

First Anniversary Issue



# WASHINGTON AND LEE SPECTATOR



May 1990 Volume 1, Issue 6

Alumni Weekend Issue

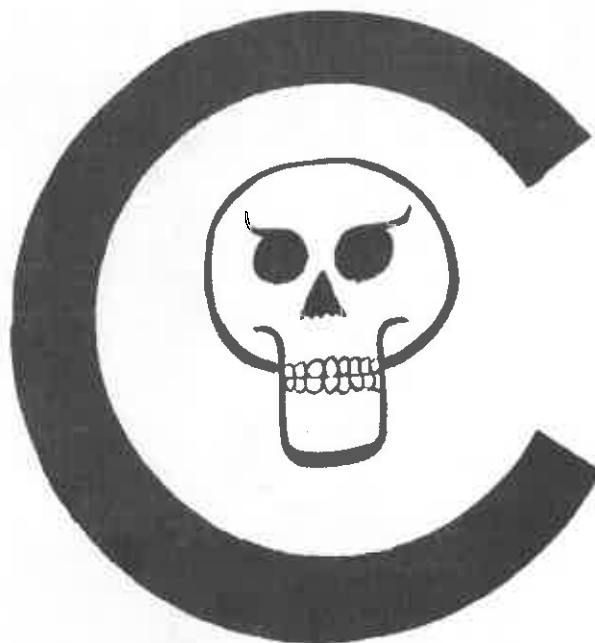


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# WASHINGTON AND LEE SPECTATOR

May 1990

The W&L Student Journal of Fact and Opinion

Vol. 1, No. 6



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Under the professorship of the liberal intelligentsia, colleges and universities no longer instill the values in its students necessary to discern truth from falsehood. Not only is cultural awareness at stake, but the very existence of rational thought is now threatened by the destructive subjectivism of the new "open mind."

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# LETTERS

To the editors:

Your item in the "General Opinion" column titled "English Seminars from Hell" has prompted me to respond to a number of inaccuracies, misconceptions, and short-sighted observations contained therein. First and perhaps foremost, while I personally agree the slate of seminars for this year is not particularly appealing, the blame cannot be laid wholly at the door of the department; the catalogue states plainly that student suggestions for seminar topics are welcomed, and any student who pursues this will find that is indeed true. Arranging a seminar requires some extra effort, however, in the form of writing a proposal and having an appropriate number of students express an interest therein, and is thus an option seldom exercised. If the students fail to take an active role, the responsibility devolves upon the faculty entirely, with varying results. Hindsight is always twenty-twenty, and those who are now complaining should have—and could have—done something about the situation had they bothered to take the initiative.

Second, I take strong exception to your statement that the Spring selections are based on "modernity, gender, and race instead of literary merit." Strange, then, that you did not cite Southern American Literature (English 209), a course whose content is solely determined by the geographic origin of the authors in question; American Literature: World War II to the Present (English 227), a class governed by strict and undeniably modern chronological guidelines; or any other class in which the breadth of the matter discussed is determined by factors other than some absolute aesthetic standard, i.e. all of them. The fact is that no course may truly be said to be determined on the basis of "literary merit", a term you toss around as if some regular measure of said merit has been proclaimed by the U.S. Department of Education. I would venture to say that no two students or teachers of literature are in absolute accord regarding the artistic worth of a given work and thus considerations such as race, gender, and time period provide unifying factors for the syllabus and continuity for discussion in a seminar setting.

Furthermore, Spring Term has always been an appropriate time for research into areas of more esoteric interest, and the English Department should not be faulted for attempting to exploit this opportunity. Many departments simply compress normal twelve-week courses into six weeks, covering ridiculous amounts of material in little depth, while doubling the weekly work load of the students. These English seminars offer students and professors the chance to investigate together topics which are current and important in professional and scholarly research. It so happens that the work of female and minority writers is just such a topic, as contributions from both these sections of the population have been growing in bulk and importance as the field of literature, like all others, has become more and more integrated. White Anglo-Saxon Protestant writers, you suggest, should be studied in greater depth. The fact is that they are: this race, gender, and religious group dominates the field of literature in English from 1533, when Henry VIII made Britain Protestant, to the present day. To attempt the expansion of a field of study is not a sin of omission or of anything else. Scientific research does not aim to repeat discoveries that have already been made, and it is unfair, inappropriate, and unscholarly to expect literary investigation to do so. This is not to say, of course, that all possible analysis of white male writers has been exhausted, but that progress should not be sacrificed to obsession with the past.

This past, by the way, is more than adequately represented by the English curriculum at Washington and Lee, with eight 200-level and twenty-two 300-level classes devoted to "the basics" you seem to feel are unduly neglected by the inclusion of six more avant-garde seminars. Indeed, W&L's English Department must be astonished by an accusation of aggressive liberalism as they are by contrast one of the most conservative of their kind among their colleagues. The English major here still requires successful completion of the comprehensive examination, a venerable institution the likes of which has disappeared from most other programs, which mandates a broad knowledge of "canonical" authors and their works. Particularly on this point, Please see LETTER on page 17

## Fraternities, Security, and Vegetables

The general consensus is that the Fraternity Renaissance Program is good for all involved — alumni, students, and administrators. We don't disagree, and we look forward to the not-too-distant day when sixteen refurbished fraternities are an integral part of our community. There are, though, a few remaining concerns; and it is the duty of the IFC, current fraternity presidents, and the House Corporations to not only be aware of them, but also to work to quell certain student fears.

To begin with, Frank Parsons, the University coordinator of capital planning, has troubled many fraternity members with his incessant talk of fraternity houses someday becoming "vegetarian houses," "French-speaking houses," or some other type of non-Greek organization. Ideological reasons aside, there is a larger problem with this sort of talk. First, current fraternity members, or rather, their parents, are paying higher than ordinary rates in order to defray the costs of the Renaissance Program. Additionally, many of our alumni are helping meet the ten million dollar mark. While all contributors to the program have been enthusiastic so far, we have our doubts whether any of these individuals would act in such a benevolent manner if they knew of Mr. Parsons possible future plans for defunct fraternities.

Another fraternity concern involves our very own University Security. The W&L Security currently believes that in the future, when the University holds the deeds to the houses, they will have the power to close down fraternity functions. That's right, come in and close down parties at will.

Not to worry, said Colonel Murphy, chairman of the House Renovation Steering Committee, in an interview with the *Spectator*. He stated

that, "What we would like to happen [is] if the resident manager feels the situation has gotten out of his or her control, ... rather than her call Lexington City Police, her first recourse would be to our own security forces." That sort of arrangement, where security would appear only when asked, is one in which no student could (or should) argue, but it would certainly relieve students' fears if this provision were stipulated in writing.

The *Spectator* applauds the efforts of Colonel Murphy, Frank Parsons and all others involved in the Fraternity Renaissance Program. The University's Standards for Fraternities, a written guideline, has placated the faculty and administrators' fears about the future conduct and practices of fraternities in the ten million dollar investment. Student mistrust is high however, because many questions have not been addressed. Until these concerns are confronted, the IFC, current fraternity presidents, and House Corporations will not be able to govern as effectively as they wish.

## Tuition Update II

Washington and Lee's tuition for the 1990 - 91 school year will be \$10,850, an increase of \$750 or about 7.5%. While this is considerably lower than last year's increase of 13.5%, W&L tuition is still rising more rapidly than inflation. Though our school must remain competitive with other colleges by augmenting faculty salaries, funds for research, and general facilities, unfortunately there exists the dangerous notion on the part of parents and administrators that the academic quality of a college is reflected by its price tag. In fact, the W&L self-study, released earlier this year, calls for fixed annual tuition increases of 11.41% over the next five years. This is particularly alarming because several schools, such as Wil-

liams and Amherst with whom Washington and Lee competes, are currently being investigated by the Justice Department for price fixing.

This year Washington and Lee was named a "Best Buy" by *U.S. News and World Report*. Our strong academic rating and comparatively low tuition prove W&L to be an exceptionally good college buy. However, if W&L wishes to preserve its image as a model of fiscal responsibility, it should ignore the advice advanced by the self-study and reject tuition hikes for the sake of keeping up with other colleges.

