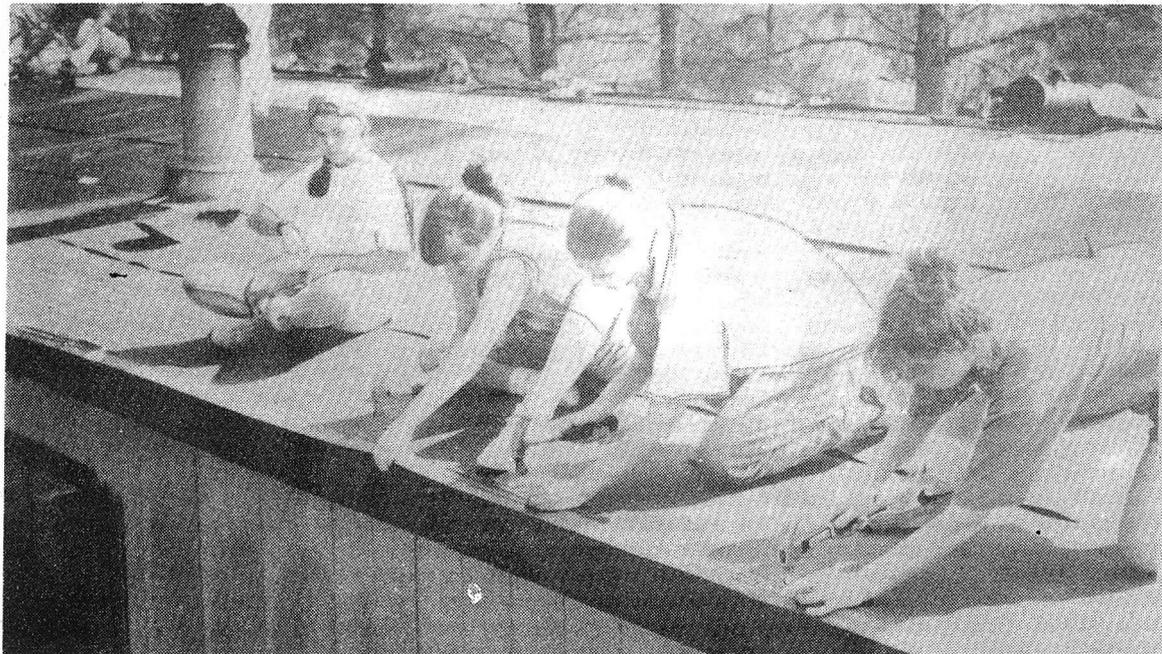
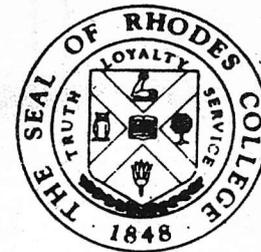


# The Sou'wester

Vol. 79 No. 18

Rhodes College

Thursday, November 7, 1991



Rhodes students went to repair a roof during a recent work-trip to Mendenhall, Mississippi.

## Habitat For Humanity Rebuilds Roof On Trip To Mendenhall, Mississippi

by Chris Buchanan

Our destination was Mendenhall, MS. The adventure began for the eight of us on the fall break Habitat for Humanity work trip as we began to search for the church where we were staying. Our directions were vague; slightly better than "drive around the area until you find Mendenhall Bible Ministries." To me that seemed reasonable since we were dealing with a small town. That was a city-boy misconception. After asking directions in every gas station and food mart in Mendenhall we found it. Our contact, Tony who is the director of volunteer groups at Mendenhall Bible Ministries (MBM), was faithfully waiting.

The two cars were filled with eight enthusiastic participants: Andrea McDowell, Pat Garrett, Chris Buchanan, and the entourage of R.A.s: Cris Champlin, Courtney Schwartzen, Julia Tarver, Marty McAfee, and Jeanne Chadwick. Needless to say we felt safe about needing first aid or being able to find a R.A. if we needed a light bulb.

We were going to repair and reshingle a roof. Before, Tony and Luke, a teacher in Simpson County schools that is devoted to MBM, arrived to tell us what to do, we were

tearing up the roof asking questions like "Do we rip this up too?" Tearing up shingles was quite enjoyable and even therapeutic since we had just finished midterms. At least that was fun until someone asked "How do we know that this is the right house?" That can kill some of the enthusiasm, but quickly disregarding this notion we continued. Contrary to popular belief, I didn't try to recycle the shingle shreds — that was Courtney's job. (Yes, I'm kidding). Of course the old rule from childhood applied while working. No, not the one about not running with sharp objects; we had relays doing that. I'm referring to the rule: You made the mess, you clean it up. Yes, this meant that we would also have to reshingle.

While working we learned about Mendenhall from Tony and Luke. We were shocked to learn about the extent of discrimination that occurred there. I don't want to comment on that too much (there is a possibility of a later article that will address these concerns) because it didn't adversely affect our job. It was simply one of the many things that made this trip such a learning experience. Many of us encountered an environment that we were not accustomed to. The times that

we shared talking about these issues made the trip much more than simply time spent hammering in nails. We also had plenty of free time to take walks and enjoy the country and relax.

Reshingling filled us with a sense of accomplishment because the progress was obvious. And there was a great sense of accomplishment when we finished. Construction of a tangible item such as a roof gives a very different sense of accomplishment than one gets from finishing a paper. Also the view from the roof was wonderful. There was a pond, a field, and trees that were beginning to turn colors.

This trip was absolutely wonderful and even though we worked, it was relaxing. It's a great way to take some time off and do some group bonding. The Habitat for Humanity chapter at Rhodes is very active and I encourage you to try it. Well, I realize that I babble too much, but I'd talk to the rest of the people who went. They'll be glad to tell you about it and relate even the obscure stories. Ask them about Pat's Neil Diamond tribute or Julia's brave roof jump. Remember that Habitat also has a Spring Break trip — it's not hard to learn about it and get involved.

