

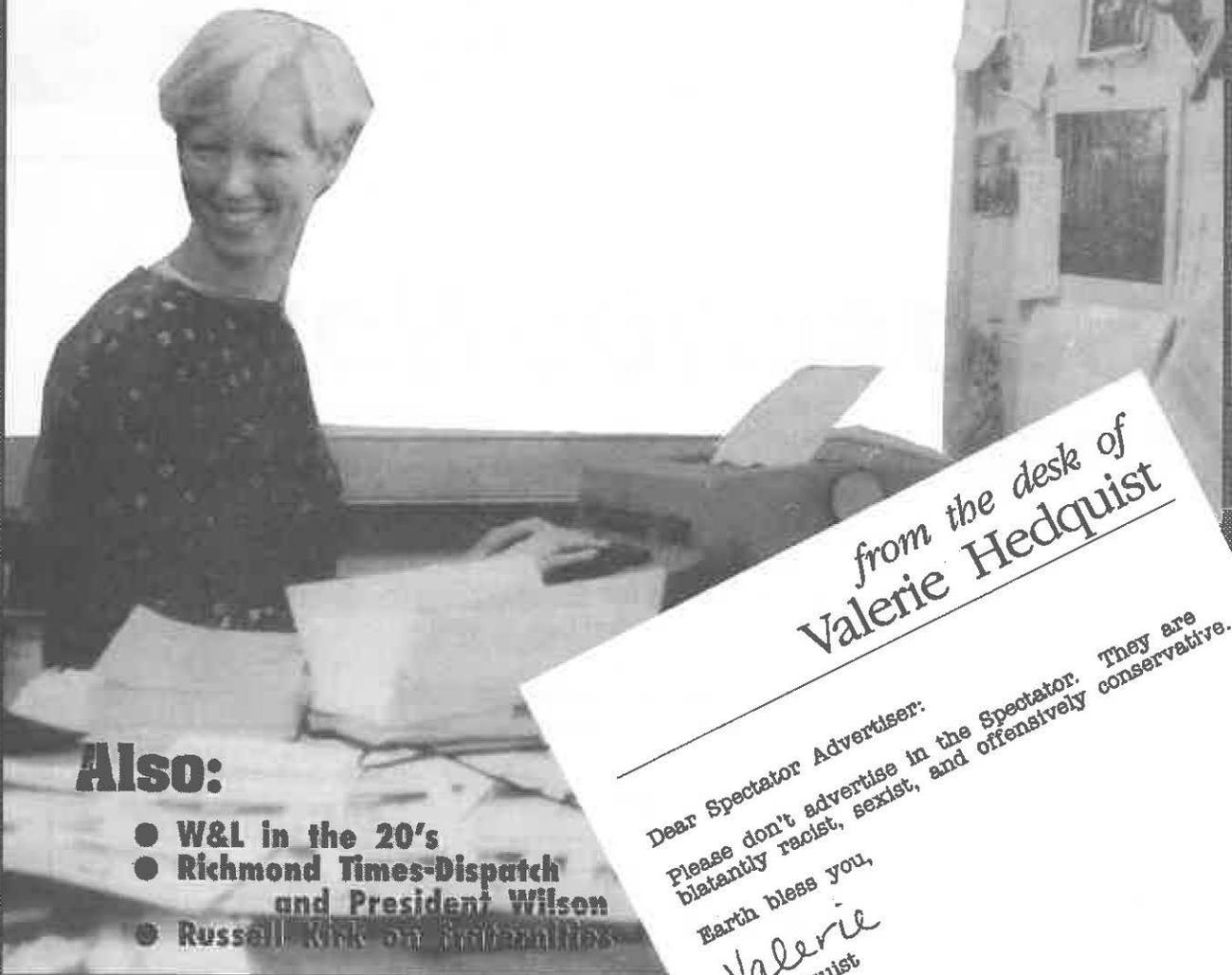
Second Anniversary, Alumni Weekend Issue

# WASHINGTON AND LEE SPECTATOR

VOLUME 2, ISSUE 7, MAY 1991

## The New W&L?

Prof. Hedquist continues her battle against  
the Politically Incorrect



### Also:

- W&L in the 20's
- Richmond Times-Dispatch  
and President Wilson
- Russell Kirk on intolerance

*from the desk of*  
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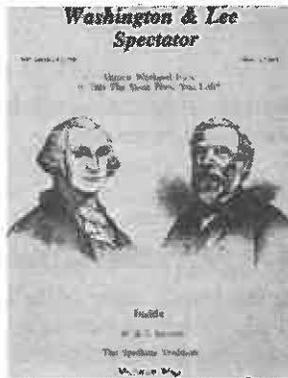
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## Another year, a new staff, and a new look

Last May we finalized the first design for the magazine — a full year after the first publication of the *Washington and Lee Spectator*. Over the last twelve months the magazine has maintained a consistent look; one we considered hopelessly outdated. With this issue, the *Spectator* achieves a more mature and contemporary layout and design. Yet in terms of the overall evolution of the *Spectator*, this issue marks an even more fundamental milestone.

The masthead to the right reflects the new staff as we begin our third year. For the first time in the magazine's history, the names of the *Spectator's* founders, Paul Lagarde and Ray Welder, are absent. Additionally, other people instrumental to the magazine's development: John Ebner, Charles Kranich, George



Our First Issue: May 1989

Nomikos, Tait North, and Mike Skarda, will also graduate in June. Not only will the current editor and publisher lose the guidance of some very dear friends, the magazine will have formally passed from one generation to the next. This marks the most critical point in the publication's development.

Together Mr. Lagarde and Mr. Welder introduced Washington and Lee to more than just challenging ideas; they did so in the form of a new media: independent publications. The addition of two such new magazines this year, *Traveller* and *Common Ground*, further attests to the viability of individual initiative and free-enterprise, as well as to the need for an alternative to the University supported

newspaper. Regardless of their content, these new magazines will always share this foundation.

The names of the incoming senior editors: Jeff Kelsey, Brant Martin, Nancy Mitchell, Jamie Tucker, and Chris Vinyard, are very likely familiar to most of the W&L community, not as *Spectator* editors, but as student leaders who have demonstrated their love of school and dedication to the student body. As an outgoing senior editor reminded me, "people look to the senior editors more than anyone else to see what the magazine stands for. They define the purpose of the *Spectator*."

If so, then even as the founders graduate and leave W&L, the spirit, purpose, and aim of the *Washington and Lee Spectator* remains as strong and as well defined as when two sophomores, Paul Lagarde and Ray Welder, first envisioned it.

*Cameron Humphries*

Cameron Humphries  
Editor-in-chief

## WASHINGTON AND LEE SPECTATOR

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Publisher Marc Short

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Senior Editors Jeff Kelsey, Brant Martin,  
Nancy Mitchell, Jamie Tucker, Chris  
Vinyard  
Associate Editors Sean Collins, Chuck  
Erdman, Richard Huston, Electra  
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### ART AND PRODUCTION

Production Editor Christine Hamlet  
Graphic Design Camp Ellis, Kelly Land  
Photography Clayton Kennington

### ADVERTISING AND ADMINISTRATION

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## To the editor

### HOPE FOR LEWIS HALL

Clarence Darrow once remarked, "He who represents himself has a fool for a client." In seeking to represent their own gay rights agenda, the law school faculty have now made fools of themselves and, unfortunately, of Washington and Lee. Yet, as long as the School of Law can attract such reasoned, tempered students as Mr. Kelsey, it will continue to produce quality, perceptive lawyers, even if it can't seem to hire them as faculty.

Harold Anthony Gleason '70L

### GAY ALUMNUS RESPONDS

As a gay alumnus and an avid reader of the *Spectator*, I must congratulate you on your coverage of the late debacle at Lewis Hall. Mr. Kelsey's feature was, as expected, well written and solidly on the mark.

Clearly, the question at hand is not whether the military may exclude gays from their ranks. Right or wrong, the law is on their side. But for a gaggle of left-leaning academics to declare themselves to be morally and intellectually superior to the law is pure lunacy. But, hey, folks, what do you expect?

The central issue is this: do we want W&L to become a bastion of Political Correctness and its bed-fellow, the Politics of Victimization? What would Generals Lee and Washington think of the law school faculty, who subordinated their students' welfare to their self-important posing and brown-nosing of their colleagues at other schools— "Hey, look at me—I'm more P.C. than you! Are not! Am, too! Are not!"?

By now, we all know the standard leftist routine: every situa-

tion must be cast in terms of the victim—gays, blacks, women, Jews, the deaf, *et al.*—and the oppressor—the inherent male WASP power structure (the "Establishment" of a generation ago). *Les Gauchistes* also feel (they never "know" or "think" anything; they always "feel"—and, usually, they "personally feel") that they must do all possible to protect these victims from the evil thoughts, words, and deeds of the oppressor. Like most leftist positions, this is a complete crock.

Joe Steffan is not a "victim". Craig Dean and Patrick Gill are not "victims". Not victims, anyway, of WASP male oppression, any more so than are white male firefighters in Richmond or white male contractors in D.C. If they are "victims", then the oppressor is "The Law"—the very thing that is (supposed to be) taught at Lewis Hall.

"But that's the samething," the P.C. disciples bleat. "Our laws are written, enforced, administered, and interpreted by the same white men who seek to oppress us—the problem is the system itself." Tautology. Women and minorities are increasing their numbers in representative bodies and in other branches of government, but until this demographic shift is complete, "the system" will continue to be run primarily by white men. To suggest that they use their positions solely to advance their personal views on race, sexuality, and religion, at the expense of all others, indicates, at best, political naivete; at worst, subversion.

So what does all this mean on campus? Let's look at the two messages that the law school faculty sent through their vote. First, to all law students, they said, "We know that, in class, we

teach you that the Supreme Court's decisions are the highest law of the land; but, in the real (P.C.) world, that applies only when you happen to agree with the decision. You see, it's sort of like a cafeteria: I'll take one of those *Brown v. Boards* and a double helping of that *Roe v. Wade* over there—betterskip the *Hogan v. MIUW*: it's kinda like a Diet Coke—good at first, but it can leave a bad aftertaste. Understand?"

Second, to minority law students, especially (this time) gays, the faculty said, "You're different, and different is good, but 'the system' doesn't always recognize diversity as an asset. Sad to say, there are people out there who are benighted and evil; but don't worry—we'll protect you by keeping them away. Isn't that peachy?" But gay students want the same thing as all students—a good job after graduation. They don't want some touchy-feely crap from the faculty that sounds like a chapter from *I'm OK...You're OK*.

Finally, everyone reading this knows someone who is gay. I guarantee it. Read that again. It is important that we do not become obsessed with this simple fact of genetics, whether that obsession is expressed in "fagbashing" or even in the more disturbing action of the law school faculty. While I never imagined I would agree with President Wilson on anything, I must applaud him for overturning (or, at least, "suspending") this ridiculous policy. He recognizes that the law students, unlike their professors, are intelligent, responsible adults, capable of making rational decisions affecting their lives and the lives of others.

C. Bradford Stengel, '86

# GENERAL OPINION

## INSTANT TENURE

It is the stated opinion of another campus publication that there should be a place for every student within the Washington and Lee Community. Perhaps. But there are certain faculty members who for whatever reason hold such a grave misunderstanding of this University's mission and purpose, such a lack of appreciation of General Lee's legacy, and such a contempt for this college's atmosphere of openness and gentility that their very existence undermines the University's foundations. And for these faculty members accordingly, there is no place at W&L. Foremost among these faculty members is Prof. Valerie Hedquist of the Art Department.

