVE TRUTH IS A CHIMERA." WHY? BECAUSE THE "UNDERLYING STRUCTURE IS THAT WHICH DETERMINES SOCIAL REALITY." ALL FACTS ARE NOT FACTS, AND TRUTH DOESN'T EXIST. THE SITUATION GETS EVEN WORSE WHEN THESE PHILOSOPHERS GO INTO DETAIL. THUS BRAUDILLARD ARGUES THAT BASIC NEEDS LIKE THAT OF FOOD, SHELTER AND CLOTHING ARE CREATIONS OF THE SOCIAL STRUCTURE.

every damn page should be sacrificed. The words must preferably be longer, foreign and most importantly needless. Metaphors are always to be more puzzling than the ideas they are supposed to help clarify.

For the poor quality of postmodern 'philosophy' responsible it's not only the obscure radicalism that the postmoderns suffer. It's also their willing-

different kind of intellectual. An intellectual who can talk about everything with the sense of knowing everything. The intellectual who has the depth of a poet, the precision of a mathematician, the passions of a revolutionary and the elegance of an aristocrat. They portray to be exactly what they are not.

But it's all just fine in the modern academy. An academy these days full

model" (something that produces conformity) while today many of them really appreciate them. It could have seemed inevitable since being what they are, they have subscribed to the postmodern dogma: Why bother with reality when you can ignore it?



Napoleon Linardatos, our resident intellectual, sure is cleaning up in this issue of the OREGON COMMENTATOR



Bedtime for Bonzo takes the nation by storm.

1951



Barry Goldwater elected Senator for Arizona. We'll forgive him his later years.

1952

Though it may seem ironic, it makes perfect sense. Without protected wilderness areas and parks, and controls on the killing of creatures within those areas, the very ability to hunt and fish would cease to exist. "Few interest groups police themselves as conscientiously as sportsmen," writes Zaslowsky, "for they divined that their avocation came a step closer to extinction with each species that was threatened." Thus, beginning in the mid-1800s, hunting and fishing clubs such as the New York Sportsmen's Club began to enforce game laws long before any government agency was established to do so.

This tradition of self-regulation among sportsmen (and sportswomen, and even sportswomyn, I suppose) manifested itself most strongly in the first conservation movement, around the beginning of the 1900s. Such leading conservationists as Aldo Leopold, Theodore Roosevelt, and George Bird Grinnell were all avid hunters.

Grinnell, who published the outdoor-enthusiast magazine *Forest and Stream*, frequently editorialized against reckless hunting and called for the creation of private organizations dedicated to wildlife protection. He founded the first one in 1886 and named it the Audobon Society.

It was also Grinnell who convinced his close friend Roosevelt to utilize a little-known precedent as the means to establish the first National Wildlife Refuge in 1903. By the time Roosevelt left office in 1909 he had created 50 more of them.

Aldo Leopold, whose impassioned plea for a "wilderness ethic" remains relevant even today, was largely responsible

for the creation of the first "wilderness area" in New Mexico.

The willingness of hunters and anglers to regulate themselves has persisted to the present day; they have repeatedly proven willing to submit to excise taxes on fishing equipment and ammunition to help pay for wildlife management. Furthermore, their support has continually been critical to the passage of major environmental legislation. The Wilderness Act of 1964 would not have made it through Congress without the support of hunters and anglers.

More recently, in 1990 a referendum asking voters in Nevada--home of the Sagebrush Rebellion--to approve a \$47-million bond issue for the purpose of acquiring more public land passed with the support of sportsmen. Initial opinion polls had shown that the measure would lose by a margin of four to one. "Whenever sportsmen combine with environmentalists," Chris Potholm, professor of government and legal studies at Bowdoin College, told *Sierra Magazine* in 1996, "you have 60 to 70 percent of the population, an absolutely irresistible coalition."

Yet sportsmen are not just active politically. They also often volunteer to get their hands dirty in habitat restoration and maintenance. Consider Trout Unlimited, "perhaps the most effective force for environmental reform among sportsmen's groups," according to *Sierra Magazine*. It is actively engaged in the restoration of coho salmon habitat up and down the West Coast. How do I know? I spent two weeks as a volunteer at a habitat restoration site on Lagunitas Creek in

California. I had hunted, I had fished, and so had half the people I was working with.