## Officer Martin Resigns

by Susan Ewart  
Associate Editor

I'm afraid there will be no more candy-filled late night visits from Officer Martin anymore; he resigned last week. Officer Martin, for those rare individuals that may not know him, was a popular safety officer who was famous for visiting students on their late night cramming sessions with candy and corny jokes. Many times Officer Martin had added tootsie rolls and handfuls of lollipops to lighten my load of studying for midterms. Officer Martin resigned after being a safety officer for over five and a half years at Rhodes. Mr. Martin said what he will miss the most about his job are the students at Rhodes. Mr. Martin said he'll miss "fussing" at the students. I know on several occasions he reminded me to wear my coat, lock my doors, and drive safely. I'm sure I'm not the only one he looked after. Mr.

Martin also brightened my birthday last year with a card; I know he has cheered for other students on their birthdays and on their exams with his friendly notes. I regret I do not know why Mr. Martin is no longer Officer Martin here at Rhodes. There is a rumor among students that he was asked to leave because he was not strict enough on the alcohol policy. Ralph Hatley, Director of Campus Safety, when asked about the rumors, said it would be both pointless and illegal for him to speculate on why Officer Martin turned in a resignation.

Mr. Martin is considering a position as an IRS field investigator. Mr. Martin ended our conversation by joking that I could tell everyone "he has plenty of candy left for anyone who would like some." My late night study breaks will never be the same. Good luck, Mr. Martin.

## "Take Back The Night" Combats Sexual Assault

by J. B. Cormier

Most people have experienced fear based upon a theme relating to the dark and many people have either experienced fear based on sexual assault, or have actually been a victim.

Next week, on Thursday, Nov. 14, the Women's Action Coalition will be sponsoring the Second Annual "Take Back the Night" March to express the unacceptability of such fears in our modern society.

The march will begin at 7 p.m. and start in the Rhodes Amphitheatre. From there it will proceed to the Overton Shell. It should last about two hours. Everyone is welcome to attend. Anyone that wishes to speak or help should contact Anisa Cottrell or Ashley Brian.

Aside from the walk itself, there will be speeches based on first-hand ex-

periences as well as poetry readings, which will take place at the Shell.

The march represents the need for women and men to have the freedom to walk the streets at night without fear. It is a symbolic attack against sexual oppression and assault in general. It should be noted however, that it is not specific to either of these issues. It is taking a position against fear and oppression in general.

The first march sponsored by a Rhodes group, took place last year. It developed after Kaleigh Donnally's involvement with the introduction to Women's Studies course. Marches of this nature have been taking place for about twenty years, dating back to the beginning of the Women's Movement as women have tried to assert their rights.

## Kinney Korner

by Susan Fondren

The everpresent Kinney Program . . . everyone's heard of it, many are part of it . . . but what exactly is it??

The Kinney Program, which began in 1957, was named in honor of the late Professor Laurence F. Kinney, founder of the program. Kinney is a student volunteer service program through which well over 300 Rhodes students volunteer in the Memphis community doing everything from rocking babies at LeBonheur to walking dogs at the Humane Society. Many social agencies of Memphis depend on the dedication of Rhodes students.

The Kinney Staff, which is presently made up of 8 students and Dr. Billy Newton, Chaplain and Coordinator of Volunteer Services, acts as a bridge between local social agencies and Rhodes student volunteers. If you

missed the Kinney Fair and are looking for opportunities to volunteer, please talk with a member of the Kinney Staff or call the Kinney office at any time at 726-3804. Keep an eye on the Kinney board in the Student Center and look for the Kinney Update, a newsletter of immediate needs. If you have time to give each week, or even if you can only volunteer for special activities, YOU ARE NEEDED.

When reading future issues of the *Sou'wester*, look for the Kinney Korner. Kinney volunteers will be sharing their experiences in volunteering.

1991-92 Kinney Staff: Gayla Bassham, Steve Dorst, Liz Dueker, Clai Ferguson, Susan Fondren, Jennie Beth Harris, Lisa Mancini, and Laura Porter.

## PAN Conducts Rush Follow-Up

Julie Story

The Rhodes Panhellenic Council brought in Betty Quick, the National Panhellenic Conference advisor of Tennessee, last Wednesday for "Rush Follow Up" meeting. The meeting was to address the two biggest problems with rush at Rhodes, the number of women not receiving bids on Bid

Day and the strain that rush puts on academic life. Each sorority's alum advisors, president, and rush chair were present.

Several exciting proposals came out of the meeting to be taken back to the chapters. They involve everything

from actual procedures, to the role of the rush counselors, to the length of the rush period. The Panhellenic Council is very optimistic about these possibilities for change and how this rush follow up could greatly benefit rush next year.

**Editorial: Good News****The Gilliland Symposium  
and  
Parents' Weekend**

by S. Stinson Liles, Editor

Despite the damage it may do to my reputation, I cannot help but say something positive this week. I refer to the Gilliland symposium on Wednesday and Thursday of last week that brought nationally-recognized scholars Dr. Stanley Fish and Dr. George Anastaplo to campus. I won't take this time to comment on the content of the debate and smaller seminars (there is plenty of that elsewhere this week); I would rather like to mention the way the program was handled. One of the most impressive aspects of the symposium was the degree to which it was aimed at students. The administration kept local advertising of the event to a minimum and the symposium turned into a terrific event for the campus. Most students and faculty remember the symposium's Robert Burk lecture which got extensive Commercial Appeal pre-hype and filled Hardie by 7:15 with local lawyers and other assorted concerned community-members. This year, the presence of community members and "friends of the college" was more proportionate and Hardie was none-the-less filled. Not only were students given greater access to the feature program, they were given additional chances to discuss the issues in greater depth with Drs. Fish and Anastaplo in smaller seminars on Thursday. Congratulations are in order to all responsible.

Another event this week worth mentioning is Parents' Weekend. The programs for the parents were informative and varied (although I am curious as to why some charity events, like KD's "All-Sing," get college promotion and other charity events, like AKA's "Shades of Pink," do not). Parents could choose academic lectures from faculty or symposia about college life with various administrators or panels. This program, coupled with the return of graduation to a Saturday-Sunday format (hopefully, not just for this year) in indicative of a stronger commitment to our parents than seen in the past. I only hope that the program wasn't just cosmetic and that there is a new devotion to the people that *really* make a Rhodes education possible.