Prof. Hedquist, you will remember, had attempted to reduce the operating revenue of the *Spectator* through correspondence with its advertisers in which she encouraged them to cease advertising in the magazine. Responding to the General Opinion in last month's *Spectator* which questioned these actions, she reacted calmly and maturely; she called us stupid. Ms. Hedquist felt that the magazine could have made a much larger issue of her actions than we did. On one point, the *Spectator* and Prof. Hedquist agree.

We most certainly could have.

Her actions consist of little more than an

attempt to suppress ideas and discourse which she for some reason finds threatening or inappropriate within this liberal arts institution. Our reasons for not fully exposing her actions to the W&L community consist in part for the respect owed to any person in her position, further motivated by a desire not to "corner" the professor so that she would finally feel comfortable in publicly expressing her disagreements with the publication and her reasons for them. Unfortunately, Ms. Hedquist cynically dismissed this motivation in her assessment of last month's article. According to her, our reaction demonstrated ineptitude.

It is a telling sign when a person confuses civility for stupidity. Perhaps this is because she has never taught in an environment such as Washington and Lee's. Perhaps it is because she has never before been afforded such courtesy. Or perhaps she herself simply does

not believe that an environment of tolerance and respect ought to exist within W&L. If so, then this is unfortunate.

Even more distressing than her initial reaction to last month's General Opinion, is the "green light" she feels our ineptitude has presented her. Instead of quietly dropping her crusade against Politically Incorrect Free Speech, she now feels secure in expanding her attempts to harm the magazine. So secure, that she has taken added precautions to insure that members of the *Spectator* remain ignorant of her future

and current efforts against it. Upset that a certain advertiser revealed the content of her first letter to our advertising editor, she presently stamps "CONFIDENTIAL" in bold, red ink on her correspondence to our advertisers. [We're not kidding.]

Through the bleeding red ink, however, her true colors are showing. In a brief discussion with some of the *Spectator* editors concerning the incident, she refused either to acknowledge or deny writing any letters to our advertisers. Further demonstrating her own unwillingness to trust students at W&L, she refused to indicate if she intends to continue writing them. When asked to express publicly her complaints with the magazine or refrain from privately spreading them through correspondence with our advertisers, she demonstrated her own cynical disbelief in an environment of gentility, sarcastically responding, "I'll take that under consideration, thank you," as she showed one *Spectator* editor the door.

But instead of barring her from the University, her actions are most likely to guarantee something on the order of instant tenure.

For, within the realm of the Politically Correct, she is currently engaged in the only acceptable form of oppression — that which targets conservatives or traditionalists. In her letter she accused the *Spectator* of the PCs two favorite "-isms," racism and sexism. While those of us living in the real world rightfully take strong offense at these serious accusations about one's character, most illiberal educators trapped in their ivory towers merely toss off these labels without any serious consideration of their implications and significance. So, too, is it with this Thought Policeperson who has

### NOTABLY

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cried "wolf" once too many times.

While Ms. Hedquist flippantly offered the allegations, she failed to offer any evidence to support them in the letters, and any subsequent use of her PC catch-word allegations will continue to far and away outstrip the evidence to support them. For the record, Ms. Hedquist, it has never been the policy of the magazine to take any position which might lend credence to your outrageous allegations. Nor will it ever be.

But truth and reason seem an ill-suited defense against her efforts. She refuses to discuss why the magazine intimidates her or why she seeks to destroy it. She will not even publicly attempt to defend her intent to harm it, declining repeated offers to print an unedited letter of hers in the magazine. Instead, with the door shut and the shades drawn, she silently attempts to undermine the magazine's existence.

Regardless of one's agreement with the editorial content of the *Spectator*, her actions set a dangerous precedent for W&L and its definition of a liberal arts education. Western thought generally supports the notion that only when ideas may be freely offered and freely argued can the truth emerge. And until Prof. Hedquist's arrival at W&L, the college atmosphere supported this premise.

During the magazine's inception and throughout its first two years, even the most cynical members of the *Spectator* staff never would have dreamed that any action would be taken by the University as a whole or an individual member of that community to seriously undermine the financial security of the magazine.

After all, this is Washington and Lee.

Despite all the efforts to radically alter the character of the school, before Prof. Hedquist's current attempts no faculty member or administrator had ever demonstrated such flagrant willingness to discard this institution's environment of politeness or its belief in a liberal arts setting. In fact, it came as a surprise to Ms. Hedquist when the *Spectator* informed her that, in the past, groups which might have taken steps such as hers against the magazine, actually aided the *Spectator*. During its founding, the Publications Board and certain individuals within the *Ring-tum Phi* afforded the *Spectator* advice, expertise and on our first issue, use of equipment. Though none of these particular individuals or organizations aided the *Spectator* from any love of its content or even any pleasure with its existence, these persons acted from an acute appreciation of Lee's legacy and

Voltaire's charge: "I may not agree with what you say, but I'll fight to the death for your right to say it." Likewise, the *Spectator* continued in this tradition, lending advice and expertise to the newly formed *Traveller* — support gratefully acknowledged within their first issue.

Ms. Hedquist, unfortunately, fails to either appreciate or understand this kind of gentility which pervades W&L. She seems to have little regard for the free exchange of ideas or the purpose of a liberal arts education, preferring instead to censor and even destroy publications she finds disturbing. Perhaps someone whom she respects might explain more precisely how Washington and Lee operates. Perhaps someone might encourage her to enhance Washington and Lee instead of detract from it. Perhaps someone from within her own department. ■

## DANGER AHEAD?

*National Review's College Guide* recently named Washington and Lee University one of America's fifty finest liberal arts schools: although not without presenting some of the editors' serious reservations and concerns. Current

W&L students should note these warnings. Our institution's speaking tradition, demand for personal honor, and dedication to remain "one of the nation's great 'teaching' colleges" are all duly praised in the *College Guide*. It also cites "Danger Ahead" for our university:

"...W&L is not immune to pressures felt throughout academia. That liberal

faculty members and administrators have made inroads—albeit modest ones thus far—into such a conservative school is testimony to the power of the academic Left. The administration has been metastasizing at a fair rate, including a new associate dean of students with special responsibility for "minority and international affairs," with all of the usual consequences. . . . Many of W&L's finest professors are nearing retirement age, and liberal faculty members have openly exulted at the opportunity to change the demographic mix of the faculty in the name of "diversity."

A recent syndicated column by Jeffrey Hart, a *National Review* senior editor and Dartmouth English professor, explained the reason why no Ivy League schools, save Columbia, made the Top Fifty list: "Because as institutions they do not have a commitment, expressed in the form of degree requirements, to intellectual seriousness." The *College Guide* recognized Washington and Lee's

### NOTABLY

“When asked to publicly express her complaints with the magazine, she demonstrated her own cynical disbelief in an environment of civility, sarcastically responding, ‘I’ll take that under consideration, thank you,’ as she showed one *Spectator* editor the door.”

structured curriculum because of the large number of general education requirements. Yet W&L is not immune to the current trends in higher education which allow students to substitute trendy, politically correct courses in place of traditional core courses to fulfill distribution requirements. Indeed, a student may now graduate from W&L having taken courses on the theology of Martin Luther King, Jr. and the role of women in world religions without ever having studied any of the great literary and philosophical works in history. Luckily, a large majority of current W&L students still realizes the necessity of supplementing such trendy courses with more fundamental studies of Western civilization.

### GRANT SCAM

Elite institutions such as Stanford, Harvard, and MIT are currently under federal investigation for allegedly misusing government funds allocated for research. The federal government recognizes that every research project has "direct" costs, such as materials and salaries, and "indirect" overhead costs such as maintenance and administration. Stanford's president, Donald Kennedy, admitted that Stanford overcharged taxpayers for federally financed research. In fact, Stanford included a 72 foot yacht called *Victoria*, a university shopping center, public relations costs, a \$690 cedar chest in President Kennedy's home, \$2070 for antiques and \$575 to refurbish his grand piano under its "indirect" research costs. Unless the government pursues a full audit, no one really knows how many other similar overcharges Stanford might have made. Partial examination by the General Accounting Office reveals that in 1988 alone, Stanford made at least 8 to 10 million dollars in dubious charges. Over the last 10 years, Stanford received 1.7 billion dollars

The real tragedy lies with a future generation of W&L students. They will be taught, as *College Guide* recognizes, by a more liberal faculty intent on devaluing the study and even the merits of Western culture. This liberalization may not occur through subversive classroom lectures but by the more subtle approach of incorporating politically correct, "sensitivity enhancing" courses into the general education. If such a situation becomes reality at W&L (current administration and some faculty seem to be moving in that direction) prospective students may as well attend an Ivy instead. Neither will be committed to "intellectual seriousness" anymore, and a W&L *sans* traditions might not be worth attending at all. ■

for federal research, charging 554 million dollars for overhead. Kennedy argues that these estimates are exaggerated blaming sloppy bookkeeping.

That these types of blunders or wrongdoing have been overlooked by the government demonstrates the bureaucracy's lackadaisical attitude in these matters. But more importantly, for years many in academia professed that a school's prestige was directly related to the amount of federal research grant money it received. College presidents, most notably Dartmouth's President Freedman, established their cases not by recruiting outstanding teaching professors, but by finding the research-oriented professors who may not necessarily care about the students or education. Institutions of this type nonetheless attract large grants from Uncle Sam. The current revelations concerning how that money has been spent further demonstrates how skewed the priorities are in modern academia and should have a sobering effect on any college president who might have designs for converting their teaching universities into federal grant recipient machines. ■

### WHAT NEXT WILDER?

Governor Wilder, responding to the March drug raids at UVa, recently recommended mandatory drug testing of Virginia college students at all state institutions. We hope that his presidential ambitions do not continue to cloud his judgement in this manner. Although the Governor has not officially declared his candidacy for president, he is already busily preparing himself for the run to in 1992 with a roster full of image-making ideas. Fortunately, since most Virginians have not taken Wilder's rhetoric seriously, there is still time to save the state of Virginia from this man blinded by presidential ambitions.

Drug testing does serve an important role in the war against drugs. Recently, drug czar Bob Martinez, speaking to a national conference of fraternities and sororities, stated testing is primarily for "identifying problems that are hidden or less than obvious." The drug problem at UVa and at many other college campus, however, is far from concealed. Statistics from the Office of National Drug Policy show that one in eight college students used illegal drugs last month and one in three students used illegal drugs last year.

America's college campuses should not be sanctuaries for drug users, but mandatory drug testing is not the correct course for achieving drug free campuses.

Why has the Governor suggested such an absurd policy? If effectively pursuing the War on Drugs has escaped him, focusing the national spotlight on himself certainly has not. His only justification for the testing program thus far has been to point out the almost irrelevant fact that Jerry Falwell's Liberty University has implemented a similar program. (Certainly Mr. Wilder does not

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aspire to ally himself with the Moral Majority.)

More looming than the prospect of statewide drug testing on this commonwealth's colleges and universities, is the reality that Wilder's latest proposal might not be his last attempt to make national news. If so, then the presidential election might not come soon enough to save Virginia from his next public relations stunt. ■

## **FINALLY WE AGREE**

At a recent dinner with fraternity presidents, University President John D. Wilson questioned the necessity of the newly proposed student center. He also expressed his dissatisfaction with CRC regulations restricting speech. We are encouraged by Dr. Wilson's remarks and hope that he acts upon his new found convictions. More specifically, Dr. Wilson, since the faculty refuses to amend CRC policy, perhaps you will take your concern over the speech code to the Board of Trustees and ask for its immediate reversal. ■

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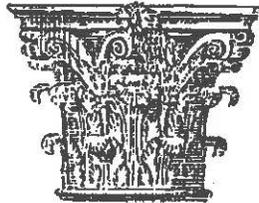
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## The New W&L

By Paul Lagarde and Ray Welder

**M**r. S. Scott Whipple, '58 has written an excellent letter in the most recent *Alumni Magazine* on the problems afflicting today's W&L. He argues:

*In the last decade there are signs that W&L means to survive — not by emphasizing its uniqueness, the qualities which make it special — but by aping other colleges and universities.*

It is this very concern which motivated us to found the *Spectator* two years ago. As Machiavelli once remarked in his *Discorsi on Livy*, institutions may retain their outward appearance unchanged, but be entirely different within. Washington & Lee University, 1991, is a case in point.

