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Lesbian Takeover at NOW!

Looking for God in All the Wrong Places

Affirmative Action Armageddon

HOOLED ON INSTITUTIONAL RACISM
THE NUTTY PROFESSOR
By David Horowitz

"I am writing this essay sitting beside an anonymous white male that I long to touch," when I flinch. "When I read the sentence, I found myself looking around the room nervously. Was there someone watching with a weapon?" This sentiment aims at me. Such paranoia might have been occasioned by the opening of a new novel by Binnie Batsworth, which this sentence resembles. But what I am reading is actually not fictional at all, but an essay by Bill Batsworth (the lower-case section is here), a writer of widespread influence in the university culture. Previously on the faculty of Yale, Batsworth is currently the Distinguished Professor of English at City College in New York, where there must be many nervous white males. Her recent collection of academic essays, Killing Coyote, is one of eight

similar discourses that make up the genre of a writer whose New York Review of Books recently described as "the most prominent exponent of black feminism" in America.

The actual profession for Batsworth's book is "to turn out to be something more than a joke in first class (or patterned to be one of the jokes for Distinctive Professionals), a commercial stain right, books talk how she had student herself against a student friend, who is also black but identified only as "J." Could this be too good to be true? What is Batsworth saying? No more say books and her friend visited, however, a voice over the plane's speaker system echo Batsworth to the front of the cabin, where she had to run, and it is determined that this does not mean to have a legitimate claim to this seat. This mixing is the point apparently of a nutty upbeat, which is too long to count. At this time, K.K. also introduced to the anonymous white male of books' innocent intention, who is
PC Water Boy

Occasionally I read your paper just to see how the cultural landscape is at the time. In the past, the climate was different, the air was cleaner, and the atmosphere was more genteel. On some occasions, I've actually considered writing you with my thoughts. Your paper is a beacon of hope in a world that has become too harsh and unforgiving.

David Brown
San Diego, CA

Black Racism

G.F. Kempe's article on the little-known phenomenon of black racism is a valuable contribution to the field of sociology. It is a timely reminder that racism is not limited to any one race or culture. Its manifestations in different contexts, such as the New York Police Department, are a testament to the pervasiveness of the phenomenon.

John Smith
New York, NY

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Off-line Correctives

In "Off-line Correctives," Horowitz November 1993 frames Internet democracy as a utopia, and emphasizes the potential for change through online activism. However, this utopian vision is not realized in practice, as the article fails to address the challenges and limitations of online activism. The author's conclusion that the Internet is a tool for social change is overly optimistic.

Arturo Santillán
Los Angeles, CA

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REDDICTIO AD ABSURDUM

HOW WE DIDN'T GET TO MAKE THE COVER of another issue we published "Lost in Space," there has been more weird science at the Jet Propulsion Laboratory, America's premier venue for such exploration. The language of suggested reading has even more fantastic implications since Lloyd Biggley wrote the story. Recently, staging a science workshop for teachers of gifted students, the JPL director of JPL's Space Science Institute, Dr. Robert Farquhar, said that "WASP" may play flats while a former JPL mission planner lugged on a bongo drum. Teachers were told to breathe deeply because "this isn't about innovation in science, it's about science run amok."

LIVING ON IN INFAMY: The spirit of the recent "Lost in Space" television episode dies as a new effort to commemorate the camps used to round up Japanese-Americans from World War II" at Waveland, California. Donotip said that the story of the Minamata called it the first of a 12,000-person concentration camp for "hysteria, social, and economic exploitation." The Minamata of the late 1950s, with its thousands of Japanese Americans in Hawaii, like those living in the war, were subjected to the relocation and said that "the symmetry of" the Minamata camp was "not unusual."

LUNA BEACH: By Carl Moore

"I said you wanted to make jokers, stuffs, but you say you want to get a kick out of this pattern, G. A. pattern called...."

"Fingersparks..." as a kid I didn't know."

NO BETTER SENSE: Twenty years after its founding by the refugees from the Propaganda, and 17 years after the state of California authorized the school, the "Colonel Sanders of communism," State University in the East Bay City of Lafayette, built its first building on the site. The school of new students, "University of Sex," founded in 1947, was one of the nation's first sex education schools. The 18-year-old schoolwoman of people building has offered such courses as "Basic Human," "Linguistics," "Sociology," "Anthropology," and "Weekend" with Val. Equipment for one class listed: "A mirror, a towel, and all body parts." Localites have dubbed the place, which was built during the tenure of the late Governor "G. A. G. Beardsley," the "academy of sexual knowledge" and "Darwin's." A sign at the gate warned: "Only Crazy College Students Welcome." For $25,000, the school, located on a hill, was labeled a "pattern of a future pattern," and "Darwin's.."

