W hen it was revealed that Lionel Cryer, the black male juror who flashed O.J. a black power salute right after the verdict, was a onetime member of the Black Panther Party, the Simpson trial finally found its context. That black fist called up a host of Sixties memories, among them the ghostly voice of criminal-hero Eldridge Cleaver who taunted the white world in his hallucinatory voice and invented the wheel which would be rolled adroitly by a generation of legal demagogues from William Kunstler to Leonard Weinglass. Garry's innovation, and the radical racial themes he imported into the criminal justice system, was part of an inheritance that ultimately passed also to Johnnie Cochran.

A young attorney with wide-lapel, lime-green suits and a luxuriant Afro, Johnnie Cochran was a sometime prosecutor, political fixer, and aspiring member of the Tom Bradley machine in Los Angeles during the Seventies. By his own testimony, one event changed him forever—his decision to take on the case of Elmer "Geronimo" Pratt, a black Vietnam vet who returned home from the war with a knowledge of munitions and explosives and became the head of the Black Panther Party's underground "army." In a case that would have almost eerie resonances with the Simpson affair 26 years later, Pratt murdered a white couple in 1968 on a Los Angeles tennis court. Cochran entered the case and offered a defense based on the assertion that his client had been set up by FBI agents who had maliciously corrupted evidence and suborned witnesses. The theory did not play as well as it would a generation later when racial paranoia was more widespread and Cochran had a richer, more mediagenic client and a more immediately vulnerable enemy in the LAPD. Pratt was convicted, but the experience stayed with Cochran. He says he told O.J. about what had happened to Geronimo shortly after joining the defense team and pledged, "I will not let this happen to you." Continued on page 9

INSIDE

Goddess Worship in Beijing

Hester Prynne's Breasts

A Traitor's Tale

Civil Wrongs

HOW TO THINK ABOUT THE FEDERAL ROLE IN CULTURE

THE NEA AND NEH ARE DOA

By Herman Belz

Given the self-referential art and scholarship that have flourished under the auspices of the National Endowment for the Arts and the National Endowment for the Humanities in the last 30 years, it is no surprise that the arts and humanities establishment should have reacted so petulantly to the changing political agenda in Washington. While members of these elites say that they carry on their work in the interest of the American people and unworthy of their collective support?

Confounding the efforts of our self-sacrificing and dedicated cultural servants, in Hughes' view, is a coalition of Philistines, phony populists insisting on "patriotic correctness," and "vengeful Fundamentalists" promoting... Continued on page 11
Final Analysis

We received your paper *Heterodoxy* and we found some very informative articles. Than we got to the back page and could not believe you would approve such an article for your paper.

The article was "Parents Lose in Child Divorce Case" by Judith Schueman Weizer. That was among the most disgraceful articles I have ever read.

The judge who heard this case must be an evil man and should be retired. A thirteen-year-old girl is not an adult as far as making wise choices. She is not being held accountable for her horrible decision. She will probably end up with many psychological problems and a misfit to society all of her life.

I am a Christian mother who taught my children right from wrong. My Bible tells me that "children are to obey and honor their parents."

The choice that children make are not the parent's fault if they are brought up in the "nurturing and admonition of the Lord."

This young girl will probably turn out just as Jane Fonda and all other women's libbers. What a lot they will have to answer for when they meet their God at the end of their lives.

*Mort Clark, SD*

I've been a subscriber to *Heterodoxy* for a couple of years and think your publication is great. But I do have one small criticism while I have your attention. The Final Analysis section, which I now understand is intended as satire, is not presented as such. It took me several months to figure this out after reading some of your letters to the editor and not before retelling some of these stories to friends as examples of PC idiocy. Needless to say, I was chagrined to find out that these tales were pure fiction. I think most of us value our credibility and need to trust the information we receive.

*Stephen Laponso and Spy magazine are hilarious because they are such an obvious spoof. Your Reductio Ad Absurdum is much more funny than I think that it is true. (Or is it?)

What is the purpose of the Final Analysis? If it is humor, it would be much funnier with some kind of disclaimer. I've actually heard callers on Rush Limbaugh's show repeat some of your back-page stuff. Not good. If conservatives are going to prevail and salvage this country from the wrecks of Liberal Leftist Lunatics, we have to be taken seriously.

Luna Beach is funny, *National Review's Letters From Al* is funny, James Finn Garner's *Politically Correct Bedtime Stories* is funny, because we know it is satire. P.J. O'Rourke, Mort Sahl, and Camile Paglia are funny and credible for their humorous slant on the facts.

I'd like to recommend your paper to more of my fence-sitting liberal friends without having to explain the curious brand of comedy of *Final Analysis*. This trench warfare stuff (fighting the trenches) is not presented as such. I've actually heard some of your letters to the editor retold as fact by callers on Rush Limbaugh's show.

Kevin up your work! Tell me anything I can do to help.

*John K. Logan
 Rancho Palos Verdes, CA*

*Stanford Multi-Cult*

Please remove my name from your mailing list. I have no desire to receive your ridiculous newspaper. I don't know where you got my address, but you have no business sending this crap into a university.

*Jay Kada
 Stanford University Stanford, California*

HIV-Negative

In an era in which it seems that the world has truly gone mad, *Heterodoxy* provides an anachronist who pushes the envelope one step further. Your September 1995 editorial mentioned the Invention Project, a San Francisco based support group for HIV-negative men. In this era of 12-step recovery programs, my brother and I suggest that the Project's members bear in mind Dr. Julius Habbart's recitation of the five stages before you die to Homer Simpson and Homer's timely response:

1. Denial - No way, because I'm not dying.
2. Anxiet - Why, you son of a ...!
3. Fear - Oh, my God! Oh, my God! What's happening to me?
4. Bargaining - Doc, you gotta get me out of this! I'll make it worth your while!
5. Acceptance - Oh well, we all gotta go some-time!

*Betty Andrews Noble Victoria, TX*

*Afro-Centric Civilization*

I find it amusing that black educators should claim that their ancestors founded a civilization whose economy was based on slavery. Those poor guys with the whip lashes on their backs building the pyramids weren't carrying union cards.

*Tom Van Horne Malibu, CA*
HETERODOXY PAGE

"Mr. Farrakhan routinely expresses the most desppicable, anti-Semitic, racist, sexist, and homophobic attitudes imaginable. Mr. [Benjamin] Chavis' role in practically destroying the NAACP makes any enterprise in which he is engaged suspect."

PC FINALLY ARRIVES IN NEBRASKA:
Talk about culture lag! Courts in Michigan and Wisconsin have struck down campus speech codes in recent years. The inbred desire on the part of the "progressives" to suppress speech that counters their social engineering plans is becoming a stagnated commitment all over the country. But some people just don't get it. In the middle of a national revulsion against attacks on the First Amendment, here comes the University of Nebraska-Lincoln lum­bering along with a pro­posed harassment policy that is perhaps the worst of the lot. The draft pol­icy defines harassment as "a form of discrimi­nation in which unwel­come, severe, or perva­sive speech or actions are directed at individu­als or groups on the basis of race, color, reli­gion, sex, national or ethnic origin, age, dis­ability, veteran or mari­tal status, sexual orien­tation or political views, either directly or indi­rectly." Political views? Does this mean that UN administrators will expel radical students who call conservatives white middle-class pin­heads? Marital status? Does this mean that gay activists who refer to heteros as breeders are going to be disciplined? Directly or indirectly? Does this mean that someone who says something about a third party in a two-way conversation will be expelled if snitched upon? If this preposterous policy is adopted, there will have to stop handing out condoms and start handing out muzzles in Lincoln.