On the surface all appears in order: The Colonnade is freshly painted, the green grass is neatly trimmed, and the Confederate flags still hang in Lee Chapel. Many alumni returning this weekend will no doubt believe that their alma mater could not be better. But new wine is being poured into old wineskins, and beyond the light-hearted cocktail conversations at the Alumni House and the cutesy reviews by Edmund Fiske of *The New York Times*, all is not peaceful at Washington & Lee.

Were an alumnus to visit Washington and Lee for an entire term instead of just one weekend, he might well be astonished with the amount of "tinkering" that goes on today. His old school has in fact abandoned the concept "If it ain't broke, don't fix it" for the progressive notion of "Long-Range Planning." Upon investigation, he would realize that the amount of "tinkering" here at W&L is directly proportional to the number of "tinkerers." The "deanery" has increased five-fold since Dean Gilliam's time and continues to expand. Since 1983, W&L has increased its total number of employees from 479 to 566. 63% of the 87 new positions were additions to staff and administration. Contrary to the past, most of the deans do not teach, and those that do have a very light course load. It is not surprising, then, that we have a lot of busy-bodies running around campus.

These bureaucrats, of course, need to justify their existence; they need to *do* something and make it seem important. Not everything they do, however, is necessarily in the University's best interests.

In addition to their bureaucratic nature, many "do-gooders" hold a radically different view of education and society than Americans have traditionally held. This group is illiberal, to be sure, and possesses a desire to politicize the curriculum in order to reflect their views. They will do almost anything to further advance their political agenda even to the point of limiting the very ideas students are allowed to express. Finally, many of them desire to exert control over the social life of students, which they think is too closely oriented towards fraternities. These radical do-gooders are presently in a minority, yet they are activist by nature (their names can be found on any of the numerous committees that exist around campus), and thus are a visible and influential minority. Omnibusly, in the next ten years half of our faculty will be retiring, presenting the chance for even more do-gooders to be hired.

Too many faculty members and administrators lack an understanding or worse, harbor a definite dislike, for some of the very principles and traditions that have made Washington and Lee great. Content with allowing change to be slow and incremental in order to appear non-revolutionary, the do-gooders are able to cover up their contempt for the real W&L. Only in moments such as the recent banning of the military from the law school campus do the busy-body do-gooders reveal themselves as staunch leftists waging a cultural war over the very soul of this University. Few saw it coming at Dartmouth, Brown, and Stanford fifteen years ago, and yet those Universities' missions have been radically altered.

The battle over our school's character and identity transcends the normal liberal/conservative political boundaries. In fact, many older, liberal-leaning professors are tacitly joined with generally conservative students to guard against these do-

Paul Lagarde is a senior from New Orleans, Louisiana. Ray Welder is a senior from Beeville, Texas.

gooders — the younger, activist, and, most importantly, staunchly bureaucratic members of the faculty and administration. These "committee work addicts" never relax in their self-appointed mission to do "good," which always means change, usually for the worse. They have worked so steadily, quietly waiting for the old guard to retire, that they now control the major parts of our institution, from the crucial Admissions house down to the Engineering department.

Aside from the recent antics of Professor Hedquist (see p. 6, "Instant Tenure"), just what have the do-gooders actually done? Perhaps the single worst decision by the faculty over our four years was the establishment of the Confidential Review Committee (CRC). The CRC is a secretive and unelected disciplinary committee of four faculty members and three students which has the authority to expel, suspend, place on probation, or send to the official school psychiatrist any student it deems "insensitive." Its existence is nearly always justified on the grounds of date-rape, yet it was established to adjudicate matters of sexual, religious, ethnic, and racial harassment—both verbal and physical. Unquestionably, the CRC is a violation, of at least in spirit, of the First Amendment. (Incidentally, Nat Hentoff of the A.C.L.U. who is writing a book on CRC-type judicial boards has recently said that W&L's harassment policy is "the worst [he] has ever seen.") The CRC due process procedures are practically non-existent, and there is no substantive appeal for the accused. It would be a tragedy indeed if some academic Robespierre were given a position of power on this committee.

The creation of the CRC reflects a deep-seated suspicion of students and their decision-making abilities. First, the three students who serve on this committee are appointed by President Wilson. Any argument for student elections or appointment by the Executive Committee has fallen on deaf ears, and students have had no impact on revisions to the CRC procedures. In fact, students were not even allowed to see what modifications the President's *ad hoc* committee had proposed in December, 1989, until April of this year, after the issue was moot. Apparently Washington and Lee students are supposed to trust that this committee, despite its bogus procedures, will always serve justice due to the fairness of the men and women who sit on the CRC. Yet if the administration does not want student input on the matter, how are we to believe that the do-gooders' ideas of harassment are the same as ours?

The rapid degeneration of our course offerings follows the do-gooders plan for a more politicized W&L. Recent additions polluting our catalogue include (but are not limited to): Feminist Rhetoric, Black American Politics, The Theology of Martin Luther King, Jr., Unconventional Writing by Women, and two sections of the History of Women in America where history students learn about women's reproductive experiences. The best minds of the student body, the University Scholars, have just completed a course entitled, "Women and the Creative Arts," which included such scholarly lectures as "Critical Cross Dressing: Male Feminists and the Woman of the Year," "Towards a Feminist Poetics," and "Feminist Criticism in the Wil-

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derness," among others. It is as if the rulers of this University believe that in order to be educated one must be familiar with every new idea that some academic with an axe to grind writes about. A true liberal arts education should train young minds to be informed, free, and independent; in other words, it should provide the basis for good citizenship. Duty, refinement, large mindedness, civility, and honor are the hallmark of the W&L student. It is difficult to see how a political pep rally could serve these ends.

As high level administrators clamp down on fraternity brotherhood in many northeast and mid-west schools, our own Washington Hall works to curtail and control fraternity life at W&L. Most everyone now realizes that Fraternity Renaissance in fact means Fraternity Reformation, and that all real autonomy has been stripped away from fraternities with only petty bureaucratic duties intended to be left for fraternity leaders. The costs of fraternity membership have of course sky-rocketed. Because fraternity members are paying, in addition to other new expenses, a \$400.00 a year Greek tax directly to the University, much less money is available to pay for fraternity social events. A cynical observer might believe that this is the point.

Those radical faculty members who were appalled that the University would dare spend money to renovate the fraternity houses are beginning to see the "merits", whether intended or not, of the Renaissance Program. Since fraternities have effectively handed over their titles to the University, some have anxiously begun to speculate on how the University would be able to use any of the fraternity houses when one becomes defunct. (Nearly everyone, from President Wilson down to the I.F.C., agrees that certain houses will fold, due to financial strains and the future 50-50 male to female ratio that the President would like to see instituted in our admissions policy.) At any rate, Frank Parsons, the University coordinator of capital planning, has indicated the possibility of turning any disbanded fraternity house into a "Vegetarian House" or a "French-speaking House."

The recent call for a new student center is a (rather expensive) way for the do-gooders to engineer social life away from the fraternities. The Long Range Plan makes a clear connection between the student center and fraternities; it argues that "a new student center, in combination with a vigorous residence life program and a Winter-Fraternity Rush, would help to assure the development of class unity and a sense of belonging to a campus community." The plan envisions a "director" of the student center providing entertainment for the freshmen men who won't be allowed to Rush a fraternity until Winter. All of this would be comical if it weren't all too serious.

The "need" for diversity occupies a substantial portion of the do-gooders time. Too often, however, diversity simply means placing inferior work into the curriculum or affirmative action in admissions and faculty hiring. This sort of diversity adds little if anything to the University while it tends to weaken our traditions that call for a commonality among students. Diversity for its own sake is a bankrupt philosophy which, if taken too far, could turn Washington and Lee into another Dartmouth. W&L is small enough to enjoy a strong community atmosphere, yet because of its size it cannot

withstand the balkanization of student groups which occurs so often on other campuses.

The do-gooders of today's W&L complain about what they see as a rigid conformity among the student body. Fraternity members, students who dress nicely, students who vote Republican, and students who still enjoy lacrosse games and visiting girls down the road are all derided as dumb conservatives who can't accept any kind of change. But perhaps the do-gooders aren't as free-thinking as they believe themselves to be. Has anyone ever wondered why, within the space of about five years, approximately 70% of America's Universities instituted a speech code or a harassment policy which curtails freedom of expression? Why are women's studies' courses or black studies' courses suddenly popular among so many academics? Did the Law School faculty think about banning the military from our campus all on their own, or did they follow the lead of three other Virginia law schools? Mr. Whipple is right; the new changes are taking away from the uniqueness of W&L. The do-gooders are slowly but effectively creating the "new W&L."

The new W&L is not a particularly bad place, but, unfortunately, it is similar to any number of other schools. Washington and Lee is not a "little Duke," and it should not aspire to be one. This wonderful school of ours is one with its own history, its own strengths, its own traditions, and its own heroes. Judging from the actions of the current administration and faculty activists, this new W&L is ashamed of its past. If this keeps up for much longer the real W&L will be, as they say, history.



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## Richmond Times-Dispatch and "The New W&L"

Edited by Cameron Humphries

In the last six months, nearly every major publication has addressed the radical changes occurring in modern academia. *Time*, *Newsweek*, *Atlantic*, *Harpers*, *U.S. News and World Report*, *Village Voice*, *New Republic*, have all featured articles attacking Political Correctness, multiculturalism, and Thought Police. Although these publications and the *Spectator* have shared a common subject, no one would accuse them of sharing a common ideology. That *Atlantic Monthly* and the *Spectator* both oppose the current trends in higher education only serves to demon-

strate how far left the New Left has gone.

While these publications have singled out dozens of colleges and universities, and the principle administrators and faculty at fault, the ring leaders at Washington and Lee have escaped individual scrutiny.

Until now.

Responding to the Law School's decision to prohibit the U.S. Armed Forces from recruiting on its campus, the Richmond Times-Dispatch wrote the following editorial which appeared Sunday, March 10, 1991:

### No Room for Generals

So at the venerable university that was proudly named for America's two most revered military leaders, George Washington and Robert E. Lee, the law school is presuming to banish United States military recruiters from its midst. If that isn't a sad commentary on the politicization and intellectual bankruptcy of the American academy, we don't know what is.

It is encouraging, though not surprising, that most law students at Washington and Lee University are exhibiting more common sense than law professors and administrators. The students have strenuously protested the ban and are using the one bit of leverage they have in a private university to overturn it: They are lobbying alumni to withhold contributions until the university administration rescinds this senseless policy. We wish the students success. That is the one threat that might result in the administration's miraculously growing a backbone.

Despite its brilliant success in liberating Kuwait, the U.S. military is suddenly *verboten* at those law schools that have supinely accepted an outrageous edict by the American Association of Law Schools, a Washington-based accrediting agency. Going well beyond federal law, the AALS made "sexual orientation" (translation: homosexuality) a class protected from discrimination and ordered its law schools to exclude employers that fail to subscribe wholly to such a policy. Now, since the military's position that it will not recruit or retain known sodomites was upheld by the U.S. Supreme Court, the AALS is setting itself up as the Really Supreme Court and implicitly threatening to disaccredit schools that

don't go along. It also is demanding that law schools ignore the laws of states, such as Virginia, which explicitly protect military recruitment on campus and/or outlaw sodomy.