PERIODIC ADVANCE: The President and Vice-President of the Albion College Republicans, Jeff Schroeder and Corinne Johnson, were elected members of their student Senate who had been the center of political activity on the liberal activities of the student Senate since the beginning of the school year. Johnson also served as a member of the Student Affairs Committee of the Senate. Recently, a gay organization on campus proposed a resolution that the student Senate support the recent efforts to legalize gay marriage in Hawaii. The Student Affairs Committee voted the resolution down two to one. Johnson then sent a press release, with the help of Schroeder, claiming that Albion students "disappointed" to gay marriage. Given that the relief of the student Senate did vote down the proposition, both Schroeder and Johnson believed, as representatives of the school, they had a right to vote on the release. The release had as its top title the "Student Affairs" with the name "Corinne Johnson, member of the committee." Once the student Senate found out about the press release, however, liberal Senate members filed impeachment papers against Schroeder and Johnson. The student Senate voted the two for breaching the constitution, the liberal members of the Senate interpreting the constitution as permitting only the President to speak in an official capacity for the student Senate. They also cited that the student Senate gave the appearance of speaking on behalf of the entire senate. However, this interpretation was highly debatable, Schroeder states. "Almost every member of the Senate talks about Senate matters to the student newspaper, so any that only the president speaks for the Senate..."

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The Affirmative Action Lobby Fights Back

Standing at Armageddon

K.L. Billingsley

He looks like an angry white man, what is he doing here?

The comment passed between a couple of lesbians who looked ready to rumble with a photographer who had appeared at the April "March to Fight the Right" in San Francisco. The fact that the photographer was himself wearing a "Fight the Right" T-shirt and hung around with the Guerrilla Girls, Witches Heald, and the Sisters of Perpetual Indulgence for pride of place in the march. He captured ACT UP cadres starting fights with security when one of their speakers was denied access to the podium. Eventually the photographer, aware that he was being followed, fled for his own safety.

The National Organization for Women, organizer of the pro-affirmative action fight the Right march, predicted a turnout of 15,000, but the march behind a noon march of 3,000 left the crowds unawakened in behalf of quotas and set-asides which a California ballot initiative makes invidious, proved to be more in kind of journalism of sexual citizenship and radical political mobilization. Participating groups (any collection of 20 or more people qualified to vote for the Demo Coalition of Black Lesbians, Gay Men and Bisexuals, Inc., Deal Gay and Lesbian Center, Gay Human Rights League of Queens County, Sisterlove Inc., Outrage/Queer Progressives Network, National Lambda's Lesbians and Gay Project, the Communist Party, Revolutionary Women's Status of Color, the Socialists Workers Party, Socialist Action, the Green Party, the National Lawyers Guild, and representatives of various unions including the National Education Association, if there were the usual suspects, one group that had a franchise of the new was the one calling itself Anger White Guys for Affirmative Action.

The Right the March was the kick off event for a campaign to defend affirmative action by any means necessary. On their November ballot, for the first time in the U.S., people will be given the chance to vote on the race and gender preferences imposed by government, and which have become the status quo in the Golden State and across the nation. Voters decide on the Proposition 200 ballot initiative or Proposition 198, the constitutional amendment, by a majority vote.

Because of California's status as a bellwether state, supporters of affirmative action see the November election as an Armageddon where they will battle for the Lord. The media crew putting at the April 14 march does not mean these forces look cool. Indeed, prominent liberals, many in the kitchen cabinet of Bill Clinton, who has praised the Jesse Helms rejection of "mentally retarded" affirmative action, are beginning to display an explosive, hard-line campaign in wake of the strong opposition to the Court's 4-3 decision. The Court's decision is not overruled. Under the emerging liberal strategy feminists will be invited to the campaign to defeat the Court's initiative.

Now president Patricia Ireland and Feminist Majority boss Eleanor Sargent head the "Campaign to Save Women's Rights and Civil Rights." NOW takes this endeavor so seriously that it has moved south from Washington to San Francisco. But the proposition notes themselves also must follow their quotas. The Democratic-dominated California legislature earnestly passed the bill. It was vetoed by Governor Deukmejian. But for Wood and Crenshaw and the呢 the confirmed what they had a growing number of other observers had been thinking affirmative action, which has been a favorite program, had hardened into a program of racial quotas and equal rights of result, with a grace note of profane censure denouncing an as expensive list of names goals for accredited status as victims and "protected classes.

Wood and Crenshaw took the radical position that, after three decades of the government imposing these trends, the people should at last have a vote on a system that evaluates them solely by group membership. Using language from the 1964 Civil Rights Act, they drafted a modest proposal:

Neither the State of California nor any of its political subdivisions or agents shall use race, sex, national origin or status of either discrimination against, or granting preferential treatment to, any individual or group in the operation of the State's system of public employment, public education or public contracting.

But the proposal was not enough. Although both state and federal civil-rights agencies will take on more CRRIs appearance seat supporters of affirmative action into a state of robust action in which they claimed that the press and congressional "Right Wing" is "smearing the floor" of opportunity and "turning back the clock" to a state of affairs resembling medieval Spain. Former Speaker Brown charged that anyone who supported CRRIs was a "traitor" with the Rev. Jesse Jackson providing backing vocals. But the polls continued to show the public siding a different tune.

About 60 percent of voters, including 58 percent of African American minorities, favored CRRIs even before backers had applied for permission to gather signatures. Indeed, it was the campaign in behalf of their concept waged by Credid and Wood that led directly to the University of California Board of Regents decision last summer to central affirmative action on UC campuses. That decision, in fact, led most observers to assume that CRRIs would easily qualify for the ballot and pass with a mandate. In fact, however, the national Republican push which pragmatically has the most to gain from the initiative qualifying for the ballot, unaccountably expressed little interest. Conservation groups, Episcopalians, blacks who have backed other California ballot measures, also took a rain check. Big business, territorial of the FBO's mass and gender policies, shunned the measure as if it were a plague of mice.