**An Invitation To The Rhodes Community:**

Campus Green is taking a rather unusual field trip this Saturday: We're going to a landfill. Ever wondered just how big one is, in what type of area one is located, or who works at one? Or, what items of trash are prominent in a landfill? How fast does it fill up? How wide an area does it service? Why does trash smell like three month old Aqua Velva? Wow, the questions are endless, aren't they? Saturday we're going to try to get the answers to some of these questions and you are welcome to come along. We'll be leaving from the porch of the Student Center at around 1:00 p.m. It should be educational, and I think it will even be fun. But, what do I know? I'm just some freak that's concerned about the future of the planet, you know, some granola crunchie. Hope to see you there!

Belinda Woodiel and Jeff Gadomski (Bet you didn't know he was a tree hugger too, eh?)

**LETTERS TO THE EDITOR**

To the Editor:

On Saturday night, November 2, 1991, I attended the Alpha Kappa Alpha sorority fashion show entitled "Shades of Pink". I was, to say the least, extremely impressed with the job that the AKA sorority did with putting this production together. It was a very elegant and very well planned affair. What disturbs is the fact that there was very little support from the Rhodes community for this worthwhile event. Most of the audience was from off campus and the few of us from the community that did attend were there to see people that we knew who were going to be modeling. There was, as far as I could tell, no one from any level of the Rhodes administration in attendance. I realize that this was a Saturday night and that other things were going on at the same time, but in order to have quality events like "Shades of Pink", there should be more support from our community. "Shades of Pink" was a beautiful event and contained something that is sorely lacking from most events on this campus-class.

Joey Dudek, I.S./Business '93

To the Editor:

Jacques Derrida attempts to relinquish the privileged position of the text, to violate its borders, so that language — far from describing a priority systematic reality — is shown to be contradictory and chaotic. Deconstructionism attempts to de-center the structuralist notion of a unified text whose meaning emerges from a "close" reading. To borrow a word from Dr. Marshall, the text is rendered "ambiguous".

To entertain that I would confuse a cigarette with a homophobic slur is beyond my capacity to defend. The word "fag" is unambiguous. It denotes a clear relationship based upon violence and subjugation. Language is inextricably bound in political and social arrangements, a contextuality that gives it meaning. It is not "free" from action. "Fag" does not exist

within a vacuous dictionary which may be sought for matters of interpretation, as Aleki attempts. That there exists a community in which the word does denote tobacco or a state of fatigue I do not doubt, but that Rhodes represents such a milieu is doubtful.

Aleki attempts to make the question of my own sexuality an issue. In doing so, he fails to recognize the social consequences of language. After all, bitch "refers" to a female dog, and yet this is not the common issue. The referent in normal discourse is a set of arrangements which allows dehumanization and encourages hate, in this case, towards women. It follows that I do not have to be homosexual to be offended by metaphors of ignorance and injustice. The word "fag" more than denoting homosexual orientation insists upon force and anger directed towards a person. Perhaps Aleki should pull himself from the dictionary and consider the real implications of being bisexual or homosexual.

The capacity of language to reify, to make thing like, to make concrete that which is ambiguous surfaces when we give into dualistic thinking. Assuming that the world is somehow neatly divided into categories is to make sense out of that which is primordialy unknowable. "Fag" highlights an attempt to create and to maintain an order, by denying the significance of other aspects of a person's life. It is analogous to the structuralist position that a "close", narrow reading provides a valid interpretation, that by isolating the text

meaning emerges. As such, we ought to engage in a micro-politics. Fish's "local radicalism", to insure that the totalizing narrative of hate language predicated on denying the ambiguous status of experience itself, is rendered incomplete. A pluralism of ideas insures that no one voice exercises hegemony, that the "text" speaks with several — often contradictory — voices.

Bryan Pepper, A/S '92

**National  
Homelessness  
and Hunger  
Awareness Week  
November 18-22**

**Monday, Nov. 18**  
Panel of Formerly  
Homeless People  
7:00-9:00 in  
Blount Auditorium

**Tuesday, Nov. 19**  
4:00-6:00  
Soup Kitchen  
Benefit in the Pub \$1.00

**Wednesday, Nov. 20**  
Hunger Banquet in the Rat

**Thursday, Nov. 21**  
Oxfam Fast

Sponsored by Kinney, Souper  
Contact, Habitat for Humanity,  
and the Religion Commission.

**The Sou'wester**

The Sou'wester is the official student newspaper of Rhodes College. It is published every Thursday throughout the fall and spring semesters with the exception of holidays and exam periods. The office is in the basement of Palmer Hall. Staff meetings are held there each Tuesday night at 7:30 and all students are welcome to attend.

Interested parties are encouraged to write letters to the Editors, which may be delivered to the office or sent via campus mail. All letters must be signed. Any letter for publication may be edited for clarity, length, or libelous content.

Student publications at Rhodes are governed by the Publications Board — the Editor-in-Chief and Asst. Editor are the elected representatives of that Board. The opinions expressed in editorials and featured columns are those of the editors and contributing writers and do not necessarily represent the official viewpoints of The Sou'wester or Rhodes College.

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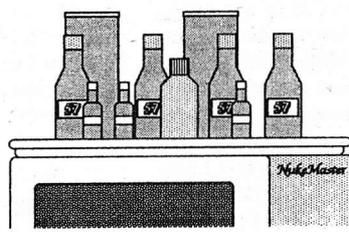
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SUSAN FONDREN  
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Ohhh... -hic-  
I feel sick...  
Hey, what's  
this stuff?

Put it by your favorite sink in the  
community bathroom.

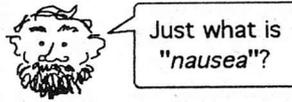


Put it in the Rat on top of the  
microwaves.



The  
secretary  
made it too  
weak again...

