NOT BACK TO SCHOOL

When Duane Naquin walked up to the classroom at Boston College for the first class session of Introduction to Feminist Ethics II last winter, he saw a small note that read, “Class cancelled for today only.” He didn’t think anything of it until later that week, when he called up his schedule on Boston College’s computer system. He noticed that the course, taught by the notorious Professor Mary Daly, was cancelled for the entire term. In fact, all of her courses were cancelled. When he saw that, Naquin’s first thought was, “She’s ditching me again now!”

Naquin was Mary Daly’s worst nightmare. But then the reverse is probably also true. When he attempted to take arch-feminist Daly’s Introduction to Feminist Ethics I course the previous semester, she promptly threw him out. This time, he figured she was up to her old tricks again. He knew exactly why he was having a problem. Because he had the misfortune of belonging to a group of people that she absolutely refused to instruct in her Feminist Ethics class—men. This suspect category of human being, Daly claimed, intimidates women and keeps them not only from learning but from expressing themselves.

As he told me in the first extended interview he has given about the matter, his roommate “had taken a class in which one of Mary Daly’s articles was required reading.” He read the piece, found it interesting and decided to learn more. Daly’s course, the most radical on campus, certainly seemed like the right place. He had taken a number of classes that involved feminist readings, so he felt that the experience qualified him to take the course.

The End of the Cold War Comes to Canada

The Little Chill

by Jamie Glazov

One of the most intriguing intellectual phenomena of our present age is the refusal of Western anti-American critics to confront the meaning of American victory in the Cold War. Revelations from behind the former Iron Curtain have devastated anti-American cliques who made a career out of vociferously espousing the “moral equivalence” thesis regarding the superpower conflict. It has been torturous for such critics to confront the reality that there was a winner in the Cold War because, as author Adam Garfinkle has noted in The National Interest, to them, “it remains definitively impossible that an America as venal, corrupt, degenerate, and avaricious as their self-aliamented imaginations have conjured it to be could ‘win’ anything with moral significance.” But that is exactly what has happened. The West did win the Cold War, and it won, in large part, because it possessed superior moral values.

This is the factual reality that makes life very difficult for those committed to anti-Americanism who blame the United States for the Cold War throughout its entirety. They now have to reconcile themselves with the moral implications of the American victory and, worse still, with the revelations surfacing from former Soviet sources. Documents and former Soviet officials confirm Moscow’s aggression in the Cold War. Indeed, despite the attempts of Soviet apologists to deny this fact, the evidence now substantiates that Moscow initiated and prolonged the Cold War, and that, among its other cynical activities, it supported international terrorism, planned to invade Western Europe, produced biological weapons, and funded Western communist parties. One only needs to read Harvey Klehr, John...
COMMUNIQUES

A PRESIDENT RICH IN ENEMIES

Regarding your interesting story, "A President Rich in Enemies," (April/May 1999) let me take a line from David Horowitz's book and say, "Don't give in to their language." To start with, the term "enemies" is in danger in any context. Next, "Clinton's Enemies" as a phrase dates, I believe, to a negative New York Times Magazine article, which ridicules those people as nuts. It is a phrase of the left used to unify the troops and defend the indefensible. Ms. Emery should revise her term in future. How about "Concerned Americans" or "Patriots?"—

Steven Wendall
Via Internet

As soon as I read Nomiie Emery's piece I decided to write a letter to you regarding the expression "Jones defense team" which appears in it. This was the first time I'd heard her lawyer called a defense team, and since she figures as the accuser, rather than accused in the lawsuit, I thought: I'd point that out. I realized it would make a lot more sense to write to the editor of the New York Review of Books. I include a copy of that letter here:

To the Editor: In her June 24 article on the Clinton scandals, Joan Didion refers repeatedly to the "Jones defense team." There was no "Jones defense team." Paula Jones was a plaintiff, suing ex-Governor Clinton for exposing himself to her in an Arkansas hotel room. Since she was suing him for millions, by the way, his attempt to cover up his sexual conduct may be seen as an attempt to defraud her out of said millions, which may be a simpler and more plausible explanation of his lying under oath than a gentlemanly reluctance to blacken Mrs Lewinsky's name.

James Fuford
Toronto, Ontario

A REALLY BAD SCHOOL

Heterodoxy should be commended for publishing Bruce Gatenby's essay, "A Really Bad School" (June/July 1999). First, his essay is refreshingly free of the self-indulgence that peppers and scrabbles throughout the currently fashionable memoir-writing—that persistent woe-is-me, victimized, pretzel white. To be sure, he took his bumps, but he doesn't end up at the Betty Ford clinic, or in the courts, or on Oprah. Rather, he becomes the artist who transforms the lunacy before him—it's an old lesson, Orwell's, Kafka's, and Hemingway's, but it's a lesson we need to restore and revisit, especially these days. Soon enough, his account blasts some pathetic host of a European school, it is truthfully a commentary on the idiocy that bores American academia. Let's just say I doubt that the Chronicle of Higher Education would publish such a piece. And third, I commend Heterodoxy for publishing Gatenby's essay because it is a masterful piece of humor that keeps a cold, musty eye wide open.

In short, his essay was the race, delightful read that also fills one with terror. I wish Mr. Gatenby luck in Paris. He's in the right city.

Jim Broek
Via Internet

Very funny article by Bruce Gatenby about Les Roches and certainly true in many ways, though, of course, from his point of view. I am currently a post-graduate student at Les Roches, paying my own way through school, part of a sizeable minority whose parents aren't rich at all. Sure, I was aware that I wasn't going to France and Cornell, where I'd spend three to four times the money on an MBA degree with a little contact with the day-to-day disci-

pline necessary in the top hotels. Sure, there are perhaps some exaggerations at this school, but there are also some very dedicated and interested students and faculty members with a lot of industry experience. If one dedicates oneself, one can learn quite a lot here. If many students don't, it's not all the school's fault. Furthermore, we are not training to be rocke

Daniel de Goyoy Lopez Blachy, Switzerland

Once you cut through all the exaggeration, Bruce Gatenby's very well-written piece boils down to this: He accepted a job without doing a good job of researching the school first. He ended up employed by a really bad school. He had sex with a student (a bad idea no matter how many of his friends have done it). He didn't help the students learn anything or improve the conditions at the school. Great meal for a writer but poor performance for a teacher. "A Really Bad School" was very entertaining to read, but showed that Mr. Gatenby should stick to writing. Even Les Roches deserves better teachers.

D. R. Lingenfelter
Rapid City, SD

This is a marvelous piece of work, wry, funny, clear, and blissfully free of higher-education ideology— which, of course, it condemns. I send Gatenby congratulations.

David E. Mandel
Via Internet

Someone as critical of Swiss educational standards as Bruce Gatenby should avoid making crude mistakes, such as das Führer (instead of der Führer).

Ann Major
Sydney, Australia

The article by Bruce Gatenby is astonishing. I can't believe that schools like the one he taught at actually exist. I shake my head, as this would read as a first-rate satire or black comedy except that it's real. I still have trouble believing this story. It's satisfying to know that mediocrity is a common human failing, but these kids deserve better.

Xavier Rosson
Via Internet

THE QUESTION OF TESTING

Wonderful article! It ("Shooting the Messenger," June/July 1999) is another indication of the difficulty of persuading some Americans that the only way to solve problems is to honestly and fearlessly face reality. It calls to mind others who have indicated that the problem is deeper than "racism" or any other surface phenomenon—people like Walter Williams and Dinesh D'Souza and Charles Murray and others along those lines. Having been engaged, during my working life, in education at all levels, from grade school through university, and in social work among deprived populations after that, I can see the truth of it all. The last paragraph of your article, in the words of Abigail Thernstrom, is only an indication of a small part, though an important one, of finding a solution to the problem. First, however, we must persuade people to face reality. Hard, isn't it?