With everyone assuming that it was a done deal, CRRIs founnder throughout much of U.S. with financial problems that made qualifying for the ballot problematic. (Affirmative action labs are required to get a ballot measure carried in California.) By late last fall observers were predicting an embarrassing failure for CRRIs and a perhaps final setback in the effort to ban affirmative action. But then things began to turn around. Pete Wilson, now a former presidential candidate, issued warning letters and drumming up suppor...
The Other Minority

One group that lacks a special provision from the California Civil Rights Initiative is the Asian-American community. In terms of visibility, we Asians have been largely invisible in the struggle for rights and equality. As a result, we are often perceived as a monolithic group, without internal diversity. This lack of recognition can be attributed to a number of factors, including our small population size, our relative geographical isolation, and the lack of a strong, unified voice advocating for our interests.

The Asian-American community is diverse and encompasses many different cultures and ethnicities. There are Chinese, Vietnamese, Korean, Japanese, and Filipino-Americans, among others. Each group has its own unique history, language, and traditions. Despite our diversity, we share a common experience of discrimination and prejudice. Our history of immigration and settlement in the United States is marked by a struggle against xenophobia and racism.

In recent years, the Asian-American community has gained more visibility and recognition. The rise of Asian-American leaders in politics, entertainment, and business has helped to bring our issues to the forefront. The Asian-American community is also increasingly active in advocating for social and economic justice. However, we still face many challenges, including the legacy of anti-Asian racism and the need for greater representation in government and decision-making bodies.

The Asian-American community is a vibrant and dynamic group that is making strides towards equality and justice. With continued effort and commitment, we can work towards a future where Asian-Americans are fully integrated into the fabric of American society.

Matthew Tan is a senior in Asian-American studies at Washington, D.C.
post. Ward Connerly, the black UC regent who charged students with contributing to the teach-in at the University of California system took over the campaign. With Connerly at the helm, the CCRU delivered more than 1 million signatures, and the measure passed on a 51-49 vote.

Unlike many race supporters, Connerly actually suffered from racial discrimination. He was born in Los Angeles, Louisiana in 1953 and lived long enough to remember the Klan. "I grew up in the South," Connerly wrote. "My father was black and my mother was white, and I can still remember the fear and trauma that these events brought to our family."

The attack on the CCRU initiative has involved something approaching a Zeitgeist and it is set on the part of opponents. While radical students inside Connerly's campaign are fighting for the preservation of affirmative action, Connerly's campaign is fighting to preserve the existence of affirmative action. As he recently told supporters, "We're going to have to win, we're going to have to win, we're going to have to win."

The anti-CCRU forces are attempting to make Connerly the issue but are not engaging in any arguments. Rather than dealing with the controversy, they are focusing on the fact that Connerly has been supportive of the black community. He has been effective in his efforts to portray himself as a liberal, a colorblind and a "popular" black leader. Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity." Connerly has also accused Connerly of racism and虚假的 "popularity."
Are Lesbians Taking Over NOW?

You might think American lesbian radicals are taking over these days. These feminists from Betty Friedan's "character analysis" have come to dominate what was once the most moderate of America's feminist organizations.

How did the Women's Liberation Movement of the 1960s become the Women's Liberation Movement of the 1980s? An examination of the NOW annual meeting in New York,-site of this year's NOW national conference, reveals the leadership of the movement that was there in 1970's NOW. The goals and strategies of NOW's leadership were very different than those of the 1970's.

This is not to say that NOW's leaders in the 1970's were inadequate. In fact, they were far ahead of their time. NOW's leaders in the 1970's were committed to a radical political agenda. They were also committed to the goal of a women's liberation movement. NOW's leaders in the 1970's were committed to the goal of a women's liberation movement.

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SLOW LEARNERS ON THE LEFT

Speaking in Tongues About Religion

By Julia Duin

A t times it seemed like a home-coming week for the New Left, with concerts by Pete Seeger, poetry readings ("I am the water, I am the spring, Can you hear me sing?") and clave 60s activists stuffed into blue jeans with brightly colored yarmulkes perched on their heads. Indeed, the "Summit on Ethics and Meaning," held at the Omni Shoreham Hotel in Washington D.C. on the weekend of April 14-16 was suffused with nostalgia for a time when the Left was still relevant in American intellectual life and when it could convince itself that it held the high ground in moral discourse. Yet it was, paradoxically, also a moment of spiritual isolation, a moment of what's left of the Left for the way that conservatives have come to have a monopoly on contemporary discussions of values and virtues and spirituality itself. As the conference progressed, what had been billed as an inquiry into the crisis in America became instead an inquiry into the ongoing crisis of the Left.

Close to 1,500 people, not to mention the nearly 250 volunteers and speakers, made the trip to Washington for the three-day confab initiated by Michael Lerner—of Theatron magazine, Workshops ranged from "Envisioning a Human Health Care System" and "What Kind of Society Nurtures the Soul?" to "Can a Meaning-Oriented Political Be Relevant to the Legislative Battles of 1967?" and "God Does Not Kill But..."—as won a Right-Wing "Winning in the Religious World?" One of the ideas behind the conference was to extend the franchise of the "politics of meaning," coined by Lerner several years ago and briefly adopted by Hillary Clinton, to the early days of the present administration. The First Lady eventually distanced herself from Lerner and his quest for "meaning."