## Hidden Howie

The latest issue of the "*Alumni magazine*" includes a surprisingly short and inconspicuous article which is literally buried among its many pages. It addresses the impending arrival of Washington and Lee's new Dean of Students, John Howison. Considering the importance of this appointment for the future of the University, and the magnitude of this story in relation to most of those found in the magazine, one begins to wonder why the appointment is so obviously

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## General Opinion

down-played. Perhaps the University is uncomfortable with the fact that Howison will be the first Dean of Students, in many years, who is not an alumnus, or perhaps they are trying to hide something even more important about the newest member of our growing mid-western bureaucracy. We can only hope that in the future the magazine will pay more attention to such central campus events.



### History From Hades

Although you may have thought that the only classes "from Hell" were in the English department, the history department, too, has its own share of infernal, trendy classes of questionable merit. In an attempt to pander to special interest groups and the liberal academic community, W&L has introduced sociology into its history curriculum under the guise of social history. Unfortunately, within the last decade, sociology -- the study of "culture,... social groups and institutions and social trends," -- has been gradually infiltrating university history departments. The latter, however, is nothing more than the science of assigning imaginary significance to meaningless social trends and rela-

tionships.

History 358, The History of Women in America, 1870 to the present, involves the study of women's "reproductive experience" and "the influence on women's roles and behavior by the social and economic changes accompanying industrialization and urbanization." Similarly, History 361, The History of Violence in America, concentrates on the "social origins, evolution and major forms of extralegal violent conflict in the United States." Now while it is debatable whether or not the study of women's reproductive experience is of any value at all, it is undeniable that it is not history. Likewise, women's behavior and the sociology of violence do not have any place in a department which should be concentrating on truly influential past men and events -- people and actions which have shaped the world as we know it today. Unfortunately, however, the study of kings and presidents has been labeled elitist, undemocratic, and downright "insensitive." In order to delegate an artificial significance to groups, whose historical importance is marginal at best, sociology is being taught as history. Women who are truly important will be studied on their own merit; they do not need a special course on women in which to be studied. However, sociological topics such as women's social relationships and behavior do not belong in the history department. If topics which

deal with such topics must be taught at all then, if nothing else, their placement in the catalogue must be changed.



### Polls or Principles?

Dick Gephardt wants to be President, and he is willing to believe in (or at least say) anything to get your support. You might remember Gephardt from the 1988 Democratic primary race, where he attempted to stir anti-Japanese sentiment in order to build support for higher trade barriers. There is no need to discuss the problems with high trade barriers, but Gephardt's willingness to base his campaign on American xenophobia demonstrates he will stop at nothing to reach the White House, his latest tactic being a (rather foolhardy) attack on a president with a 70% approval rating.

If Gephardt's sole flaw were a weak understanding of economics, we might be able to forgive him for not doing his homework. Tricky Dick (as dubbed by National Review), however, has flip flopped his position on several major issues since he was first elected in 1977. Earlier in his career, Gephardt was a moderate conservative who was pro-life and anti-busing; he supported the B-1 bomber and the MX missile, and even voted for Reagan's 1981 tax cuts. He is no longer pro-life, has called for massive tax increases and more social spending. In addition, he would like to spend billions of taxpayer dollars in Eastern Europe.

Dick Gephardt envisions himself in the oval office, but in order to appease the various special interest groups in the Democratic primaries, he has shifted to the left on a variety of issues. Gephardt ought to examine his own political history before charging the President with weak leadership.



Source: Richmond Times-Dispatch

## Earth Bless You

Earth Day 1990, the new secular Easter, was supposed to enlighten the masses on the alleged imminent environmental catastrophe. Ted Turner even gave us his updated version of the ten commandments which was to replace the outdated ones from the Old Testament. The folk song and flowers approach of Earth Day promoters, however, may turn out to have the same effect on the environment as holding hands did on world hunger. Panic button politics may be fashionable amid all the media hype, but most people will simply ignore all the alarmism unless there are facts to back it up. Even supporters of Environmental Globalism are not sure of their evidence. Senator Timothy Worth of Colorado instructs us, "We've got to ride the global warming issue. Even if the theory is wrong, we will be doing the right thing in terms of economic and environmental policy." We wonder if Senator Worth uses this unique approach in other areas of public policy as well.

No one denies that there are legitimate environmental concerns and sensible measures that even W&L students can take, such as the fraternity aluminum recycling program initiated by the Outing Club. However we should insist upon accurate information and economical solutions; simply disregarding the emotion and rhetoric which asks us to significantly alter our lifestyle. This would be a good start and might save the environment from another Earth Day.



Source: Richmond Times-Dispatch



## Sovereignty and SAC

We have been through all of this before, but occasionally it necessary to rehash certain truths. Currently, members of fraternities, approximately half of the student population, are no longer allowed to govern themselves. Fraternities have been stripped of the autonomy to regulate their own affairs. The Student Affairs Committee's recent willingness to overrule IFC decisions that it does not find "acceptable" is only one example

of the faculty's curtailment of student self-government at W&L. This increased faculty meddling has the the unfortunate consequence of constraining the IFC (and similar organizations) to solutions it expects SAC will approve.

Of course, authority demands responsibility, and not every student (fraternity member or not) lives up to the ideals of a W&L gentleman. But the students should be allowed to learn by correcting their own mistakes with guidance not dictatorial demands. If this sort of regulation escalates, eventually the IFC will be little more than a debating society.



## Outloud

*"We must be thoroughly democratic, and patronize everybody without distinction of class."*

Otto von Bismark

*"You can always tell a Harvard man, but you can't tell him much."*

James Barnes

*"Clothes make the man. Naked people have little or no influence in society."*

Mark Twain

*"Now, if you'll excuse me, affairs of the state must come before affairs of the state."*

The Gov. in Blazing Saddles

*"Sometimes when I look at my children I say to myself, 'Lilian, you should have stayed a virgin.'"*

Lilian Carter, mother of Jimmy and Billy

*"If it weren't for the last minute, nothing would get done"*

Unknown

# CAMPUS PERSPECTIVE

## What a Liberal-Arts Education Should Be

"If you don't know the truth — if you can't write the truth — don't write."  
—Ernest Hemmingway

by J. Cameron Humphries

Progress, according to Webster's, is an advance or improvement — a move forward. It is quite appropriate that the father of the American language defined progress in such truly American terms. Throughout our history, the concept of progress has been inexorably linked to what has evolved into the American Dream. From the millions who came to this nation in search of a better life, to the father who tells his son that someday — if he works hard — he might have the things that the father only dreamed of having, even to the ideal of our manifest destiny, America has always firmly held to the belief that she, as a nation, will improve. Perhaps this belief in progress is most clearly embodied in the words of Horace Greely, "Go West, young man."

Yet, were he alive today, Greely might well have said, "Go East" instead. For it is in the Eastern nations where progress is occurring. It is in the East where freedom is not only returning, but taking root for the first time in centuries. It is in the East where the world's focus will be centered as communist-shattered economies may boom and expand under free enterprise. Our desire for progress has spread not only west, but north, south, and east. Of far greater concern to us today, however, should not be the possibility and need for progress in Eastern Europe. On our own East Coast, where, beginning in a few small liberal-arts colleges, the manner in which America is taught (and not taught) to think is quickly rendering impossible all possibilities for the existence of progress by denying its graduates a true liberal-arts education.

According to Webster's definition, there are two criteria necessary for progress. First, there must be movement or change. This seems obvious enough; however, the current trends in academia preach the shallow thought that this is enough — that change is the equivalent of progress. It is as though the two words were synonyms. But change is not enough, at least not where *progress* is concerned. The second criterion is not only that there be change, but change for the better — an improvement which can only be established by comparing the result to a fixed, non-changing, standard of good. And this is exactly what in the "old days" a liberal-arts education intended to do — instill those values of good, right, and truth in a man so that when he graduated, he left the university, not with a trade or skill, but with a mind which could think clearly, perceive and discern truth from falsehoods. He left with a developed sense of his own humanity which enabled him to seize the day while remaining not unmindful of the future.

Here I must use the expression, in the old days very carefully, for though some claim not to believe in the existence of any fixed

J. Cameron Humphries is a freshman from Dallas, Texas.

values, these are usually the first to tell us how much better off we are today than we were, say, fifty years ago. For this new intellectual elite, a liberal-arts education has evolved into little more than a quest for the "touchy-feely" arts which, from within their intellectual snobbery, speaks only to them and their highbrow coterie. If they choose to acknowledge any work which is a recognized part of the "established" or "traditional" literary or philosophical canon, it is usually to debunk its value.

And just what are *their* works?