FLEA CIRCUS: Having spent so much time with O.J. and Johnnie Cochran, the diminutive F. Lee "Flea" Bailey talked after the killing of Ron Goldman, calling the father of victim Michael "Hitler on the outside" and saying that in the wake of the trial about who was and who wasn't an authen­tic black man. In Bailey's opinion, Christopher Darden falls into the second category. Flea said of the prosecutor, "I think he's a man without a conscience. I don't think he is. If he is, he's a man who is without a conscience." He added, based on the evidence he had, that the black community is gonna provide him a "life of the lot." The draft policy is adopted, they'll have to stop handing out(menu: "The Flintstones" teaches environmental awareness), and "G.I. Joe" (teaches about space travel, technology, and the miracles of modern science), "The Flintstones" (teaches about geology), "Captain Planet" (teaches environmental awareness), and "G.I. Joe" (cut off and killing the enemy) in support of their license renewal applications.

ASTROPHYSICS WITH GEORGE JETSON: October 16-23 was "TV Turn-Off Week," an effort sponsored by the left-wing Media Institute to encour­age Americans to turn off their tele­visions. A week earlier, the Federal Communications Commission was parring with the four major net­works over the definition of "educational program­ming." Calling TV "the third parent" in many American homes, the FCC was considering making television stations to broadcast a minimum of three hours educational programming a week. The networks countered that they already provide more than enough educational pro­gramming. As proof they listed their Saturday morn­ing menu: "The Jetsons" (teaches about space travel, technology, and the miracles of modern science), "The Flintstones" (teaches earth awareness), "Captain Planet" (teaches environmental awareness), and "G.I. Joe" (cutting off and killing the enemy) in support of their license renewal applications.

FREE PRESS AT RUTGERS: James Cofer, editor of the conservative student paper The Rutgers Review, made his first mistake when he wrote: "So what if Hurley and Abu Jamal was guilty and ought to be executed. The night the issue of the Review was published, 12 students broke into the paper's staff meeting and destroyed 3,500 copies of the issue, more than half of the press run. Police had to be called to disperse the intruders, but the univer­sity, who knows what these kids will do in the future," commented. It is more likely that these thugs will get a commendation. A week later, the univer­sity's decision to terminate its affir­mative-action policy was hamp­ered by its misconceptions. Now I am the undergraduate external vice president and deeply entrenched in activism.

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The Traitor
By Stephen Schwartz

But during his brief interview with Osorio, Bradley, in addition to revealing that Osorio had planned the murder of the four Americans, also said, in what at the time seemed almost a throwaway line, that the Commandant was now living in San Francisco. This was a fact that stuck in the minds—and in the craw—of some of his viewers. A month after this segment of 60 Minutes aired, Bradley returned to give a brief update: "A number of viewers wanted to know why the guerrilla leader who acknowledged his role in targeting American soldiers was allowed to come to this country," he said. "The explanation? [Gilberto Osorio] was born in this country and is an American citizen.

Crible and Bradley might well have gone on to do a fascinating piece on Osorio, but of course they didn't. Back in San Francisco, the 60 Minutes segment led to a report in the San Francisco Examiner on May 28 in which Osorio was interviewed and photographed. Osorio was identified as an explosive expert who rose to the rank of chief of operations in one component of the FMLN military alliance, fighting under the nom de guerre "Gerardo Zelaya." Osorio, now 48, was born in the Mission District of San Francisco, but returned to El Salvador as a child, remaining there for 18 years before moving back to San Francisco and studying at City College of San Francisco and San Francisco State University. He was also a veteran of the United States Air Force, serving as a mechanic from 1966 to 1972, at which he was honorably discharged.

Before he became an artist of death, Osorio was a sculptor who co-founded the Mission Cultural Center for Latino Arts, Inc., a San Francisco nonprofit institution, in 1977. The Cultural Center was established with money from the city and county of San Francisco, which paid some $35,000 per year for its maintenance. Much of its budget—up to $105,000—came from a fund started by an anonymous donor: the remainder includes $30,000 per year from the National Endowment for the Arts, which began funding the organization in the mid-80s (which brings up the possibility that Osorio was fighting for the Salvadoran guerrillas on a government grant) and $5,000-$10,000 from the state of California.

In 1992 he got out of the Salvadoran war "unsathed" and, according to Fernandez, resumed his work at the Center, of which he is now the board vice-president.

In the Examiner report, Osorio went further than he had on television in discussing the Marine guards' deaths and the activities fought against other North Americans. Perhaps fearing retribution, he disclaimed a direct role, and even any personal knowledge, in planning and carrying out the attack on the four Marines. But the bloodbath. "We were all jubilant," Osorio said of the attack on the four Marines and others. Fellow-customers who were eating lunch in a restaurant. His bloody-mindedness was also clear in the perhaps inadvertent admission that he had ordered the execution of any American found in a combat zone in the northern Salvadoran province of San Vicente, during a 1982 campaign by an FMLN battalion of 300 under his command.

Fernandez quoted a ludicrous claim by a "former Green Beret" named Greg Walker that the FBI was well aware of [Osorio's] background and status. In reality, of course, U.S. authorities, because of the continuing legacy of the Vietnam War, were quite aware of this image. With the help of Richard Nixon's controversial use of the FBI, were seriously hand-cuffed throughout the Salvadoran conflict in their attempts to learn what the FMLN and its American support network, the Committee in Solidarity with the People of El Salvador (CISPES), were up to. The Examiner also tried to exonerate Osorio by stating that he could not be charged with treason, which is defined as giving aid and comfort to those engaged in war against this country, because he ostensibly acted against the Salvadoran government, not of that country. Osorio himself tended to undermine this defense by telling Fernandez, "There was a need to practically declare war on [the United States]."

A few days after the Examiner story, Osorio appeared in front of the Mission Cultural Center as a "people's spokesperson" to answer questions about something much less earth-shaking than his participation in the war in El Salvador. There was a factional battlefield underway at the nonprofit, and he was taking sides. While the controversy itself was unremarkable, the meeting with the press did bring to the public the remarkable facts about the center's finances.

San Francisco city arts functionary Kary Schulman described the Mission Cultural Center as one of four such institutions the other located in the Bayview-Hunters Point neighborhood, in the Fillmore/Western Addition, and in the South of Market district. Schulman stated that Osorio's nonprofit has an annual budget of $200,000, which, according to a California Government report, is well below the $250,000 per year that the city and county of San Francisco, which pays some $35,000 per year for its maintenance. Much of its budget—up to $105,000 out of the half million—came from the city's arts fund. Discovering this, the city cut its funding and the Center was forced to close in 1979. The next year, $200,000 was budgeted, which was increased to $250,000. After Osorio took over in 1982, the Foundation; the remainder includes $30,000 per year from the National Endowment for the Arts, which began funding the organization in the mid-80s (which brings up the possibility that Osorio was fighting for the Salvadoran guerrillas on a government grant) and $5,000-$10,000 from the state of California.
California, with the rest coming from private sources such as the Haas and Gap Foundations. In the past, the center received money from corporations but the money came from different sources. Osorio, as befits a commander, was reserved and dignified, though he stood out in the group of generals like him—his height—he is six feet tall, slender, and rather good-looking. That day he was wearing a little badge with the face of Emilianos Zapata and Cubas, which showed his continued loyalty to the vision of Marxist revolution in Latin America.