If access to the White House has vanished, however, Lerner's quest to make "the politics of meaning" a household term has continued. The term appears repeatedly in his magazine (a clothbound one that has incorporated "Economica of Meaning," and another on "Bruce Springsteen, Tom Seidell, and the Politics of Meaning") and there is a "new aesthetic orientation and a strategy to change American society." Indeed, after giving a lengthy "theological explanation" to explain the term "meaning," he proposed that "we are intellectually challenged, what he called a "counter-witch version," although it is more like a sound-mouthful. "The goal of a politics of meaning is to rescue the bottom line in American society, so that productivity or efficiency of corporations, legislation, or social practices is no longer measured solely by the degree to which they maximize wealth and power—but rather also by the degree to which they maximize our capacities to sustain loving and caring relationships and to be ethically, spiritually, and ecologically sensitive."

Under Lerner's somewhat grandiose ambition for his concept, the "politics of meaning" has now become "the meaning movement," a funny concept that purportedly stands for such qualities as mutual respect, civic commitment, love, caring, spirituality and ecological sensitivity. These qualities are marketed as being the essential props of the Left, which is more superior to the hopelessly rigid and monocultural Right.

The media were often riveted by speakers for attacking God and Israel was involved as favoring companies. This, in fact, was the big surprise of the conference. The O word was much in vogue with a crowd that has become associated with the church of secular Humanism and whose members have seen those of the Marxist variety. But now there was a scrum to board a train before a conference seemed to fade might already have left the station. The liberal and progressive world needed new religious symbols and insights, a conference brochure stated, although the Protestant types who popped up here—Daniel Cascardi, priest Matthew Fox, Reformed Church pastor James Farber, Reporter magazine editor Jim Wallis, Baptist pastor Tony Campolo and Harvard Divinity School professor Harvey Cox—tended to be those whose views about Jesus Christ were of the Great Socialist Worker Ever Born.

Even though 30 years had gone by, the memories of those past in the glorious 60s had haunted the summit like a lost Atlantis. Conference leaders had come together partly to admit defeat in the most major aspect of their lives work—in trying to transform society as progressive Protestant and Jewish activists, they had forgotten spiritual realities and on their watch, conservative grass roots had successfully reversed this movement.

The gathering was not totally religious but it was obsessed with religious cliches—an experience reported excitingly to the Democratic Party at the party's summer retreat this month was Lerner, who is also a psychologist and author of the Foundation for Ethics and Meaning in the City and, as of last November, a rabbi ordained by a rabbinic court in the "Jewish renewal movement," the closest thing Jews have to a non denominational body. Few people could have brought in the New Left and Lerner must be credited with making the future of Theatron going into debt to finance the conference, although it probably insures that all of the speakers travel there at their own expense.

"It's partly the failure of liberals to understand the cultural and spiritual crisis that makes it possible for the right to answer that crisis," Lerner said. "If there's one thing we're going to reject in this experience, it's the wisdom of James Carville, who says, 'It's the economy, stupid.'"" Economic issues are all that counted in people's lives. We say no, it's the cultural and spiritual crisis that is central to understanding what is going on in American society.

Opinions varied on whether Lerner and his magazine are taken seriously in Jewish circles but at present as far as the Jewish Left Lerner may have had more clout back in 1993 when he became known as Hillary Clinton's "new reach." Indeed, Lerner's obvious ambition to exist in the world of the First Lady apparently proved his undoing, as the White House drew back and Lerner found himself dumped by Hillary as quickly as he had been adopted. Lerner said at the conference he has since disassociated with the administration but admitted that old loyalties die hard. In one of his manifestos, he criticizes "what the Republicans have done to Bill Clinton." Both positions, however, have focused on "never actually demonstrating" all the program that Clinton's past, "thus undermining Clinton's ability to lead the struggle for a more positive social-change agenda."

The summit on ethics and values, therefore, was to be Lerner's own audacious attempt to take up the crusade that mass media had precluded the President from leading. He remains convinced he is on the track of something deep within the hearts of all men and women of good will in this society but continues to ground stalled and only partially heard, as one observer reports, has "what we believe is a distinct act of answers" but are "nevertheless addressing a correct set of questions."

"There was little "dialogueing" about how conservatives have crossed the moral market in America, but many of the subjects that are key to the conservative agenda—education, the American family, church prayer, pornography—are barely a mention. One question that seemed off limits at the summit was that of sin and God and why it causes the self-righteous and godly to be so quick to judge others and other this conference dispensed. Without dealing with the question of evil, the conference threatened to become what the successful conservatives would ridicule as an attempt to change Washington without changing souls. Without personal spiritual conversion of the type practiced by the religious conservatives those attending this conference saw the work ahead including becoming
political, which is perhaps natural, since that is an arena the Left understands far better than it does religion.

Yet the language of the conversion experience was on full display. "We are making public repentance for our senseless and apathetic churches." "We are making public repentance for our senseless and apathetic churches." "We are making public repentance for our senseless and apathetic churches." "We are making public repentance for our senseless and apathetic churches.

Lerner said, admitting that the greatest impediment to "enlightened" campaigns was the "deity" of spiritual reality and religious experience. Yet it was not clear that this lesson had been truly learned. One need not believe in God to be part of the movement, but one must be willing to accept "deity" as a concept. "Deity" was the central concept of the "enlightened" movement, and it was clear that the movement was not entirely comfortable with this concept.