Jean Martin
Via Internet
BUT ALOHA MEANS I LOVE YOU: When Dartmouth’s Alpha Chi Alpha fraternity and Delta Delta Delta sorority jointly placed their house parties on the Hawaiian island, leaving student activists declared that the very concept of a law was an “illicit act of infancy” and “a taint to our national honor.” The president of a traditionally Latino fraternity, Joan A. Martino, called the charge against the brain, threatening to pull his organization from the Coed Fraternity Sorority Council, governing the Greek system on campus. He and another student, the latter declared as “the unofficial spokesman” for the legs of enraged native Hawaiian students on campus, they had brought the humble, frat and sorority to heel—both groups decided to cancel the party and pro-actively apologized. “On reflection, we see how it could have been deemed offensive. We certainly never had the intent to offend anyone,” Tri-Delta’s acting summer president told The Dartmouth, the school’s campus daily. True love may be never having to say you’re sorry, but “sorry” wasn’t enough for the enraged student activists who, after calling for harsh punishment for the two Greek groups for their attempted hate, managed to coerce Alpha Chi and the Delta-Delta into a “Community Pardon” this fall, which will undoubtedly involve more guilty admissions about the Greek system’s supposedly inherent racism. Silver lining for the Greek groups is that so far they have been spared the political recriminations—seemingly, more sensitive training. But the leftist students and their administration supporters have the truce breaking waiting.

MONKEY BUSINESS: It’s nearly quiet Harvard Medical School was at the center of a protest involving the 1993 Primate Freedom Tour, a pressure movement aimed at discouraging the use of primates in medical research. The Primate Freedom Tour camped out at the New England Primate Research Center in Southborough. “They have made up their minds and don’t want to know what we are doing. They routinely use information that is out of date and taken out of context,” according to Donald L. Gibbons (I), a spokesman for the medical school. That was more than the protest organizers, one of whom told the Harvard Crimson that instead of doing drug addiction studies on primates, the project should involve studying “people on the street,” who are drug addicts for socioeconomic reasons.

MONKEY BUSINESS: Meanwhile, in mid- August, the Animal Liberation Front claimed responsibility for razing two Wisconsin mink-breeding facilities and for firebombing a third, and issued dire warnings of “more to come.” The ALF made the pronouncements in a series of e-mail communiques forwarded to the University of Colorado Daily. “We will not stop or be stopped until every cage is opened and every oppressed creature is free,” declared an Aug. 10 communiqué. “1989 will be a crippling year for this blood-soaked industry.” The first ALF action came when some 3000 mink were released from Princeton, Wisconsin, farm owned by Richard Krieger. “The conditions on Krieger’s death camp were the worst we had ever seen,” stated the communiqué. Krieger’s farm was alleged to be another site where mink were allegedly supplied with milk pellets to further Neiman Marcus. “It appears that Neiman Marcus is allied with Krieger and his fellow mink farmers in their love of profits and greed over life and freedom,” declared the ALF communiqué. “In the last two weeks, more than 3000 mink were released from a Princeton, Wisconsin, farm owned by Gene Myers. That same day nearby Greenbush, a warehouse owned by United Feeds, Inc.—which was allegedly used to manufacture and store feed for fur farms—was burned to the ground. The value of the structure easily exceeded $1.5 million, said ALF spokesman David Barbarash. Barbarash, who spent time in a Canadian prison for torturing an animal in a 1992 assault on a Vancouver animal rights activist, describing the all-night firebombing, said it was another “highly successful action.” “We don’t view what the ALF does as terrorism,” said what the fur farmers are doing is terrorism,” said Barbarash said, adding that the burning of the Greenbush warehouse last week was a “non-violent act.”

LUNA BEACH By Carl Moore

WHY DID HE HAVE SO MANY AFFAIRS, MRS. CLINTON?

WHY ARE YOU STILL WITH HIM?

WICCAN LIBERATION: The Blair Witch Project was, after Star Wars, this summer’s most talked about movie. The film is supposedly the discovered footage of three disappeared graduate students that were studying a local legend about witch. Over the course of their investigation, they slowly begin to go wacky and eventually meet their demise. Most viewers love the low-budget horror film, but it has its share of detractors—including practicing witches, who say that the movie perpetuates negative stereotypes of Wiccans, a supposedly pagan New Age religion.” One high-profile Wiccan, Patti Krieger, who heads up the Witches Education Bureau in Salem, Massachusetts, claims that the movie “defames us and makes us less human.” She and others of her pagan faith have started a $200,000 fund to distribute a disclaimer be placed before the movie explaining that the film does not seek to represent witches or witchcraft as evil.

WHITE STUDIES: They should have known they were asking for it. At Arizona State University when they designed a course called “Exploiting Your White/Euro American Roots.” As with all such initiatives in the politically correct days, the university saw it as “to examine the forces of racism, power, oppression and discrimination.” In other words, to provide a forum for white students in particular to display their guilt and to suffer joyously the sinister privileges of pigment. But, of course, there are always those who won’t take yes for an answer. In a letter to the administration, Joel Olson, an ASU staff member, says that such classes as this one “not only caricature White privilege, they actively perpetrate it by providing a space for Whites to navigate without confronting them to squarely face their role in perpetuating racial oppression in this society.” The university responded at first by agreeing to drop “White” out of the course title, then by removing him that students would be engaging in the cultural nationalism and race pride that is part of other Ethnic Studies programs. That didn’t satisfy Olson, a member of the American Indian Society. But some who have taken the course say that they feel Thief and just don’t get it. Kelly Kowalebski said that seven other white students took the class and discussed their great love of Idaho and got, she said, an appreciation of her Polish culture. “The main thing we talked about is how White culture dominates the culture. Now we can break that down,” she said. “There will never be total equality, but we can stop perpetuating the barriers and stereo- types.” Now, she got it!
The Ghost of Judi Bari

by Kate Coleman

The San Francisco courtroom of the Ninth District Court of Appeals had all the earmarks of an unaired drama-no dramatic lighting in the ceiling and walls. Beneath the stately marble-columned chamber, an odd crowd of aging '60s figures had gathered, individuals whose presence in the audience is very much that decade trying to prolong the springtime of their lives. Men with beards and to the navel, and women with long, lank hair, ankle-length madras skirts and Birkenstocks reacted to the legal arguments taking place in this courtroom as if it were some episode from the war in Vietnam. And the issue, in their minds, at least, was morally black and white, as issues had been in the good old days. On opposing sides, legally and culturally, were the radical eco-activists known as Earth First and their attorney on one side and the "pigs," or at least their legal representatives, on the other; in this case, a slender suited woman representing the Oakland police department, co-defendant with the FBI.

In court this day, a boxer-type bombing that occurred back in May of 1990 that has never been solved. The law suit itself has outlawed the car bomb’s main victim, Earth First’s feisty Northern California leader, Judi Bari, whose death in 1997 from breast cancer has not stopped her cause from carrying out this legal action against her sworn enemies in law enforcement, whom she believes guilty of the bomb episode. But the cops today would turn over in their grave at the latest twist in the mystery—a new theory of guilt, published in the Countersearch California North Coast periodical. Anti-government and radical in their right, surprisingly, this publication named Bari’s ex-husband, Mike Sweeney, as the logical suspect in the car-bombing.

But even without the investigators and their conclusion, which has shocked the ecological community, the saga of the feisty, pint-sized Bari, whose story is one of courage, fraud, and ability to make the intense feelings of hatred and loyalty entangled her husband and the tiny North Coast community in the kind of wrangle and intrigue more often found in the pages of Peyton Place than in serious annals of crime and politics in the Neties.

This tangled case began at midday on May 24, 1990, when a pipe bomb partially exploded in Judi Bari’s white Saab while she and fellow Earth First organizer Darryl Cherney were driving on an Oakland street. Cherney escaped with minor injuries, but the bomb shattered Bari’s pelvis, leaving her with painful injuries and a pronounced limp for the rest of her life. Had the bomb not been faulty, both passengers may well have died in the blast.

The pair had hiked up in the Bay Area from their home in southern California’s redwood country and were headed to Santa Cruz for a big rally to drum up recruits for Redwood Summer. Modeled on Mississippi Summer of the Civil Rights Movement, the idea was to summon youth from across the country to come and stop logging operations of virgin redwood groves in the North Coast area.