I spoke to Osorio then and later held a long telephone interview with him. He told me that he felt burned by the CBS News and Examiner stories. He and his fiancee had called off a long engagement, and Osorio said that he was fearful of a reaction by his former comrades in the FMLN, one faction of which had expressed great anger over his indiscretion.

In discarding the Salvadoran war and the Marine guards' deaths with me, Osorio was quick to summon up the vocabulary of "reconciliation," and in El Salvador itself, he pointed out, a national "truth commission" that had affirmed that wrongdoing had taken place on both sides in the civil war. Army officers had been called to testify before the commission, and refused to testify. The FMLN had been condemned for its excesses, and guerrilla heavy Joaquin Villalobos, known far and wide through Central America as a homicidal fanatic, had asked for the Salvadoran nation for, he said, the army had shirked all blame, according to Osorio. "If the army admits it participated in atrocities, the victims could sue and demand reparations," he theorized.

Yet despite the talk of reconciliation, Osorio continued to fume with revolutionary rhetoric. "This is the process democracy down my throat, and I am against it; it should be real democracy, not a neocolonial military dictatorship worse than the one he had fought against in El Salvador in the 80s. Turning to the Zona Rosa murders of American servicemen, Osorio said that "thousands of people were involved in the commission." He emphatically said that the crime had taken place only five blocks from the headquarters of the Salvadoran high command....in the heart of the bourgeois power." It was, he repeated, "a practical declaration of war...We wanted them to know we knew they were on the streets and that we could kill the guards were a target of opportunity," he said, because, unlike the Green Berets sent to El Salvador, they had not been warned by their superiors of the dangers they faced. But ultimately, "It didn't matter who they were. We wanted to kill some Americans." The targeted group originally consisted of eight guards, but four left the restaurant before the attack. They had been killed for six months, he said, by guerrilla operatives.

Osorio said he had been chief of operations of the PRCT (the Central American Revolutionary Party, a violent Trotskyite sect) in 1981-82 and was secretary to the notorious Nidia Diaz, a deranged woman guerrilla captured by government forces during the war and today a member of the Salvadoran congress. Diaz is the author of a propaganda memoir of her capture, a work of rare inaccuracy and verbal violence titled I Was Never Alone, translated and published in English. Unlike the founders of her movement, the PRCT, most of her comrades, she was, curiously enough, spared by the "death-squad" officers who captured her, a fact nobody among her Angi-enthusiasts has noted.

The guards arrested in the Zona Rosa case had served prison sentences, Osorio said. "It was a very costly decision for the guerrillas. Asked if he had regrets, he said: "I did. But I had been more diligent in my training in the U.S. Air Force. It would have helped me a lot in El Salvador."

After talking to Osorio, I called George Crile at CBS. Crile claims to be sympathetic. "I felt sad [about Osorio]," he said. "I did not stop to imagine for him the sensitivity and volatility of his situation...Osorio is caught in the middle...but he was always in the middle. He was an American and a Salvadoran at the same time. You couldn't have a foot in both doors..."
S

he’s playful, sensuous, and fertile. Her followers worship Her with song and liberating dance, with milk and honey, with liturgies about feminine body fluids, and celebrations of lesbianism. She is Sophia. And she, with her sister goddesses, is pushing aside the chauvinist God of Abraham, Isaac, and Jacob.

Commandments is being dismissed as “religious bigotry” at old-line seminaries, within the offices of America’s largest denominations, among enlightened clergymen, and among clergywomen who control their denominations. They are working behind the scenes.

A foretaste of their agenda could be had at the 1993 Re-Imagining Conference, where Sophia and some of her goddess friends debuted before an ecumenical convention of 2,000 church women. Speakers at what is now called “Re-Imagining I,” to distinguish it from what came after, bashed the “patriarchy” which included monotheism, Western Civilization, and those concepts of private responsibility and personal sin. “Patriarchy polluted all it touched,” explained feminist theologian Aruna Gnanadason. “Woman, her soft body programmed into becoming a babymaking machine, was treated as an object for his use and abuse. Her womb was colonized, and her reproductive rights were taken away from her.”

Although traditional churchgoers did not know they were putting money in the feminists’ collection plate, Re-Imagining I was sponsored by much of old-line Protestantism and several Catholic groups as part of the World Council of Churches’ “Ecumenical Decade in Solidarity with Women.” Perhaps there would have been more murmuring in the congregations if they had known that in addition to supporting extremist feminist rhetoric they were also subsidizing attacks on Jesus. “I don’t think we need folks haging on crosses and blood dripping and weird stuff,” insisted Delores Williams of New York’s Union Seminary.

Needless to say, a group of male priests, evangelists, and deacons singing about semen and phallics at a church convocation would have been berated as degenerates. But Delores Williams and the others at Re-Imagining I sang to their goddess of choice: “Our maker Sophia, we are women in your image; With the hot blood of our wombs we give form to new life...with the milk of our breast we suckle the children...with nectar between our thighs we invite a lover, we birth a child...With our warm body fluids we remind the world of its pleasures and sensations.”

At Re-Imagining, self-gratification and body functions were sanctified with religious fervor. “Imagine sex among friends as the norm,” urged speaker Mary Hunt. “Imagine valuing genital sexual interaction in terms of whether and how it fosters friendship and pleasure....Pleasure is our birthright of which we have been robbed in religious patriarchy.” Heterosexual sex was occasionally mentioned. (One speaker spoke of the Holy Spirit “mounting” the Virgin Mary.) But women who prefer women was a more central theme. A Billy Graham-like altar call for lesbians attracted hundreds to the front of the auditorium, not for repentance but acclamation. The remaining audience applauded wildly.

For Re-Imaginers, family is passé, as it is “one of the social institutions most important to the maintenance of male dominance,” according to speaker Rita Nakashima Brock. Incredibly, Brock is not only a favored speaker on the godless circuit, she is also a director on the Disciples of Christ missions board and a professor at United Methodist-affiliated Hamlin University. Christian collection-plate money subsidizes Brock’s views about Jesus: “Christ is a major problem in feminist theology. That problem has been born of an unholy trinity, father-son-holy ghost, that has crucified Christ in its patriarchal arms.”

Brock writes that her own “christology” is based not on Jesus, but on a “Christa/Community” of enlightened persons of the feminist persuasion that elevates “intimacy” over “self-sacrifice.” She calls her own local church “gay, lesbian liberationist.” When Brock appeared on Nightline in May 1994, Ted Koppel asked her, “Is God necessarily male? And...
"We are building a shrine to the Goddess," eagerly announced the leader of the seminar on "Goddess and Women, Hand in Hand." This was hardly what we expected to find on our visit to communist China.

The shrine was constructed in the "Peace Tent." It was Christmas tree-shape, constructed out of red ribbons, and decorated with doll figures. Women were invited to "draw" a goddess upon their "goddess" to put on the Shrine. If you didn't bring your own idol to China, you could make one out of conveniently supplied paper-doll cut-outs, glue, and glitter. Ultimately, assuming adequate funds could be raised, the Shrine would travel around the world, beginning in Turkey, a major ancient goddess site.

At the Beijing Women's Summit, all types of weird spirituality and invocations of the Goddess flourished. But traditional religion, especially that of the God of Abraham, was left on the defensive—hemmed in by the Chinese government on the one hand and attacked by radical feminist cabal that ran the conference on the other.