Since private law schools are less encumbered than public ones by some of these statutes, they seem to be more readily complying with the AALS. At least that's the case in Virginia. The University of Richmond's law school has taken a position comparable to W&L's. But among the public schools, George Mason University and the College of William and Mary have told the AALS, in effect, to go fly a kite. Tim Sullivan, the W&M law dean, says the school prohibits "sexual orientation" discrimination in its internal dealings, but it does not attempt to force outside organizations to go beyond current state and federal anti-discrimination law as a condition of on-campus recruiting. "We are following the Supreme Court," he said. (Numerous universities in Michigan, California, Iowa, North Carolina and other states have taken the same stand, so it is insipid to argue that schools must do AALS's bidding.)

Only at the University of Virginia among the state-supported institutions is there great agitation for the law school to discriminate against the military. A ban, approved by President John T. Casteen III, actually was put into effect but quickly suspended after protests from within and outside the academic community. Gay and lesbian activists and law professors are pressing now for reinstatement. The one coherent statement Mr. Casteen has made is that "I am not persuaded that an accrediting body ... can legitimately determine who interviews on the

Cameron Humphries is a sophomore from Dallas, Texas. These editorials originally appeared as the Richmond Times-Dispatch's daily editorial, and appear in the Spectator with the Times-Dispatch's permission.

Grounds.”

Indeed, politicization of the accreditation process is an issue larger than law schools. One of the regional agencies, Middle States Association of Colleges and Schools, delayed the reaccreditation of Baruch College — an outstanding business school with a solid anti-discrimination record — for three months because of MS’s desire to see greater “diversity” and “multiculturalism.” That is, accreditation munchkins wanted racial and sexual preferences built into faculty hiring as well as student admissions and retention. And they wanted to skew the curriculum to minority concerns. All that comes perilously close to a form of thought control being pushed on universities by accrediting agencies that are beholden to the federal government for official recognition. The threat these storm troopers of Political Correctness pose to academic freedom is frightening.

The second editorial addresses the four colleges in the state of Virginia chosen as one of the nation’s fifty finest by *National Review*. The *Times-Dispatch*, however, did not allow the opportunity of once

As for imposing extralegal bans on employee recruiting, constitutional issues of free speech and free association arise that apply to private as well as public schools. Constitutional scholar Henry Abraham, a professor of government at U. Va., has written that the attempt to exclude politically “unpopular” employers from campus impinges upon the economic free speech of student job applicants. Students are denied the prerogative of deciding for themselves with which employers they will interview.

When reason goes on holiday at universities, people who support those hallowed halls with their tax dollars, tuition payments or contributions also have a say in the matter if they choose to exercise it. That would be through their elected representatives as to the tax subsidy and, otherwise, in deciding to which colleges they will write their checks.

again noting the changes at W&L to escape them. This article appeared the following Sunday, on March 17, 1991:

## A Few Good Colleges

The insipid “victims” revolution in academia features radical assaults on Western values and objective standards as well as attempted suppression of “politically incorrect” speech. But here’s a brighter side: “The National Review’s College Guide,” a selection of the nation’s “50 top liberal arts schools,” cites places where, in the view of editors Charles Sykes (author of the bestselling “Profscam”) and Brad Miner, the canons of liberal learning have been preserved; teachers are dedicated to teaching; a traditional “core” curriculum still respects the master works of Western civilization; and the climate for intellectual discourse is salubrious.

The conservative NR makes no pretense at having compiled a comprehensive guide, or that the chosen 50 are the only liberal arts colleges worth a close look. Nevertheless, this is an impressive survey and it ought to be a source of pride to Virginians that this state and Texas have more of the “top 50” schools — four apiece — than any other of the other states. Those named in Virginia are: Hampden-Sydney College, Washington and Lee University, the College of William and Mary and Lynchburg College.

While many of the Ivy League’s PC types are furiously deconstructing traditions and tenets of sound scholarship, what Lynchburg College is about is mightily impressive and reassuring. “Simply put,” states the guide, “Lynchburg has committed itself to placing the Great Books of Western Civilization, from Plato to Freud, at the heart of its entire curriculum — whether in accounting and nursing or in the humanities and the sciences.” The college also has a required senior symposium based on a 10-volume set of readings of great works that “have met the test of time in speaking with a lasting impact to more than one generation.” How refreshingly untrendy!

Hampden-Sydney also is hailed for spurning the fashionable trends. Not only has it remained all-male but it

President Wilson, who learned of the following editorials from a Richmond alumnus who faxed him copies of them, became upset, particularly due to what he deemed their homophobic tone. The articles “insensitivity” prompted him to write the alumnus, and that response, when the *Times-Dispatch* learned of it, became the subject for the third editorial, appearing on Friday, March 29,

has stayed small; there is nothing in the curriculum called “oppression studies” or such; and the graduation requirements are rigorous. William and Mary again distinguishes itself as one of few public universities to rate among the liberal arts elite. Its sense of tradition greatly encourages the NR reviewers, as does its sequence of required courses, including a writing requirement, and the “humanistic” approach to various subjects. Washington and Lee’s honor and speaking traditions are extolled, along with its steadfast commitment to be “one of the nation’s great ‘teaching’ colleges.” The smallness of classes and a traditional curriculum are also cited.

There is poison in the ivy, however, at even some of the most traditional institutions. The NR frets particularly about Washington and Lee, devoting a whole section to “Danger Ahead.” Aliberal faculty has long failed to make inroads on W&L’s conservative ethos, but the administration has been “metastasizing at a fair rate.” Ominously, the administration has an anti-harassment code placing limits on speech deemed “intimidating,” “hostile” or “offensive” to the usual preferred “victims,” and it bypassed Robert E. Lee’s Honor System to set up a Confidential Review Commission to act as the Word Cops with Star Chamber proceedings. Initially this panel at the formerly all-male school excluded white males (still by far the largest campus group) from its membership, in keeping with PC race/gender tests. The W&L administration now is nervously re-examining this Gestapo-like review system in light of court decisions that have held several universities’ restrictions to be in violation of the First Amendment. Finally, some of W&L’s most distinguished professors are reaching retirement age and the PC crowd is fairly panting to replace them in conformity with the “diversity” orthodoxy.

What Franklin said of a republic could apply here as well: “a great liberal arts college if you can keep it.”

1991.

The fourth and final editorial (as of yet), isolates what the *Times-Dispatch* holds as President Wilson’s primary motivation for the law school actions and his general attitude towards Lee’s College — using it as a stepping stone for a job at another institution. This editorial appeared on Wednesday, April 17, 1991.

# W&L's Reversal

Many alumni of Washington and Lee University, an independent college named for two of the nation's greatest military leaders, were outraged that the law school would meekly accept a secondary accrediting organization's ridiculous edict that military recruiters be barred from that school. So were the majority of law students: 228 of 375 of whom quickly signed a petition protesting the decision. The American Association of Law Schools is arrogantly trying to pressure its member schools across the nation to make this political statement against the military's (lawful) policy of not allowing known homosexuals in its ranks.

In "suspending" the law school's enforcement of that placement policy, W&L President John D. Wilson is acting, as he put it, in the university's "best interest." With a major capital campaign upcoming, the university did not need to be encouraging its alumni to padlock their wallets. Nothing persuades an academician to sweet reason more surely than the specter of vanishing funds. We do wonder why Dr. Wilson only "suspended" the policy rather than unequivocally revoking it. Perhaps he was following the lead of the University of Virginia's president, John T. Casteen III. Well, then perhaps the W&L Board of Trustees will take a page from the U.Va. board and make the reversal emphatic and final at its meeting this spring. And there are other aspects of the Wilson stewardship of "Gen. Lee's College" that bear trustee scrutiny.

President Wilson betrayed his own fevered emotions in a March 18 letter to a prominent Richmond alumnus who had faxed him our recent editorials criticizing the law school's capitulation to accreditation bureaucrats. Wrote Mr. Wilson: "The Richmond editorial writers are a disgrace to the profession. I've never seen such self-important vulgarity." Our criticism of W&L's anti-military

stance was founded upon decades of deep respect for that college's tradition of excellence in the liberal arts, a respect made tangible by countless editorials praising its good works and supporting its fund campaigns. But we shall have to re-evaluate that position so long as the university remains under the control of self-important leftists with poor diction. What vulgarity, Dr. Wilson?

Meanwhile, W&L needs to repeal another crackpot policy it still has in force. Village Voice columnist and First Amendment defender Nat Hentoff took a long look at Washington and Lee University's speech code last week and pronounced it "the worst I've seen." Nationally, Mr. Hentoff has been one of the leading critics of Political Correctness, the attempt by campus left-wingers to ban speech or thought deemed by them to be offensive to designated victims.

W&L's 4-year-old "anti-harassment" policy indeed casts the dragnet widely. It declares that "any conduct of an ethnic, racial, religious or sexual nature that has the purpose or effect of ... adversely affecting an individual's quality of life is considered harassment." That makes an offense just about anything the Thought Police want it to be. W&L, which has prided itself on a legacy of openness, trust and honor handed down by Robert E. Lee, its post-Civil War president, ought to be ashamed of having such a vague and sappy code in place.

Students at state-supported institutions have the option under the Civil Rights Act of suing if their free speech rights are abridged. U.S. Rep. Henry Hyde, R-Ill., and the American Civil Liberties Union are urging that students at private institutions, such as W&L, be legislatively extended that same protection. If that measure passes, the John Wilsons of academe will have only themselves to blame.

## Next: W&L's Trustees?

Our congratulations to the Board of Trustees of the University of Richmond for exhibiting the common sense that eluded UR's law school and lifting that school's ban on campus recruitment by the military and other government agencies.