Yet those of us who enjoy fishing and hunting are continually victimized by more self-righteous environmentalists. Maybe I don't have to kill a quail or catch a trout to enjoy the outdoors. Perhaps I'd be better off praying to trees or communing with squirrels. But consider this: "since the development of modern wildlife management in the 1930's, no American wildlife has been exterminated by sport hunting," according to the U.S. Council on Environmental Quality in 1974, and I doubt it has changed in the past 26 years.

Indeed, due to the aggressive extermination of predatory wildlife on the American continent, most game animals suffer from overpopulation. Since 1900, white-tailed deer populations have burgeoned from 500,000 to 30 million; elk from 40,000 to more than 1 million; antelope from 5,000 to 1 million; wild turkeys from near extinction to 4.2 million. Consequently, big green groups such as the Audobon Society and the Sierra Club not only do not oppose hunting, they recognize its necessity as a game-management tool.

I'd like to conclude with this note: Edward Abbey, the writer and philosopher often credited with inspiring the founding of Earth First!, once wrote an entire chapter about the time he killed a rabbit by hitting it in the head with a rock. I rest my case.



Dan Atkinson, a junior majoring in Journalism, is Managing Editor of the OREGON COMMENTATOR



Rush Limbaugh debuts on Top 40 radio while still in high school.



Ted Nugent records his first hit single with the Amboy Dukes, "Journey to the Center of Your Mind"

1968

1968

NIKE, FROM PAGE 11

companies to provide much needed capital for their economies. In 1994, athletic footwear manufacturing alone generated over \$1.5 billion in exports for Indonesia, compared to their 1988 export figure of a mere \$4 million. I have yet to hear any complaints about Nike coming out of the shoe producing countries themselves; rather, they seem to come from a few American do-gooder liberals who feel it is their duty to save the world from capitalist pigs like Phil Knight. I really hate to be bursting so many bubbles of Nike haters

ment is made. This is the beauty of capitalism.

Some might argue that Nike shoes are so expensive that the company can afford to pay the workers more money. Well, in 1995, the Washington Post did a study on the cost of a pair of shoes. It determined that a pair of \$70 "Air Pegasus" shoes represented the average pair of Nike shoes and broke down their costs as follows: production labor — \$2.75, materials — \$9.00, rent and equipment — \$3.00, supplier's operating profit — \$1.75, duties — \$3.00,

about by anti-Nike activists is the large sums of money paid to athletes to promote Nike products. Michael Jordan is paid about \$20 million per year to endorse Nike's wares. But how many of you buy a pair of shoes because it was stitched by a 19 year old Vietnamese girl? (I might think about it if she could dunk from the free throw line.) The fact is that people are paid in relation to the value they add to the company. Nike would not pay Jordan so much if he was not worth it. He generates a huge amount of revenue for Nike and is compensated for doing so. This concept of everyone getting paid in accordance with the worth they provide to their employer may be a new one for many people, but it seems to work out fairly well.

So, my friends, take heed of this wise sentiment: Phil Knight is our friend. Nike may not be the greatest company in the world, but they are not the monsters that many make them out to be. They are merely another business out there trying to make a buck. The workers who make their shoes are not de facto slaves being exploited by the big, bad corporation but are very poor people living in even poorer countries that are trying to kick start their own industrial revolutions; the well-meaning yet misguided leftists of Eugene are only inhibiting their social progress.

Most importantly, Phil Knight is just another guy who graduated from the U of O and wants to give back a little bit to his alma mater to leave behind a legacy. We are the ones who benefit from his gen 

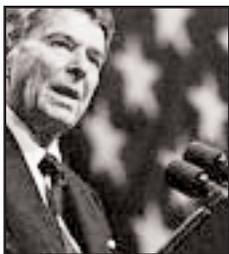
Josh Grove, a senior majoring in Business Management, is a staff writer for the OREGON COMMENTATOR

NIKE ONLY MAKES A PROFIT OF \$6.25 ON A PAIR OF SHOES, WHILE THE RETAILER MAKES \$9.00. I BELIEVE WE NEED TO START PICKETING FOOT LOCKER AND CHAMP'S SPORTS FOR THE UNFAIR EXPLOITATION OF THE POOR, INDIGENOUS PEOPLE OF BEAVERTON, OFF OF WHOM THE RETAILERS ARE MAKING SUCH A LARGE PROFIT.