My team of eight conservative church women had certainly been forewarned. The U.S. State Department was expected to take a less than friendly religious literature to the Beijing Conference. (This advice we heeded only to the extent that our 10,000 brochures, printed with "Freedom and God" were "free," were also filled with references to the conference itself and its draft "Platform for Action.")

I got a taste of what was to come when I registered in the Chinese "Security Committee." In six languages it spelled out the rules we were to follow. Right along with the inquisition against communism, prostitution, and distribution of pornographic materials was the admonition to refrain from staging religious activities or distributing religious publicity material outside of remote, designated locations. At the NGO forum in Hainan, the religious rooms—for Muslims, Buddhists, Christians, and Catholics (you though that Catholics were Chinese)—were dingy, garage-type structures at the very edge of the conference site. Jews didn't even rate a place in the ghettos.

The program book for the NGO forum listed 3,342 seminars and workshops. About one in 20 dealt explicitly with religion. Half of those were "New Age," and most were devoted to combating fundamentalism. In addition to the above-mentioned "Goddess and Women, Hand in Hand," other seminars were "Weaving the Connections: Women, the Earth, and the Whole World"; "Guided Meditation for the Healing of Mother Earth;" "Beyond the Trinity Creator, the Mystery of the Virgin, and the Saviour"; "Guinevere's Tower;" the "Pentecost: Mode of Success and Power with Kundalini Yoga and Meditation;" "Sexism and Buddhism;" "Cults and Gods, a workshop on 'sycophantry and feminism'; the 'witches are persecuted.'

The most influential NGO was the Women's Environment and Development Organization (WEDO), headed by former Congresswoman Bella Abzug. (If the conference had a patron saint, it was clearly Bella. Betty Friedan's message of partnership rather than polarization of the sexes was far less welcome than Abzug's radicalism.) WEDO sponsored a series of meetings entitled "Daughters of the Earth—the Second World Women's Congress for a Healthy Planet." The first session, dedicated to the Chinese goddess Nu Kwa, included offering up various fruit in a ritual of thanks to Mother Earth. The Buddhist promoter next heldedral a Christian crusade, saying, "The peoples from my community used to believe in the crucifixion but we have decided 'No more crucifixion.' We believe in life. . . . We are peaceful people, not tyrants, not superpowers." Soon the entire room of women, led by Bella, were on their feet, hands clasped overhead, chanting "I am power, I am power." When the chanting died down, Abzug intoned the call to worship, "Welcome daughters of the Earth." Each day, WEDO's Daughters of the Earth program was dedicated to a different goddess, including Soergi, Athena, Tara, Pasover, Hestor, IsRETURN THE RUSH was everywhere. The opening ceremony itself and its draft "Platform for Action" was about "Spirit and Action: Lesbianism: Activist Lesbianism from an Interfaith Perspective." The National Coordinator of GLBT (Christian Lesbian: Our Together) called for "celebrating that there is created an intersection between our sexuality and our spirituality." An Episcopal activist put more clearly, "Putting the body of my lover next to me is an act of worship." A member of the audience challenged the panelists, asking how they could remain in "patriarchal" mainstream churches that oppose lesbian acts. He thought it was possible to be a Christian as much as anyone else," a panelist responded. "I think it is possible to be a radical feminist, a mystical lesbian, a Christian Prophet." The Catholic Church was an object of particular wrath. Beijing Watch, a daily paper of the conference funded by the Ford Foundation, the MacArthur Foundation, and several international agencies and foreign governments, carried a battle line article on "Battle Lines Drawn between Activists and Fundamentalists." The article quoted a UN staffer about Harvard Law Professor Mary Ann Glendon's appointment as the head of the Vatican delegation: "At least she's a tenured professor. At least there is a tenured professor. She's a Catholic. For a Free Choice and other groups circulated a petition to have the Vatican denied its cur- rency and put on the Shrine. The Catholic Church responded.

Catholics for a Free Choice and other groups circu- lated a petition to have the Vatican denied its currency and put on the Shrine. The Catholic Church responded. When the organizers were given their deadline, they watched an African ambassador curt at one point. Referring to the Egyptians, he asked, "Isn't it religious fundamentalism? They don't believe in family! They don't believe in religion!"

This is not quite right. They do believe in some kinds of religion. A few days ago, I got a mailing. It said: "What a success! The shrine will travel!" For a suggested donation of $100, one can host the Shrine of the Goddess, which comes complete with an extra box of sex supplies "for those wishing to hold workshops for making offerings." So if you live in Kathmandu or Calcutta, Sydney or St. Paul, don't feel left out. Because the Goddess is coming soon to a location near you.

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Diane Knippers is president of the Institute on Religion, Democracy and Basic Education in Washington, D.C.
Great Goddess Alight, continued from page 6

what if she isn’t?” Brock’s answer was predict-
data, asserting that feminist theology is “re-
examining every central tenet of Christian faith

harm that they do to women, and reconceiving

imagining I was formed Re-Imagining Community vowed to

ter, a computer network, publications for adults

Creator God, Let your milk and honey flow.

images”

were slightly gutsier. Their 1994 General

Sophia as a name for God to be

Wisdom about the

Armed with

sive. Women are increasingly refusing to

Patriarchy is being undermined by

performed Re-Imagining Community vowed to

theological fireworks.” Armed with non-

women’s experience of their physical

In fact, Methodists have not been com-

residents in about a century, Methodists who were slighter gutters. Their 1994 General

Assembly declared that Christian faith had been

criticized and ridiculed” at Re-Imagining I. But if it had

Sophia as a name for God to be

a church resort in the New York

Exercise exults that “re-emerging.”

Patriarchy is crumbling, and with it, monotheism. According to Gateley, the

past July in Cincinnati, where a new

While God’s people are not sinful but good. Playful Sophia will soli-

dy transcendence for which today’s morally adrift

To fight the

Bishop Sharon Christopher of Minnesota hailed her as a “distinguished ecumenist” and “respect-

feminist theology.”

The Bible study leader was, once again,

United Methpdist

United Methpdist

no

to fight the fight the

pro-life beginnings in the United Methodist Church responded to the goddess furor by not respond-

So qualified was Ruether’s account of Sophia, a vapor-like godess who is EVERYTHING,

and darkness, earth and sky.

She claimed.

more

and female, gay

We have the chance to eat food offered up

I’ve had the chance to eat food offered up

of the goddess movement.

I’ve had the chance to eat food offered up

women followers of Mother Goddess, is finally ending. “The Crone” (also known as “the Hag” or “Wyche”), with her belief in the “healing power” of the moon and of gams, is “re-emerging.” And this Time, she will be neither “burned” nor “repressed,” Gateley promises.

There were certainly no heresy hunters at the event. Tennessee laws have never held a convention held this past July in Cincinnati, where a new “Voices of Sophia” non-official caucus was unveiled. “God is not a boy’s name,” one “Voices” founder said. “It’s time to limit God.” Sophia groups rallied in the convention hall entrance way. They then paraded to a nearby hotel ball-

room, room for birthday cake to celebrate the birthing of their goddess movement.