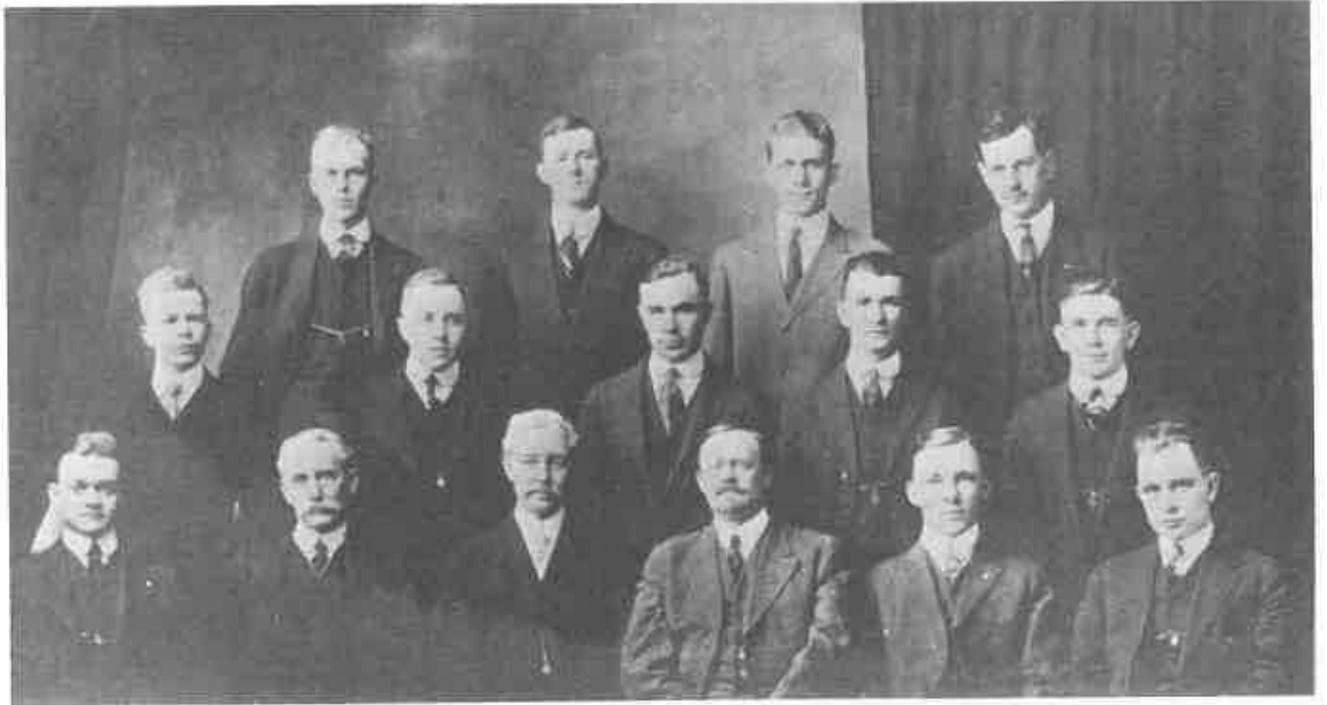
The UR trustees' reason for clearing the armed services, Central Intelligence Agency and Federal Bureau of Investigation was stated with a lucidity to which leftist denizens of the law-school fever swamps should aspire: "...their recruiting practices do not violate relevant laws." The efforts of a secondary accrediting agency, the Washington-based American Association of Law Schools, to carve out wholly new anti-discrimination requirements — out of a solicitude for homosexuals in this instance — are part of an accreditation activism that should be thwarted. Accreditors should not act like gods handing down amended social law from Olympus.

On another front, U.S. Secretary of Education Lamar Alexander also merits praise for delaying the renewal of official recognition of Middle States Association of College and Schools, a Philadelphia-based regional accrediting agency, out of concern that Middle States may be pushing racial quotas in the holy name of "diversity." Alexander properly pointed out that using the power of accreditation to lay down formulae for diversity "may

undermine institutional autonomy and academic freedom and could in fact lessen variety among the nation's colleges and universities."

As to Virginia law schools, the temptation is strong to write *finis* to this dismal chapter in academic spinelessness. But that time has not quite arrived. Governing boards have spoken decisively at two of the three universities where law schools were kowtowing to the AALS and the gay lobby: UR and, earlier, the University of Virginia, where President John Casteen had only "suspended" a recruiting ban until his board stamped the decision final. At Washington and Lee University, President John Wilson, has seen fit only to "suspend" the law school's recruiting ban; further, he has made clear that his decision was motivated mainly by a potential loss of contributions to the private university.

When W&L's trustees meet in May, they ought to join the U.Va. and UR boards in enacting a definitive open-recruiting policy. And while they are about it, they ought to ask President Wilson if — through his intemperate actions in the law school affair and his presiding over one of the most odious speech codes in the nation — he is trying to enhance a resume of Political Correctness that might land him a job as a dean at Dartmouth, Brown or Duke.



Photograph Collection, University Library, Washington and Lee University

# President Smith and the 1920's Southern Collegian

By Mike W. Skarda

Top: The Founders of Omicron Delta Kappa, 1914. President Smith, also pictured below, is seated on the bottom row third from the left.

Bottom: Winners of the 1920 Mock Convention.

These photographs capture President Smith's vision of ideal



Mike W. Skarda is a senior from Dallas, Texas. This article also serves as the final term paper for Prof. Sanders' Spring Term seminar: "The History of Washington and Lee."

A graduate of Washington and Lee, Harvey Fergusson, summed up his aspirations of his college years during the early 1910's in his autobiography, *Home in the West*, when he regrettably had to write, "If I could have stayed drunk most of the time I might have achieved the social success I longed for." Fergusson's is not the only depiction of a post-turn-of-the-century, Virginia college student interested only in the merry-making brought about from corn-whiskey and gin. Charles Wertenbaker's *Boojum* centers around Stuart Breckenridge's days at Southern University—the fictional rubric given to the University of Virginia. Stuart, or Boojum as he is nicknamed, establishes himself as a typical student at the university, habitually rising at noon hungover and immediately reaching for the nearest bottle of spirits in order to return to the "tight" (slang for drunk) state in which he lived every waking moment as a student. Academic life is practically non-existent within the chapters of *Boojum* as we most often view the events surrounding dance sets and fraternity parties.

Not all the literature regarding Virginia college life of the 1920's shows students without concern for the classroom. Thomas Sugrue's autobiographical *Stranger in the Earth*, as William W. Pusey recalls, describes students holding "philosophical, religious and literary conversations" in hopes of having "the contents of every book in the [library] transferred

to [their] minds." It is not with this group of serious minded students of the 1920's I wish to focus upon, but rather with that individual which typifies the campus man Wertenbaker portrays. This kind of student, the one attuned to the worldly pleasures of the night, emerges in the twentieth century, and for my purposes in the 1920's, reacting to the rigid social constraints of the Victorian era and her prophets. The 1920's, however, was not lacking its own preachers professing the value of nineteenth century ideals of conduct and moral behavior. One representative of this constituency holding on to Victorian principles was Henry Louis Smith, president of Washington and Lee University from 1912 to 1929, who thought this century still in need of those educational, moral, and Christian principles so adored by nineteenth century immortals like Robert E. Lee.

Smith spoke out against the pervading thought which fostered the "eat, drink, and be merry" attitude and conduct of the new breed of students the twentieth century found. *Boojum's* Southern University housed a student generation whose living practices and educational regard came in conflict with Smith's agenda for the "college of tomorrow." An examination of these conflicting realities, Smith's moral expectations for students, and Virginia students of the roaring twenties must begin with a portrayal of the average southern collegian. It is, then, upon Boojum that I now turn my attention.

## The Example of Boojum

At the outset it is important to note that we should not regard Stuart Breckenridge as the quintessential Virginia student of the twenties in every respect. He does, in fact, have several traits which separate him from his family and his peers. It is, rather, his social experiences at Southern University, his attitude toward academics, and the variance between his morals and concerns about life and those of the learned profession that place him in the mainstream of college students and allow us to use him as a paradigm for the period.

Upon his return home from spring term finals Peter Breckenridge (Breck) convinces his younger brother, Boojum, to attend Southern University in the fall. Stuart is anxious to leave Richmond and join the likes of his brother whom he greatly admires for his social accomplishments, "his ability to drink, the way he wore his clothes, and particularly his exaggerated air of concern." Boojum is also eager to go away for he feels isolated from his high school classmates both in the academic setting and in the social gymnasium. At McFadden High School's final dance of the year, Stuart stands alone outside, resenting the fact that "it wasn't his fault that he was superior to others." Instead of forcing himself to dance he creates a sonnet under the moonlight. At the book's beginning, Wertenbaker stresses Stuart's poetic nature, continually referring to his eccentricities, love for music, idealism, and detachment from society. It is not until Boojum arrives at Southern University that he intermingles socially and finds contentment in relationships.

Boojum's first reaction to Southern is the beauty he finds surrounding it: the classic columns of the cluster of fraternity houses, the mathematical perfection of the tennis courts, the "big bulk" called Mason Hall, and the "clearness of the warm autumn night." It is not long, however, in fact his first night there, that Stuart's mind puts the aesthetic behind and engages in fraternity life and the "goings on" and drinking associated with it.

Little action and drama, save three or four episodes, occur during the one hundred pages Wertenbaker devotes to Boojum's university experience. Most scenes depict Stuart and two of his

friends, Buck and MacLelland, hopping from one fraternity party to the next and on occasion attending a student body dance. School dances fell usually once a week, but were often unsupported by the men because the university demanded a pledge from every student stepping onto the dance floor that he be sober. The university's stipulation was an effort to keep the dances free from "drunken fools" brawling on the dance floor like they did at Washington and Lee. On one wintry evening Boojum, Jim MacLelland, and Buck Carter drink an abnormal amount of scotch and go to the gymnasium where a school wide dance is in progress. The three gentlemen are on their way to the basement to drink even more when Stuart and Buck enter into an argument. Boojum leaves before the two actually brawl for he recognizes Buck is drunk enough to carry the fight of words one step further. The next morning Stuart arises only to find out that the honor committee has just met and expelled Buck for breaking a pledge when, in a drunken stupor, he stepped onto the dance floor the preceding evening.

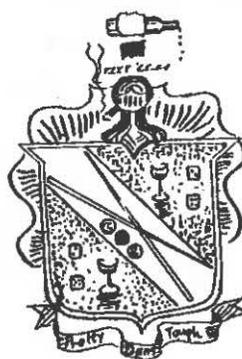
Buck's dismissal is Boojum's first experience with the power the honor committee holds and the gravity which accompanies the pledged word. Before Buck's departure later that afternoon, Stuart and his roommates question their own stupidity for leaving Buck alone at the dance. They regard his infraction of honor more as an act of foolishness than an act by a dishonorable individual. Peter sums up their attitude towards Buck's violation of the dance pledge: "It's a hell of a note when a man gets branded as dishonorable for something he did in a blank."

A second and more personal dramatic incident during Boojum's university experience involves Sally Tyler, a freshman co-ed at Southern. Stuart and Sally had developed an average boy friend-girl friend relation when Boojum begins to desire a more intimate relationship. Upon his late-night return from a weekend road trip he goes to Sally's apartment house and climbs up the rough stone to the second floor ledge. As he raises the window he lights a match, and in an effort to surprise Sally he says, "Boo." The response he hears comes from Breck: "What the hell?" Boojum shinnies down the rock wall, knowing his brother did not see his face.

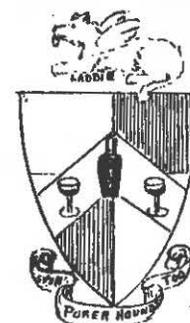
## Mock Fraternity Crests as they appeared in the "Mink" section of the 1921 Calyx:



KAPPA SIGMA  
Signifying—Korn Sippers



PHI DELTA THETA  
Signifying—Phoney Dice Tossers

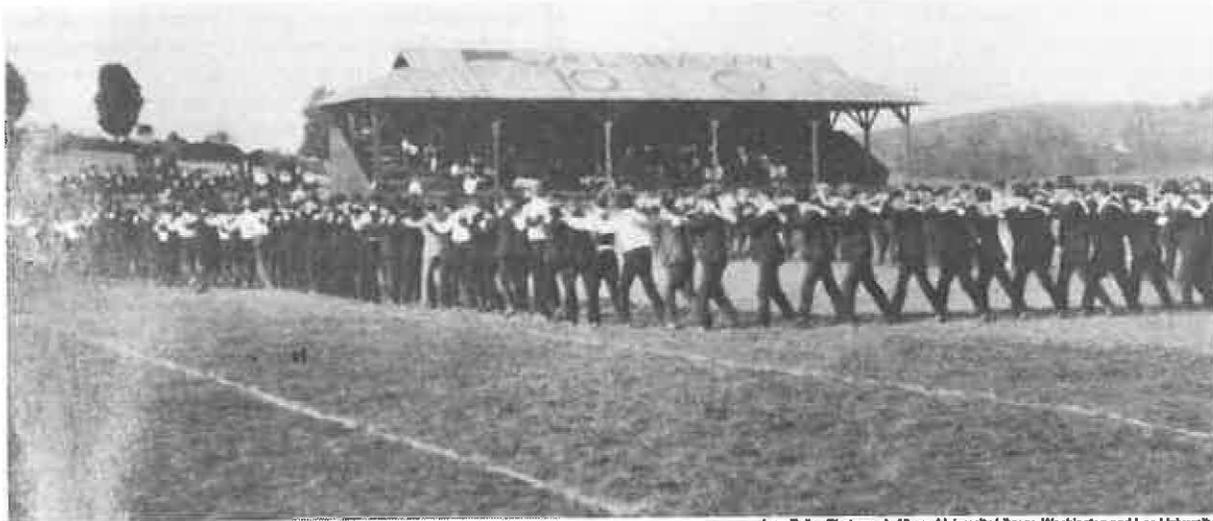


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Signifying—Bound to Perdition



SIGMA NU  
Signifying—Simply Nothing

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from Bailey Photograph Album, University Library, Washington and Lee University

**"Halftime" on old Wilson Field — 1920**

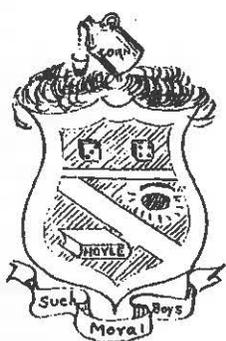
Stuart refrains from any further contact with Sally, and he never mentions the incident to Breck. Stuart's soon departure from Southern aids his isolation attempts. What Boojum does not realize is that it was Sally's sister who was with Breck that night and not Sally. It is not until towards the novel's end, however, that Boojum becomes aware of his brother's benign relationship with Sally and his love affair with Sue. The incident that night, nevertheless, remains at the forefront of Stuart's mind throughout the novel and causes moments of unrest between him and Breck.