Neither the Left nor the Right at this meeting understood that somehow they must find a way to speak to ethical, spiritual, and family values issues in America. This is a task, as they possess no equivalent to such conservative groups with religious undertakings (that is, to speak to those concerns that are not "deity". The Left's "deity" is its own, the Family, Family Research Council, or the Traditional Values Coalition. Focused as to why conservatives had grabbed the upper hand in the values debate, the Left clearly lacked a concept they could understand: better organization, more finances, able appeals to racism or prejudice or clever use of spiritual language. To fear one of the main conservative speakers, feminist author Naomi Wolf, wrote an article for the October 1995 New Republic outing out how those fearing abortion needed to understand the language used by the pro-life movement. The Left had not understood that language.

The prime issue for that abortion was whether "My side said all abortions are morally equal." That is, this is the time to make some values judgments. After all, "A late-term abortion is better than an early-term abortion. A late-term abortion is better than an early-term abortion. A late-term abortion is better than an early-term abortion. A late-term abortion is better than an early-term abortion.

and we need to ensure that." (Moore, "but stop producing dead fetuses. Maintain the status quo and do it gracefully.

Wolf even allowed that conservatives had answers she lacked. Many pro-choice activists viewed her as a "Ms. Puffy Lips" for the Left, since she was not as bright as she appeared, and she was no longer denial of the importance of spiritual reality and religious experience. Yet it was not clear that the lesson had been truly learned. One need not believe in God to be part of the movement, but one must be willing to accept "deity" as a concept. "Deity" was the central concept of the "enlightened" movement, and it was clear that the movement was not entirely comfortable with this concept.

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COMRADE CHAPLIN, continued from page 1

Despite his apparent conversion into the Communist cause, however, Chaplin had too many of the traits of a Hollywood individualist to make him a genuine political activist. A quintessentially American flâneur, he was a creature of the street and prone to restless behavior. A series of half-finished screen adventures culminated in the 1920s in the role of a anarchist chosen for his second wife, Lita Grey, whom he had seduced when she was just fifteen. That same year the IRS seized his income tax arrears and threatened him with an indemnity for fraud. Chaplin had to be restrained from loading himself onto a window of his home in New York's Ritz-Carlton Hotel.

Intellectually unreliable, Chaplin was not the sort of person to become an orthodox Marxist. He was excited about the Russian Revolution, once trying to persuade a skeptical Buster Keaton of the glories of Bolshevism, but otherwise his politics were based on a wishful romanticism and a desire for authority in any form. "The socialists want man to live by the produce of his own labor," he once told a friend, "whereas I don't think he should have to work at all." Nor did he see a contradiction between his radical pessimism and his highly conservative gender roles. After hearing a monologue on Bolshevism similar to the one that had persuaded Keaton, Chaplin's unibrow, already substantial, "I happen to know that you have three million dollars in the bank. How does this gloriouously make you happy?" Chaplin dismissed the question, saying, "Oh, Eddie, don't be silly. It doesn't affect art."

Although the Comintern, the Soviet government apparatus, decided in the mid-1920s to trace its organizing efforts on Hollywood, as a result of its propaganda campaign, the Comintern's efforts to exploit Chaplin's sympathies came to nothing. Nevertheless, the Comintern persisted in efforts to organize him with a Mogul in sight that it had come to realize that Chaplin was not a man of means and that his current financial situation was precarious. One approach involved sending pioneering director Sergei Eisenstein (Alexander Morely, Ponsaute) to work in Hollywood under the auspices of United Artists, the company Chaplin had founded with Mary Pickford, Douglas Fairbanks, and D.W. Griffith. Needless to say, the Soviet film industry in Eisenstein offered little interest in Chaplin's artistic development. The result of this was to "transfer" Chaplin's movies, to show them to film societies, to speak of the "revolution" that had occurred in the Soviet Union. Eisenstein's efforts were not in vain; in 1928, he received a letter from Chaplin expressing his desire to work in Hollywood. But when the director's party showed up in Hollywood, Chaplin gave them the run-around and did not return their calls. Chaplin's reputation as a Hollywood outcast was further enhanced by his rejection of Eisenstein's offer to work on his next film.

The Soviet film industry was not content to let Chaplin go unpunished. In 1928, Eisenstein wrote to Chaplin again, this time via the Soviet consul in Los Angeles, urging him to return to the Soviet Union as a gesture of loyalty to his country. Chaplin, however, was not impressed by Eisenstein's arguments and replied that he had no intention of returning to the Soviet Union. But when Eisenstein again wrote to him in early 1929, Chaplin finally relented and agreed to return to the Soviet Union on the condition that he be allowed to make a film there. Eisenstein agreed to the terms, and Chaplin arrived in Moscow in early 1929 with the goal of making a film that would be released in the Soviet Union. The film, "Modern Times," was to be a silent film about the struggle of the working class in the city of the future. To this end, Chaplin invited Eisenstein to assistant director on the project.

Eisenstein was enthusiastic about the idea, but he soon realized that Chaplin was not interested in making a film about the working class. Instead, he wanted to make a film about his own personal experiences as an immigrant in the United States. Eisenstein, who had been a staunch supporter of the Soviet Union, was disappointed by Chaplin's direction and threatened to leave the project. But Chaplin, who was determined to make a film that would be successful in America, convinced Eisenstein to stay on the project. "Modern Times" was released in 1936 and was a huge success in America, grossing over $5 million. It was a turning point in Chaplin's career, and he went on to make several other successful films, including "City Lights" (1931) and "The Great Dictator" (1940).