It was the first time, I’ve had the chance to eat food offered up to idus, laughingly noted one woman observer, who heeding St. Paul’s warning, declined to par-

voices of Sophia pledged to “counteract

a barbarous mighty images of God,” to fight the

Power and the

powerful women are increasingly refusing to

The Bible study leader was, once again,

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WCC General Secretary Konrad Raiser hailed Re-Imagining I as “one of the most significant ecumenical meet-

ings held in this country in a long while.”

Responses from other denominations to Re-Imagining was similarly tepid. United Church of Christ president Paul Cherry defended the Sophia movement as in line with the church’s mission of God with women’s experience of their physical bodies and their distinctive life experience.” But the Lutherans were more amenable. Seven hun-

dred pre-Re-Imagining Luthernians, including a bishop, gathered late last year in Minneapolis, which appears to be destined to become the Sophia movement’s spiritual capital of the world. The movement’s hope is to change gender, Jesus is referred to (in the gospels) as Sophia,” she claimed.

Sophia has also appeared at recent con-

vocations. The November 1994 meeting of the United Church Women United, a coalition that includes the women’s organizations of nearly all old-line Protestant denominations, plus some Orthodox and Roman Catholic groups. More disturbing to traditionalists, Sophia theology broke out of

protected Jews from Nazi authorities during the

Hocoaulst and to Moses’ mother, who hid her infant son from Pharaoh’s searching soldiers. The esteemed church official proclaimed that “there has never been a time when being, dying, being born, being under false pretenses is the most life-giving action, the most faithful response for Christians.”

though she had been “partnered” for 17 years, their declaration to call her "sister" and “person” so as to avoid disciplinary action against her.

Despite the denomination’s official opposi-
tion to homosexuality, to Protestant groups in the church went gaga over her announcement. Bishop Sharon Christopher of Minnesota hailed her as a “distinguished ecumenist” and “respect-

enlightened.

Leading this pagan festival was Garrett professor Rosemary Ruether, whose many books celebrate Gaia the Earth Mother. Ruether, who is Roman Catholic, is affiliated, like many of the Christian women who identified with the Sophia movement, with the WCC. In her speech, Ruether derided the “religi-

Powers sits on the board of trustees for Garrett Evangelical Seminary near Chicago, a leading old-line Protestant school of theology that churns out clergy for much of the Midwest. A month prior to Powers’ proclamation of lesbian-

imagination, released its 1995 First Commandment must be, Take Back the Church!

Mark Tooley wrote “Madness in Their Methodism” for the May 1995 issue.
that followed the Simi Valley trial of the police- man who beat Rodney King that caused District Attorney Gil Garcetti to file the case downtown—a world apart from Brentwood and O.J.'s life. This fateful decision, which more than anything else determined the outcome of the case, was followed by Garcetti's capitulation to a petrified delegation of black leaders (including Johnnie Cochran) which demanded that the death penalty, in a pronounced sym- bol of institu- tional racism, not be in- voked.

The race card was played a g a i n inside the DAs of- fice when the pros- ecution left 10 of its

Thus, for all the soundbites and fury about Fuhrman's racism, it could be said that so far the only proven victim of his lethal crim- inal behavior as a cop is Nicole Brown Simpson.

Fuhrman's kid gloves treatment of O.J. was repeated by the red carpet initially rolled out for him after the murders by the LAPD itself. At a time when it was supposed to be planning a stra- tegy to "get him, the police handler thought Simpson an immediate suspect and then left him free and unfettered—after notifying him of his arrest!—so that he could attempt an escape. Fuhrman might indeed burn all blacks if it fulfilled a half a chance. But the idea that he and his star-struck pals could have conceived an on-the-spot conspir- acy to frame Simpson—a plot hatched by the highest levels of the LAPD and in the few minutes allotted—is about as credible as the notion that AIDS is a Jewish doctors' plot against black Americans (a belief once held by an estimated 15% of all African Americans), that the government has a secret program which intentionally funnels crack into the ghetto, or any of the other absurd conspir- acy theories that spread like Ebola in the radical- ized black subsurface.

Johnnie Cochran's playing of the race card in this trial helped accentuate the condescension and double standards that have come to distin- guish discussions of race in American history, but is nonetheless an explana- tion for all the soundbites and fury about Fuhrman's racism. It could be said that so far the only proven victim of his lethal criminal behavior as a cop is Nicole Brown Simpson.

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There was also something fishy about the way the L.A. Police was stigmatized in this trial. By the time the verdict was delivered, they were being routinely discussed not only by the defense but by the media and the man in the street as if they were the Gestapo.

In fact, far from being an Aryan model likely of implementing genocidal con- cep- tions on a m o m e n t ' s notice, the LAPD is 45% black and 15% Hispanic in the black Chief and a black Commissioner. In 1994 the LAPD took 1 million calls, gave out 400,000 traffic tickets, and made 150,000 arrests. At this activity generated 139 complaints of "officer discour-tesy" and 147 com- plaints of "exces- sive force," and of the 139, 64 were investigated and 50 complaints, respectively, were found upon exami- nation to be baseless.

Johnnie Cochran's fantasies of living in a police state obscured the fact that in L.A. and other major cities in America the issue is not lawless white cops but remorseless black criminals. It is not racism that has put one out of three young black men in jail, on probation, or on parole. It is not racism that makes black males, about 6% of the population, commit almost 50% of all violent
The Simpson affair has been treated as a great celebrity case in the tradition of the trials of Dr. Samuel Sheppard (who was acquitted of murdering his wife, Marilyn), the Lindbergh baby, the trial of the O.J. Simpson murder case, where he was charged with the murder of his wife and Ron Goldman, and where the defense presented a strong case of self-defense. In 1995, the O.J. Simpson case was the most watched event in American history, and the trial was attended by millions of people worldwide. The case was covered extensively by the media, and the trial itself was a media event of its own. The trial lasted for months, and the jury deliberated for weeks before reaching a verdict. The trial was followed by a long and intense period of public debate and discussion, and the case has had a lasting impact on American society and culture.

The Simpson case was the first major trial to be televised in a way that allowed the public to witness the proceedings in real time. The trial was broadcast on national television, and the public was able to see the testimony of witnesses, the cross-examinations, and the jury deliberations in full. The trial was also the first to be covered by a large and experienced national media corps, which provided in-depth coverage of the proceedings. The trial was watched by millions of people around the world, and it had a profound impact on American culture and society. The trial was seen as a symbol of the struggle for justice and fairness, and it was a major event in the history of American society.

The Simpson case was also a political event, and it had a significant impact on the political landscape. The trial was seen as a test of the ability of the American legal system to deliver justice, and it also had implications for the political climate of the time. The trial was seen as a symbol of the divide between the black and white communities in America, and it was also a symbol of the struggle for racial justice. The trial was also a symbol of the struggle for justice and fairness, and it was a major event in the history of American society.

The Simpson case was also a major event in the history of American culture and society. The trial was seen as a symbol of the struggle for justice and fairness, and it was a major event in the history of American society. The trial was also a symbol of the struggle for racial justice, and it was a major event in the history of American culture and society.

In conclusion, the Simpson case was a major event in the history of American society, and it had a profound impact on American culture and society. The trial was seen as a symbol of the struggle for justice and fairness, and it was a major event in the history of American society. The trial was also a symbol of the struggle for racial justice, and it was a major event in the history of American culture and society.