around campus, but Nike is not a non-profit humanitarian aid organization. It is a business, and in a capitalist society, the goal of businesses is to make money. And anyone who wants to argue against capitalism as a basis for our society can frankly go to hell. As a profit-oriented organization, it is in Nike's best interests to produce for the lowest cost possible. This is why they contract out production to Asia, where the people are willing to work for less money. No one is forcing these people to work in the factories, just like no one forces teenagers to work at McDonald's. In both of these cases, the employees are willing to work for the wages offered, so an exchange of services for monetary pay-

shipping - \$.50, cost to Nike — \$20.00, research and development — \$.25, promotion and advertising — \$4.00, sales, distribution, and administration — \$5.00, Nike's operating profit \$6.25, cost to retailer — \$35.50, retailer's rent - \$9.00, personnel — \$9.50, other — \$7.00, retailer's operating profit — \$9.00, cost to consumer — \$70.00. As you can see, Nike only makes a profit of \$6.25 on this pair of shoes, while the retailer makes \$9.00. I believe we need to start picketing Foot Locker and Champ's Sports for the unfair exploitation of the poor indigenous people of Beaverton, off of whom the retailers are making such a large profit.

Another statistic that is often thrown



Ronald Reagan elected President.



The OC debuts at the University of Oregon.

1980

1983

A LIST OF 50 CONSERVATIVE BOOKS

Introductory

The Woven Figure, by George F. Will
Ronald Reagan, by Dinesh D'Souza
The Conservative Tradition in America, by Charles W. Dunn and J. David Woodard
Backward and Upward, edited David Brooks

General

Conservatism: An Anthology, edited by Jerry Z. Muller
A Case for Conservatism, by John Kekes
Virtue and the Promise of Conservatism, by Bruce Frohnen
The Constitution of Liberty, by Friedrich A. von Hayek
Rationalism in Politics and other essays, by Michael Oakeshott
Black Conservatism, by Peter R. Eisenstadt
Neo-Conservatism, by Irving Kristol
The Paleoconservatives, edited by Joseph Scotchie

On Liberalism

Ideas have Consequences, by Richard Weaver
Suicide in the West, by James Burnham
Modern Times, by Paul Johnson
The Road to Serfdom, Friedrich A. von Hayek
The Betrayal of Liberalism, edited by Hilton Kramer and Roger Kimball

On Education

The Closing of the American Mind, by Allan Bloom
God and Man at Yale, by William F. Buckley Jr.
Illiberal Education, by Dinesh D'Souza
Tenured Radicals, by Roger Kimball

On Economics and Economic Policy

Capitalism, Socialism and Democracy, by Joseph Schumpeter
Free to Choose, by Milton and Rose Friedman
A Critique of Interventionism, by Ludwig von Mises
Wealth and Poverty, by George Gilder
A Humane Economy, by Wilhelm Ropke

On Social Issues and Society

The Economy of Cities, by Jane Jacobs
The Unheavenly City Revisited, by Edward Banfield
The Quest for Community, by Robert Nisbet
The Long March, by Roger Kimball
The Demoralization of Society, by Gertrude Himmelfarb
Sex, Morality and the law, edited by Lori Gruen and George A. Panichas
Ethnic America, by Thomas Sowell
Crime and Public Policy, by James Q Wilson
Homosexuality and American Public

Life, edited by Christopher Wolfe and William Kristol

On Foreign Policy

On the Origins of War and the Preservation of Peace, by Donald Kagan
Present Dangers, edited by Robert Kagan and William Kristol
Freedom Betrayed, by Michael A. Ledeen
Good Intentions, by Jeanne J Kirkpatrick

On Religion

Christianity and Culture, by T.S. Eliot
The Abolition of Man, by C.S. Lewis
Orthodoxy, by G.K. Chesterton
Protestant-Catholic-Jew, by Will Herberg

On Arts and Literary criticism

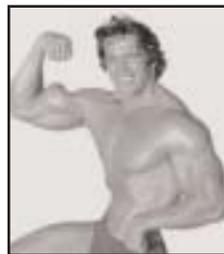
Selected Essays, by T.S. Eliot
An Experiment in Criticism, by C.S. Lewis
The Revenge of the Philistines, by Hilton Kramer
The Survival of the Adversary Culture, by Paul Hollander
Against the Grain, edited by Hilton Kramer and Roger Kimball

On Science

Anything Goes, by David Stove
The Counter-Revolution of Science, by Friedrich A. von Hayek



"Wall Street" premieres. Oliver Stone's immortal classic makes the ruthless pursuit of wealth cool once again.