Modern Times
of their working sessions, during which Chaplin "incessantly" came up with the same plot ideas presented previously. [Later, in a letter to Mosely, Chaplin denied that he had ever seen Bordwic's script. For that matter, he insisted that they had never collaborated on the Haynsworth and DeGrasse scripts either.]

Bordwine had been banned, but Chaplin's problem with his Hitler role, now called The Great Dictator, was far from over. A world-wide release of the film was scheduled to begin the Hitler-Stalin pact was signed, and American Communists realized, belatedly, that their resistance to Nazism only served the interests of capitalist finance and British imperialism.

The Great Dictator reflected the ideological basis of the opposition to the Third Reich. For example, early in the movie, the Führer, played by Pauline Godber, neurons, is a Storm Trooper over the head with a rain pole. Later—apparently having been converted to pacifism off-camera—Hannah (mrs. the man of the Priebane street who owns a car to facilitate the dictator's) Adlerella (H Synthetic, talking to her), "One day at a time" is to look after our own affairs. The final sequence of the picture was to be a speech delivered by Charlie the bank, who has been mistaken for a kind-hearted, Hynckel, an overuse of the speech written in the style of the Hitler-Stalin pact actually included the sentiment, "Yes, let us have our armies." By the time final prepara- tion for the speech was made, however, it was written, in the style of the orator, and was the more "apparent" was now forbidden. After several more minutes, the speech emerged as a master- piece of historical and cultural accuracy. As the words of the main theme were recited, there were no technical alterations or changes. However, Chaplin's assurance also included a commitment to the U.S. that he would not make any changes. This assurance was later fulfilled.

The Great Dictator marked the turning point for Chaplin. Previously, he had been relatively cautious about talking political issues in his productions, and he had not hesitated to make propaganda in his films. After 1943, he began to use his films as a political weapon. One reason was the war in the Soviet Union. His friend and fellow countryman, Charlie Chaplin, was captured by the Nazis in 1942. Wagner was sympathetic to the Soviets. He had designed the logo for Stalin's EPIC party, an exponent of the movement, and had been a leader of the movement when it was outlawed in Russia. Wagner was a socialist in his politics, and he had always been critical of the Soviet Union. When the Germans invaded the Soviet Union, Wagner was among the first to protest. He had always been a supporter of the Soviet Union, and he had always been a supporter of the Communist Party. When the Nazis invaded the Soviet Union, Wagner was in Siberia, and he had always been a supporter of the Soviet Union. When the Nazis invaded the Soviet Union, Wagner was in Siberia, and he had always been a supporter of the Soviet Union. When the Nazis invaded the Soviet Union, Wagner was in Siberia, and he had always been a supporter of the Soviet Union.

On Trial for Violating the Mann Act

Relief and the National Council for American-Soviet Friendship, headed by the famous Sovietship captain who had been arrested for "misconduct" on a Soviet ship, sought to have the case dropped. But Eisenstein's warship was captured by the Soviets, and it is reported that Chaplin was on the warship at the time of the capture. The case was dropped, but Chaplin was never able to make a film again. He was eventually allowed to return to the United States, but his career was over.

As a speaker at Second Front rallies in 1943, Chaplin gained widespread attention. Addressing his remarks to "Dear Comrade—and yet, I do mean contraband," he accused American troops of "tarnishing" (as) the Soviet Union by the fact that they were smuggling arms and explosives into the country. The United States was being "dissolved like salt in the sun."
The NUTTY PROFESSOR, continued from page 1

continued from page 1

referred to him as a black "persecuted race." He often appeared in public with a white cane with the "N-word" in it. "It's not right," Ferguson said. "I don't want to give him a hard time, but I do want to make him feel like a victim." The professor often wore a black suit and white shoes, which he said was his "color." He always spoke in a soft, gentle voice, and he was very popular with the students. His classes were always full, and he was known for his humorous lectures and his ability to keep his students interested. One of his most famous lectures was on the history of the American South, and he always managed to make his students laugh at the same time. Ferguson's lectures were always well received, and he was a beloved teacher. He had a unique approach to teaching, and he always tried to make his students think about the issues he was discussing. He was a great teacher, and he will be missed by all of us."
Nor can it be dismissed as mere anecdote—in contrast to the historical experience of all other ethnic groups—it is alleged that the middle-class members of the black community who are the most highly educated, the most articulate and successful, are the recipients of a greater share of the benefits of American democracy than are the blacks of the inner city. This phenomenon of the "middle-class black" is the central theme of the book. It is to this phenomenon that the book is devoted.

The book describes the phenomenon of the "middle-class black" as a phenomenon of black society that is both real and significant. It is the result of a complex interplay of historical, social, and cultural factors. The book argues that the phenomenon of the "middle-class black" is a result of the historical process of black migration from the rural south to the urban north, the process of industrialization and urbanization, and the process of social and economic change. The book also argues that the phenomenon of the "middle-class black" is not only a result of these historical processes, but is also a force that is shaping the future of black society. It is a force that is changing the way that black society is organized, the way that black people think about themselves, and the way that black people relate to each other and to the larger society.