Boojum's mistaken perception of Sally's infidelity, however, is not the reason he leaves school, but rather because the honor committee expels him. Soon after Buck has left Southern, Boojum and Jim MacLelland (Father) hop a train to Roanoke to visit Buck. After a pleasurable afternoon, assisted by corn-whiskey and golf, the men leave the country club with the company of two Washington and Lee minks. Father sits on the spare tire, the W&L men take the rumble seat, and Boojum, Buck, and Liza Lambert sit in the car. The drive into town meets several tight curves; one of which throws Father off the spare tire to his death.

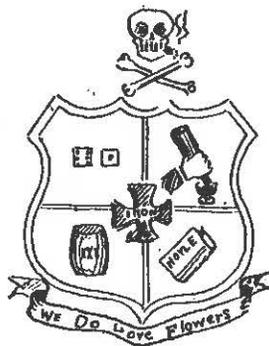
Boojum, feeling guilty over being the driver of the automobile, is faced with an enormous hotel bill

which Father had earlier agreed to pay before their departure from Southern. Stuart writes the hotel manager a check which his account is unable to pay. Several days later Jack Cox, head of the honor committee, approaches Boojum regarding the cashed check from the Roanoke hotel. Earlier in the academic year, Stuart had made a pledge to the vice-president of the honor committee, Charlie Cleve, that he would not write any checks; Boojum had already written \$400 worth of bad checks. While the check written in Roanoke could have probably been excused by the honor committee due to the unusual circumstances, Stuart had forgotten to convey the events in Roanoke to the committee. Now, being approached by Jack, Stuart refuses to go to trial and curses the committee as an "ethical illusion."

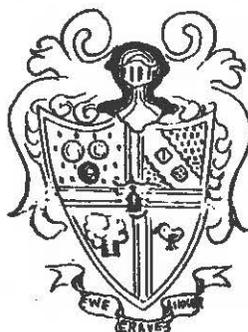
Boojum's tribulation ends Part Two of the five part work. The next two sections of Wertebaker's novel portray Boojum's regress from an atmosphere in which he is socially acceptable to a state of utter discontent with himself. The Judge, Stuart's father, continually bails his son out of financial mishaps. Boojum moves from city to city acquiring large debts and eventually repelling all who help him. Stuart defends his nomadic livelihood by claiming he is trying to find the perfect



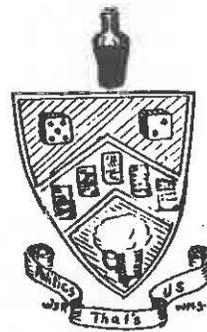
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Signifying—Pleasful Kord Sharks



**PHI KAPPA SIGMA**  
Signifying—Pints Kept Secretly



**SIGMA ALPHA EPSILON**  
Signifying—Stewed At Entertainments



**PHI GAMMA DELTA**  
Signifying—Perpetually Gettin' Drunk



from Bailey Photograph Album, University Library,  
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### Boojums engaged in a game of pushball

climate, as a poet of remarkable ability, to create his poesy. He finally decides that a trip to the west, via empty locomotive cars, would provide the atmosphere in which he can find his true poetic self.

It is on a train between Tuscaloosa and Birmingham that Stuart meets Swift, a Yale man engaged in a similar search for life's meaning. The two find themselves in New Orleans and decide to join the *West Segovia* as seamen. After a long and treacherous voyage the ship docks in Dublin. During his week long leave, Boojum encounters a charming Dubliner, a married woman named Nora, with whom, upon first sight, he falls in love. Only able to spend an hour's time with Nora, Stuart returns to the *West Segovia* and soon thereafter gets into an argument with ship's mate. Boojum delivers what he thinks to be a fatal blow and flees from the ship to take refuge in the haven of Nora's home.

Stuart spends the next two months with Nora, sometimes believing he is madly in love with her; at other times gloating that he has satisfied another man's wife. His affair comes to an end when Nora's husband returns from sea. Stuart, then, seeks help from the U.S. Embassy. The consul informs Stuart that he did not kill the mate on the *West Segovia* and that he can safely return home to Virginia. The consul also shares a wire he received from Breck which states that he has been able to publish a collection of Stuart's poems, and with the royalties

all his debts have been paid. Breck has also been able to have Stuart reinstated by the honor committee at Southern. Finally, the telegram clears up the confusion regarding Breck's relationship with Sally; "the lady you saw me with a certain night was not your own true love." Stuart, exacerbated by the wealth of good news, immediately boards a ship bound for New York.

Back in Virginia, after publishing another book of poetry and his first novel and attending Southern for another year, Stuart hears that Sally is getting married in San Francisco. Believing "he had done Sally a hell of an injustice" he goes to San Francisco with hopes of sharing in her joy. Amazed at his own actions, Stuart, on the night before her wedding, asks Sally to forsake her would be husband and marry him. Sally agrees and the wedding plans go forward, only with another groom. On their honeymoon cruise, Sally's complaints of Stuart's drinking and inattentive actions toward her become tiresome to him as "he was getting a bit fed up with Sally. . . for she demanded too much of his individuality." It becomes apparent to Boojum, once again, that he has not found that for which he was in search. While the ship is docked on a wharf in New Orleans, Stuart stumbles "down the gangway to the dock, and, without looking back, [runs], as fast he could run, away. . ."

Before Wertenbaker ends his tale he explains the mystery of the book's name and the indelible characteristic which leads Boojum to seek pleasure after pleasure only to find himself unsatisfied. While at Southern, Stuart occupied every breathing moment searching for that tight state which was to carry him through the day and into the unending pleasures of the night. When broke and detached from his family, Boojum takes to train rides, physically seeking new experiences to yield poetic verse. His affair in Dublin yields no lasting satisfaction. Even convincing the love of his youth to jilt her fiancée brings forth no eternal contentment.

Boojum explains this last contradiction:

*I'm running away. I'm running away because the girl I was in love with fell in love with me. It was all right before, but after that I had to run away. It was the only way I could make being in love futile.*

Stuart appears to embody that Byronic characteristic which has its hero long for that which he knows he cannot obtain. Stuart's dilemma emerges when he finally seizes that which he craves, or the "Snark." The Snark

*is a vague, indefinite longing. . . It's the only thing that keeps people living. . . It's the most maddening feeling in the world. You want something and you don't know what you want. That's hunting the Snark. You spend your life — or at least your youth, which is the same thing — hunting for it; and then one fine day you find it, and when you find it you realize that there never was any Snark, but only the Boojum, which represents the sum of unexpressed desires.*

To suggest that all college men of the 1920's were in search of one physical or spiritual satisfaction after another and with no true concrete goals for



from Bailey Photograph Album, University Library, Washington and Lee University

### Pushball Team 1920

their lives may be taking the example of Boojum too far. But, we can safely say that Wertenbaker has adequately portrayed the perception of the period within the definitions of "Snark" and "Boojum." College men at Southern, like Stuart Breckenridge, found immediate pleasure in the material delights university life offered them. The men of *Boojum* fulfilled their spiritual and philosophical needs via the bottle and late night carousing. If they were hunting for the "essence of life" they, like Boojum, could not necessarily define their desires. Yet, they continually searched hoping that one day one drink or one fanciful experience might deliver it.

### Smith and the College Male of "Tomorrow"

Now, what does this book summary and this broad portrayal of the 1920's college male psyche have to do with the president of Washington and Lee in the twenties? I will begin an answer with a quotation from Smith's inaugural address in 1912. "Long may these encircling mountains shut out for a while from our sons the noisy clamor of a petty world that. . .they may hear the voices of the immortal dead." If Smith believed anything, it was that past heroes of self-sacrifice, like the "white-souled cavalier" and the "Father of his Country," had something to teach college men about discipline and moral lives. Smith did not just speak about undefined virtues which were to guide man's existence. Rather, he dealt specifically on the difficulties and challenges college men faced.

In his book, *Your Biggest Job: School or Business*, Smith expounds upon the metaphors "engines" and "boxcars" for those men who "pull and push and lead" and those "who follow with no motive power of their own." Because youth is the workshop where the men of the next generation are built then in youth man decides whether or not he will be "pushed out as a freight car or roll out under [his]

own steams." Smith claims building a freight car is easy: materials are abundant and easy to work with. But, "engine building is the cultivation and development of motive-power." He commands college men to take to their daily tasks, study, and pay their debts under their own steam without a "word of command or reminder from anyone." It is, then, up to each individual to drive aside obstacles which get in his way and to win every victory unaided. He warns the lazy Boojums not to be misled by the common belief that a lazy and unsuccessful boyhood is a happy one. Only those who tackle the complicated task of engine building will be happy and sure of life-long success.

By success, Smith means achieving virtuous character and wisdom. If financial wealth accompanies these virtues then he will be able to bestow these blessings on others. Smith does not dismiss business success on a large scale, industrial enterprise, or the "fabulous riches of new discover-

from Catyx 1924



A bunch of jolly good fellows at the Phi Gam House proceed to celebrate the Virginia game victory. As President Smith says, "It is such fraternity capers as this that bring disrepute to the name of our University."

\* \* \*

ies." Rather, he stresses that the key to opening the doors to human achievement is through "trained brains." For, "the uneducated man is like an Indian warrior with his tomahawk against a modern soldier and his repeating rifle."

If Smith's work had not been written eight years before *Boojum's* publication it might appear to be aimed specifically at Stuart Breckenridge. Stuart does not possess the will power necessary to make his future like the steam engine. Rather, he is in search of the experience which will provide him with the "essence of life." Boojum certainly does not have the discipline associated with tackling daily problems successfully as he cannot even keep track of his checking account. Moreover, opening doors to human achievement through his learned mind is incomprehensible to Boojum. He is, rather, searching for experience and poetic expression.