Sneak it into your professor's coffee.



Just what is  
"nausea"?

Approach your favorite philosopher and  
guzzle it. Keep guzzling until you drink  
too much and upset your stomach,  
causing a major paradox, from which  
said philosopher is apt to never recover.

## Dr. Stanley Fish's Theories Inconsistent

Bill Jordan, Contributing Editor

Stanley Fish has a wonderful life. He has a great dog and pony act which allows him to travel all over the country giving speeches, make a spectacle of himself, boost his ego, and give campus editorial writers a subject about which to write.

Fish spoke on the subject of freedom of speech and campus speech codes. He was originally to speak on the subject of Law and Literature, which has been a subject of increasing interest as some theorists in the Critical Legal Studies movement have tried to apply feminist and deconstructionist theories of literary criticism to judicial decisions. For this reason, George Anastaplo was asked to speak since he had written a book about the relationship between art and literature and law. However, Fish's assistant informed Rhodes a few weeks before his speech that Fish was no longer interested in this subject. It seems that one of the benefits of being the highest paid English professor in the nation is that you can be fickle about your subjects of interest.

Armed with his new lecture on freedom of speech Fish told the

audience at the Gilliland symposium that there has never been free speech in the United States. He cited the Supreme Court's ruling that speech could be regulated if it contained "fighting words." Since all words can be offensive to someone, Fish concluded that the government had the power to regulate just about any speech which it saw fit. Furthermore, the regulation of speech could be addressed at any level in society by whatever person or group was in power at the time. In addition, certain groups are presently viewed as being "protected" by those in authority, and so any speech which was critical of them could be regulated if the authority desired to do so. Fish explained that this was logical because certain forms of speech did not further the purpose of society or academia. These forms of speech included derogatory remarks about a group's sex, race, religion, sexual orientation (such as the recent debate in the "Letters to the Editor" section of this paper), or national origin. Because certain words do not further the cause of society or they are disagreeable to the current group in

power, then they may be censored.

Neither of these arguments is new, nor are they valid, and in fact, contrary to Fish's presentation, they conflict with one another. It has long been argued that allowing unabridged speech, or a "marketplace of ideas" in which all ideas have equal weight is incorrect since it means that one holds no idea as having more value, than any other idea. Because some speech does have more value to an individual or society then speech can be weighted, and that speech to which we would assign a low value, such as a Nazi's views on genocide or a speech using racial slurs, could be censored. The other view is that speech has always been defined by the current powerholder. Therefore we should simply recognize this fact and tailor our speech to the will of the authority in our society or our school.

Fish then attempted to reconcile these two justifications for censorship by stating that the policy-making authority in the university or the professor in the class realized that certain forms of speech did not further the academic process, and so they had the

power to quash these forms of speech. Yet in making this jump, Fish had to ignore the admonition of the first argument; that is, he ignored the fact that if the person in power is allowed to dictate the illegal forms of speech then one is saying that speech and ideas have no value except for that opposed on them by the person in power. Indeed, I think that Fish would be happier with this characterization since he admits that he does not think that there is value in anything (wouldn't Nietzsche be proud?).

Fish was, at the minimum, inconsistent, and at the most, dangerous. At Duke he has tried to keep members of the National Association of Scholars (an anti-PC and pro-free speech group) from becoming tenured professors and members of important college committees. He is, perhaps, the cornerstone of much of the PC movement and deconstructionist literary criticism. He is a moral subjectivist and relativist to the core — that is, if he admits that philosophy has any merit in making these accusations, since he does not believe that philosophy has any redeeming value.

It is unfortunate that we only saw half of the show, for Fish seemed, and even admitted, that it was strange to be speaking without the company of Dinesh D'Souza, author of *Illiberal Education: The Politics of Race and Sex on Campus* and lecturer at Rhodes last year. Together, these two do put on a good show, but as a single speaker, Fish seems to lack believability and substance. However, he was entertaining, and he certainly show those in attendance what the anti-PC was against. The anti-PC movement proclaims that power is not a reason for censorship, and that free and open dialogue allows for individuals to reason about the merit of particular views, rather than having those views arbitrarily stifled at the whim of an ostensibly benevolent leader.

The good which came of Fish's speech was that we were able to see the person who is largely responsible for the PC movement and the counter-revolution which has developed against it. However, we were also able to notice another thing: Fish is probably paid too much.

## Censorship Not The Answer

Trent Taylor

On Wednesday night, October 30, the Gilliland Symposium, featuring Dr. Stanley Fish of Duke University and Dr. George Anastaplo of Loyola University of Chicago, was held in Hardie Auditorium. I would like to respond to some comments made by Dr. Stanley Fish at the Symposium. The basis of Dr. Fish's argument was that "every idea is inciting to someone" and that people should have no right to use sentences that inflame, incite, and provoke hatred. He went on to say that abstract freedom of speech is only "the right to babble." I strongly disagree with Dr. Fish and his remarks. It is probably true that most

ideas are inciting to someone, but this basis of his argument is also the downfall of it. If speech is always inciting to someone, then how can one possibly decide which speech to ban? Freedom of speech is one of the pillars of our society, and once it begins to erode, our nation and society are destined to join other societies where one cannot say what he or she believes. The way to stop hatred is not to ban free speech. The inappropriate speech will still be spoken but not necessarily where it can be controlled. The rising tide of hatred and anger on college campuses should be stemmed by educating the students on the ob-

ject of their hatred. Seminars and workshops are a good way to do this, such as the Stop Racism! workshop at Rhodes recently. Education, rather than banning of free speech, is the way to stop hatred.

Dr. Fish's proposed ban of sentences that provoke hatred would eventually lead to bans on other speech. The chief obstacle to banning free speech is the opinions of the people who decide what should be banned. If every idea is 'inciting to someone' as Dr. Fish so eloquently puts it, then, if it is banned in a fair and impartial manner, all speech would be

banned. Just imagine never hearing anyone speak for fear of 'provoking hatred'. The fact of the matter is that only the speech that provokes hatred in the eyes of the decision makers will be banned. It is an extremely dangerous position for our nation to have a few people dictating as to what all Americans can and cannot say. Frequently, when our nation has attempted such a farce before, the decision makes stray from their intended target, which in this case is hatred, and ban speech that they find patently offensive. Take for instance, the Sedition Act, which banned criticism of our government in the World Wars.