Arnold Schwarzenegger appointed Chairman of President Bush's Council on Physical Fitness and Sports.

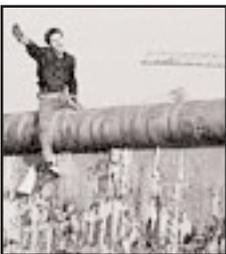
1987

1990

The OREGON COMMENTATOR ***is commonly perceived as***

a bunch of rednecked, homophobic, sexist, racist, ageist, tight-butt-white-male-can't jumpin', equal opportunity or affirmative action despisin', commie hatin', sexually harassin', cheap 40 ounce beer drinkin', capitalist money grubbin', parents-paying our tuition, Bush lovin', Hillary hatin', Donald Trump clonin', non-recyclin', logger supportin', snail darter fryin', Elvis is leavin' the buildin' believin', National Rifle Association A.K. totin', Chris Gaines listenin', ethnocentrin', Communist Manifesto burnin', shit kickin', Bible thumpin', anti-choosin', Neo-Nazi cross blazin', "Heil Hitler" salutin', Copenhagen chewin' and Camel puffin', female oglin', Springfield residin', Lynnrd Skynnrd "Alabama" cheerin', big-ass mud splattered white and primer flood light mammoth tire pickup drivin', John Deere hat wearin', "Dukes of Hazzard" watchin', pit bull ownin', rare red meat chompin', retirin' to a trailer park and mobile home travelin', Rush Limbaugh listenin', egomaniac and self-centered Republican ass kissin', Rocky and Bullwinkle not understandin' Pope lovers.

At least we're open minded.



Evil Empire crumbles.
Russkies decide to give
capitalism a try.



Viggy "Supafreak"
James registers with
Republican party.

1991

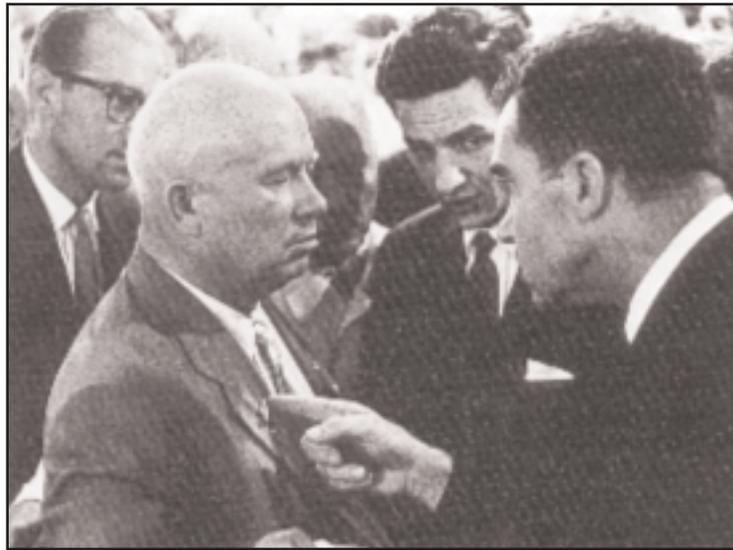
1995

FEAR OF A RED PLANET

The late, venerated, conservative journalist H.L. Mencken said of communists in the final sentence of his farewell column for Baltimore's Sunpapers that "the way to dispose of their chicaneries is not to fight them when they are right." The underlying assumption here is that there are sneaky reds behind every proverbial corner who will employ all manner of sophistry to undermine the fabric of the way decent folk perceive the world, and that part of this calculated subterfuge will include saying some things that are perfectly true. Back when I was a naive youngster and, thus, a churchgoer, I was told exactly that about Satan. What is it with our Protestant culture and the color red?