Though the list constantly changes, books of this new literary canon usually share one characteristic — they are "living works." Not because they say anything about mankind in general, or have shown to speak to several generations of readers. In time, they may; but since the majority of these works are little more than twenty or thirty years old, no one knows. These works are considered living only because their writers and thinkers are still alive to defend and modify them. Read modern writers such as Allen Ginsberg and this becomes more clear. Their works attempt only to relate personal feelings, not because they necessarily have merit, but because they are expressive, sensitive, subjective.

Once again I must return to the old days. Then, a living work meant that the idea it contained was so profound and accurate in its statement concerning mankind that the author's life was irrelevant. How long (or for that matter how significant to an understanding of his work) would a course on Shakespeare's biography be? Yet for the new writers, if you do not know their life's story, forget interpreting their works. We can only guess the details of Shakespeare's life, and yet he remains the greatest writer in any language.

"But not to me," answer many 18 and 19-year old college freshman who cringe at the thought of taking a Shakespeare course as though it were the Plague. Within the framework of a modern liberal-arts education, that position is as valid as any. Today it seems that academia does not really deny the existence of standards; they have merely transferred them from a higher authority to the individual.

Yet without some form of external reference point, there is nothing to which one can be true — except oneself. If truth is truly relative to the individual, what need is there for an education, anyway? Why should a student enroll in a class in which the professor states, "There are no right or wrong answers, just well or poorly supported opinions?" (If there is no right or wrong, how can there be good or bad?) Since the modern touchy-feely school of thought does not believe that truth exists, or if it does, that we can never discover it, why maintain colleges and universities

at all?

When a liberal-arts education ad-



## Increased Multiculturalism: Yes or No?

### YES

by James Rambeau, President of Minority Student Assoc.

As college students, we are searching for the truth: truth in religion, government, or life. Through this search, we should study and attempt to gain the broadest amount of exposure to other cultures for determining the best route for mankind. Likewise, we strive for an answer to understanding the human condition through writing. I support the basic premise of segregating literature for two reasons: cultural uniqueness and segregation in our society.

Many have argued that courses on particular cultures such as black-American literature tend to segregate those groups. I solicit the contrary. Cultural traits are unique to that individual group or race. The black American experience is significantly different from the white American or Native American. All three live in the same country but hold different perspectives on history. Segregation of literature is utilized for several reasons, including: to study the history and emotions of a particular culture *necessarily to segregate* the cultures. *Black Boy*, written by Richard Wright, depicts the emotions and ideas of blacks in the South during the early twentieth century.

In addition, issues in the United States are stratified along group and racial lines, i.e. black poverty, white racism. In academia, literature is divided according to groups such as Southern American Literature and Modern German Literature, to analyze (usually) a particular style or conscience. These divisions are a mere reflection of society in general.

I too envision a day when all literature (black, white, Native-American) will be studied as "American" literature. As divisions in society occur, segregation of literature may be needed to provide a broader exposure to individual cultures.

### NO

by Matthew Felber

The call for multi-culturalism in today's colleges is designed to denigrate Western culture. Liberal multi-culturalists want to replace the great works of Western civilization with ones more favorable to their own socio-political agenda.

The fact remains, however, that American culture has been influenced predominantly by European males, and American students must study the works of Locke, Dante, Shakespeare, et al in order to better understand their culture. Multi-culturalists are not interested in teaching culture, but are more anxious to indoctrinate students with their own anti-Western prejudices. The leftist tactic of historical revisionism has infected American universities, revealing only the worst aspects of Western history.

A liberal arts education is designed to develop independent, rational, and critical thinkers, contrarily, a multicultural education is designed to eradicate the evils of racism and sexism. However, it is our own Western culture that best exemplifies the ideals of freedom and tolerance which all enlightened men expound. It is truly ironic that our western culture is being undermined from within, while the people of eastern Europe demonstrate for a more open democratic society like our own.

I am not arguing for the exclusion of other cultures from the Washington and Lee curriculum, in fact much can be learned from such undertakings. However, as American students continually demonstrate their ignorance of their own Western culture, it is intellectually dishonest to call for the study of third world nations. It is impossible to understand other cultures unless we understand our own.

hered more closely to what a liberal-arts education should be, it did not consist of a bunch of closed minded old men, who taught only to brainwash and deprive younger men of thought so that they would enter society and support "the system" — though the current school of thought would, however, have us believe that it was that way. First, professors in the old days shunned labels such as liberal or conservative — most liberal-arts educators today still do — for their purpose was neither to indoctrinate students with propoganda supporting the status quo, nor was it to preach riot and revolution. They were, in effect, almost like parents who were nurturing thought in the young minds of their pupils. Their role was that of *in loco parentis*.

The old school was open-minded as well. But of course then, open-minded had a much different meaning than it does today. Today, open-mindedness means that a person will accept all other views as good opinions, and uphold other's right to express them, both verbally and physically in all but one facility — to tell someone else that they are wrong. For the "touchy-feely" school does not like the word 'wrong.' It denies them the catch-word of the new open mind: **affirm**.

It is not that the true liberal-arts education does not affirm; however, but that it limits affirmation to one ideal, truth. The liberal-arts education concerns itself with truth, and nothing else. Be it in the natural sciences, literature, art, philosophy, the liberal mind, observes all data, then

empirically rejects that which is false, and embraces that which is true. Open, when referring to an open mind, means only that the mind is open to the consideration of all opinions, but acceptance or affirmation is limited only to that which is truth.

Now, our professors are so busy explaining why we can never know anything at all that in effect they have, as one professor at Washington and Lee proudly admitted, "reduced education into the eternal pursuit of the impossible [truth]." But this cannot continue indefinitely because, as C.S. Lewis writes, "to see through all things is the same as not to see at all."

Currently, the liberal intelligentsia is so busy explaining truth away that the higher educational experience means little more than a diploma, and perhaps, a trade. The graduate is no longer taught his culture, the ideas which developed his culture, or the values by which the changes occurring in his culture can be judged. Ironically, the only thing a liberal-arts education now instills in its graduates is the lack of understanding to become alarmed at the humanity which is being stripped from him. Without a change — and soon — we will have *progressed* to such a point that our liberal-arts graduates will have no reference points (values, ideas, or truths) by which to judge their position. Not only will the possibility of progress become extinct, but the ability to correct the situation as well.

## Panhellenic and the SAC a case of

# Women's Rights

**T**he introduction of women's fraternities at Washington and Lee is not yet complete. Although they have successfully integrated into the social structure of the campus, sororities have yet to receive fair treatment from the University. The recent rejection of a proposal to create a new seat on the Student Affairs Committee (SAC) for the Panhellenic President in conjunction with a new faculty member on SAC is not simply a disappointment for Greek women — it is a denial of their right to have appropriate representation.

The Student Affairs Committee is comprised of three faculty members (elected by the faculty), the Dean of Students, an Associate Dean of Students, the President of the Student Body, the President of the Student Conduct Committee, the President of the Inter-fraternity Council, the Head Dorm Counselor, and the President of the Student Bar Association. SAC "has the authority for all non-curricular matters affecting student life at the University." The President of the Panhellenic Council has *only a voice* on all campus matters, except on those dealing directly with women's fraternity issues. When dealing with a sorority issue, the President of the IFC relinquishes his vote to the Panhellenic President. Panhellenic has maintained this status of pseudo-representation since its creation in the winter of last year. It is time to consider a change.

In January of this year, SAC finally drafted a proposal to the faculty requesting that the Panhellenic Council receive full vote on the Committee. The request accompanied a recommendation by Dean John to add a fourth faculty member, thus constituting elections of two faculty members to the Committee to serve two-year terms. The faculty rejected the request outright. Apparently some had problems with the addition of another faculty representative, and others (not surprisingly) feared the increased "Greek voice" on SAC. However, regardless of individual reasons for voting down the request, the faculty appeared to give insufficient thought to the fact that the proposals came from those most closely associated with the Committee and with the

by Elise Bryant  
& Charles Kranich

needs of those members involved. The SAC representatives considered the voting question seriously and devised a plan best suited for the Committee. In their rejection of the Panhellenic Council's request, the faculty ignored Panhellenic's important and informed proposal.

As the Student Affairs Committee related in their initial request, approximately 57% of the women at Washington and Lee belong to one of the University's three sororities, and this is a growing percentage. The sororities are under the jurisdiction of the Panhellenic Council, whose decisions, in turn, are under SAC's authority. The structure of Panhellenic's Judicial Board, undergoing modest changes this Spring Term, has been deemed suitable by the Committee. *Nothing* exists to invalidate Panhellenic's legitimate right to full voting status on SAC.