Another example of decision makers banning speech that they find offensive, but many other people do not, is the ban of Mark Twain's *The Adventures of Huckleberry Finn* and J. D. Salinger's *The Catcher in the Rye*, from certain schools in our nation this year. It is an outrage, and our free speech faces the same fate if we listen to Dr. Fish's ideas. Let us all be glad we live in a nation where we can speak our minds, because our nation is one of the few. To attempt to control free speech is a crime against humanity and a slap in the face to democracy and freedom.

## Dances With Mascots

Matthew C. Hardin

Conjure up a picture of thousands of devoted fans tomahawking as they chant "Na-na na na na na! Na na na na na na!" to cheer on the Atlanta Braves and you are likely to get chills. Now turn to any major newspaper or magazine and witness the outrage of many American Indians in regard to these actions and you are likely to become confused. How can a non Indian person cheer for a team which seems to mock not only race but also Indian customs without feeling pangs of guilt for the horrible plight in which the American Indians are today?

The American public has only recently realized, with the help of films like "Dances With Wolves", that the genocidal actions of the United States government were wrong. The American Indian campaign to change the names of sports teams which use the image of Indians represents a cry for redemption from a culture which has been battered. The problem is that changing the names of sport teams is the wrong avenue to take. Instead individuals need to be made aware of the

horrible conditions which exist on modern Indian reservations. High rates of unemployment, suicide, and alcoholism mark these proud people. I do not believe that changing a sport team's name can erase past prejudice but will instead create unwanted backlash.

I fully understand why American Indians are against teams which are named after their skin color, such as the "Redskins" or "Redmen". I would probably be offended if there was a team named the "Whiteys." What I have difficulty with is their attacks on team names such as "Braves" or "Chiefs" which accentuate positive aspects of their culture. The term "brave"



denotes having courage and a "chief" is a leader of a tribe. Names in this mode indicate a fighting spirit. I argue that these names are used in the same line as teams named the "Kings", the "Celtics," or the "Saints." Most monarchs, Irish people, and Catholic people do not consider the use of

their names and symbols in affiliation with a sport's team to be of a derogatory nature. The mascot is not a symbol of degradation but is instead a symbol of pride in a team. The countless tomahawk wielding fans who were crushed by the Atlanta defeat are evidence of this pride.

Many American Indians believe that wearing head dresses, smoking peace pipes, and tomahawk chopping are direct attacks on their culture. The editor of the Lakota Times, Tim Giago, who is an American Indian, states in the October 23, 1991 issue of *U.S. Today* that American Indian schools which have Indian mascots "are respectful and reverent in the way they represent their own people." Yet any use of mascots by non-Indian teams in his words represent "direct attacks upon the spirituality of the Indian people." It seems as if he has created a paradox. In defending his beliefs he presents the idea that it is possible to use American Indian

names respectfully. If this is true then there is no reason to change the names. The argument of the American Indians has been to denounce the rituals which mascots carry out. According to Valerie Dorsey, a sports writer for *U.S. Today*, the Florida State mascot, Chief Osceola, was given permission by the chief of the Seminole Indians to ride a horse into the stadium before every home game and throw a flaming spear on to the playing field. Since it is possible to carry out rituals during sports events without offending American Indians the argument for changing the names is null and void.

I propose that a committee representing a cross section of American Indians be formed to decide on non-offensive rituals. Both sides of the coin will be made happy. Recognize the reason behind the recent antagonism and you will see the change that really needs to be made. The names of the teams should remain the same. It is the attitudes which treat American Indians as second class citizens which should change.

**GO BANANAS!!!**

Feeling stressed out? If so, this Friday, (the 8th) come down to Refectory Land and **Go Bananas!!!** (In case of subzero weather, come to the Orgill Room.) Starting about 3 o'clock, we're going to be making Banana Splits. After this, there will be Stupid Banana Tricks till 5. The Stupid Banana Tricks might include (but not limited to): Fruit Relays, Banana Peel Walking (like Fire Walking), and making Apeeling Art. **Go Bananas!!** will be the first of a series of Friday Frolics sponsored by various campus groups. **Go Bananas!** is cosponsored by BACCHUS, Lynn Dunavant in the Counseling and Student Development Center, Student Assembly, and the AOPi's. So, this Friday, remember to wear yellow and **Go Bananas!**

**P.S. Don't worry, it's not a BYOB party. (The Rat will provide all the Bananas.)**

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**GEORGE ANASTAPLO**

(As interviewed by Sou'wester Associate Editor Gayla Bassham.)

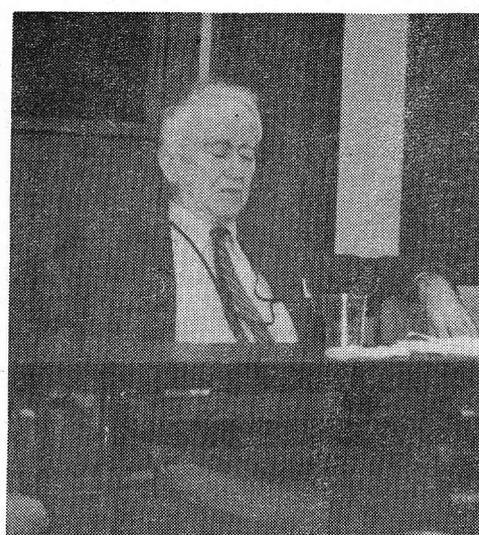
**Tell me a little about the Supreme Court case you were involved in.**

The case began in 1950, in November 1950, just as I was finishing law school at the University of Chicago. It turned, finally, on what I thought about the right of revolution and the Declaration of Independence, and what I said about that, the Illinois Bar found troublesome. This was at the time of the Korean War and this was little bit provocative, from their point of view. That led them to ask questions about memberships. I told them I didn't think it was



It's hard not to be sympathetic with people when you see talk that's very much like an assault upon somebody, and not try to do something about it. The problem is, what should be done about it, and I suspect that in almost every instance in most of the campuses, informal responses, as distinguished from formal bureaucratic responses, tend to keep people in line.