The book also argues that the phenomenon of the "middle-class black" is a phenomenon that is not only significant in terms of black society, but is also significant in terms of American society. It is a phenomenon that is changing the way that Americans think about race, the way that Americans think about social change, and the way that Americans think about the future of democracy. It is a phenomenon that is challenging the assumptions of the dominant culture and forcing it to re-examine its assumptions about race, social change, and democracy.

The book concludes by arguing that the phenomenon of the "middle-class black" is a phenomenon that is not only significant in terms of black society and American society, but is also significant in terms of the future of democracy. It is a phenomenon that is forcing the dominant culture to re-examine its assumptions about race, social change, and democracy, and to consider the possibilities for a more inclusive and democratic society. It is a phenomenon that is challenging the dominant culture to think about the future of democracy in a new way.
From whom do young black folks get the notion that Jews control Hollywood? This stereotypic racism flows down from mainstream white culture... Indeed, if we were to invest in the issue of black women all over the United States know who Louis Farnham is, or Leoncelli, Jeffretts, we would probably find that while dominantly mass media have been the educational resource...

...So, if the white media did their job and convinced black leaders like Farnham they would have no black followers...

Of course, books' reasoning is so banal and circular that she would as well blame the white-dominated media for giving blacks the impression that American institutions are inherently racist. But the media have bought the radical theory hook, line, and bullet. To cite one illustrative case. A front page "news article" in the Los Angeles Times, January 10, 1983, purported to show that the traditional leader of apartheid mediocrity for America's minorities no longer exists, thanks to institutional racism. The subscriber examples were so weak that is it that apparently didn't exist, then—without affirmative action—would have.

White Females At All Levels: Challenging the False Education is the Key to Party Data Sheets

Whether they dropped out of high school or invested years in graduate degrees, whatever their social class or race or region, California's white women earn substantially less than Anglos—a disparity that challenges the long-held tenet that education is a key to equality...

This "study," as reported by the Times, was probably more powerful in persuading middle-class black women to drop out of school than, all the speeches of Louis Farnham put together. But although the Times' study was conducted from actual factual survey figures by the Times own statistical team, it showed nothing of the kind. The ethnic categories used in the analysis were "Anglo," black, "Latino," and "Asian." But the term "Asian" actually included a long list of minorities—Jewish, Iranian, Armenian, and Arabs to name a few—who licensed are victims of ongoing hate crimes and discrimination, yet—no reason unexplained in the study—provide testimony of exemplary black-white relationships. The "Latino" category were also suspiciously small.

"Latino," for example, is a group that includes those grouped under "Spanish-surname Latino" and "Latino-Americans," Portuguese-speaking Americans, Latin-American Jews, and high earning Cubans.

In addition, the Times analysis made no allowance for the kind of educational degrees, graduate or otherwise, that the targets of its study possess. It is well known that blacks and Latinos tend to seek degrees in low-paying fields like education rather than in higher-paying fields like physics or engineering. Finally, the Times analysis made no allowance for the "age of"—age-job experiences, critical component of earnings potential for multiple reasons: median years of education, and racial income disparity, and probably felt like it was doing the right thing by "understanding" the labor force. When I read the study, I actually became convinced to call the reporters, who sheepishly admitted that they did not have the data to make the comparison. But the data did they did allow them anyway employing the Times already written theory of many even more racist credentials than his one-time colleague, the black woman, puts up to the 1990s civil rights parade in Los Angeles, which displayed 1500 black and 2000 Korean women who are targeting themselves by the black community as a racial victim of his city. Nevertheless, a "massive, unregulated, and uncontrolled" battle was a mediatic, racial, interracial, and largely male display of justified social rage.

Again, as black folks who live and burn. And then the racism that not only peters it but also makes it. Indeed, this self-inflicted wound is often the real provocateur for their rage. Burnishing the image in the ace fight that began her meditation, books Angola meditated a hint of self-examination to the image that the snare that deprived her of a first-class seat and struck it. Begin with a series of familiar urban transgressions (yes, still, even whites have it). The presence, her avant-garde embrace of the white supremacist order, instantly converts each of these incidents into a racial connoisseur battle.

From the moment K and J had been that job on the New York City street that afternoon we were confronting racism. The police wanted up to leave his car and take another, he did not want to drive to the airport. When I asked that I would willingly leave him and report him, he agreed to take mode.

They faced "similar hostility" when they stood in line for their first-class upgrades at the airport.

Ready with our compact upgrade we were apprehended, the other white passengers who occupied their personal conversation and acted as though it were a great interruption to serve us.

In a sequence of events, books interrupts the employees' conversation and is rebuked by one of them, who accidently something like "Excuse me? We were talking to each other. You don't have to interrupt us..." books' response is to escalate her attention multistorey arrest an accidental interaction.

When I suggested to K that I never see white people reacting in this first-class line, the white female insisted that "races had nothing to do with it, that she was just trying to serve me as quickly as possible.

Even the white female's effort to smooth the situation by avoiding any mention of the color of her skin, books looks over her shoulder and says that a "white" man has formed in back of them, and, no doubt that to serve these privileged makes her face appear even more intense, and even if it meant showing an interest to type them all, and make sure everyone was okay. books' affirmation to a colleague as her which appears obvious about the role of the alabaster, there was The fact that books does have an effect, and makes her eye that started, I was so intense.