The Panhellenic Council represents the largest women's common-interest group on campus. This fact alone should be reason enough to grant them a vote. Any consideration of Panhellenic in regards to the Inter-fraternity Council or other Greek representation is completely irrelevant; Panhellenic stands on its own as a judiciary body whose activities are under SAC's examination. Another school publication has recently commented on the fact that the faculty should accept the Greek character of our University and be realistic in granting the women their Greek vote; although this assertion is correct, the fact remains that the Panhellenic Council represents a very large and growing percentage of the women within a self-governing Association, whether this Association is Greek or otherwise.

When Panhellenic is rejected on the grounds that a certain group may be over-represented on SAC, other Committee members and their representation come into serious question. For instance, issues dealing with law students are relatively infrequent. Yet, the President of the Student Bar Association has a vote in all matters, most of which concern the IFC or Panhellenic. The Dorm Counselor position supposedly represents the interests of the



Nancy Mitchell - President of Panhellenic

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## Women's Rights

freshmen, even though he is not elected by the freshmen class, or even by other dorm counselors. Considering the fact that Panhellenic and the IFC involve over 70% of the student body and, even with a Panhellenic vote, would have only two votes on a twelve member committee, one could argue that Greeks would be under-represented, not over-represented as the faculty alleges.

Furthermore, one must consider which SAC members are the best equipped to understand the issues regarding fraternities and sororities. One cannot always expect an independent dorm counselor or an unfamiliar law student on SAC always to be able to make sound decisions on matters affecting Greek life.

When deliberating Panhellenic's request, the faculty considered the option of having Panhellenic and the IFC split a vote, giving each representative the vote on every other matter. This proposal lowers the IFC's power considerably and therefore is hardly a viable option when one considers the frequency in which SAC matters deal with the fraternities. The IFC should not suffer because the faculty is denying Panhellenic its rightful voice. The split-vote idea is an unjust compromise for what is a clear case for Panhellenic representation.

According to Nancy Mitchell, current President of the Panhellenic Council, SAC will attempt another proposal this fall, once again requesting a full vote for women's fraternities. Hopefully, the faculty will give more consideration to SAC's decision to grant women just representation.



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# "Pride and Prejudice:" Affirmative Action at Washington and Lee

By J. Cameron Humphries  
& Scott McCoy

On April 5, 1990, Washington and Lee law students were asked to join other students nationwide in a one day boycott of classes to protest a low percentage of minority law school professors. Robert Westley, one of the boycott leaders, justified the protest: "We want reform of the entire tenure process, with teaching excellence and unconventional scholarship valued more highly." He disclosed his true motivation, however, in a later statement, "We are asking that, to compensate for its dismal past record, Boalt [U.C. Berkeley's Law School] limit hiring of all new entry-level faculty to under-represented groups." Though most who ask for increased percentages of minority professors claim they do not want educational quality sacrificed to meet their goals, as Mr. Westley says, their primary interest has nothing to do with educational excellence. They are intent upon hiring minorities only for the sake of hiring minorities.

There are at least two flaws with Mr. Westley's complaint. First, "Boalt's [or as he implies, all law school's] dismal past record" resulted from an almost complete lack of minority professors in the field until recently, though even today the number of minority professors remains small. Secondly, to exclude "majority" professors from consideration does nothing to promote the "teaching excellence" which Mr. Westley claims to endorse. Hiring, or not hiring, on the basis of race, despite whatever the affirmative action pundits label it, is racism: it is deplorable, backwards, and unjust.

As we at Washington and Lee currently enjoy a first rate faculty, many students, professors, and administrators have been tempted to ask how it would harm the institution to lower our standards slightly in favor of, as the Self-Study describes it, "the opportunity to reshape the demographic profile of the faculty." Hiring only the very best professors, however, regardless of sex or race, has an additional importance to Washington and Lee, aside from academic excellence.

In the 1989 *U.S. News and World Report* college ranking, Washington and Lee reached the position of the top twenty liberal arts colleges for the first time since the magazine began ranking colleges annually. Of the five distinct factors on which the colleges were scored, only one aspect of Washington and Lee, however, was ranked in the top ten: its faculty. In fact, if not for Washington and Lee's faculty, our overall ranking would have fallen short of the top twenty, and probably would not have made the list at all. Though the University has continually downplayed the significance of this ranking, as *U.S. News* stated in the beginning of its report, higher rankings translate into in-

*J. Cameron Humphries* is a freshman from Dallas, Texas. *Scott McCoy* is a freshman from Edmond, Oklahoma.

creased opportunities for its graduates going to graduate school and increased salaries for its graduates headed into career fields. But the quality of our fac-

ulty at Washington and Lee determines more than the quality of life of its graduates; the faculty also determines the educational quality of its students while at Washington and Lee. It is, therefore, of utmost concern to students and alumni that faculty quality not be sacrificed or threatened by racial and/or sexist hiring policies euphemized under the cloak of affirmative action.

Historically, Washington and Lee has avoided most shallow academic trends which have tarnished other schools' reputations. Although the school's Latin motto states that we are not unmindful of the future, our history demonstrates that we are also not unmindful of the past. This commitment to tradition is an established part of our reputation and history. Unlike Brown and other universities, Washington and Lee maintains a strong core curriculum of required courses. Moreover, we have maintained its honor system long after other schools have either abandoned it entirely or weakened, diluted, and over-codified. Now, less than two hundred miles from Lexington in Durham, North Carolina, Duke University has succumbed to the new academic absurdity: mandated quotas of minority faculty.

Under their new hiring policy, every department must hire at least one minority professor. Though this may sound like a wonderfully progressive policy at first, were every major university to follow Duke's lead, two consequences would result. First, the traditionally black colleges and universities, presently in crisis, would cease to exist. Well endowed colleges, such as Duke, which can afford to offer black Ph.D.s large salaries, would be forced to offer minority professors lucrative arrangements which the black universities could not match. More importantly, perhaps, than the death of the black university, would be the catastrophic effect upon other mainstream universities. Because there are not enough minority professors with graduate degrees, by hiring minorities at all cost the quality of faculty would decline.

For example, in 1987 in the United States only four blacks were awarded Ph.D.s in economics, a major field of study. Assuming every minority Ph.D. in America wished to teach at a university, were just as few as fifteen or twenty universities a year to require their economics departments to hire a minority professor, then eleven or twelve universities would have to hire a college student straight out of undergraduate school.

Currently, external forces are attempting to coerce certain departments

## "Pride and Prejudice"

at Washington and Lee to embrace affirmative action hiring policies with threats of losing their accreditation. The Journalism School, for example, recently received reaccreditation, as one professor in the department stated, "with highest marks." He also noted, however, that the committee from the Association of Accredited Journalism Schools had one complaint: the Journalism School, though excellent, needed a minority professor. Should the Journalism School be unable (or unwilling) to hire a minority professor within the next five years, the oldest undergraduate journalism department in the nation might lose its accreditation.

But during the next five years the strongest force for affirmative action hiring policies may not come from an outside accreditation committee, but from Washington Hall. This fall the Self-Study report noted the large percentage of our faculty that will be retiring over the next ten years. Instead of describing this as the tremendous loss of talent, ability, and strength, the Self-Study labeled it as "an unprecedented opportunity to reshape the demographic profile of the faculty." This loss, far from being an "opportunity" for the University, presents the greatest challenge -- not necessarily a fortunate one -- that Washington and Lee faces in entering the 21st century. The new hiring practices today affect more than one or two professorships; large numbers of tenured faculty will be replaced in every department. Furthermore, since the University also plans to increase the total number of professors, more than de-

mographic diversity is at stake.

The Self-Study recommends increasing the number of women faculty by 100%, and increasing the number of African-American professors by 500% in the next ten years. Other than how they will meet these goals, perhaps the only facts of which the administration is less aware, are the actual figures in the Self-Study itself. In an interview with the *Spectator*, President Wilson stated, "Well I don't go through life reading those [Self-Study] percentages. I will have to be reminded of that [the Self-Study percentages]." Dean Peppers, chairman of the committee which published the recommended percentage goals, not only stated that he was unaware of the percentages, but that they were "overall, long-range goals." He also said that his primary goal is a "faculty which is more diverse than it is today." How much more diverse? The Dean offered few specific means to achieve the goals in the stated in the report he chaired. "Here's our aspiration," Peppers said, "to work as hard as we can to hire outstanding women and outstanding minorities." Indeed, the C-School has worked hard, very hard, to recruit minority professors in the past several years. The result, although they have offered positions to minority candidates who met their standard of excellence, no women or minority professors have accepted. Consequently, the C-School has side-stepped Washington and Lee's tradition of hiring only Ph.D.s, in favor of a new program open only to minority professors: the ABD.