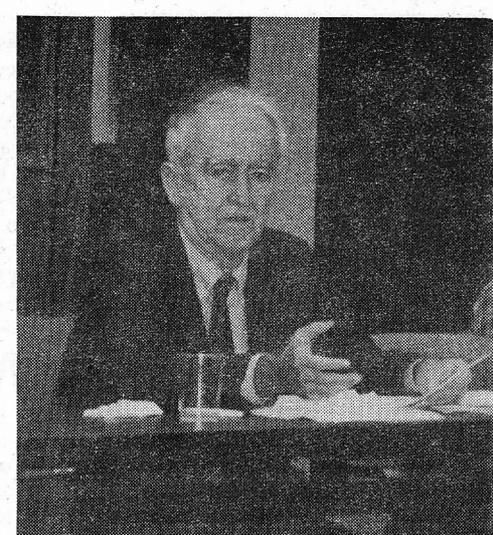
That's probably true on most civilized campuses, in respect to really offensive talk. People look down on them if they talk in a certain way, and they find that others don't want to associate with them. That's probably what regulates it considerably, it always has.



talking about the things this man was talking about, you might not be able to teach properly in the subject.

If you've been hired for political science, and you think that a Jewish conspiracy accounts for what's happening around the world, then it's hard to say why it is you should be kept from developing that, even though it is simply mistaken and unfair. The college should take that into account in terms of what to do with you, in terms of tenure, but whether the state can do something like imprisonment is another question.

**You say that "Members of minorities have to become accustomed to dealing with**



proper for them to ask questions such as that, and they said in affect, "Well, if you don't answer our questions, we won't admit you," and so we started litigating back and forth.

There were a number of stages of it, but it was not until 1961 that the Court decided 5-4 that the Illinois Bar could insist upon its questions, and could bar somebody who didn't answer. Now, the Court wouldn't say that today. The position has been abandoned, I think. It's never been fully addressed, but I think most people would say it's not much of a position. The Court probably wouldn't deal with it. Indeed, no committee probably would insist upon it today.

**What kinds of restrictions would you put on free speech?**

Well, what you call hate speech is hard to say; it depends upon what people are talking about. Rather than talk about whether hate speech should be regulated or not, I think it's more illuminating to consider whether or not there is evenhanded regulation of offensive talk. That is to say, one of the problems with the current administration in respect to hate speech is that people who take action against hate speech tend to take it only from on set of things which are offensive, and don't concern themselves about other sets of things which are offensive. So one suspects that there is a political position advanced at the expense of another one. If it were evenhanded, it would be another matter.

I think that evenhandedness tends to keep us in line, just as members of Congress are more apt to be careful about the problem of what taxes are imposed upon us if they have to pay the same taxes. If they don't have to pay taxes, then of course it doesn't have the same effect upon them as it has upon us, therefore they don't think about it. Same way with the hate speech problem.

**Dr. Fish cited the case in Canada where a teacher was put in jail for propagating anti-Semitism. What do you think should be done in cases like that?**

The Canadian case worked from Canadian law, which forbade this kind of thing. Dr. Fish stated last night that such a restriction would not be permitted under American law. He may be right about that.

It depends on what you want the teacher to be able to do. We tend to believe that the higher up in the education system that a student it, the more liberty a teacher should be allowed to do or say what he wants.

Obviously when you get up to college, or law school, or graduate school, there is very little control over what the teacher says. The control there is exercised when the teacher is hired. This person, we believe, is competent, this person could teach the subjects which we're interested in being taught. But there's very little precise indication of what the person should be doing in the course.

There might be some restrictions there. Was he teaching things other than those which he had been commissioned to teach? The faculty of the institution believed that somebody should be teaching it, and they assumed that he was doing it, and it turned out that he was not doing that, he was doing a certain kind of preaching. If so, then, forget about the law. If he's doing this sort of thing, and he's not devoting himself to the things which he's been hired to teach, then you can say, well this isn't what you're hired to do. It really becomes a contract question. What have you contracted to teach?

If you think of it in an American setting, it could be decided just on a contract basis. If to teach a certain subject—if you're going to do it objectively, then there's probably going to be some controversy, because of the things you're going to talk about. If you spend your time

abuse." Isn't that easy for you, a white male, to say?

I think that those who are in a position to teach them may be doing them a disservice if they tell them that abusive talk can be taken care of by regulations alone, because in most times or place where they're going to be, in the places that really matter in the years ahead, they're not going to have that kind of interference run for them. It's a much better thing for those members of minorities if they are taught what is wrong with those people resorting to abuse, why they are doing it, and how to think about it and how to think about themselves. If you have them think about that, then the abuse becomes almost irrelevant for them.

Of course, it may be that they have a hard time having that kind of response, but that may well be what the institution should be concerned to promote by the way it teaches about the minorities. There have been people, you know, who are in some ways a minority, who've been subjected to considerable abuse who think of themselves as at least as good as, if not better than, their abusers. And they know that the abusers can deny them things or do things to them, but they don't suffer under any kind of feeling of inadequacy, because they consider that these abusers are barbarians.

If you take for example someone saying something about the Hispanic students on campus—well, Hispanic really comes from Spain. If a student knew, for example, that one of the great works of literature in the world was *Don Quixote*, he should be able to appreciate that anybody who is condemning the Hispanic tradition through and through, then he himself is a barbarian, and he's more to be pitied than to be feared. That kind of self-esteem on the part of a minority student should be protected and, obviously, if others don't react to the abuser, then he tends to go away.

## STANLEY FISH

(As interviewed by Sou'wester Associate Editor Gayla Bassham.)