Perhaps even more conflicting are the views toward college life that Smith and Stuart each possess. Smith writes, "A modern American college or university is not a playground or a social club." Smith's college student should be prepared for a college life in which he accepts his own responsibilities and performs promptly his duties. Smith even suggests that college students draw up a daily schedule for rising, studying, and going to bed and then report any deviance from that schedule to their parents. Such a rigid routine is completely absent

within the pages of *Boojum*. Stuart's schedule depends upon sleeping off hangovers and attending fraternity parties. Furthermore, Southern does become a playground where Boojum learns the guidelines for social acceptance from his peers.

Another Smith publication, *Working One's Way Through College*, also finds disagreement with Boojum's Southern experience. In this sixteen page pamphlet Smith provides an exegesis on the financial gain a young man can achieve with a college degree. By viewing "education as an investment" the college male should work while he is studying, obtain loans, and find summer employment. By helping finance his own education it is assumed that he will have greater regard for it and will be more likely "to fix his eyes on the future for comfort and inspiration." As a result his college years will accompany "the enrichment of genuine friendship, broadened vision, and intellectual development." It is obvious that Boojum's eyes are not fixed on the future but rather on the pleasures the present social atmosphere Southern provides.

The atmosphere Smith attributes to his "college of tomorrow contains an "invisible but all-prevailing influence, the residuum of innumerable lives, experiences, customs, traditions, and associations." Boojum is only too eager to forget customs and traditions of a day gone by and ready to indulge in the joys of the twenties. Smith saw this kind of attitude as vitiating and poisoning his "new college." He thought it up to him and every student to breathe in a new moral air and to wage relentless warfare against that which might tear down the "habits and fashions" of that small school in the Valley of Virginia where he envisioned "countless generations of young Americans" learning the "secret of power [and] the true meaning of greatness."

Most at odds between Boojum's life and Smith's philosophical discourse is Boojum's lack of vision and definable goals. Smith sees the "college of tomorrow" filled with young men who take up the challenges of Lee's definition of gentlemanly behavior and who devote their energies to intense study. Stuart's Snark and subsequent Boojum represent that which Smith preached against. For president Smith, life's goals were specific and attainable; most of all, when achieved, they were satisfying; Smith's Snark refused to become a Boojum.

It seems to me the real value in an analysis of Smith and a young product of the roaring twenties lies in the perception we, in the 1990's, have of Washington and Lee. At once, the lovers and admirers of our institution lift up the Victorian value of character emanating from the "white-souled Cavalier" and the liveliness our alumni enjoy here as youths. The two seem to be in utter conflict. Among the many engaged in nostalgia are the current writers and faithful readers of the *Washington and Lee Spectator*. At times, we who profess to love the institution the most, appear to have made befellows with two extremes of the past: those who stressed discipline, morality, and integrity and those who gave the school its social reputation.

I suppose there never will nor could be a reco

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9. Which of the following publications do you subscribe to?

*W&L Spectator* (-50 pts)       *Village Voice* (-10 pts)       *Ring-tum Phi* (+10 pts)       *Marxism Today!* (+10 pts)

10. Do you see this appointment as an important career move towards a spot in the W&L Admissions office?

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# In Defense of Fraternities

*Edited by Charles Kranich*

*The following article originally appeared in a two part series written by Russell Kirk and published in National Review in 1957.*

*In the 35 years since Dr. Kirk first wrote this article, many of the specific criticisms leveled against fraternities have changed. The root of such criticisms, however, remains similar. Dr. Kirk's analysis of the principles behind the meaning of "fraternity" and their attackers' motivations remain accurate, and, for this reason, we reprint a portion of Dr. Kirk's article with his permission and that of National Review.*

Samuel Johnson and his friends spoke of "clubbable men." Not being one such, I never joined a fraternity. When I take up my cudgel in defense of fraternities, therefore, it is from no private motive. And fraternities nowadays seem to need some disinterested champions. Surely they do not lack for energetic assailants...

All human institutions are imperfect. And fraternities never will become perfect. It would be foolish to expect an organization of very young people, in college, to attain a perfection of conduct and policy quite unknown to any organization of adults. So we ought not to demand that the fraternities become so many Terrestrial Paradises, purged of snobbery and exclusiveness and folly. But they have been improving...

Any sensible discussion of matters social must take into account the origins and ends of existing institutions. American college fraternities arose to satisfy the most fundamental of social instincts, the desire for community. Being gregarious creatures, we all feel in some degree the longing for congenial companionship. And as American colleges increased in enrollment, the need for community among the students became the more real. Our fraternities came into existence as social clubs and arrangements for companionable living. In this country, we never had anything like the En-

glish collegiate system, in which the colleges of a university are at once private clubs and teaching bodies. For lack of Magdalen and Christ Church, Pembroke and Merton, our students developed clubs called fraternities, in which a small number of friends, united by some simple bonds of common belief and background, might live together on a humane scale.

Now a sense of community is part of the primary needs of man. A community is satisfactory only when it is free: when its members feel that they belong voluntarily, and that their associates share common interests. College fraternities are one proven way to find satisfying community...

In our age, only one alternative to voluntary community is conceivable: and that is collectivism. If free associations like our college fraternities are forced out of existence, they will be replaced not by an idyllic individualism, a perfection of equality and liberty and self-reliance, but only by the mob—by a mass of confused students subject to an impersonal university administration or to a clique of student demagogues. Therefore it seems important to inquire into the charges against fraternities, which their enemies have been pressing energetically.

The primary charge is that fraternities are snobbish and exclusive. The immediate justification for this charge is the fact that many fraternities decline to admit certain categories of students into their chapters. Regardless of the principle involved, the fact is that our fraternities are less exclusive nowadays than they ever were before... [I]t is not you and I who have a right to say what qualifications a fraternity should establish for membership... For a fraternity is not public property. It does not belong to the federal government, or the state or local government. It does not belong to the trustees or the faculty at the college with which it happens to be associated. A fraternity is a private club. Its qualifications for membership are the

## NOTABLY

“On nearly every college faculty will be found some persons who talk of ‘total education,’ of how the college ought to pave the way for a Brave New World... These ideologues commonly have a good deal to do with campus movements to abolish fraternities.”

*Charles Kranich is a senior from Altoona, Pennsylvania. He is a member of Kappa Sigma Fraternity.*

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legitimate concern only of its members... I would have no right to try to enforce my wishes upon any particular fraternity, unless I were a member of that fraternity.

Neither does a college administration ordinarily have a right to regulate the conditions of membership in fraternities. True, a college usually issues fraternities some sort of charter; sometimes this function is exercised by the general student council. But the justification is simply that the college has the duty of ensuring, within limits, that the students enrolled in the college observe certain minimum standards of decent conduct, whether they are members of fraternities, or residents of dormitories, or independents. When the regulation of fraternities by the college authorities exceeds this prudent police-power, then such regulation becomes unjustified. For the fraternity houses, usually, do not belong to the college. And the students, always, are not the property of the college. The students are free individuals. They have enrolled in the college for specified educational purposes. The lawful and prudential jurisdiction of the college over them is strictly limited.

“  
It is not you and I who have a right to say what qualifications a fraternity should establish for membership... For a fraternity is not public property... A fraternity is a private club.”

On nearly every college faculty will be found some persons who talk of “total education,” of how the college ought to remake the personalities of its students, of how the college ought to pave the way for a Brave New World... These ideologues commonly have a good deal to do with campus movements to abolish or strictly regulate the fraternities... I do advise fraternity-members not to give ground before these gentry; to appeal to a court of law, if necessary, against them. For in defending their own right to voluntary association, fraternities are defending the whole concept of free community.

Let me draw an analogy. Suppose a body of vociferous opponents suddenly were to assail that pleasant institution the Harvard Club, in New York City. Only Harvard graduates can belong to that club; and this, the critics might cry, is demonstrably snobbish and exclusive... Let the general public into the Harvard Club; or, at the very least, admit the graduates of Dismal Swamp Agricultural and Mechanical Institute.

To these embattled critics, the startled officers of the Harvard Club doubtless would reply that the facilities of the club are limited; that since time out of mind only Harvard men have been admitted; that this policy implies no hatred of Dismal Swamp, but only a feeling of common interest among Harvard alumni; and that, after all, it's *our* club.

The defenders of the Harvard Club would be quite right. And whatever the failings of our college fraternities, they are quite right in maintaining that only those private clubs the fraternities themselves have the right to say who shall be invited to join, and who shall not. Everybody does *not* belong to everybody else. That is true only in Brave New World; and America, praise be, is not yet Brave New World.

## On Murph

**A**fter thirty-three years of dedicated service to W&L, our head of security, affectionately known as Murph, will retire in June. The *Spectator* has gathered several "favorite Murph stories."



**Professor Merchant:** In the middle seventies, we had a basketball team that was made up mostly of thugs. After a game against Hampden Sydney one night, the two teams went out together, got drunk, and had a bush diving contest. When Murph got to work the next morning, there were thousands and thousands of dollars worth of box bushes all over campus just smashed to pieces. Well, Murph immediately figured out how to solve

*By Nancy Mitchell*

the crime. He went to over to the infirmary and got a list of people who had come in that morning all scratched up. So Murph discovered very quickly, using some very rudimentary, Colombo type, tactics to figure out who did it.

I can't imagine how we're going to get along without him. He was a member of the Lexington Police Department when we hired him in 1958. This meant that his contacts were not just on campus among the students, faculty, and staff; they included everyone uptown. He can always find somebody who will tell him what has happened; in fact, Murph can find out anything almost before it has happened. Murph's going to be a hard act to follow.

**Professor Sanders:** There was a distinguished alumnus who had come back here for a party. He had gone to school here, I guess in the sixties. This alumnus and his wife were at a party; Murph and Mrs. Murray were also there. The wife of this alumnus looked at Murph and said "Oh, there's that horrible Murph. You ruined all my college fun." But then she turned to Murph and said, "But you would be amazed at how many times you also saved my virtue."

**Steve Tomlinson:** When Murph first came to work here, one of the custodians in the dorm had apparently been stealing things

“

*'Oh, there's that horrible Murph. You ruined all my college fun.' But then she turned to Murph and said, 'But you would be amazed at how many times you also saved my virtue.'"*

from the students. At first, Murph thought it might be a student. So he set a trap for the thief: a wallet with a little money in it set out on a table in the dorms. While Murph was checking on the trap, the custodian came down the hall. Murph got in the closet, cracked the door and watched the guy take

*Nancy Mitchell is a junior from Atlanta, Georgia.*



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the money. When the custodian left and started down the hall, Murph hollered and asked him what he was doing with the money. The custodian stopped and said, "Murph, I swear to God, this is the first time I've ever done anything like this in my life." Murph turned to him and said "You better not talk too loud, The Man might hear you."

**Robyn McCord, '93:** It was the first day of orientation when the freshmen have to register. I was going through the line, didn't know anyone, and I was really nervous. Murph came up to me and said, "You're a McCord, aren't you? Your dad and your uncle went here, didn't they? I could tell you some stories about them." He knew who my father was just by looking at me; I was really amazed.

**Buddy Atkins:** The best thing Murph did was figure out what was going on before the students got themselves into trouble. He used to always warn us, "You better think about this; it'll get you in trouble." One year the students organized this huge panty raid over at Southern Sem, and everybody thought they were being so smart. They had it all worked out. After they parked their cars, they stormed up the hill to Sem, and there was Murph just waiting for them at the top of the hill. I guess he had just been hiding out in the bushes somewhere and heard the plan.