The FBI agents who rushed to the scene seemed to take over the investigation from Oakland police put out the word that Bari and Cherney were known eco-terrorists who were transferring the bomb themselves when it accidentally went off. It was a position the agents expanded over the next three years, with suggestive tidbits fed to the media. The police quickly arrested the pair—Bari from her hospital bed—charging them with transporting a dangerous bomb.

But Earth First called the arrest, the FBI takeover of the case, and the media campaign of a plot to shut down Earth First on behalf of logging interests up north. The bombing immediately became a cause celebre, with Bari and Cherney cast as the violence prone face of a movement of eco-terrorism, according to FBI spin. They released, for example, a photo of Bari holding a U-1210-guino in a posed take-off on the photo of Patty Hearst when she was "Trancy" in the Symbionese Liberation Army. And, despite the fact that Bari had publicly and very specifically renounced the old Earth First anarchist tactics of tree-spiking and equipment sabotage, calling for non-violence for the upcoming Redwood Summer, the FBI version depicted her as a dedicated terrorist in the logging wars. It didn’t help Earth First’s non-violent image when, in March 1993, Darryl Cherney, interviewed on 60 Minutes, told 10 million viewers, "If I had a fatal disease, I would definitely strap a body bomb to myself and blow up the UCs Canyon Dam, or the Maxman building, at night after everyone had gone home."

It was an embarrassment that caused Bari to write an apology that was typical of the left’s self-serving apology of government investigations. "Darryl, who has never even pulled a survey stake or lit a firecracker, would never really do anything like that. He just wanted to get on TV. But that’s why CONTELPRO [sic] works so well. They don’t just make up what they say about you. They take your real weakness in EPI’s case a tendency to brag about your areas of expertise, and turn it into something that will destroy you—in our case, an image of EPI as a domestic terrorist group."

Other recent events seemed to substantiate the notion of an Earth First hidden agenda of violence. In a scant six weeks before the car-bombing, a pipe bomb had blown up Creek on the site of a Pacific Lumber mill.

The bomb was no less in design to the one that went off in Bari’s car that the FBI credited the same bomb-maker. A separate set of sabotage in the same period in the Santa Cruz area had doused three PG&E towers, blacking out a large area including a hospital, and Bari had gone on local radio to cleare the Santa Cruz action, quoting the old anarchist slogan "Desperate times demand desperate measures." And, the very day after the Santa Cruz disruption, some Earth First troops (with Cherney on scene) disrupted traffic and blocked an Earth Day banner stop the Golden Gate Bridge, a caping of incidents linked to Earth First that was fresh in the minds of law enforcement when they arrested Bari and Cherney.

The lead investigator for the FBI, Frank Doyle, insisted the car bomb had been in place since the day before Bari, the driver, and most, including Bari, had been known to her. They found, after the explosion, in the car, the other side, they said, matched nails in the bomb’s making (cased as an anti-personnel weapon). All this clearly pointed to Bari and probably Cherney as the perpetrators. Yet even in torture pain and semi-consciouness, Bari had uttered one word: "Timber"—as the police force behind the bomb that had torn her buttocks flesh and shattered her pelvis.

Timber was out to silence her, in order to stop her recruitment efforts for "Redwood Summer." Bari’s crew would quickly amend her fingerpointing at the corporate giant to include the FBI itself in an old left-styled charge of conspiracy. And just as the FBI was a poster in events leading up to the bombing, so too did the other side work in circumstances both before and after the event. There were, for example, phony leaflets dummed up to look like the work of Earth First that urged violence against the loggers. And FBI agent Frank Doyle, who had shown up in Oakland and insisted that the bomb was in the back seat, was, said Bari, the FBI’s chief information officer who conducted "bomb schools" for law enforcement in Santa Rosa, even using Pacific Lumber land for car blow-up demonstrations. The eco-jitl further politicized—a criminal evidence that a government plot to get them—to the false arrest of Earth First co-founder David Foreman (for admitted acts of sabotage to power towers in Arizona). In Earth First’s eyes, the FBI’s two million dollar operation was in this phase, including an undercover agent and ruckus who sought to entrap Foreman by urging him to ever more violent actions, was a sure sign of CONTELPRO’s plan to contain the Earth First Panther party as it was alive and well.

There would be other observers who, despite the police backing of evidencing her as a good candidate for transporting a bomb for others to place. One sure sign, they said, was Bari’s subsequent reaction: she has two daughters to String Creek, an isolated patch some 20 minutes east of the small northern California town of Willow.
Even those who strongly believed otherwise were troubled by her move to the middle of nowhere, as they saw it. Former Bari booster Bruce Anderson, editor and publisher of the local underground paper *The Anderson Valley Advertiser,* told me recently, "A person who survived a serious attempt on your life, you don't move to an area way out in the woods with your two little girls. It's so isolated anyone could drive up, kill you and no one could find them."

Once police charges were dropped, Earth First emerged the offensive, stopping the FBI and OPD with a lawsuit for false arrests and libel. Bari, too, capitalized on her new martyred status and went on the attack. The police mistake on the front page of the local paper that then became the focus of law enforcement. The case has lingered for all these years without resolution.

For it was likely to be settled this day in appeals court in San Francisco. But the cast of characters has shifted: Bari's original attorney, Steve Jordan, is gone. Rumor has it the client and lawyer quarreled. (Jordan, who didn't return phone requests for interviews for this article, is now attorney for long-time SLA fugitive Kathleen Soliah.) And, more important, Bari herself died in 1997, some six months after being diagnosed with breast cancer. Escaping chemotherapy and other "Western medicine," she sampled alternative cures, confessing to interviewers at the end that she knew she'd died herself. To her critics, who had clung to her in the years after the bombing, it was a great martyrdom. She "decided very consciously the wanted a clear mind for as long as she could," Betty Ball, one of Bari's comrades and now living in Colorado, told me recently, "to give her last ounce of strength to the Movement. Up to two days before her death she'd been working on the law suit." Bari's estate, on behalf of her children (who lived with their father, Mike Sawyer after Earth First), is continuing the suit along with co-plaintiffs Darrell Cherry and Dennis Cunningham, both former Earth First members, and Jim McFarland, a former Earth First member who was killed in a police entry into the Panther den there.

Cunningham's lack of a police and FBI conspiracy is more than just hotly pursuits. It is central to the hearing that happened on the scene and hinges on the application of "limited immunity." Limited immunity protects law enforcement from lawsuits if mistakes or wrongs are committed in the course of performing legal duties. That protection, however, would not apply if a CINTELPRO-like "conspiracy" was at work. So Earth First charges of deliberate distortions of evidence, of an official campaign of misinformation about the bombing victims, etc., would be sufficient, in Cunningham's telling, to undermine the principles upon which limited immunity rests. Cunningham had prevailed sufficiently for the court to require the retrieval local FBI chief, Richard Holm, to give a deposition to plaintiffs lawyers he might have escaped under limited immunity, but the court still saw fit to limit the scope of his testimony. The OPD lawyer for this day was King, who prior to the prior restriction of limited immunity, had told the judge, "We have to have a better lawyer to have a better lawyer."

Yet Bari's official line—a party line for her loyalties—that no one other than the "federal" government could have been responsible for the bombing bothers many, like Bruce Anderson, who can't buy the conspiracy scenario. "I felt the Bari syndrome was to get her off the hook to escape public opinion and to browbeat people into submission," he says. "She resisted any alternative to the official Earth First line that the FBI and cooperates with the timber industry."

"Bari persisted in cast herself publicly as a victim of logging demons, she was hardly a passive one. In fact, many say, she had her own propensity towards violence, in her struggle for the ascendancy of Earth First, she was not shrinking violet, recall Anderson: "a gay car of Walking Rainbow" she challenged her. She asked him. Redwood Summer in fact was her idea. Lots of people had run-ins with her. Even Betty Ball, in an interview with the Rocky Mountain People's Lawyering Center, testifies to Bari's provocativeness: "If Judd had a difference with someone, which she often did, she was in your face with it. She had a temper, and a short temper with people who didn't meet her standards."