The first thing I wanted to ask you was about political correctness at Duke. In the article in *Newsweek* you called the National Association of Scholars "racist, sexist, and homophobic." Why?

By its actions and its words. As reported in the *New York Times*, its founders made speeches in which they said, "We must run these barbarians, these people who are heading up Women's Studies programs and Ethnic Studies programs, out of the campus." They said they have no intellectual status. They said, "They

It's also the case that in response to my paper, generally what Dr. Anastaplo did was rehearse those very same pieties that I was putting on the table for critical examination. Rather than respond to my analyses of those pieties, he merely repeated them.

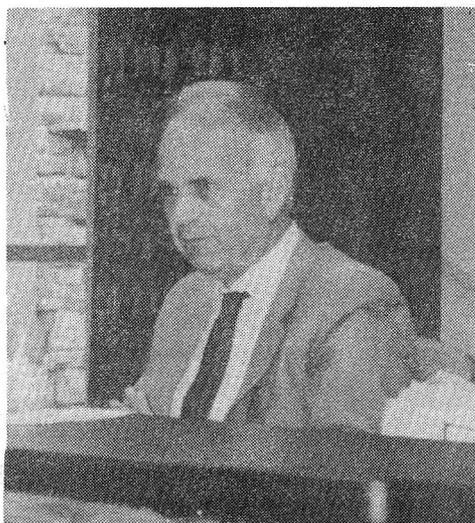
Last night, Dr. Anastaplo said, "I did not recognize until I heard Stanley Fish's arguments against hate speech how much hate speech there was in it." I think what he meant was that you didn't have any respect for anyone whose ideas were different from yours.

I do believe strongly that ideas that I disagree

procedures. Its procedures are designed to slow down the onrushing march of some passion or agenda. On the other hand, the procedures that are designed to slow down passion become, procedures that operate for their own sake, and nothing ever gets done.

You say there's a price of freedom of speech. What is the price?

The argument is that we must bear the cost of freedom of speech: allowing things that we find offensive to be said, nevertheless. My problem with that way of putting it is that it makes the cost seem rather minimal. But, of course, the groups or persons being reviled, stereotyped,



ask a feminist a serious philosophical question and she has nothing to say." Those were the kinds of remarks and statements made at the founding meeting of the organization.

There are places like the University of Texas, where the National Organization of Scholars has always worked against anything like Women's Studies, Black Studies, Ethnic Studies, courses which emphasize different cultures and positions.

Of course, no overtly racist or sexist statements are found in the literature. Instead, the literature is studded with words like "standards," "general objective values," "neutral tests of merit." But when you look at these things and ask the simple question, who is going to determine what the "neutral tests of merit" is; whose standards are going to apply; who gets to say what the objective standards are; it always turns out to say that very same group in defense of one cultural position. Then all other traditions enter the door only by its leave. So although the racism and sexism is not up-front, in my view, it's all the more insidious because it proceeds under these code words.

I want to ask you about one of Dr. Anastaplo's statements at his morning session. What he implied was that you were short on substance, but long on style. How would you respond to that?

I put forward an argument that was very closely reasoned, various topics such as how one perceives of speech, where the line between speech and action is usually drawn; is there such a line; the relation between speech as a value and its purposes; how speech functions; a variety of objections to my own position to which I replied. Now, just as a rehearsal to the talk that doesn't sound like there's a paucity of substance there. There might be substance with which Dr. Anastaplo might disagree, but it seems to me that there is substance.

with are wrong ideas. The whole idea of liberalism is based on a kind of equal footing and respect for everyone's ideas in relation to your own. It seems to me to be impossible to achieve. No one who has ever lived has ever been able to weigh his own ideas, in an indifferent way, to other ideas. Your ideas are precisely yours, not because you hold them, but because they hold you. They're not things you step back from and survey.

So everyone is in the position of being certain that the views of those who oppose him or her are either wrong or evil. I like to say about tolerance, what I call Fish's First Law of Tolerance. It goes as follows: Tolerance is exercised in an inverse proportion to there being anything at stake. But as soon as the discourse surrounds you, beginning to touch on that on which you feel seriously, then you'll always see the level of tolerance diminish markedly.

Dr. Anastaplo was probably objecting to the fact that I was passionate. Liberalism hates passion. Liberalism is distrustful of commitment, because liberalism recognizes that passion and commitment, if put into political action, will always have an effect on shouldering other passions and other commitments. So, part of the reason that liberalism is so attractive is that in the absence of an overarching theological set of values or source of revelation, there seem to be differing points of view with no one qualified to referee, as it were, by being above the fray, to judge them. Well, what one should do, liberalism says, is arrange things in such a way as to minimize the possibility that any particular point will gain strong sway, and in that way we avoid the possibility of tyranny.

That is a danger. The danger that lies on the other side of strong belief and commitment is the danger of charismatic appeal of the fanatics. It is against that danger that liberalism erects its

or characterized in certain ways, or feel themselves physically assaulted by words or pictorial references—well, the cost, is something more than a moment's offense to your ears.

It seems to me that the people who talk blithely of the cost we must pay in order to protect First Amendment freedom are not themselves the ones paying that cost, because they're not the groups who feel themselves most grieved, or harmed.

But won't there be a backlash effect?

I cite David Duke as a general piece of evidence. It seems to me that giving to certain ideas or policies or platforms is in fact always going to work to the advantage of those ideas. Because even if public opinion poll shows strong disapproval, the very entry of those ideas into the general marketplace of ideas validates them, and that's what we're seeing.

It's the David Duke phenomenon. Liberals say "Let these ideas be aired! People will see how vile they are, and they will wither away on their own." It doesn't happen. It's the old liberal idea that what you have in your mind is this pristine area of rational deliberation, and from that area you look at these ideas and label them. In fact, what people have in their minds is anxiety, fear, resentment, etc. So, ideas like David Duke's, which while vile, are now packaged in good liberal vocabulary, therefore allowing people who wish, for base motives, to respond to his appeal, to respond to that appeal with equanimity, because they have now been given a vocabulary that has an honorable tradition.