This program, the All But Dissertation (ABD) program,

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6. To buy better coats and ties for professors outside of the C-school.
5. To send all the Deans to Oxford for a year.
4. To buy a 12 million dollar skyscraper for the 7 engineering majors.
3. To provide second offices for all deans, not just the female ones.
2. To plant more appealing trees in Red Square.
1. To transform W&L into a school you would never recognize ten years from now.

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## "Pride and Prejudice"

is specifically designed to attract minority professors to teach a reduced class load while they finish their dissertation elsewhere. Without such a program, however, this would not occur. The minority professors who participate in the program are professors who would most likely not choose to teach at Washington and Lee if they had their Ph.D. In fact, none of the professors who have come to Washington and Lee under this program have remained. The ABD program would be more appropriately coined "Anywhere But 'DuByuhnell." Hiring professors without their Ph.D., however, for one year may have far less serious implications for the University than other aspects of affirmative action hiring policies.

Though Washington Hall denies that their emphasis on hiring minorities will cause any decline in the quality of professors, because it will be implemented over a long period of time, recent events demonstrate that affirmative action is currently undermining the quality of the incoming faculty, and that Washington Hall does not intend to exercise patience for long. The *Spectator* has learned that on March 6 of this year, President Wilson emphatically expressed his frustration at the failure of various departments to hire an appropriate number of minority and women faculty members. One of those departments may have included the Journalism School which no longer seems satisfied with an all male department. In discussing the recent hiring of a new position created in the department, Professor Mollenhoff described the usual policy in hiring a new professor. After screening hundreds of applications, and interviewing twenty to thirty of them, the Journalism department brought six final candidates to Washington and Lee this fall. Not only did a faculty committee submit an ordered list of their preferences, but a student committee did as well. According to Professor Mollenhoff, all the males in this student committee agreed with many of the women in their evaluation of a certain male candidate as the superior choice. The remaining women supported a certain woman candidate. Professor Mollenhoff stated that though the two final candidates were both outstanding, the male candidate was "clearly superior." Ironically, the female candidate was offered the job first. She declined, and as Professor Mollenhoff described "removed that particular problem." Subsequently, the most qualified candidate was offered the position and he accepted. Our integrity remains intact in the Journalism School, but only by accident.

Professor Mollenhoff refrained from citing any single cause which led to offering the second most qualified person the job over the most qualified on account of gender, but he did mention several factors, namely pressure from Washington Hall to hire more women. To President Wilson, however, it is more than desire -- he described it in terms of competition. "We're all competing with each other as best we can to attract [minorities]. So we have to sell our virtues, we can't say that we're something that we're not."

Among things that Washington and Lee lacks, is the draw of a economically diverse and cosmopolitan city. Opportunities for spouses' employment, especially consid-

ering that as Dean Peppers noted, most married professors have spouses who either have Ph.D.s or are working on them are practically non-existent. While Washington and Lee and Lexington offer a unique setting for the married professor and his family, it offers little to a younger, single Ph.D. just out of school.

Always hiring the "best and the brightest" means always hiring *the* best and *the* brightest possible -- nothing more, nothing less. It does not involve the consideration of a person's gender or race when hiring or not hiring; it involves the candidate's teaching ability. Although President Wilson stated "we don't hire a member of the faculty to be a role model," good professors are role models -- not because they are white, black, male, or female, but because they instill and incite thoughts which graduates carry with them for the rest of their lives. Poor, unqualified professors detract from an education at any university. Because the problems caused by making race or gender a criterion in the selection process have most adversely affected other colleges and universities is no reason to ignore the problems which affirmative action is causing at Washington and Lee. When a candidate is offered a position based not on quality, but on race and gender, the problems and dangers of affirmative action have gone too far to be ignored. The character of Washington and Lee's education, faculty, and reputation is at stake. The University must make a choice. As Dean Peppers commented, "All things involve trade-offs; there are trade-offs in everything you do."

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Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too:  
If you can wait and not be tired of waiting,  
Or being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And you don't look too good, nor talk too wise;

If you can dream — and not make dreams your master;  
If you can think — and not make thoughts you aim,  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same:  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with torn-out tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss:  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: 'Hold on!'

If you can talk with crows and keep your virtue,  
Or walk with Kings — nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much:  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And — which is more — you'll be a Man, my son.

*-Rudyard Kipling*

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## GUEST COLUMN

# "The New Left:" Excerpts From an Address to W&L

"The alumni are kept in a condition of bemused acceptance."

-- Jeffrey Hart

by Jeffrey Hart

To be in the presence of the past makes for humility and reflection. That General Lee is interred beneath this very platform is awe-inspiring. That his famous horse Traveller is buried nearby is scarcely less so. And that this university is named for two of the very greatest men this republic has seen produces further reflection upon our present circumstance.

I am glad that the following remarks are not going to be reviewed by your Confidential Review Committee, let alone Dartmouth College's Committee on Standing. Otherwise, I might be carted off in chains and probably forwarded to the guillotine.

Now the first thing you will notice about these college and university disciplinary committees is that they establish a privileged class. I say, literally and quite seriously, that these committees are the instruments of a revolution that has become firmly institutionalized on the American campus. I daresay that this revolution is somewhat milder at Washington and Lee than it is elsewhere, but its potency is demonstrated by the fact that it actually has arrived here, at this tradition-rich institution.

The revolutionary utopian urge did not die with the death of the Marxist model. During the late 1960's — and bear in mind that I know that many currents of thought and feeling were operative at that time — the Old (or Communist) Left was replaced by a "New Left." Many of the leaders and spokesmen for the New Left were in fact biologically the offspring of Old Left (Communist) parents. It would be very interesting to do a genealogical study of these relationships.

During the 1960's, it became all too clear to the utopians that the traditional proletariat of the working class was not going to provide the energy for the revolutionary utopian need. A new proletariat, or rather new proletariats, had to be developed. They were out there somewhere, glittering like morning stars. No doubt their literary consciousness would have to be raised.

Now many of our deans and tenured faculty were in graduate school during the 1960's. Many were New Left. Among those who were not, they nevertheless were affected by the temper of the times. And it is that ethos among 1960's utopians and their younger imitators that is powerfully affecting life on the campus today.

What we see now is the positing of multiple proletariats composed of the supposed victims of majority society. These multiple proletariats consist most importantly of American blacks, and also American Indians, Hispanics,

homosexuals, lesbians, and, in radical feminist theory, women.

As in the old Marxist paradigm, the proletariats are to be led to liberation by those whose consciousness has been raised and who understand the dynamics of repression (as in the old "elite party," which understood the "laws of history.") The new elite party consists of university faculty members and administrators out of the radical incubator of the 1960's, plus their favorite younger imitators, the sort of people who are only too eager to serve on disciplinary committees like your Confidential Review Committee.

The root motive energizing it all is a utopian and radical egalitarianism, an egalitarianism that aspires to global scope, but which is doomed to utter failure in its collisions with reality.

This academic egalitarianism abhors the idea that the Western culture possesses distinctive and desirable characteristics. It deeply prefers not to read Homer, Plato, Dante, or Shakespeare. It aspires, in one buzzword, to be "multi-cultural." It is of course against anything "Eurocentric" or xenophobic. It has a tropism toward the so-called Third World, and it does not enjoy being told that virtually all Third World countries are xenophobic and ethnocentric, often murderously so. The ethos does not like to hear that the Third World has contributed little to civilization.

In radical feminist theory, which is powerful in the universities, women as a gender are alleged to be oppressed by something called "patriarchy." You see here again the old Marxist paradigm, with Women playing the role of the Old Proletariat. Once "patriarchy" is overthrown, this proletariat will be "liberated," whatever that means. Meanwhile, the disciplinary committees at the universities will stamp out all expressions of "sexism," just as they will stamp out "homophobia."

But the major proletariat to be liberated consists of American blacks. Their lag in overall cultural achievement and especially academic achievement is held to be the result of discrimination and "racism." All expressions of "racism," real and imagined, are to be stamped out, the First Amendment to the contrary notwithstanding.