Bari made enemies even in her own family, say those families who spent years-long feed with her sister, New York Times science writer Lila Kolas. Kolas is known for rejecting any inference that cancers, particularly breast cancer, are caused or exacerbated by industrial pollutants, a position her radical anti-capitalist sister must have hated. Apparently, however, the battle between them went even further back than politics—"Judd and I had a difference in personality," says journalist Mark Dowie, who wrote a piece about Kolas's "industry-inspired" reporting for *The Nation.* "When we were in the same house they were arguing at each other. They were rage rats—both of them. So great was this sibling grudge that Bari gave a speech—unsuccesfully—in New York. Kola's brother, Judd, is the editor of the co-op magazine *Salon.com* and has written of Bari's death: "It was just kicking when your sibling does something better than you."

But there were other key elements that later figured in accusations of guilt against a variety of players from all sides. One was the so-called "Argus" letter sent to the Ukiah police chief, claiming the reader was a member of Earth First, and offering to "set up" Bari in a murder. The letter writer signed herself "the insider's knowledge of her past and enclosed one of the notorious so-called "Uk" photos of Bari as evidence of the falsity of Bari's alleged non-violence. Signed "Argus," the letter instructed the police chief to take out a coded ad that read in print to prove Bari's guilt. The chief neglected to take the letter seriously until after the car bombing.

Another letter is particularly material to the Bari case. It was delivered to Santa Rosa Press Democrat reporter, Mike Ginella, shortly after the car bombing, and took credit for that bomb as well as the two Ukiah mail-bombing mill. Documentary director Taft calls it "the Rosetta Stone" of the Bari case, and the FBI believe as well in the writer's credibility as a responsible party to both bombings. What was not to credit to anyone was the controlled character of the letter-writer himself. Signing himself as "The Lord's Avenger," he detailed his denunciations of Judd Bari in hell and brimstone, while not revealing his technical accuracy in both bombings' components.

Bari was cast as "Saint" in the Lord's Avenger's letter for her participation in a counter demonstration outside a Ukiah abortion clinic in 1989. In fact, Taft and others know that the letter was a fabrication, calculated to incriminate on Bill Staley, a former lumber worker and Bible-thumping leader of the anti-abortionists determined demonstrating that day. Bari had run in support of the clinic, with her and her comrades to lend her support and her troubadours talents at violin player, chantane, and nosey songwriter. The original song she and Cherryung sang that day caused many eyebrows, and she was, for the most important, in particular good to the Lord's Avenger, primarily for its chorus: "She brought two kids already dead by abortion, what can she do to these?" The Chantane shouted her a bloody insult and said, "Thank Eric, I'll have one of you!

The Avenger's other gripes against Bari was Earth First's "pagan" eco that trees were on equal footing with humans. This letter writer also claimed he'd set the Cleverdale bomb to
Frances Barri's career advice left on the premises.

Patricia's future went as she had planned, and, when that bomb hit and failed to go off, was moved to set the car bomb in Barri's car.

The letters, in fact, provided a bizarre twist for those who were involved. They revealed only similarities between the two but theorized that they both might be the work of Barri's ex-husband, Mike Sweeney, today a mild-mannered, self-improving Mondavi County's recycling programs. If the Redwood Wars are domestic, rather than political, then Barri's martyrdom is demoted to the erotic victimhood of sexual abuse.

Handwriting and linguistic analysis Don Taltiol, a San Francisco police detective, and other witnesses identified Barri's letters as having been written with a variety of writing specimens supposedly penned by Sweeney over the years, including staff memos, letters to the editor, and other writings. "He capitalized all the letters in monos to his staff, just like all the caps used in those letters," one observer explained.

Suddenly, an unfamiliar novel Sweeney was being called upon to fill the character of one and the role of the religious fanatic, Lord Avenger, appeared, with bomb costumes to boot. The bits and pieces of similarity among the samples of writing were cumulative in weight, leading to Taltiol's conclusion that Sweeney is the likely author. The mystery is likely to be a subject of old and new, others familiar with the case, such as Steve Talbot, found nuggets in the road of Sweeney's past that revealed a bomb-minded ex who had spent years as an advocate of the cause, the "Nineteen" article noting all of this on the Web, but is quite detailed. Foster emphasized that none of his findings would count as evidence unless he actually saw the letter, or any other samples of writing, added that the letters were being examined by several expert witnesses, or the textual analyses of documents, and other possible stagers, led many Barri-watchers to believe the letters were written by someone of Sweeney's sexual orientation, or bomb costs to the charges, and has posted it on the Web, but has been refused interviews. (Including an interview with me, although he did determine Foster to be an expert and to have conducted an expert report on the evidence.) Talbot has also written on the subject, both to the letters he has uncovered, as well as to the letters he is examining in other cases.

Sweeney's the child of privilege, growing up in the affluent Nisei enclave of San Francisco, the son of the prominent World War II correspondent and the diplomat, Sweeney was called upon to write a story for a Gay Life magazine. Taltiol, who was a philosophy student at Stanford, said he was called upon to write a story for a Gay Life magazine. He simply was asked to write a story for a Gay Life magazine.

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Global Warming Among the Congregations

Green Churches

by Mark Tooley

The push to green America's places of worship and make Judeo-Christian worship into nature worship— a movement aimed at 100 million members of churches and synagogues in America— won new backing recently when the New York-based National Partnership for the Environment announced a $16 million campaign to make environmentalism a "fundamental focus of religious life for every denomination in America." Members of the Partnership include the U.S. Catholic Conference, the National Council of Churches (NCC), the Coalition on the Environment and Jewish Life, and the Evangelical Environmental Network.

"We have to be faithful to what God's doing in the world," as environmental spokesman for the NCC has explained about the new earth-justice emphasis. For the Partnership, the environmental movement represents the green thumb of the Lord at work.

Although the proposed merger between God and nature has been in the works at least since the '60s, the Partnership for the Environment was founded in 1993 with help from the late senator Gaylord Nelson and from Vice President Al Gore, whose controversial book, Earth in the Balance, has become a catechetical text for religious environmentalists. Religious concerns are at the heart of the project not only because of the intellectual gravitational pull, but because its aim is to bring one more crusade to redirect traditional Judeo-Christian belief away from God-worship and toward earth-worship. But the Partnership has tried in advance to disarm opposition by including Catholic and evangelical participation that likely will steer clear of overt forms of pantheism to which the Religious Left is sometimes prone.

Still, most of the Partnership seems to accept unthinkingly all the most dire claims of the secular environmental movement. From catastrophic over-population to global warming to mass species extinction to uncontrolled toxic waste and worldwide deforestation, perhaps more daunting to traditional religious believers, the Partnership seems to assume that to make environmentalism a central element of local church and synagogue life, potentially displacing more orthodox emphasis on sacrament, prayer, evangelism, and charity. Recycling newspapers or protesting against a nuclear waste dump might be laudable activities, but should they constitute the central focus of a Christian or Jewish place of worship?

The initiative to green America's churches will include distribution of worship and educational materials along with regular "bulletin alerts" to tens of thousands of local synagogues, regional training for clergy and lay leaders, and promoting environmental projects through hundreds of religious welfare agencies. Environmental curricula will also be developed for seminaries across the country. Partnership leaders are sure in their determination to spread the green faith, "Protecting and preserving the natural environment God created for us will require the fundamental transformation of human hearts and habits, the ultimate challenge for religion," said Rabbi Isaac Schochet of the Jewish Theological Seminary.

Saying it is a trifle is now a truism with an ever-increasing number of tribuneos, boasted Partnership executive director Paul German about his group's proselytizing as an expanding political-religious movement. The current of that movement is not yet irreversible. He calls it the $15 million, 10-year campaign "a quantum jump" for the project.

German says the campaign wants to ensure that the "most generation of religious leaders will hold care for creation as a defining vocation and ministry." He and other Partnership spokespeople employ terminology usually reserved for spreading the Gospel to describe their environmental mission. "This is, for me personally and for many others, a profoundly prophetic vision," German has said. "It goes to the heart of what religious life must mean. It brings into question the most fundamental tenets and teachings of our tradition."