Marcia Clark's Mountain of Evidence

"Unchallenged by the Defense" on October 12, 1995

(Listed from the bottom up)

1. Shoe prints at Bundy were from a size 12 Bruno Magli shoe.
2. Defendant wears a size 12 shoe.
3. Bloody shoe impression on Bronco carpet consistent with Bruno Magli shoe.
4. The left glove at Bundy and the right glove at Rockingham are Aris Light gloves size large.
5. Nicole Brown bought two pairs of Aris Light gloves between 12/18/90 and 06/25/94.
6. The killer dropped blood to left of shoe prints at Bundy.
7. The defendant had fresh cuts on left hand during week of 06/13/94.
8. A blood drop on the Bundy trail was same type as defendant's.
11. Blood drops found in foyer and in master bath at Rockingham.
12. Fiber consistent with carpet from Bronco found at Rockingham.
14. Fiber consistent with carpet from Bronco found on dark knit cap at Bundy.
15. Hairs consistent with defendant found on dark knit cap at Bundy.
16. Hairs consistent with defendant found on Ron Goldman's shirt.
17. Defendant's history of domestic violence against Nicole Brown.

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Peter Collier and David Horowitz (An abbreviated version of this article appeared in The Weekly Standard.)
NEA, continued from page 1

apocalyptic religion. This party of "shortsighted materialists" and "yahooos" fails to understand that a high percentage of people who shaped American art and culture is "one of the criteria of political enlightenment." Thus, the basic issue is two-fold: critical discussion and action against art and culture, and the arts and humanities establishment is entitled to federal funding because its noble purposes raise the level of American civilization. 

The second perspective from which we can consider the federal role in culture concerns the problem of how to secure good government in the United States. Any participant in the debates over cultural policy believe the central issue in American politics is the necessity of maintaining, if not restoring, liberal governmental control as much as many people think that we can live our lives in states and local communities rather than in the mass-political collective community. Under a central political community, one might support one of the following three alternatives: (a) defend the existing federal programs and policy; (b) reform the existing federal agencies and adopt a different cultural policy; or (c) abolish existing federal cultural agencies and programs. If the third of these proposals were adopted, it would not mean the end of art and scholarship and education in the humanities. It would not mean that the American people were bereft of a cultural "policy." If we mean that the "policy" is nonexistent, then it would be no small matter, but it would mean that the liberal arts, the arts, and the humanities would be "a laisser faire localist cultural policy." Those who dig in their heels in defending the arts and humanities have been co-opted or drawn out by the federal policy. Those who want to cut federal culture funding are housed in communities where, as the phrase has it, "we pay the piper, and the piper pays us." It is the separation of church and state, liberals argue, is required in order that religious groups may flourish and pursue their godly ways. Yet if an authoritarian laissez faire policy is warranted in relation to religion, why is not a similar policy appropriate in the spiritually enriching area of the arts and humanities?

For many people, the most basic issue in the argument over the federal role in culture is how we use public and national, or individual and local, art and culture, liberals have long insisted that those who oppose a federal role in religion should not use national, or individual and local, art and culture. On the contrary, the strict separation of church and state, liberals argue, is required in order that religious groups may flourish and pursue their godly ways. Yet if an authoritarian laissez faire policy is warranted in relation to religion, why is not a similar policy appropriate in the spiritually enriching area of the arts and humanities?

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eral cultural agencies would admit that the policy pursued in the last 30 years is skewed in pro-
nounced ways toward the "non-commercial" tastes of better educated middle-class professionals. 
Justin Lewis's observation about cultural policy in Britain, in his book Art, Culture, and Enterprise 
(1980), is applicable to the United States cultural policy as well. There are three states that repre-
sent the conflation of wealth from the working classes to subsidize the institutions of the upper middle class-
less. Cultural policy provides an enormous support for upper-middle-class entertain-
ment and aesthetics.

Most people wouldn't care how the cultur-
elite entertain themselves, provided they didn't do it at taxpayer expense. NEA sponsorship of 
pornography and other kindred activities in the name of art has raised this issue with unmitigated 
clarity. Anyone with ordinary judgement knows that the exercise of aesthetic judgement by the peo-
ple and their elected representatives, which the influence of public taste on cultural enterprises 
necessarily requires, is not censorship, as defenders of federal cultural policy contend. It is simply the 
exercise in a self-defeating, true principle of accountability in the management of any enterprise 
or organization.

Artists and intellectuals are reluctant to acknowledge this principle of accountability. In 
general they refuse to concede that cultural policy cannot be determined solely by the recipient's 
public taste judges. The art and cultural goods to be superior to those of the people and elected lawmakers, these artists and 
intellectuals reflect the deeply wounded sensibility of a group that used to be at the core of the the state, involved in 
the establishment of the art and humanities endowments with an intellectual mandate. They are 
endowed politicians and is now in danger of being 
terminated.

The inauguration of federal cultural policy under 
the NEA and NEH had the effect of incorpo-
rating and integrating artists, scholars, and intellec-
tuals into the political economy. Government subsi-
dies administered through the cultural endow-
ments, in the time-honored manner of interest-
group socialism, weregets for disinterested legiti-

cacy on certain artistic and scholarly communities. They were certified as genuine interest groups. Of 
course, this is not how artists and scholars saw themselves. They saw themselves as dedicated to 
higher pursuits. In the rhetoric used to rationalize 
the motivation of humanities scholars was thought to be almost spiritual in nature, the 
pernicious effects that one would expect of such an 
intellectual life. The time-honored drama? Critics of the humanities and 
the NEA, whose political philosophy, it is presumed, is at 
odd with its very existence. The NEA is simply the 
universal, intrinsic aspect of the 
work that will be done by educated people-
no matter what field they're in, as long as they 
are permitted to spend a portion of their non-
profits. It is the public interest to support the arts and humanities and allow them to 
continue to operate with the same level in the very definition of arts forms and schol-
ars. No one looks at the NEA and the NEH as a guarantee of 
elite intellectuals in our society. Going to the political bot-

ttom line, she says criticism like Sothall is a "direct effort 
to disguise the cultural and intellectual 
agenda in order to fulfill their civic 
responsibility of exercising 
silence."

Critics of the AHA and scholarly groups-the prospect of autonomy and indepen-
dence is unsettling.

American Historical Association to criticism of its 
lobbying efforts on behalf of the NEH. The criti-
cism that so rocked the AHA hierarchy appeared in 
a syndicated newspaper column by Thomas 
Wolfe points out in a recent essay in 
"self-referential." 

Crisis of the humanities and the federal cultural agencies object to the answers to questions about human existence that emanate from the contemporary academic establishment 
and are sanctioned by federal funding. In 
the view of millions of citizen-voters, and a growing number of 
dissident scholars, the answers are wrong 
answers. This crisis is incoherent, however, to 
post modernist scholars and intellectuals who 
defend the existing cultural establishment have 
the prospect of autonomy and indepen-
dence is unsettling. They see the arts and humanities endowments with an 
intellectual mandate. They are 
endowed politicians and is now in danger of being 
terminated.
many Americans. This idea that federal authority is a manifestation of progressive humanism.

I found this attitude widely shared at the meeting of the Federation of State Humanities Councils I attended in Washington, D.C. in September. Through what I gather was a rare gesture in the direction of philosophical diversity, I was invited to appear on a panel discussing the federal role in culture. I assumed that most of the delegates from the state councils would be liberal, but I was unprepared for the rigid ideological consensus I observed. It was obvious that the humanities establishment, almost a year later, was still reeling from the shock of the 1994 elections. And it was apparent that the arts and humanities crowd, regardless of occupation, region, and partisan affiliation, understood little of the meaning of the election as it bears on national cultural policy.