These separate but related revolutionary impulses are powerfully affecting not only the university disciplinary and admissions processes but also, even scandalously, the content of the curriculum itself.

We have seen that assault carried forward, for example, at Stanford. Books by DWM's, that is, dead white males, are to be purged. Dead white males include writers such as Homer, Shakespeare, and Dante.

Often these days as a college professor, I feel that the inmates are running

Jeffrey Hart is an English Professor at Dartmouth University, and a senior editor for the National Review.



the asylum. I am not interested in "Marxist" literary theory. The day may be approaching when the only believing Marxists left in the world are in our universities. I am not interested in a discussion about whether a male author writing with a fountain pen is performing some sort of sexual act. I am not interested in discussions about what part of the female anatomy informed the writing of Jane Austen. The New Left and its heirs are relentlessly moralistic and red-guardish. They are not interested in what a poem says, or whether a painting is powerful and beautiful. It may be as Othello put it, that today the professor's "occupation's gone." It may well be that culture will be transmitted outside the university. Homer, Dante, and Shakespeare were not professors.

The typical American university, like your own Washington and Lee, radiates an atmosphere of tradition and serenity. It is awe-inspiring, as I said earlier, that Robert E. Lee and Traveller are buried here and that Stonewall Jackson's home is just down the street. The alumni of the university are kept, of course, in a condition of bemused acceptance. They are unwilling to entertain doubts about the pastoral institution of their youth.

But entirely new wine has been poured into those old bottles. Or as Machiavelli remarks in his *Discorsi on Livy*, institutions may retain their outward appearance unchanged, but be entirely different within.

The New Leftists who are now deans and tenured professors really aim at creating a new black proletariat on the university campus. This proletariat they insist on coaching in resentment against the wider society, finding behind every personal failure or even inconvenience the universal specter of "racism." They do not aim at preparing their black students for success in the wider society.

I now propose a two-part question.

If you really did care about the future of such black students, would you assign them Homer, Shakespeare and Dante, or would you assign them Frantz Fanon, Toni Morrison, and Karl Marx?

What the current deans and faculty have been creating is a sort of academic plantation. Lift that Fanon, tote that Marx, get a little drunk on conservatism and you'll land in jail. The future is yours if you can overthrow the system. Which, of course, really means that the future is not yours, and the academic left could not care less.

My own view is that the consciously created campus

proletariats represent an expression of resentment against a highly successful bourgeois West, or perhaps, more deeply, a resentment against human experience itself, its inevitable frustrations, a resentment against the fact of contingent existence, an existential resentment. The black affirmative action student, the ostensible beneficiary of reverse discrimination, becomes the tool of such resentment. In the circumstance designed for such a student, he is bound to perceive his own academic performance as inferior, which perception fuels his own resentment.

But, while now on the defensive, we will win. We should never join the racket by claiming Victim Status, though we might well say with Hamlet that the time is out of joint, and, cursed spite, that we were born to set it right.

If you burn an American flag, you certainly can express an opinion about homosexuality — even in the teeth of what I would call "fagolotry." You can discuss South Africa, or anything else, if you have the will to do so. The university will have to submit to the universal rule of reason.

The academic leftists now hold the citadels and they run the disciplinary committees, but their program is *contra natura*, against reality. And, while they do hold the citadels, it is not for long. Shakespeare is a better writer than Toni Morrison and will win any contest, as surely as Achilles defeated Hector — and Toni Morrison is no Hector.

Publicize their deeds. Let the heavens ring. The academic left welcomes publicity as much as Dracula welcomed the dawn. Their deeds cannot stand the light of day. Hit them with relentless publicity.

Though the academic left holds the citadel, there is plenty of action in the surrounding hills. As W.H. Auden once wrote, "Ironic points of light/Flash out wherever the Just/ Exchange their messages."

Do not doubt the following statements for a moment. We have the books. They have tattered utopian theories. We shall overcome, not just here but everywhere, because we are not *contra natura*, in conflict with reality. The utopians are not doing very well in East Europe these days, and the day is coming on the American campus, too. The tidal waves of reality cannot long be held back. As the spray paint on the walls of Beijing University say, "Remember Ceausescu."

My best wishes to you, and to General Washington and General Lee. And also to Traveller.

## Letter

continued from page 4

our English professors are more accustomed to being labelled far too orthodox and dictatorial.

Finally I would like to briefly address the notion of the literary canon itself, which you appear to believe is an immutable, sacrosanct body of the finest writings which inevitably and independently falls into place. On the contrary, the canon is constantly shifting, and authors a given generation of scholars include with certainty may well through the next generation fall from grace as critical standards

and aesthetic tastes change. There is no Council of Nicra to vote on inclusion or rejection of any particular "unproven artist;" the way such opinions develop on writers like Fred Chapell is through enlightened, scholarly discussion. And the source of the necessary enlightenment is seminars such as those our own English Department provides in the Spring. Critical judgements do not "await the future," they are happening now, and these seminars help those whose criticism may affect the canon of the next generation make their decisions from an informed academic perspective.

I find almost laughable irony in that

immediately above "Seminars from Hell" is an impassioned defense of academic freedom, and in closing I will quote Mr. W.T. Couch from that article: "The teacher who, in order to please *anybody* [emphasis mine] suppresses important information, or says things he knows are not true, or refrains from things that need to be said in the interest of truth, betrays his calling and renders himself unworthy to belong in the company of teachers." Your response: "Who could disagree?" Who indeed? Physician, heal thyself!

Sincerely,  
Douglas Powell, '90

# IS THE CURRICULUM BIASED?

## A Statement by the National Association of Scholars

American higher education is facing widespread demands to eliminate the allegedly "Eurocentric" and "patriarchal" bias of the curriculum. While the details vary from campus to campus, these demands tend to focus on four objectives:

- ◆ that the "canon" be revised to include more works by blacks, other ethnic minorities, and women;
- ◆ that "the issues of race, gender, and class" be introduced into a greater variety of courses;
- ◆ that more courses in women's studies and minority studies be developed;
- ◆ that courses in women's studies and/or minority studies be required of all undergraduates.

Various justifications are commonly proffered for making these changes. It is alleged that:

- ◆ works by minorities, women, and Third World authors have been excluded from the curriculum;
- ◆ minority and female students feel alienated and their educational progress is retarded by being asked to study works primarily by white males;
- ◆ in order to overcome their own prejudices, white males must become acquainted with the cultures and problems of minorities and with the perspectives and problems of women;
- ◆ the traditional curriculum represents the hegemony of Western culture, covertly supports a status quo inherently oppressive of women and minorities, and is unfairly imposed on students from different cultures;
- ◆ the traditional desiderata of truth, objectivity, and critical intelligence can be met only by adding the perspectives of women and minorities and by facing up to the new questions they raise;
- ◆ an increasingly diverse society and interdependent world require that our citizens gain greater understanding of different cultures.

The National Association of Scholars disputes the first five of these arguments and believes that the last entails something other than the changes being proposed.

First, any work, whether formerly neglected or widely known, should be added, retained, or removed from the curriculum on the basis of its conformance to generally applicable intellectual and aesthetic standards. A sound curriculum cannot be built by replacing those standards with the principle of proportional representation of authors, classified ethnically, biologically, or geographically.

Second, the idea that students will be discouraged by not encountering more works by members of their own race, sex, or ethnic group, even were it substantiated, would not justify adding inferior works. Such paternalism conveys a message opposite to the one desired.

Third, other cultures, minority subcultures, and social problems have long been studied in the liberal arts curriculum in such established disciplines as history, literature, comparative religion, economics, political science, anthropology, and sociology. But more important, mere acquaintance with differences does not guarantee tolerance, an ideal Western in origin and fostered by knowledge of what is common to us all.

Fourth, the idea that the traditional curriculum "excludes" the contributions of all but males of European descent is patently false. From their beginnings, Western art and science have drawn upon the achievements of non-Western societies and since have been absorbed and further enriched by peoples around the globe. That the liberal arts oppress minorities and women is yet more ludicrous. Even if the curriculum were confined to thought strictly European in origin, it would still present a rich variety of conflicting ideas, including the very concepts of equality and freedom from oppression invoked by those who would reorient the curriculum.

Fifth, while diversity of background is valuable to the discussion of issues to which those differences are germane, objectivity is in general not

enhanced but subverted by the idea that people of different sexes, races, or ethnic backgrounds necessarily see things differently. The assertion that cognition is determined by group membership is itself an example of stereotypic thinking which undermines the possibility of a true community of discourse.