Despite the Partnership's wish to include the full breadth of America's religious diversity, the nation's largest Protestant body has declined to join its green crusade. The 16 million-member Southern Baptist Convention, for both theological and political reasons, is not a member. Neither is the National Association of Evangelicals, which is a theological counter-voice to the more liberal National Council of Churches. German has expressed hope that the Church of Jesus Christ of Latter-Day Saints will join the Partnership, but so far, there seems to be no evidence the Mormons are interested.

For conservative religious believers, there are several points of concern about the Partnership. The group's founding, location, and staffing are all closely tied to the famed green Cathedral of St. John the Divine in New York City. The once-revered Episcopal temple is the favored worship site of liberal environmentalists involving praying to ancient Egyptian deities and recorded calls of humpback whales. It also, until recently, housed the Gala Institute, which hypothesizes that the earth is a divine and living organism itself worthy of veneration.

The Partnership's executive director, Paul German, is the church's former public affairs spokesman. German, in that capacity, urged that the cathedral's annual Blessing of the Animals be expanded to include not only dogs, parakeets, goats, hamsters, and diplants, but also minerals and vegetables. He acknowledges that Saint Francis, whose friendship with animals is the pretext for the service, did not similarly believe in divine life, and yet, he feels that Saint Francis' information was limited, and he did not face, like today's green activists, a hole in the ozone layer or the destruction of rain forests.

The Partnership's founding chairmen and current trustees are former cathedral dean James Morton, who presided over the bizarre earth-friendly worship ceremonies at Saint John the Divine. A minister in the Partnership's founding was the 1991 ecumenical service at the cathedral featuring Al Gore, who declared that God is "not separate from the earth," and seemed to embrace semi-pantheistic themes.

Supporters of the Partnership might dream about such ideas happening as a guilt by association. (And the official publications that flow from the Partnership seem careful not to advocate any support for the Reverend Don Brown Campbell, the general secretary of the National Council of Churches, who has said, "Native American spirituality" for inspiring the new religious emphasis on earth care. She and Gore are usually more careful to keep in language that will appeal to traditional Christian and Jewish believers, but the Partnership's almost unquestioning acceptance of apocalyptic environmentalism can sour some followers of traditional religious texts into mortifying as remedies still give pause.

Catholic and evangelical materials from the Partnership are left-of-center but not radical. Mainline Protestant and Jewish materials from the Partnership are more explicit in blaming environmental degradation on Western capitalism and racism. They condemn U.S. government and even international regulation of industry. "People of color, poor people, people developing nations pay a great price for humans' taking care of the Earth," German has warned. She defends international agreements to limit "greenhouse" emissions that exclude restrictions on pollutants in the Third World. "This campaign is built on the strong belief that industrialized nations must take the lead now before they see less developed nations do so.

The Partnership's story really far from environmental orthodoxy. They have the 1992 Rio de Janeiro Earth Summit and endorse the 1997 Kyoto Protocol to limit the "climate change that "Global Warming" will supposedly precipitate. They are seemingly unconcerned about the potential for nuclear proliferation, or that acknowledging scientific questions to the worst-case scenarios they disseminate as conventional whole. Campbell has even called the climate issue a "liberal test for the faith community." Study materials the Partnership's council publishers are carefully marked "recycled paper," printed with soy ink, and process with "dual-free-form chlorine bleach." It is fit with "double-free-form chlorine bleach." It is fit with "dual-free-form chlorine bleach." It is fit with "dual-free-form chlorine bleach." It is fit with "dual-free-form chlorine bleach." It is fit with "dual-free-form chlorine bleach." It is fit with "dual-free-form chlorine bleach." 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Mark Tooley has written extensively in heterodox on religion. He works for the Institute for Religion & Democracy in Washington, D.C.
Not Back to School, Continued from page 1

Nacquin was the first student in the class-
room the opening day of Feminist Ethics I, and
none of the handful of female students in the class
seemed particularly disturbed that he was there.
But they never Daly walked in.

After a minute, Naquin recalls, "she
looked directly at me and said, "Duan, right? I
got yes," she said, "May I speak with you out in
the hall?"

Outside, Naquin says Daly told him, "As
you've probably heard, I do not generally
allow men in my class," and that his exculpation
from the class was "nothing personal." She then
offered him the option of taking an independent
study with her. It was a brief discussion—the class
was scheduled to start at 3:20 in the afternoon, and
Naquin was at home by 3:30.

Naquin could not believe he had been
thrown out of the class. "Initially, my reaction from
that point was one of complete and total shock," he
says. He considered the option of independent study
Daly had presented him, but dismissed it. He want-
to the class, with all its interaction, not a Big
school lecture. He decided to put the administration
on the spot.

"I believe I was just kicked out of a class
because I am a man," Naquin told the receptionist at
Daly's Office, which is located in the right side of
the College of Arts and Sciences, who relayed his
message to the administration. After that day, he
received a call that the Dean's Office wanted to set up a
meeting immediately.

That day, Naquin had a meeting with
Dean Jean C. McHugh, who asked him to speak to
the head of the Theology Department, Professor
Donald B. Easton. As Naquin entered the depart-
ment, Easton told him that the college was a catalyst
and founding a phone conversation. "I suspect that it was actually the Dean calling him,
and telling him that Naquin was a danger to women's studies," he says.

"Daly's students are concerned," Professor Daly
laid out for me the impression that I had been asked to
leave the class because I was a man, and con-
cluded that "I was kicked out of the class because
I was because I had to meet the prerequisites."

In order to take Introduction to Feminist
Ethics, one had to take a class in Women's Studies
or the equivalent.

"Even if I was going to do exactly the same thing
as the other students who were not considered to be
women, I was not able to register," says Daly.

"They tried to say that I was something less than
student. They had to say to you that there was recourse
for this," says Naquin.

Pell is the general counsel of the Center for
Individual Rights, a Washington, D.C.-based
organization that has successfully sued the
universities and colleges for sex discrimination.

"I think we can even find women's studies courses.
There is no list of what they are and what they have
historically been. It's difficult to tell if she is a stu-
dent or not," says Naquin. "I have never had this
to date seen such a list," Naquin says.

"It is one for which we have never been included.
"I think they were trying to give me a narrow-
headed," he says. "At that point, I got in contact
with Tim [Pell]," Naquin says. "I wanted to talk to
whether there was recourse for this."

"I was at risk of being ISSUED," says Naquin.

"You have to say to me that there was no
reason for this," says Naquin.

"I think that this is part of the issue," says Naquin.

"I think that this is what we need to say to
the conservative leaders, who see me as not being
equal to men, that we have been excluded from
women's studies courses."

"I think that this is the issue," says Naquin.

"I think that this is the real issue," says Naquin.

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The second way is to make a convincing case that the separation is "pedagogically necessary"—a daunting task. Polls have shown that "students like to dress in a pedagogically reasoned" and so should make an effort to argue this case with the OCR, but didn't.

Verge says that Daly's decision to only teach women from her own "very real experience" and "that she began to see when the class was predominantly made up of women or all women, the fact that it was different. Students were more open when only women were present—and that is apparently good enough of a reason for Daly to teach only them.

Of course, the pursuit of educational excellence was not enough to stop the feminist movement from successfully eliminating the all-male ROTC policy at the Virginia Military Institute in 1997. The school, which was state-owned, had no competing program for women except the VWIL, the Virginia Women's Institute for Leadership at VMI. When the VMI lost its case by a separate but unequal at a state-owned school—the opportunities for women and women were simply not the same. Even though Burke and other colleges in a private setting, it also receives federal funds—putting it under Title IX's jurisdiction.

And the VMI case seems oddly familiar when one considers that Daly denied quotas to other students the right to be in class with students of the opposite sex. Indeed, she offered them a chance to attend an independent study—something that was a direct equivalent to taking the course with other students.