That column appeared in 1948—several years before McCarthyism would leave its scars upon our American minds, several more before we would find our institutions of higher education in the stultifying climate we now know: a relatively small band of angry, variously well-informed students who proclaim that the aforementioned chicaneries have all but consumed everything wholesome in American education; another relatively small band of angry, variously well-informed students who insist that greed and heartlessness (put into action largely by none other than our dear Uncle Sam) have all but choked the world of human decency; and a mass of more indifferent students who disregard the whole spectacle, assuming that it will take care of itself.

Members of either of the first two categories are fond of referring to those of the opposite camp as fascists or—my favorite—knee-jerk reactionaries. Less impassioned observers tend to classify the first group as conservative, the second group



It stinks like fresh horseshit, and nothing stinks worse than that!

—Nikita Krushchev to Richard Nixon, referring to the American National Exhibition in Moscow in 1959.

There is something that stinks worse than horseshit, and that is pigshit!

—Nixon responding to Krushchev, who had farmed swine in younger days.

BY BRYAN ROBERTS

reform and personal liberty." I can still hear Ronald Reagan suggesting that the peoples repressed by the then Soviet Union could use some of that. Ronald Reagan was a liberal? And who were Mikhail Gorbachev's enemies in the Politburo when he came up with that new-fangled perestroika? Something might have been lost in the translation, but on the television news those cranky old men were called conservatives. Yet American conservatives liked Gorbachev for the market he was opening up—excepting Rush Limbaugh dittoheads who claimed that everything positive happening in Russia and everywhere else was a manifestation of the goodness of Ronald Reagan—then contradicted themselves by claiming that anyone who derives pleasure from believing that

as liberal, and the third group as, um, liberal. ("Moderate" refers to something different altogether: people of the real political world who actually run for office or intend to vote for a candidate, but are more concerned with the polls than the issues. Take that back; that's everyone. Damn—I'm losing it here.) Faculty members of these educational institutions tend to fall into the same categories, in proportions corresponding to a given school's students. The fact that at the University of Oregon, a school that puts the "liberal" in liberal arts education, influential professors are said to have touted the OREGON COMMENTATOR as the "best written and edited publication on campus" is a testament to the utter weirdness of Eugene, Oregon.

When it comes down to it, though, the terms "liberal" and "conservative" are entirely negotiable. One definition of liberal that an Oxford Dictionary will give you is "favoring democratic

one person can really change very much is experiencing a Gorbasm.

One runs the risk of losing one's footing when stepping into such murky waters as these, of having to grapple with the muck and stones just to step back out again, when one only intended to demonstrate the shallowness of the pool. One might even appear to affect the folly of Colonel Cathcart from that landmark novel of American cynicism, *Catch-22*.

One of the story's few sincere characters, Cathcart, is recognized by everyone he encounters for the moron that he is. He tries to explain the position of his communist friends to his conservative friends, and that of his conservative friends to his communist friends, but what he didn't realize was that none of them were his friends and that they all hated him for being full of it. He wasn't full of it because he held a faulty ideology; he was full of it because he disrupted their ideologies. A bucket of spilled horseshit plus a bucket of spilled pigshit equals one suspicious smelling soldier.

People who want to hate each other will hate each other; ideologies grounded in identity only make it easy. Hate will find a way. So ask yourself, before you read any further: do you feel that familiar burning right now? If so, and you enjoy it, think of this as a service, like porn. If not, watch your back: people for whom this sort of talk makes sense are sometimes regarded

as suspicious.

Sometimes conservatism is defined as more of a philosophical methodology than a political identification. A confident reticence. The rational prudence which understands that ideas which are held by the culture to be true are of course true, and ideas of lesser privilege shall be held at arms' length until proven by standard logical procedures. Ideas which are found to be credible shall be incorporated into the paradigm and acted upon; ideas which are found to be as demented as they at first glance appeared shall be denounced, the motives of their propagators questioned. Almost anyone would agree that it seems like a sound way to go about life.

That, of course, is a liberal definition of conservatism, a charitable reading, some would say. To modify conservatism with the adjective "liberal", however, one has to go back to the philosophical attitude implied by the term. Liberalism would refer not so much to the mindset that favors high taxes or alternative

lifestyles as to the appreciation of, or lack of apprehension for, ideas. Liberalism smiles at the man in the pink feather boa who walks into the serious meeting to tell you that religion is a sham and so is the war on drugs. It isn't that Liberalism takes the freak at his word, but Liberalism is pleased with the freshness of the idea and wants to keep it bouncing around for a while.