Sixth, the study of the traditions and achievements of other nations and of ethnic subcultures is important and should be encouraged. But this must proceed in a manner that is intellectually honest and does not serve as a pretext for inserting polemics into the curriculum. Furthermore, "multicultural education" should not take place at the expense of studies that transcend cultural differences: the truths of mathematics, the sciences, history, and so on, are not different for people of different races, sexes, or cultures, and for that reason alone their study is liberating. Nor should we further attenuate the study of the traditions of the West. Not only is knowledge of those traditions essential for any evaluation of our own institutions, it is increasingly relevant to our understanding of other nations, which, in striking testament to the universality of the values they embody, are rapidly adapting Western practices to their own situations.

The National Association of Scholars is in favor of ethnic studies, the study of non-Western cultures, and the study of the special problems of women and minorities in our society, but it opposes subordinating entire humanities and social science curricula to such studies and it views with alarm their growing politicization. Efforts purportedly made to introduce "other points of view" and "pluralism" often seem in fact designed to restrict attention to a narrow set of issues, tentatively defined. An examination of many women's studies and minority studies courses and programs discloses little study of other cultures and much exhortation of our society for its alleged oppression of women, blacks, and others. The banner of "cultural diversity" is apparently being raised by some whose paramount interest actually lies in attacking the West and its institutions.

We urge our colleagues to demand clear explanations and cogent arguments in support of the proposals being so rapidly brought before them, and to reject any that cannot be justified. The curriculum is and should be open to change, but we must rebut the false charges being made against existing disciplines. We must also reject the allegations of "racism" and "sexism" that are frequently leveled against honest critics of the new proposals, and which only have the effect of stifling much-needed debate.

Copies of this statement or additional information about the National Association of Scholars and its activities, including its Fellows Program, Research Center, Speakers Bureau, state and regional affiliates, conferences, local membership events, executive and faculty search services, and its quarterly *Academic Questions*, may be obtained by writing to the National Association of Scholars, Suite 250 East, Twenty Nassau Street, Princeton, NJ 08542, or by calling 609-683-7878.

# INTERVIEW

## Colonel Murphy

*Colonel J. P. Murphy graduated from Washington and Lee in 1949, he has served W&L diligently over the years in a variety of fashions including President of the Alumni Fraternity Council and is currently serving as chairman of the House Renovation Steering Committee. Last year Colonel Murphy was one of three men to be honored with the Alumni of the year award. Like most alumni, Colonel Murphy was anxious to share his days at W&L with us.*

**Spectator:** Could you tell us about W&L in your day?

**Colonel Murphy:** I think one of the things you have to remember when I talk about Washington and Lee and any of my classmates, we started W&L before World War II; our education was interrupted and then we came back. So it probably would not be accurate for me to say from my sophomore year on that I represented the typical college sophomore, junior, senior. Because, like all my other classmates, we were three years older by virtue of having been out during the war. It is difficult to go off and fight a war and not grow up rather quickly. My father went to Washington and Lee, my uncle went to Washington and Lee. My father loved W&L as did my uncle. In fact when my uncle died the only two songs he wanted played at his funeral were *Carry Me Back to Old Virginia* and the *Washington and Lee Swing*. So you have an idea of how much he thought of the institution, as did my father. Dad was a class agent for many years after he retired, so I came to W&L with some sort of feeling as to what the university was, and with a preconceived idea that I was going to like it.

**Spectator:** Do you think students were pretty studious in your day?

**Colonel Murphy:** As freshmen probably not any more than they are today. When we came back from the war, I think everyone was. We all felt that we were there primarily to get an education, and if we weren't getting what we were paying for we felt cheated. So we didn't have many people cutting class, of course if you were on the Dean's List you had unlimited cuts, but if you took unlimited cuts you didn't stay on the Dean's List for long. Once I got the hang of studying I found that being on the Dean's List was the place to be because I had greater control over my life.

**Spectator:** What about the professors?

**Colonel Murphy:** The professors were known for their individualism, their rapprochement with their students, and I think some of the most influential people I've ever known have been my professors at W&L. I was a political science major. My major professor was a man by the name of Higg Williams, who I think really became a legend in his own time. I minored in History. I enjoyed immensely



**Colonel Murphy Speaks with the Spectator**

the classes of Dr. Bean and Ollie Crenshaw, they were again kind of legends.

**Spectator:** Were sports an integral part of W&L when you were there?

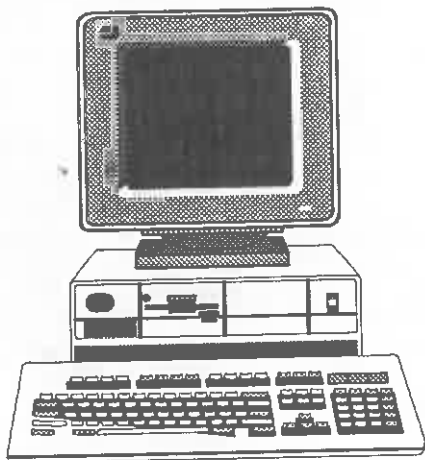
**Colonel Murphy:** Athletics were very important when I was at W&L, especially as a school spirit generating thing. We had tremendous pre-game celebrations over in Doremus gymnasium. There was a fiery speaker by the name of Cy Young. Cy's annual beat the Wahoo speech was an event that no student would miss. It was a marvelous way to get to know what W&L spirit really was.

**Spectator:** What were your weekends like?

**Colonel Murphy:** We didn't spend an awful lot of time in Lexington on the weekends. There were no girls in school, so right after Saturday classes you would head to the house, grab a quick lunch and go to Hollins, Sweet Briar, Mary Baldwin or wherever. I dated and eventually married a girl from Hollins so I spent an awful lot of time on Route 11. Social life at W&L was genteel, it was fun, and I think a lot of that was because the ladies forced it to be. There was not the freedom the individual student at the girl's schools have now. When Hollins girls would come to a dance, they all rode up on the same bus with their chaperon. They lived in the Robert E. Lee Hotel and they were checked in and out. You went up there to get your date, and she had an hour after the dance to be back in the hotel.

All of the house parties, of course, were closed, invita-

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## Interview

tion only. When I say invitation only I mean a written invitation. The partying started about 5:00 Saturday and lasted until about 3:00 Sunday afternoon. Most everybody was back to the books by Sunday afternoon.

**Spectator:** How important was the Honor System in your time?

**Colonel Murphy:** I think the thing that had the greatest influence at Washington and Lee was the Honor System. I remember one time when I was back at W&L, and the President of the Student Body asked if there was any one sacred cow the alumni would absolutely refuse to tolerate any change to, and the alumni all said the honor system. We put up with you abandoning conventional dress, we miss the speaking tradition, although I understand that is coming back, but we will not put up with any intrusion into the Honor System, especially a deviation from the single sanction. I remember at Freshmen Camp, the President of the Student Body stood up and said, if after you're here you decide this is not the way you want to live your life, we encourage you to withdraw. We all said "Gee Whiz"!! They are really serious about this. I will admit there were people who started out saying "well they can have the honor, and we'll take the system" but that pretty much frittered away by the end of Freshmen Camp.

**Spectator:** You said W&L was a genteel way of life — could you elaborate on that?

**Colonel Murphy:** I said W&L was a genteel way of life, and I still think that hopefully it will be again some day. I remember when we ate lunch and dinner, everyone ate at their respective fraternity house. In the dining room you stood there until the president of the house walked in with the house mother, Mrs. Spence. She was seated, the chaplain said grace, you sat down and you ate. If you had needed to go, you stood up and asked the house mother, 'Mrs. Spence may I be excused,' and she said 'yes.' Evenings tended to run on a little longer because people liked to sit around and talk. We never sat down before the house mother, when she entered a room everyone stood up. That was the type of life we had.

**Spectator:** How did the fraternities work together with the school to maintain the Honor Code and traditions of W&L?

**Colonel Murphy:** When I was a student at W&L, I thought I made substantial contributions to the University. One was obtaining for the fraternity system, its ability to govern itself. When we came back from the war, the Faculty Committee on Fraternities had obtained for themselves all the authority to do everything. The Inter-Fraternity Council was kind of like a debating society, it never did anything. I was elected President and I looked around and said this is sort of a boy's school activity. Most of the other men felt the same way because we could handle ourselves and our peers. We drew up a constitution and presented it to the Faculty Committee on Fraternities. They

## Colonel Murphy

accepted it and we became a self-governing body. I think the fraternity system after that exercised its authority and responsibilities very well. Although I wasn't on the campus at the time, I would hazard a guess that the IFC probably lost influence coincident with the demise of all responsibility that seemed to be occurring in fraternities. The chapter couldn't govern itself, therefore the system as a whole couldn't govern itself. I think that happened at W&L during the late 1960's, early 1970's. There seemed to be no way to handle the fraternities, they just kept making more bodies to address the problem rather than getting at the root of the problem which was to correct the poor feeling of self-image in the house. If you have strong houses then you will have a strong IFC, if your houses are weak then the IFC will be just as weak.