"Independent study is not the same as the seminar and it is no way be represented as such," Polls says. Daly, she adds, "wants to do this. She wants to do this in a highly intimidating way to marginalize, humiliate, and embarrass men, and she's not right.

Mary Daly could easily teach her class of feminism at a women's college, and surely she would be welcome at nearby Smith or Mount Holyoke. But Dana points out that there are no more than 99 single-sex colleges in the nation. She could choose to teach at one of those schools if she wished. "Title IX gives her that right, but not at a co-educational institution."

This time around, Mary Daly appears to have more room than she was once. With her latest book that Polls considers to be "open-and-shut" regarding her violation of Title IX, she faces an uphill battle when a court hears her lawsuit against Boston College in the near future.

Both sides are, naturally, confident that they will emerge from the battle victorious. Van Ness says that she expects her client to be vindicated, and Dana predicts that the case will go in Boston College's favor since "we won an resoundingly at a preliminary injunction hearing in May. During that hearing, Van Ness unsuccessfully maneuvered to have Burke and Daly removed from the college's faculty. And even if Daly were to win the contractual dispute at next year's trial, Dana says that she would be able to return if she agrees to teach men in her courses. "It's a lose-lose situation for her," he says. It's also a lose-lose situation for radical feminists, as one of their top figures is now discredited.

"No one has an objection to single-sex education where there's a reason for it," says the Director of Indictment of Terry Poll. "I'm within Title IX's framework, there's been for single-sex education...but when an institution is a co-educational institution, a particular professor on their own can't decide to exclude men or women."

Despite the blanket effect of Title IX, there are few ways for schools receiving federal funds to get around it. The U.S. Department of Education's Office of Civil Rights can grant institutions special waivers. Poll says that has only happened once before—in a case for rape victims for females only. He adds if Daly was so inclined, "she would have to secure an exemption, instead of selectively targeting any male students who tried to take her course."

"I'm not an expert on Title IX, but I know that it's a very complex issue," says协办员. "Personally, my thought is that if her argument is so strong and she's so convinced on this topic, why won't the teaching allow? It's about me who she only wants to preach to theconverted..."
The Little Chill. Continued from page 1

Haynes's and Kyrill Anderson's The Soviet World of American Communism (Yale University Press, 1998) and Allen Weinstein's and Alexander Vassiliev's The House of Soviet Espionage in America: The Stalin Era (Random House, 1999) to observe the effects of the Cold War on the West. Both works utilize former Soviet sources to provide definitive proof of Western espionage activities and intelligence gathering.

Western anti-Americans have responded to these uncomfortable truths with silence. But silence does not negate truth, and furthermore, our obligation to truth demands that we break the silence. The West has not undertaken an honest, retrospective evaluation of its relationship with the Soviet Union, particularly in those cases where the balance of power has favored our own side...there is only a deafening silence on the part of the West.

There is, indeed, a death knell of the Cold War, but not for everyone. In fact, it is, a difficult thing to confront the reality that one has flirted with falsehoods all of one's life, but that is exactly what the ending of the Cold War has forced ready to do. Thus has it exposed the apologists of the Soviet regime and discredited the disillusioned and dishonest arguments they consistently made. Today, both the United States and Russia are seeking to wrap the Cold War in the Russian self-righteousness of previous well-publicized and public pronouncements and statements. This self-righteousness is completely alien to the legacy of American anti-communism in the Cold War victory.

One of the most disturbing examples of this phenomenon is the case of Canada. As America's northern neighbor and closest friend during the Cold War, Canada was often mentioned as the bulwark of the West in NATO, and the bilateral and multilateral agreements that were signed to defend the continent from attack. The international community, in this case are the Canadian nationalists, are now increasingly out of favor among some Canadians.

Canadian nationalists are, generally speaking, those Canadians who seek some kind of separation from the United States. During the Cold War, many Canadian nationalists fought for Canadian "independence" so obsessively that they somehow insulated themselves from all other realities—the nature of the Soviet regime included. In pursuit of anti-Americanism as one of their main tools to meet some kind of Canadian identity, many Canadian nationalists blamed the United States and exonerated the Soviet Union, for the Cold War. They also indicted their own government for its cooperate with Washington, pointed to Canada's "failure" as a "bullying" to America's "imperialism." What former Soviet sources now tell us, however, puts this perspective into serious jeopardy—to say the least. In reality, one would think that some of these culprits would have materialized by now. But they have not—and it is safe to presume they never will.

Cold War was never, of course, just one "nationalist" viewpoint. But one strand of Canadian nationalism must definitely translated its anti-Americanism into an exaction of Soviet guilt. This element did not, for example, represent all Canadian nationalism, but it did represent a significant core of Canadian nationalism. It would be important, therefore, to illuminate the thinking of the Canadian anti-American Cold War perspective, since it helps crystallize further the anti-American mindset and its dysfunctional relationship with reality. It also brings us closer to what is perhaps the most important lesson of the Cold War: the legitimization of American values and institutions.

Today, the "revisionist" interpretation of the Cold War—which blamed the United States for the East-West tensions—has been completely discredited. It is important to identify the belief of the revisionist strain, because so many anti-American, anti-American political beliefs, and anti-American cultural beliefs, including the Canadian nationalist perspective of the Cold War, was based on its most fundamental premises. Revised arguments all had one common theme: that American economic "aggression," manifested by Washington's supposed effort to penetrate Eastern Europe with its capitalist system, triggered the East-West conflict. Thus, a thesis always suffered from two basic flaws. The first was obvious: it ignored, or even exonerated, Soviet guilt. The second was that it suffered from a dubious gulf between its theory and reality. A serious problem existed in the fact that the evidence was simply not there to support the revisionist interpretation through the "equal moral equivalency" basis, which held the United States and the Soviet Union equally responsible for the tensions (if not the U.S. more responsible), and considered no side morally better than the other. These views were later well represented, and naturally accepted by many Canadian "nationalist" interpretations of the Cold War, the most popular framers of this tradition being John Warnock, Donald Craggton, and James Minifie. Although they were quite different in their own way, these three writers reflected well the main philosophy of Canadian nationalism in the Cold War.

The Canadian nationalist view of this critical period shared some basic ingredients with the American "revisionist" interpretation. Warnock, Craggton, and Minifie, as well as those who followed him, have been noted to be an aggressor and maintained the "antisocialist" theme, which contended that the Soviets did not pose a threat to Canada and that Canadians knew as much as the Soviets. In fact, the Canadian leadership was pressured by the Americans to accept a role in the conflict.

Canadian nationalists employed revisionism's basic techniques: they criticized U.S. and Canadian foreign policy on the premise that the West was responsible for the Cold War. Their theory of the U.S.-Canadian-American dynamic was, therefore, one in which Canada's and Washington's behavior always held up to an ideal—and then always could be explained in terms of U.S. behavior. The assumption here, of course, was that Canada nationalists dis-regarded, but could not escape from a global holding the United States and Canada up to higher moral and democratic accountability than any other nation, they implied American andCanadian national identity. While the rest of the world, a belief, is true, that implied a rational on their own part. But thinking through one's own anti-Americanism was too risky for those who based their entire lines of anti-Americanism.

Thus, like the revisionists, Canadian nationalists practiced selective recognition, accusing Americans and Canadian leaders for their actions while remaining profoundly indifferent toward Soviet behavior. Warnock, for instance, in speaking to Rehebore, patted the United States as the aggressor in the Cold War, but referred to the Soviets only in passing. Minifie, in his widely celebrated Peacekeeper or Powder-Monkey dismissed U.S. foreign policy and Canada's "subordination" to it while referring to Stalin only several times, describing the Soviet dictator's behavior as manifested by "fantastic gargles" and "blinding fiddles and bangles." He demonized the United States, referring to it as the "devil" throughout his work. He titled his first chapter "Walking with the Devil" as a metaphor for Canada's alliance with the United States. Meanwhile, the strongest vocabulary" Minifie could muster to describe one of the greatest mass movements of history was to say that Stalin could be labeled the "Squid-like-head" of the age.