The purpose of the meeting was to plan strategies for preserving the existing cultural and humanities establishment and the policies it has adopted in the last three decades. In the discussions that I heard, representatives from the state councils spoke longingly but without conviction of the possibility of a Democratic presidential victory in 1996. They were completely unresponsive to a veteran lobbyist for state governments who, though clearly supportive of the existing cultural policy, argued that in the foreseeable future the name of the game in national politics is “bottoms-up”—referring to a grass-roots, localist strategy and outlook—rather than “tops-down”—the continuing elitist approach favored by the liberal political establishment. They could not seem to grasp the fact that times are changing, and that the way Americans think about the federal government is changing too.

As I have suggested, it is by no means far-fetched to see the election results as a kind of popular judgment on the cultural role of the federal government as it has developed over the last 30 years. Yet I saw no indication that the humanities establishment is prepared realistically to accept the changing political sentiment of the country and take a fresh look at possibilities for state, local, and private cultural initiatives that would have been unthinkable a few years ago.

What most impressed me was the extent to which, through a kind of political free association process, state humanities council members based their defense of NEA and NEH on the belief that the federal government has historically been—and still is—a force for good in the world. For example, federal government has played a significant role in preserving and publication of historical records, which I found this attitude widely shared at the meeting of the Federation of State Humanities Councils I attended in Washington, D.C. in September. Through what I gather was a rare gesture in the direction of philosophical diversity, I was invited to appear on a panel discussing the federal role in culture. I assumed that most of the delegates from the state councils would be liberal, but I was unprepared for the rigid ideological consensus I observed. It was obvious that the humanities establishment, almost a year later, was still reeling from the shock of the 1994 elections. And it was apparent that the arts and humanities crowd, regardless of occupation, region, and partisan affiliation, understood little of the meaning of the election as it bears on national cultural policy.

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Hester's Breasts
By E.D. Burke

There was a hull in the final Mariner-Yankee game, so I was flipping around my 54-channel universe, past The Return of Flipper, across the rousing conclusion of Rocky V and into the blissful netherworld of Extra—which is exactly like Entertainment Tonight only not so weighty and substantive. That, and to the best of my knowledge, the voice of the hostess doesn't induce seizures on the part of certain listeners.

Actually Extra was pretty interesting. They were doing a segment on the upcoming Scarlet Letter remake starring Demi Moore, her breasts, and Gary Oldman. Gary, who plays the part of Dimmesdale, was talking about getting the torrid love scene with Demi, who plays Hester, along with Demi's breasts, which are cast in the pivotal role of Hester's breasts.

Naturally, I flashed back to high school. I actually read The Scarlet Letter when I was a junior. I remember it fairly well. I don't recall a torrid love scene. (And believe you me, when I was 16, I made careful mental notes about those sorts of things.) Not one scene of torrid passion, unless you want to count the scene where a guilt-ridden Dimmesdale flagellates himself. There are some people I know that would consider this sort of thing torrid, but in my high school, we were all still pretty innocent when we read The Scarlet Letter.

Anyway, after interviewing Gary Oldman, the poppy Extra reporter showed a behind-the-scene film clip of a battle scene between the Puritans and Indians, with guys getting arrows shot through their faces and that sort of thing. Actually, I don't remember this being in Hawthorne's book either, but then again, it stands to reason that people who would stop a loving couple from having sex would also commit genocide against the Indians.

After showing the epic fight between Puritans and Indians, the reporter said that the new Scarlet Letter also features a different ending from the decidedly downbeat original. While not getting into specifics, she implied rather strongly that Dimmesdale does not die after revealing his hidden shame, but instead is able to live happily ever after with Hester in a reform part of the Puritan colony which was less uptight about adultery than the orthodox part.

I kind of like this idea of dramatically altering the endings of Great (or at least Pretty Good) Works of Literature if they don't test well with film audiences. It is a benign version of the deconstruction of "texts" that goes on in the university (making Caliban the revolutionary hero of The Tempest, etc.). But the left-wing professors twist and reinterpret Great Books to make them politically correct, while filmmakers, bless their souls, do it to make a buck. Anyway, what happens to The Scarlet Letter got me thinking of other pieces of classic American literature the people in Hollywood could make more upbeat:

- Moby Dick — Ahab kills the white whale, returns safely to shore, gets a new peg leg with a little shoe on it, and starts a lucrative charter cruise business.
- The Raven — Instead of saying "Nevermore," the Raven says, "Check it out!" Then the bird informs the narrator that Lenore is still alive and living as a seamstress in Baltimore. The narrator calls Lenore, and they end up going out for coffee.
- Because I Could Not Stop For Death — Instead of Death kindly stopping for Emily Dickinson, it is Henry James who pulls up in front of the house in Amherst. The two of them go to one of those places where guys like Dimmesdale flagellate themselves.
- The Adventures of Huckleberry Finn — Pap returns from the dead, forms a detective agency, and, with Huck and Jim, travels around the South solving crimes.
- The Sun Also Rises — Jake has his penis re-attached through micro-surgery and he and Lady Brett become paramedics who take care of the guys who get gored during the running of the bulls.
- The Great Gatsby — Gatsby and Daisy undergo gene therapy and go into Newark where they open the Gatz Dry Cleaning Service.
- The Love Song of J. Alfred Prufrock — Prufrock dares to eat a peach and finds himself wearing white flannel trousers as he walks happily upon the beach.
- The Cries of Wrath — After leaving the Oke camp, Tom Joad becomes a successful country and western singer. After Ma Joad dies, he writes his best selling single, "Hello, Operator, Put Me Through To Free Cause I Need To Talk to my Mama Tonight." The record later becomes the inspiration for the young Elvis Presley.
- Death of a Salesman — Willy Loman decides that there's no future in sales. He moves the family to Fresno, and he and Biff make a fortune in the chinchilla business.
- Henrik Ibsen — Instead of seeing the best minds of his generation destroyed by madness and starving hysterically naked, Alirez Ginzburg discovers that all this was just an act, and the best minds of his generation were really just planning a surprise party for him in which a naked guy jumps out of a cake.

When you think of it, there's no reason to concentrate exclusively on classics of American literature. The masterworks of England could also be filmed with improved endings, perhaps in those elegant productions by Merchant and Ivory. Think of L. in Hamlet, for instance. Hamlet's father turns out to be not dead, but just really, really sleepy. He wakes up and gets mad at Hamlet for riling up everybody and especially for killing Polonius and pissing off his brother Claudius. Hamlet must use one of Ophelia's dresses as a disguise as he makes his way to a nunnery. Or in The Charge of the Light Brigade, where the members of the brigade engage in dressage maneuvers as they charge, not charge, down into the Valley of Happiness.

I love Hollywood. It has always been a land of dreams—a place where people come to change their names, their faces, and their pasts, and the melancholy endings of classic works of literature.
Doing What Comes Unnaturally

Civil Wrongs: What Went Wrong with Affirmative Action,
by Steven Yates, ICS Press, 1994, 256 pp., $22.95

Reviewed by Richard Ferrier

The Almanac of American Politics is a thoroughly centrist and highly competent survey of the changing American political scene. When my copy arrives (it comes out every two years, just after the new Congress is established), I am lost to my wife and children for weeks while I bury myself in its statistics, anecdotes, and observations. The 1996 Almanac arrived at my office at the end of July, and I was especially eager to see what the introductory essay would make of last year's congressional transformation.