“

*One year the students organized this huge panty raid over at Southern Sem... They stormed up the hill to Sem, and there was Murph just waiting for them at the top of the hill.”*

In November 1964, my freshman year, this one student had figured out where the master panel was, the panel controlling all the electricity to Graham-Lees. He also knew that the dorm counselors, according to their emergency plan, were to all run out and meet in the quad. Then they would attempt to get things organized in times of a dorm crisis. I think this was the only time any one ever got away with something without Murph finding out about it ahead of time. Around nine o'clock that freshman guy threw the switch and all the Graham-Lees lights went out. As soon as the electricity went out, all the dorm counselors went rushing out to the quad like they were supposed to. When they got ready to come back in the building, the freshmen were at all the first floor doors and windows, armed with water balloons, buckets of water, and firecrackers. They wouldn't let the dorm counselors back in. The head dorm counselor was furious, and they were all out there screaming and yelling, "Get away from those windows and let us back in the dorm!" Almost on cue, the entire freshman dorm started singing "We Shall Overcome." It was hilarious.

Back then the Dean of Students was Dean Atwood, and the head dorm counselor yelled that he was sending someone for him. That just made the situation worse. Nobody would budge; the freshmen just kept laughing. Then finally Murph showed up and said, "O.K. boys, turn the lights back on." Instantaneously, the lights were back on.

## Brave New College

By John Ebner and George Nomikos

America's colleges are cheating their students out of their tuition in the classroom, and subjecting them to a "new fascism" on the campus. Political agendas are subverting and distorting the ideals for which the founding fathers fought. Recently, George Mason University placed Sigma Chi fraternity and Gamma Phi Beta sorority on probation because of their actions at a fund-raising event. What horrible crime did they perpetrate? What act of obscenity or abject terrorism did they commit? As reported in the *Richmond Times-Dispatch*, 18 members of Sigma Chi "were dressed by women from six sororities and proceeded to parade across a stage in women's clothing." In addition, "one fraternity member, dressed by women from Gamma Phi Beta, wore a blouse, a wig, a pillow strapped to his backside and appeared in blackface." Outraged by this show of alleged "racism," the fraternity and the sorority were placed on probation, and will be forced to attend "educational programs...addressing cultural differences, diversity and the concerns of women." The GMU administration's decision to capitulate spinelessly to the demands of a small, unrepresentative, vocal minority is reprehensible. Even worse, however, was their resolution to send the students to sensitivity seminars next year which are no more than a veiled attempt at political indoctrination and thought control reminiscent of Mao's Cultural Revolution. These students did nothing illegal, immoral, or malicious, and yet are being punished as if they were hardened felons. The GMU administration bowed to the pressure of an over-sensitive, over-protected, underinformed group who are constantly finding imaginary slights and fabricated oppression. Instead of defending the fraternity men's rights of free speech and free expression, the University is denying these basic First Amendment freedoms. If flag-burning is protected as an exercise of free speech, then these student's actions should be as well; or is it only the actions of homosexuals, feminists and left-wing radicals that the Constitution was written to safeguard?

While this horror story of modern political repression occurred at GMU, even W&L is not immune from such acts of ideological terror-

ism. Today's "enlightened" Washington Hall bureaucrats act as if W&L can maintain its high reputation only by following current leftist academic trends. The recent Law School fiasco concerning military recruiters illustrates this problem and the incompetence of a University hierarchy that refuses to uphold the honor and integrity they were hired to protect. The Law School faculty voted to ban military recruiters from campus because they discriminate against homosexuals, even though this military policy has been upheld by the courts. This sad episode at General Lee's college highlights the two greatest threats in America's universities: self-righteous, self-appointed, politicized intellectuals and weak, feeble administrators. The latter group, among whom the Law School Dean Randall Bezanson and President Wilson must be included, refuses to reject the demands of such groups as the American Association of Law Schools. In an example of political double-talk, referring to the ban, Dean Bezanson stated, "I stand firmly in two directions." He would have been more dignified hiding in a closet than in displaying the indecision that this statement and his refusal to cast a tie-breaking vote on the matter illustrate. Exhibiting the same lack of principles, President Wilson suspended the ban only because it was diminishing alumni contributions, and with a multi-million dollar capital campaign drive underway, the President did not want any adverse publicity. Could it be that the University administration worships at the altar of the goddess of gold without regard for the ideals of a true liberal education? Perhaps W. B. Yeats was right when he wrote that "The best lack all conviction/While the worst are full of passionate intensity."

Self-righteous intellectuals across the country are using universities to enforce not only their views on homosexuality, but also on the treatment of minority groups by engaging in reverse discrimination and favoritism. Some accreditation boards have refused to reaccredit institutions because they do not have enough minorities or women on their faculties. Such self-important dictators care more about the color of a faculty member's skin than about the content of his mind. As long as universities allow these boards to control

John Ebner is a senior from Baton Rouge, Louisiana. George Nomikos is a senior from Richmond, Virginia.

them, then America's educational system will suffer. Such councils cripple colleges by mandating political programs and prohibiting the advancement of non-partisan learning. Today it is minority faculty quotas, tomorrow it will be required text books. It sounds like something from *Brave New World*. So much for independent expression and the free play of ideas.

According to the Young America's Foundation, blacks at Penn State who keep a GPA of a C receive a cash gift of \$580, and even greater gifts for higher GPAs, notwithstanding need. Similarly, Duke University, among others, enforces racial quotas when hiring new faculty members, while U. C. Berkeley limits the number of Asian-Americans that it admits simply because of their race—making blacks and hispanics twenty times more likely to be admitted than students of Asian ancestry with comparable academic records. Not only do such illogical policies anger those who are the victims of this reverse discrimination and breed resentment, but they also treat minorities as if they are inferior and cannot succeed on their merits alone. Likewise, they undermine the very equality they are advocating. The sins of the past will never be atoned for by perpetuating them against other groups as a sort of retroactive punishment. The *Richmond Times-Dispatch* reported that UVA admitted 66% of out-of-state blacks who applied but only admitted 24% of out-of-state whites in 1990. It is extraordinarily unlikely that such a disparity results from racially blind policies. As long as such activities continue, universities will be injuring all students and will be destroying America's higher educational system while perpet-

uating segregation. Perhaps the worst outcome of such policies, however, is the destruction of individual initiative and the neglect of individual talent and ability in favor of racist politics.

At W&L, these national patterns are repeated on a smaller, though no less disturbing, scale. The Admissions Office, for example, exhibits favoritism towards blacks in admissions decisions simply because of their color, and yet the catalogue states that, "Washington and Lee University does not discriminate on the basis of race, color, sex, religion, national or ethnic origin, or physical handicap in admissions...in any aspect of academic or campus life." Similarly, in addition to the special weekends on which the Admissions Office annually brings students of exceptional academic promise to the campus, they also bring minority students to the University on a separate weekend. On the former weekends, the members of the Student Recruitment Committee host these prospective students, but on the latter not SRC members but black students alone host the prospectives. By giving these minority students their own weekend the University violates its own anti-discrimination policy by giving them preferential treatment and by immediately isolating them with other black students. Likewise, minority students are invited to a pre-orientation week at the beginning of their freshman year. Special programs are arranged for minorities during this week before all of the other freshmen arrive, as if the over-abundant programs of Freshman Orientation Week are not sufficient, and as if they need or deserve special treatment. Minority students are further separated from the student body by having their own dean,

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Anece McCloud, Associate Dean of Students for minority and International Student Affairs. It is ludicrous to employ an administrator whose primary purpose is to cater to the needs of a racial group, implying that the Dean of Students is only capable of addressing the needs of white students. Such blatant separation of minorities not only discriminates against the majority of students, but it damages the minority students themselves. A pre-orientation week separates minorities from their own academic class from the outset, and it contributes to the early fractionalization of the class which the administration so often laments.

Facilities such as the Chavis House continue the segregation of the undergraduates which began even before matriculation. It is ironic that John Chavis—a black student who attended the college in 1795 and for whom the residence for black students is named—was perhaps less isolated from the rest of the student body than some of today's minorities who have suffered under the University's divisive racial policies. It is similarly unfortunate that international students are treated in a comparable manner—by having their own residence house which separates them from the campus at large—with analogous results. If the University continues such ignorant policies, W&L will always be divided and will never be fortunate enough to have another Phillipe Labro—the accomplished French exchange student of the 1950s who integrated himself memorably into the W&L community.

Finally, higher education suffers from a dilution and a weakening of the curriculum. In the 1960s, many schools dropped or severely curtailed their core requirements in favor of allowing students greater latitude in choosing their courses of study. As a result, today's students often lack the basic core of knowledge necessary for all cultured men to possess. The curriculum is being diluted with insipid women's studies courses and minority studies courses that divert student's limited attentions. While these may be valid areas of study, they must not be substituted to the detriment of the study of the fundamentals of Western culture, because the latter supply a common basis of knowledge and understanding.

Many contend that Western studies provide students with knowledge of only a small, racist section of the world—a segment whose achievements have been emphasized and whose failures have been ignored. At Stanford University the freshman course which required students to read literary giants such as Homer, Dante, and Machiavelli was altered to include obscure black and female authors, allegedly to broaden students education and to challenge their traditional beliefs. These anti-humanists fail to recognize that the study of the truly great, wherever they may be found, is the only way to improve humanity because the great are the only ones who challenge our consciousness. Similarly, at W&L some have been successful in instituting courses such as "History of Women in America," "African-Americans in the Urban North," and "Unconventional Writing by Women." Even the English de-

partment has broadened its reading list to include such authors as Willa Cather and Zora Neale Hurston in an attempt to reduce the power which traditional humanists have had over the curriculum for decades. Political sensitivities have replaced the pursuit of perfection, which formerly consisted of a study of the best that has been thought and said in the world.

These activists reject any hierarchy of quality and importance in the works of authors and other artists. For them, works depend not on the quality of ideas but on the color, sex or ethnic background of the author. For these multiculturalists, students cannot be educated completely without exposure to the works of blacks, regardless of the work's quality. By implication, Homer's utterances are no more important for the growth of the mind than the ideas of Zora Hurston. Such modern relativists reject the notion of any universally great thoughts or ideas which are necessary for all men to know, and they assert a doctrine which relates the color of one's skin to the ideas.

Clearly W&L must not follow educational and intellectual fads, and it must fiercely reject the politicization of the curriculum and campus. It is critical at this time in the school's history—a time in which so many new faculty members who are unfamiliar with our heritage are joining the University—that students and faculty members alike do not allow Washington and Lee to become infected with the ills under which so many other institutions are suffering and with which the University has already become tainted.

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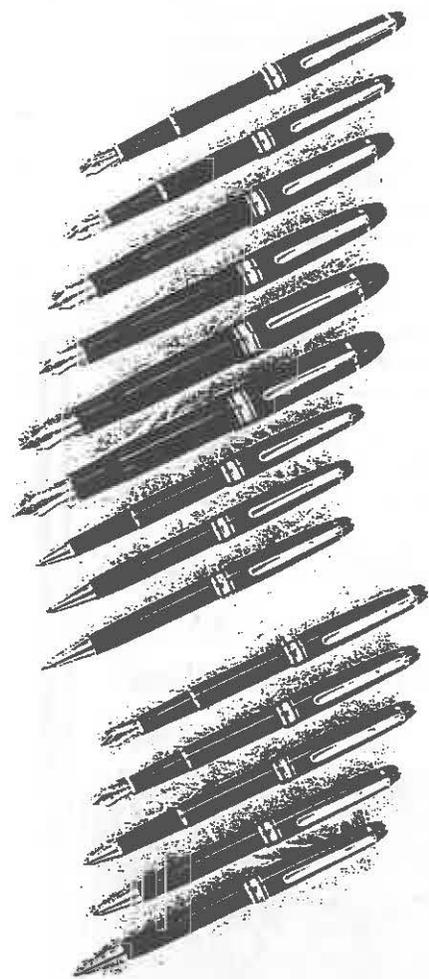
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