Craggton equated Minifie in the "marvel of euphemism and understatement. In The Fisted Road, he highly a work on Canada's role in the 1939-1957 period, Craggton condemned Canada for following American foreign policy. Yet he only glossed over Soviet actions—referring to Eastern Europe's train was organized by the "associates" of Moscow who decided on their own to reject Marshall Plan aid. If common sense was not enough to suggest that this was simply false, the revelations from the Soviet archives have now confirmed it. Indeed, while Craggton's belief in the supposed independence of Soviet satellites unquestionably eroded the author's creative potential, it had no relation to the world that he was actually occupying. Nonsensical revol-
Canada's views regarding communism symbolized well its perception of the threat. The press releases from the Canadian Institute of Public Opinion during that era tell the story: In August 1947, 57% of Canadians polled stated they regarded communism as the greatest threat to Canada. In April 1951, 83% of Canadians polled believed that communism should be barred from public offices. While 62% opposed, fifty-eight per cent advanced illegalizing communist membership, and 37% supported barring communists from the right to vote in elections. In April 1954, 56% of Canadians polled felt communism would be a serious threat to the United States. This implied, at the least, a similarity between economic and cultural influence and the kind of influence inherent in Soviet tanks rolling over free bodies in Hungary in 1956. And yet, despite their numerous descriptions about the supposedly perilous nature of American imperialism in Canada, the nationalists' support from the public extended well beyond their own political and cultural concerns.

In the end, facts are just plain facts. And the facts tell us that: troubled by the possibility of war, Canadians made collective security the priority of Canadian foreign policy after the Second World War. They also prioritized economic factors in searching for Canada’s U.S. alliance. Canada had little room to maneuver in the postwar world. It had to resolve a dollar shortage, secure an allotment of Marshall Plan materials, and its raw materials, each U.S. military procurement in Canada, and consider a possible customs union. Canada’s options were limited and, more important, it was simply in Canada’s interest to include itself in an American-dominated international system, a fact which the postwar growth of the Canadian economy and postwar monetary intervention and integration were evidence of. This meant that American imperialism was “physically comfortable” for Canada, for the anti-Canadian Canadian nationalists, themselves. Furthermore, he argued, that this “physically comfortable” terrible imperialism could be “simplified” and “practical.”

“Warner made some interesting statements as well, of one of the most intriguing being...”

Today many people are beginning to question whether the Soviet Union was ever a threat to Canada’s sovereignty and independence. They are also beginning to see that the country, which really threatened Canada’s sovereignty in this period has been the United States.

Warsaw never did identify who those “many people” were, or explain the wisdom behind their supposed thoughts. He also ignored the fact that such books were not available in Canada, that the cold war was a latent war, and that the cultural and intellectual setting between the two countries. Canadians and Americans were, after all, very much the same—sharing similar democratic ideologies and perceptions of threat. Moreover, the majority of both peoples had the same ethnic ancestry and spoke the same language. Acknowledging this reality does not mitigate the importance of French Canada, or other linguistic and ethnic minorities, nor does it negate the many inequalities in political and cultural values between Canadians and Americans. It does, however, simply recognize that the two peoples were, and remain, as sociologist Sayer’s Minto’s Lipton has noted, “probably as alike as any other two peoples on earth.”

This being said, we can now turn to a more detailed analysis of the role of Newlin in Canadian foreign policy. In the end, what is most striking about Newlin’s work is the way in which it resonates with the broader themes of Canadian nationalism. As we have seen, Newlin’s analysis of the role of Newlin in Canadian foreign policy is both comprehensive and insightful. It demonstrates how the Canadian government has been able to use the forces of nationalism and patriotism to advance its own interests, and to remain independent of foreign powers.

The fact of the matter is that the Canadian government has been able to use the forces of nationalism and patriotism to advance its own interests, and to remain independent of foreign powers. This is a testament to the strength of the Canadian state, and to the resilience of the Canadian people. It is also a reminder of the importance of understanding the role of nationalism in Canadian foreign policy, and of the ways in which it has been able to shape the course of history.
Caucuses. All were uprooted and deported wholesale to Soviet labor camps in 1945-46. Approximately one million Canadian nationals, mostly Canadian nationals from Russia, were also exterminated in the death camps of Kohna from the early 1930s to the early 1940s. Recently declassified documents in the Russian archives confirm this information. Poets and artists have warned that the estimated 10 million Canadian nationals from Europe and imprisoned, tortured, and liquidized all of their opponents? How were they supposed to behave while the Stalinist regime demonized them everywhere? No matter what it was, Canadian nationals had to believe in the collective guilt and that there was no special attention from the NKVD, suffering incarceration or worse, and no Soviet citizen was exempt. From possible execution, not even Canadian nationals were immune to this. Perhaps no other event more vividly epitomized the nature of the Soviet regime better than the fate of Soviet POWs and Soviet civilians who were deported from their homes by the NKVD. Two million of these were involuntarily sent back to the Soviet Union after the war, when they were either immediately executed or deported without any legal procedure to serve sentences from six years to life.

Canadian nationalists, it seems, were less preoccupied with other matters. In trying to call their own, Canadian nationalists, in trying simply not to accept, let alone even feel an obligation to know about, the horrors of the Soviet regime. This would have necessitated some form of identification with American aims and efforts, which a powerful factor of Canadian nationalism could simply not allow. After all, it had been a liberal and internationalist tradition, but the country that made its power felt directly in Canada, however benign that power was in comparison to Soviet imperialism, was the United States. Consequently, in an effort toward building what they perceived as Canadian sovereignty, many Canadian nationalists demanded the United States in the Cold War. They were right.

This entire issue, therefore, is directly connected to the phenomenon of Canadian anti-Americanism, that element of the Canadian psyche that has to some extent succeeded in convincing itself that Canadian nationalism can be something more than a defensive reaction to the United States, as one commentator has said.
A Reference Book of Their Own

The Reader's Companion to U.S. Women's History
(Houghton Mifflin, 1998, 696 pp. $45.00)

Reviewed by Barbara Rhodees Ellis

was kind of like sitting with four other women to weave a basket over a long period of time." Barbara Smalls, a self-described black feminist, socialist, and lesbian, assures us that she has tried to bring these perspectives to this book. Gwendolyn Mink, a professor of politics at UC Santa Cruz, pulled weight rounding up a whopping 17 contributors from her own campus. Ever sensitive, she auscults the peril of writing abut these "whom identities have been erased by the dominant culture.... The incorporation of untold histories has not been assimilated into our collective consciousness. Our Women's History?..." Marys Navarro, a professor of history at Dartmouth College, stresses the dazzling array of feminists who worked on the project. It is hard to accept the usual ethnic mix, there are old, young, early, visionaries, a wide array of practitioners, labor organizers, women's leaders, activists at all kinds, and thirty different articles on feminism. Yet - oddly - any reader curious about the credentials of a particular entry author is probably out of luck. In the list of contributors, only institutions or hometowns are given: no titles, no field of expertise (very egalitarian.) Steinbruner gets the "epiphany of learning" and the "unselfconscious pleasure of discovering unexpected resources on the way to whatever we started out to find." Among the entries where the reader will double-check are the 14 different articles on the lamians, and countless other references to them scattered through other entries - and the one very short, very lustful entry on heterosexuality. "Woman of the Year" is written in this book is interspersed by this bias - a visiting Maritalologist might say she would love to see more women are a heterosexual and even more of the men and boys in their lives. To identify the Reader's Companion as history is a stretch. To call it a history of U.S. women's movements only to make the point.

But to be fair, one can find the occasional balanced and sensible article. For example, in the entry on the women's liberation, we learn that although a preponderance of the accused were women, so were the original accusers (a group of women and girls convicted to the household of the Reverend Samuel Seabury, written by author Mary Beth Norton (Cornell). "Current interpretations have not yet adequately accounted for women's prominent role in the trials." Amazingly, several of these interpretations pop up in nearby entries. On political prisoners, Margaret Randall (of Albuquerque) writes: "Some historians believe that issues of supervision and property were at the root of the "witchcraft" hysteria; surprisingly, the women accused and tried were widowed, stable, forty or older, or otherwise a threat to the male-controlled economy. This entry, and Norton's, have a more typical of the stereotyped"

The Reader's Companion and its entry on women's rights is part of the larger project of creating a full biography of the historical women's rights movement. The book is an ambitious undertaking and is appropriately sized. Of the 322 contributors, about three-thirds list their affiliation with a college or university.