The essay's authors, Michael Barone and Grant Ujifusa, state their thesis bluntly: "The cultural disorder of the late 1980's deprived the Democrats of their natural majority and gave the Republicans the chance to become the majority party." It wasn't the economy, stupid, as James Carville's famous sign said in Clinton headquarters in 1992. It was the culture. Thus, the welfare issue is tenacity, vigor, and sometimes, malice of the enemy consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident." That the success of ideologues like Fish and others like him see will as utterly logical issue as well as a moral and political weapon employed by the white male to preserve his moral superiority of the non-white, non-male, who economic class, but on race and gender), sociocultural determinism, and the notion of a cadre of political and academic elites who somehow manage to transcend their class and possess the correct consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident." That the success of ideologues like Fish and others like him see will as utterly logical issue as well as a moral and political weapon employed by the white male to preserve his moral superiority of the non-white, non-male, who economic class, but on race and gender, sociocultural determinism, and the notion of a cadre of political and academic elites who somehow manage to transcend their class and possess the correct consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident." That the success of ideologues like Fish and others like him see will as utterly logical issue as well as a moral and political weapon employed by the white male to preserve his moral superiority of the non-white, non-male, who economic class, but on race and gender, sociocultural determinism, and the notion of a cadre of political and academic elites who somehow manage to transcend their class and possess the correct consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident." That the success of ideologues like Fish and others like him see will as utterly logical issue as well as a moral and political weapon employed by the white male to preserve his moral superiority of the non-white, non-male, who economic class, but on race and gender, sociocultural determinism, and the notion of a cadre of political and academic elites who somehow manage to transcend their class and possess the correct consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident." That the success of ideologues like Fish and others like him see will as utterly logical issue as well as a moral and political weapon employed by the white male to preserve his moral superiority of the non-white, non-male, who economic class, but on race and gender, sociocultural determinism, and the notion of a cadre of political and academic elites who somehow manage to transcend their class and possess the correct consciousness by which the utopian society can be forged. It is, then, as the Marxists are wont to say, "no accident."

Yates is right. Not only can we expect mindless theorizing by ideologues like Fish and others like him, but we must also expect to meet massive resistance, comparable to that displayed by the segregationists of the 1950s, from the diversity consultants, lawyers, and university bureaucrats. Chancellor Tom of UC-Berkeley told The Wall Street Journal this summer that if affirmative-action preferences are banned, he will have to come "abhor a vacuum, and the vacuum is not to be underestimated. Yates points out in his conclusion that "significant numbers of those in favor of affirmative action-redress of grievances, charity for the oppressed or the poor-are not-.-~·-

the Almanac's thesis is correct, and if race and gender preferences are finally not so much a spoils system as they are offensive in a culture war, it should come as no surprise that the mere mention of their abolition should spark a national firestorm in the press and find its way into America's premiere political reference.

What the Almanac confidently asserts, Steven Yates convincingly argues at greater length in his invaluable book, Civil Wrongs: What Went Wrong With Affirmative Action. Civil Wrongs: What Went Wrong With Affirmative Action does not pre-
Escapee Wins Lawsuit Against Prison
By Judith Schumann Weizner

 Kenny Deftmann, a convicted safecracker serving a six-year term in New York's Adirondack Park Medium Security Correctional Facility, has been awarded damages for injuries he suffered during an escape attempt last year. The jury awarded Mr. Deftmann, a 40-year-old with a spotty record of arrests going back to his eighteenth year, $7 million for injuries sustained when he inadvertently gripped a strand of barbed wire while scaling the east wall of the prison compound.

If there is an irony in this case it is that early in 1995, due to complaints from nearby residents and members of the Adirondack Park Neighborhood Esthetics Association (APNEA), the Corrections Department was ordered to remove the barbed wire from three of the four walls of the compound at the Medium Security Correctional Facility. APNEA had argued successfully before the Environmental Enhancement Agency that the barbed wire, widely visible in many parts of the Adirondack Park, had caused the town's property values to remain static during a period of statewide economic recovery. As a compromise, the EEE had allowed the Correctional Facility to retain the barbed wire atop the east wall which faces the woods and cannot be seen from any home or business in Adirondack Park.

Mr. Deftmann's complaint alleged that by failing to remove the barbed wire from the fourth wall, the Correctional Facility had maintained a dangerous entrapment, as it was only common sense that inmates would attempt to escape over the one wall where they felt they would have the least chance of being observed.

 Corrections Department officials explained that the institution had been given no legal choice but to remove the barbed wire from the other three walls, that it had done so with the utmost reluctance, and only after it had exhausted its appeals before the Environmental Enhancement Agency and had been served with an Ugliness Abatement Order.

The court found that, in view of the fact that the barbed wire had been removed from three sides of the compound, an inmate might reasonably expect that there would also be no barbed wire atop the fourth wall; since the facility had failed to post a Notice of Potential Danger on the east wall, it was responsible for the damage to Mr. Deftmann's hands.

Jury selection for the second phase of the trial, in which the amount of damages would be determined, was delayed while Judge Robert Yegghe heard arguments stemming from Deftmann's insistence that the jury include at least three people who worked, as he had, with their hands. The state, having exhausted its peremptory challenges, objected that this might include suspect safecrackers on the panel. Judge Yegghe ruled that, while convicted criminals might be excluded, jury members would be totally useless for the court from a practical sense.

Mr. Deftmann's reasoning, later characterized by one juror as "an eloquent plea for the average guy," was rejected as unconstitutional. The judge ruled that while convicted criminals might be excluded, mere suspects could not be rejected unless they were currently under indictment. He added that the state would be guilty of performing a serious disservice to such people if it were to deny them this positive experience with the justice system.

Once the hurdle of jury selection was over, Mr. Deftmann, testifying on his own behalf, explained that the loss of sensation in his hands is a result of the lacerations of the barbed wire had made it impossible for him to ply his trade, which required very keen sensation in the finger tips. He feared that when he was released from prison he would not be able to realize his earning potential if he had to get a job, say, as a busboy.

Pressed by the state's attorney, Mr. Deftmann was forced to admit that he could not be specific with regard to his earning capacity, but he estimated that he now stood to lose anywhere from several hundred thousand to many millions of dollars over his lifetime. He added that although he had never committed a violent crime he was beset by the genuine fear that, should he fail to approximate his previous level of income, he might have no option other than to pursue a profession involving risk of bodily harm to others.

In a bid to narrow the potential award, the state's attorney requested a look at Mr. Deftmann's tax returns. Mr. Deftmann refused, citing the Fifth Amendment. Further, he explained, responding to what he characterized as the state's "snide reaction" to his refusal to abrogate his constitutional protection, his chosen profession is similar in many ways to others in the financial realm where it was always understood that past performance was not indicative of future return. Therefore, not only would a forced perusal of his income tax forms be unconstitutional, it would also be totally useless for the court from a practical point of view.

Impressed with the cogency of Mr. Deftmann's reasoning, later characterized by one juror as "an eloquent plea for the average guy," the jury awarded him $7 million and free tuition for the federal job-training program of his choice.

Mr. Deftmann's bid for compensation arising from other injuries suffered during the high-speed chase which led to his recapture after he got over the barbed wire will be considered in the State Supreme Court next month, as will a suit for recovering of business opportunities and income lost during his hospitalization.

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