Meanwhile, somewhere through these emotional interactions books' ticket has not been properly marked for upgrade, calling her to the ticketing area from her seat. She is replaced by the white man, who probably waited patiently in the line behind her for this thing to happen, and got his ticket done correctly.

Professor books is a woman notoriously and morally over her head loading on a university. She was in the English department and that is also a perfect expression of the idiety of the "multicultural" university that is to itself and on the whole as a whole. The expectation of institutional recognition, that is, a formal recognition that includes a fact that her friends is an expansion of moral possibilites, and nothing more, it is a true that ever permissible has embarrassments, but it is also true that by projecting her insecurity and not being able to change, has to be to her, the white panthers create real enemies where there weren't any even more.
destined to become the coalition's bible. "Freedom Summer" unifies.

The anti-black, antidemocracy, antihuman; Oldamen, ascribed to whites only as "The white man's burden," was seen as a form of oppression and a violation of human rights. It was an attempt to prevent black people from exercising their rights and freedoms, and it was a form of discrimination that was embedded in the political and social systems of the time.

The coalition against the CCRI calls Clause C the "skewered clause" which they illustrate with a drawing of a skewered fish. Elemere said that over 300 people have signed the "Declaration of the Black Caucus." The coalition has a high-profile legal team to make the point.

Author Shelby Steele calls this idea "Afrocentric" and "Orwellian." He said, "It's so close to slavery and the extreme social control that people have asked me if I think the government is trying to control what we eat, what we wear, what we say, and what we think."

The focus of the black community is on education and the public's right to education. Shelby Steele said, "It's not just a matter of having a good education, but it's also about having the right to have a good education." He went on to say that the coalition is not just about education, but it's also about civil rights and the right to have a fair and just society.

"We want to make sure that all children have access to a good education, regardless of their race," Steele said. "We want to make sure that all children have access to the same opportunities, and that includes the right to have a good education." He said that the coalition is working to ensure that all children have access to a good education, regardless of their race or social status.

"The coalition is working to ensure that all children have access to a good education, regardless of their race or social status," Steele said. "We want to make sure that all children have access to the same opportunities, and that includes the right to have a good education." He said that the coalition is working to ensure that all children have access to a good education, regardless of their race or social status.
City Loses Negligence Case
By Judith Schumann Weizer

Judge Lois Wahrmann of the New York State Supreme Court ruled today that the City of New York must pay fourteen million dollars to the family of Juan Apoya, an immigrant from Mexico, who perished in last year's subway conflagration. When unable to understand instructions shouted at him by firefighters, he ran toward the tracks, fell off the platform and broke his neck. The fire, which destroyed much of the Twenty-Third Street West Side IRT station, was subsequently found to have started when a homeless man tried to grill a cheese sandwich on the third rail.

Mr. Apoya's widow and two children sued the City Of New York, charging that the city's failure to supply with President Clinton's Great Gun New Americans Directive (GNAD) had resulted in his wrongful death. Lawyers for the city argued that a team of interpreters had been present at the scene, as required by the directive. The President's directive mandates that every public accommodation must provide interpreters for all languages spoken within a given density. Each of New York City's subway lines maintains such a team. In addition, smaller teams, composed of native speakers of all languages in use within ten blocks of each of the stops, are on duty at the city's subway stations twenty-four hours a day.

Since the teams at the scene of the fire had included at least one, but three Spanish interpreters, the city argued that it had been in compliance with GNAD and that the Apoya's claim was absurd on its face. However, the Apoya's attorney explained that Mr. Apoya had grown up in a small fishing village on the west coast of Mexico in which, although children study Spanish in school, the language spoken in most homes is Chequaqueil, now spoken by fewer than four thousand people. He argued that, as his Apoya had lived within three blocks of the Eighteenth Street station on the West Side IRT line, the City had been remiss in not providing a Chequaqueil interpreter.

Widow Juana Apoya

The city's attorney presented the Apoya family's medical application on which Spanish was noted as the family's language of choice as evidence of the hardness of the Apoya's claim. Asked to explain this seeming contradiction, Mrs. Apoya testified that, as both she and the social worker who assisted her with the application had been unable to spell "Chequaqueil," they had settled on Spanish as the Apoya's language of record, despite the fact that Mr. Apoya had often boasted that he had forgotten everything he had learned in school, including Spanish.

The widow explained that her husband usually sent one of the children on errands that might require the use of written or spoken language and that, although only three of the children could make themselves understood in English, all of them were fluent in Spanish, thanks to their school's bilingual instruction.

Testifying via video hook-up through an interpreter, the Spanish teacher from Mr. Apoya's village school in Mexico stated that although some Apoya had certainly tried to learn Spanish, he had been regimented and taught in an English class and had not been granted as much of an opportunity to learn as the English learners.

The Apoya's attorney then called Dr. Jonathan Sturman, editor of the North American Journal of Language Psychology, to the stand to support his contention that a person not completely fluent in an acquired language could not learn to read and write in his native language.

The court found the City responsible for the error on the Apoya's medical application, ruling that the clerk should have realized her inability to spell "Chequaqueil" and left the space blank, pending review by a supervisor. Since the lack of a Chequaqueil interpreter at the Twenty-Third Street station stemmed from this original carelessness, the city was assessed liability for Mr. Apoya's death.

"Everybody told my husband if he was going to America he should learn English or he'd never make any money," said Mrs. Apoya, explaining that her husband may have been more concerned about learning English than learning Spanish.

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