**Spectator:** How did you become involved with the Fraternity Renaissance Program?

**Colonel Murphy:** I was chairman of the Alumni Fraternity Council for two and a half years, and then when that term of office was over, President Wilson asked if I would serve as the chairman of the House Renovation Steering Committee. I think that because it is the most obvious, the most expensive, and is talked about the most, the Fraternity Renaissance Program has become in many people's eyes just the renovation of the houses, and that is not the right way to look at it. The renovation of the houses was one element. We thought it was going to be such a tremendously large undertaking that only the University had the capability to do that part of the Renaissance. The Board of Trustees said we will take care of doing the houses and you will take care of doing the other two things which are rededication by the chapter members of their fraternal ideals, and their support for the objectives of the University, and a modification of their behavior to reflect that, and then the revitalization of the alumni structures that are part of all the chapters. So the Alumni fraternity Council said "we will give leadership to those two efforts but we think the University must grapple with the problem of 17 deteriorating chapter homes". If the other two elements don't work then we are putting money down a rat hole to redo the buildings.

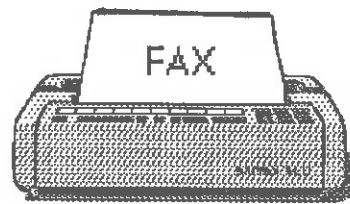
**Spectator:** Thank you very much for your time.

This interview was conducted by Ray Welder and Matthew Felber

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# FACULTY ESSAY

## Marshall Plan 1990

Dr. Lamar Cecil, Jr.

and take immediate and imaginative steps to capitalize on Moscow's em-

The reaction in this country to the collapse of the regime of Erich Honecker in the German Democratic Republic has been a mixture of glee and what the Germans eloquently label as *Schadenfreude* — pleasure at another's misfortune. The White House, as usual, has shown itself unimaginative and unresponsive, more concerned, it would appear, with broccoli than with Berlin. American public opinion has not grasped any more clearly than President Bush the singular opportunity that the collapse of East Germany, to say nothing of the tattered remainder what was once Communist-dominated Central and Eastern Europe, provides for a diplomatic and economic offensive from Washington. Instead there is much agony, and much dark prophesy, about the future that awaits the world once some 77 million Germans are again on the march in the heart of Europe. History demonstrates, so we are reminded, that the German people have a biological disposition for war, conquest, and domination. Only the perpetuation of Germany's division into two states, one brimming with wealth and self-confidence, the other an impoverished economic and geographical inconsequence, can insure protection against the danger of a future catastrophe.

This sort of unquestioning alarm should be dismissed. There is no such thing as "national character," and even if there were, the Germans could not be shown to have a monopoly on its belligerent attributes. If there are people today who fret about a German juggernaut, two hundred years ago accusations of the territorial rapacity were applied to the French under the revolution and then Napoleon; three centuries ago it was the ogre of Versailles, Louis XIV, who was attempting to subjugate all Europe; to go back four hundred years would recall a Habsburg menace to most of Europe. And so on. The Germans may have their uniquely odious forms of domination, but they are not singular in their love for possessing other people's property.

In any case, it serves no purpose to bewail the dangers that lie ahead if the Germans reunite unless we are in a position to prevent unification. We are certainly not (no one is) and therefore we would more profitably set to work to understand why the East Germans and other Europeans beyond Berlin have thrown off their Russian stooges, consider what we can do to meet their aspirations for a different life,

barrassment and loss.

The East German regime fell because it was a sodden exercise in mismanagement, under which a file of grey, self-serving minions of the Soviet Union held the German "Democratic" Republic captive for four decades. For the vast bulk of the East German people there was only appalling economic misery, while for Honecker and his ilk, a life of luxurious privilege prevailed, protected from challenge by his dreaded and effective secret police. Poverty and intimidation were bad, but that both were derived either from Russian examples or from Soviet exploitation of German people and resources was an intolerable affront to the pride of all Germans. Moreover, the refusal to allow almost any form of critical expression, in public, in writing, in the arts, and the regimentation of people in occupations without hope of independence or advancement could, by comparison with the European West, be interpreted only as yet another poisonous by-product of Communist domination prescribed by Moscow.

Now that the Germans in the east are free and apparently soon to be united we should forge a German policy that will ensure that we, as well as the Germans, profit by the historic developments of 1989-90. That will require forbearance, patience, and generosity. There is much that we can do — now. First, we should make it clear that the future of the heart of Europe is to be determined neither by Russia nor by NATO. We cannot insist that comrade Gorbachev withdraw in order to allow eastern Europe to work out its destiny unless we too are prepared to accord these people the same privilege. Second, we must not expect an instant reformation of central Europe. There are enormous difficulties in incorporating almost 17 million citizens in the German Federal Republic as well as increasing the size of the state by about one third of its present extent. There are gross disparities in wealth, for the East, in spite of the superficial and tasteless grandeur of East Berlin, is desperately poor; there will be some disgruntled communists, who will feel shorn of their Marxist birthright or (if members of the apparatchik horde that infects all states, socialist or otherwise) their villas, yachts, and other trophies of the worship of the hierarchical status that is as prominent a trait of socialist as it is of capitalist society. Most of these

Dr. Cecil is a history professor at Washington and Lee.

## Marshall Plan 1990

are problems that the infusion of billions of Deutsche marks can repair, but it will take a while.

Third, we must do all we can to encourage and participate through private investment in the growth of a European economic bulwark that will enable the United States and its NATO partners to compete in the world marketplace against Japan and, should Gorbachev succeed in revitalizing Russia, against the USSR. The United States joined with a collective Europe, with its hundreds of millions of people, its technological accomplishments, its natural and human resources constitute a formidable economic engine. A united Germany will be its flywheel. Helping central and eastern Europe to rebuild should not be left exclusively to governments, for their are initiatives that can be undertaken by business corporations and also by private citizens. Why could not Washington and Lee University, its students and faculty, collectively underwrite bringing just one Pole or Lithuanian or East German to Lexington for a year of study and exposure to the West? And why cannot the President of the United States institute a Fulbright scholar program in reverse that would insure that eastern Europe's forthcoming leadership will to some degree be educated in this country?

Fourth, Washington should reexamine its priorities in foreign aid and defense and shift massive amounts of money to promote the economic rejuvenation of eastern Europe -- investments that will ultimately be more productive than armaments and grants to middle eastern govern-

ments whose maintenance is of much less utility to our future. We cannot think as cheaply as President Bush; what is needed is not a few hundred million but billions upon billions on the order of the Marshall Plan of the 1940's, the loan of technology, the training in the country of a new cadre of European intellectuals and scientists. It may require more taxation, and it should require informing the Germans that if they wish for us to continue stationing over 300,000 troops on their territory, they must pay for this protection. They once had their Hessians; now we have ours. Finally, President Bush might think of sending professional diplomats or scholars of central and east Europe, rather than contributors to his victorious presidential campaign, to represent the United States in these distant capitals so full of promise, so earnest in hopefulness, but so beset by incalculably great problems. Germany and the great mass of eastern Europe beyond Berlin offer us our greatest diplomatic and economic opportunity in the second half of the twentieth century. If we can first recognize and then meet this challenge effectively what we manage to do for these unhappy but ambitious peoples might someday become a chapter in our national history of which we could justly be proud. After Vietnam, Watergate, the ruin of our cities, the hard plight of our poor we stand desperately in need of something, or someone, to restore our belief that our national destiny is to work good in the world.

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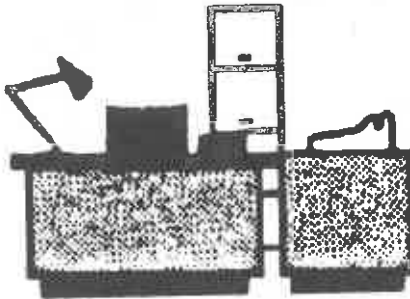
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