Conservatism wants to know where the guy is from, how profitable his idea will be to the people deciding its fate, and how to deal with the people who come to different conclusions. The philosophy that looks at the sacrosanct American institution of political affiliation with such an irreligious eye is, possibly, Radicalism. Or something.

In the end the distinctions seem to be, if not meaningless, opiates which function to dull otherwise functional minds to the point of basing their beliefs upon identities which do not exist. Which brings us back to chicanery. Rational ol' Mr. Mencken would probably tell us that a good deal of the argument currently being spoken against the WTO in newsweeklies and activists' flyers and heated conversations around the country consists of chicanery. People who are rightfully agitated after learning from Jello Biafra or Ralph Nader that a number of this country's proudly democratic statutes have been overridden by that organization's titanic legislative ability feel called to the task of dismantling it, without giving much thought to the more serious implication of that fact: our own democratic government's executive administration has chosen not to consult its people on these specific issues, though it maintains that the organization extends that right to its members.

The fact that most people who object at all identify themselves as liberals is the very smokescreen which prevents them from disarming that which incenses them: the duplicitous public officials they elected. Instead they march against global capitalism, a notion so much more abstract than they realize, that whatever evils it may or may not embody, those evils may grow stronger like a bacteria faced with obsolete antibiotics.

The way to fight chicanery is never to commit yourself to what you do not know is right.

And when you know what is wrong, have fun throwing it around.



Bryan Roberts, a senior majoring in English, is a featured columnist for the OREGON COMMENTATOR

SPEW

and Ben Stein through the years

ON *CASE IN POINT*

There are a lot of professors who would rather not have to deal with their students personally, and they use their GTF's as filters.
—Professor Carl Woideck, speaking to his *History of Jazz* students.

If you have any questions about your grade, please talk to your GTF before talking to me, because he's the one who actually graded your paper.

—Woideck again, several weeks later. No comment, Carl.

ON *HELTER SKELTER*

If I was a racist, would I want a black guy living in my house and would I invite him to come to my house? I did that three times over.

—Atlanta Braves pitcher John Rocker, defending his recent tirade against the citizens of New York City on 20/20. Fool me once, shame on you, fool me twice, shame on me. Fool me three times...



ON *TERMS WE CAN RELATE TO*

Augustine was quite the horndog. His lust was like, um, an addiction to crack, and by doing all this crack, by removing this veil from the world, he was brought closer to God.

—Prof. Freinkel, in *ENG 431*.

Crack, sex, chocolate, friendship, love, nobility: everything we think of as good.

—Freinkel, again. Replace the chocolate, friendship, love and nobility with booze, guns, cigarettes and booze, and she's right on the money.



ON *REAL PROBLEMS*

But what happens if the real Messiah puts in an appearance? It would be highly likely He would be deemed insane. For the authorities this is a pressing dilemma.

—From a pre-millennial BBC News report from Jerusalem. David Koresh. You missed Him. For the authorities, it was pretty cut and dried.

ON **BETTER LUCK NEXT**—— **TIME**

After a great deal of consideration, we've decided on another candidate [sic] for the position of Executive Editor... I appreciate some of your suggestions and hope you find a forum that better suits your talents.

—Oregon Voice Publisher Niki Stojnic in a rejection letter to OC Associate Editor Brandon Hartley, onetime hopeful OV Chief. Mr. Hartley's application included such suggestions as "More poop jokes." Their loss.



ON **A STEP IN THE RIGHT DIRECTION**——

Henceforth, it shall be the policy of the state to prevent the procreation of idiots, imbeciles, feeble-minded or insane persons, when public welfare can be improved by voluntary sterilization.
—Vermont Law No. 174, 1931.

The arena of politics is not my forté.

—From Scott Shoji's resignation letter to the Student Senate. Okay, so we're not all the way there. One admission, seventeen left to go.



ON **PENGUINS**——

Oil Slick Ravishes Small Penguins

—Associated Press. Insert pedobestial lubricant joke here.

ON **LYING TO YOURSELF**——

But of all places to be on this historic and ultimately incredible occasion, sitting in front of the TV sounded about the lamest. It turned out to be one of the best.

—From the Jan. 5 Emerald Perspectives, justifying the author's New Year's Eve plans. Uh, no...that's still pretty lame.