The "Editors' Note" is filled with cliched commentary in which the five co-editors describe their methods for reading on this subject. The editors then discuss the role of women and the ways they have been treated by historians. The book contains wide-ranging essays on women's history, from early European history to modern-day feminism. The authors have done an excellent job of integrating these perspectives to provide a comprehensive and balanced view of women's history in the United States.

In conclusion, the Reader's Companion to U.S. Women's History is an excellent resource for anyone interested in learning more about women's history in the United States. It is well-written, well-researched, and provides a valuable overview of the many contributions that women have made to American society. Whether you are a student, a teacher, or simply interested in learning more about women's history, this book is a must-read.
whose subject matter would logically encompass their experiences." Stenmo guidelines to this effect went out to contributors (Smith laments that they did not include disability and age as well). But some bằng tung authors balked at these restrictions and were assigned to write specifically about a group of European American women but refused to discuss their race and class privilege, instead treating European American women's experience as generic." That submission got the chop.

Smith's criteria probably exacerbate the unconscious predictability that plagues The Reader's Companion—"the worst of science fiction" in one article sounds much like the next. But the guidelines sometimes inspire startling flights of rhetoric, as in the entry by Edna Eames-Nicolai (SUNY, Albany) in which she argues for the need to represent Puerto Rican women born or raised in the US.

U.S. women writers with other Latino/a writers share a strong prejudice that incorporates elements of solidarity with other women's struggles in Latin American and the United States. As the author of the entry on women who are Native Americans, Smith identifies a commonality of experience faced by women worldwide based on race, class, gender, or sexual orientation. A literary discourse has surfaced recently as part of the cultural subjectivity of being a Latina, which recognizes the shared experiences at individual, collective, and intercultural levels, but also transcends the oppression of its individuality with the liberation struggles of women and other oppressed groups.

Such bursts of PC fairy talk litter the landscape and are as easy to find as candy at a pre-school Easter egg hunt. One entry complains that Luisa Ibáñez in this book has been forced to "try to write from the perspective of" a significant other of her childhood, and in the next "we have more children to support than white women in this our men in the group." (More children to support than white men? What does that mean? What is her point?) In her discussion of "Sexual Harassment," she writes: "Women are more likely to be sexually harassed than men... because". And in the entry on "Latina/o" she states: "Latina/o women are more likely to be sexually harassed than men... because"

The themes and issues dealt with in the book are often familiar. It is a collection of essays and articles, but it is also a tool for teaching and learning. The book covers a wide range of topics, from the history of feminism to contemporary issues in women's studies. The authors are from different backgrounds and perspectives, and their voices are diverse and rich. The book is well-organized and easy to read, making it accessible to a broad audience.

One of the themes that stands out is the importance of solidarity among women and the need for intersectional approaches. The book highlights the ways in which women's experiences intersect with race, class, and other forms of oppression, and it emphasizes the importance of recognizing and addressing these intersections in our work.

Another key theme is the need for critical thinking and analysis. The book encourages readers to think critically about the issues presented and to consider the implications of different perspectives. This is evident in the way the authors use a wide range of sources and methods, from personal stories to statistical data, to build their arguments.

Overall, this book is a valuable resource for anyone interested in women's studies. Its comprehensive coverage of important topics, its use of diverse voices and perspectives, and its emphasis on critical thinking make it a must-read for students, educators, and anyone who wants to deepen their understanding of women's experiences and the issues they face.
Neighborhood Feud Tests New Hate Legislation

by Judith Schumann Weizner

A split between two neighbors in suburban Amityville, New Jersey, has culminated in the nation's first trial under the 2001 Federal Hate Speech Act. Ken Cordiale, a forty-six-year-old account executive, faces a ten thousand dollar fine and up to twenty-four years in jail if he is convicted of violating the recently enacted legislation.

The Cordiales and the Bonhommies have been next-door neighbors for the past sixteen years and enjoyed friendly relations until last June when Bonhomme's son received a speeding ticket while escorting Cordiale's daughter home from their senior prom. Because he considered that young Bonhomme showed insufficient courtesy for having endangered their daughter, Mr. Cordiale placed a sign reading: "I Kings 9:21," in his front yard, and turned it toward the Bonhommies' house.

A few days later, when Bonhomme asked Cordiale to explain its significance, Cordiale quoted, "The driving is like the driving of Jehu the son of Nimshi, for he drives furiously." Bonhomme sued for removal of the sign, claiming that his public display of his son's driving prowess could adversely affect the family's standing in the community, as it was well known that the elder Bonhomme had taught his son to drive.

In court, Cordiale's lawyer ridiculed the contention, noting that 1 Kings 9:20 was an obscure reference whose significance Bonhomme had not even grasped until Cordiale had enlightened him. Nevertheless, the judge ordered the sign removed, explaining that the standing of the senior Bonhomme was not at issue, but rather the emotional well-being of the junior Bonhomme; once the meaning of the sign had become public, several of the youth's classmates had ridiculed him as transportationally challenged, causing him to seek counseling from the school's dean of students. Noting that none of the teens had been smoking either in the parking lot or in the car, the judge told Cordiale that he had overstated in publicizing young Bonhomme's indication, which the New Jersey Department of Motor Vehicles Aggression Assessment Board had determined was the result of inattention rather than aggressiveness.

Cordiale removed the sign, but by this time, relations between the families had deteriorated to the point that the adults were no longer on speaking terms, and Cordiale forbids his daughter to have anything to do with young Bonhomme. The heartless boy's grades plummeted, and his father, having ascertained the cause, phoned Cordiale, shouting that if his boy didn't get into an Ivy League school he would hold Cordiale personally responsible.

The next morning, a sign reading "Proverbs 12:15" was posted in the Cordiales' front yard, turning the same sign. Apparently Bonhomme looked up the reference on his own, because the next day he instructed his attorney to research whether his neighbor's new sign violated any of its provisions, and so Cordiale was back in court to defend himself against charge of malfunctioning a display tending to provoke self-doubt.

Cordiale's attorney argued that the quotation, "The way of a fool is right in his own eyes," would, on the contrary, have the effect of edifying those who recognized its fallibility, reassuring them that they were not fools; as to the others, they were, by definition, immune to self-doubt.

The judge felt himself once more compelled to rule in Cordiale's favor, but envisioned him, citing 1 Corinthians 15:57, "Evil communications corrupt good manners," and instructed him to stick to positive messages lest he be brought up on charges by a Neighborhood Harmony Monitor, adding that it would really be better for all concerned if Cordiale were to put his sign-painting talent to a different use.

Cordiale felt that he had made his point, but, not wishing to compromise his First Amendment right to free expression, he erected another sign in his yard, reading "John 3:16," and set it squarely facing the Bonhomme household. That evening, Cordiale was arrested and charged with hate speech under the Civil Rights Act Provision of the 2001 Hate Speech Act.

At a pre-trial hearing, Cordiale's astonished attorney moved to have the charges dropped, ridiculing the idea that the reference could be regarded as a profane obscenity. On the contrary, he argued, the quotation, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," was generally regarded as a message of love.

However, the judge agreed with Bonhomme's contention that while people who believe in Jesus might regard the message as a loving one, the words could appear to threaten anyone who does not believe in eternal damnation, obviously a manifestation of hate.

Because Bonhomme can prove that Cordiale has known for nearly all of their sixteen-year acquaintance that Bonhomme is a atheist, it will be very difficult for him to refute charges that he intended to cause Bonhomme distress about the final disposition of his putative soul. An early selection is unnecessary. To ensure complete impartiality, the panel will be drawn from a specially certified pool of agnostics created under the Respect for Religious Diversity provision of the Omnibus Worship Tolerance Act of 2001.