So that the David Duke-Nazi policy is now, I predict, probably going to win the governorship of Louisiana. You've got to think about that. Don't rest so easily in liberal pieties. It's nice to think so, but I don't think they have any relationship to the ways in which societies actually work.

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Thursday, November 7, 1991



The Smithereens: Pat DiNizio, Jim Babjak, Mike Mesaros, Dennis Diken.

## REVIEW:

**Highlander Is No Longer An Immortal**

by Jim Turner

How many of us remember **Highlander**, the brutal action movie starring Christopher Lambert and Sean Connery as a pair of immortal warriors fighting for "The Prize"? I remember how the film made me want to buy my own sword and chop someone to pieces while a heavy metal soundtrack blasted in the background. These feelings were brought back to life when I first heard of the sequel, **Highlander II: The Quickening**, which opened this week. After seeing the movie these feelings were lost forever.

The action of **Highlander II** begins in 1999, with the hero of the last film, Cullen McCloud, about to save the earth from death by ultraviolet radiation. The action skips to 2024, where

the shield has done more harm than good. McCloud, now an old man, regrets what he did. In his regret, he hears the voice of Ramirez (Connery) calling him back to how it all began, and we get to see the origin of the immortals of the first movie. The ruler of Zeist, played by Michael Ironside, decides to assassinate McCloud, even though he looks almost dead anyway. In an attempt, the assassins are killed, McCloud regains his immortality, and Ramirez, who has been dead for over five hundred years, is brought back to life. Ironside now decides to come to earth to kill McCloud himself, and the remainder of the movie is a chase to destroy the shield, kill Ironside, and see who can make the worst humorous remark.

Never before have I imagined a movie so bad that even Sean Connery could not give it some credibility. The plot of this film is too confusing for even the most avid sci-fi or SF. The action is monotonous and incorporates too much violence for too little reason. The lines given to these normally good actors would seem out of place in a Saturday morning cartoon. Even the sets of the film are merely a bad takeoff of **Batman**. As far as rekindling the magic of the original film, only the worst parts of **Highlander** are recreated in this sequel. All in all, I believe that the average Rhodes student would get more enjoyment from doing homework than seeing **Highlander II**.

## Memphis Symphony Express Offers Round-Trip Bus Service To Concerts Symphony Responds to Pyramid Parking

Round-trip transportation will be available for concertgoers between Memphis restaurants and the Vincent de Frank Music Hall for the 1991/92 season, which opened the weekend of October 4-6 with performances by pianist Emanuel Ax.

The **Memphis Symphony Express** will reduce present parking difficulty

at the Cook Convention Center.

Several conveniently located restaurants will serve as pickup locations for private service by The Bette Bus company. Round-trip service will cost concertgoers \$6, students and seniors \$4. Reservations must be made by 5:00 on the Wednesday prior to the concert weekend by calling the Mem-

phis Symphony at 324-3627.

Special activities and amenities are planned for bus patrons, including advance copies of the program guide, *Concert Magazine*. Restaurants hosting the **Memphis Symphony Express** also will offer special optional dining packages for concertgoers.

Route 1	Pick-Up Time	Location	Time
The Country Squire	6:35 Evenings	L & N Seafood Grill	7:10 Evenings
3145 Forest Hill-Irene Rd.	1:05 Sunday	1251 Park Place Center	1:40 Sunday
Cafe Roux	6:50 Evenings	The Embassy Apartments	7:25 Evenings
7209 Winchester Rd.	1:20 Sundays	505 South Perkins	1:55 Sunday
Route 2	Pick-Up Time	Location	Time
The Half Shell	7:00 Evenings	Andertons	7:30 Evenings
6898 South Mendenhall Rd.	1:30 Sunday	1901 Madison	2:00 Sunday
Paulette's	7:20 Evenings	BOTH BUSES ARRIVE	7:45 Evenings
2110 Madison	1:50 Sunday	AT MUSIC HALL	2:15 Sundays

Buses will drop you at the Exchange Street entrance under cover and will be waiting for you at the end of the concert to return you to the point at which you embarked.

## REVIEW:

**"Blow Up" - The Smithereens**by Chris Pollette  
Arts Editor

The Smithereens will be in Memphis on November 15th at Night Moves supporting their new Capitol Records album, "Blow Up". This album is easily the Smithereens' most versatile album to date. The first single off the album, "Top of the Pops", has already been released, and has been seeing airplay. Their last album, "11", went gold, and the Smithereens hope their latest effort will do at least as well. The title has a double meaning, as in an explosion, relating to their name, and in a photographic sense. This photographic meaning in the title adds to the concept behind this new album, because the Smithereens consider it to be a close-up of their influences and of themselves.

"Blow Up" contains the Smithereens most political song to date. "Tell Me When Did Things Go So Wrong" is lead singer Pat DiNizio's "commentary on what (he feels) society has turned into, how ideals have gone by the wayside." "Evening Dress" is a song that starts romantically, but turns out that the

singer has done something and wants to apologize. "Indigo Blues" is a typical blues about a guy losing his love and getting the blues, but the music is very enjoyable, and makes the song particularly nice.

This album is much more enjoyable for me than was its predecessors. I like the diversity on this album. It shows that the Smithereens can do more than play just one song with different lyrics. My only objection to it is the fact that they really haven't diversified. In my opinion, the Smithereens need to do more. In the past, and here again with "Blow Up", they have proved that they are fine artists, but they could do so much more. Their influences include many of the famous bands of the sixties, but unlike the different styles they embrace, they aren't diverse themselves. Still, there are many Smithereens fans who like them just for that. In this case, this album will seem fine to them, and I can't fault the Smithereens for giving their album a little different sound. Perhaps the next will be a little more widespread in style to suit my tastes.

## 1992 Story College Short Fiction Competition

Smith-Corona and **Story** have teamed up for the 1992 **Story College Short Fiction Competition**. **Story**, the magazine that first published Truman Capote, Carson McCullers, J. D. Salinger and other legendary writers, is continuing its tradition as the magazine of discovery for promising new writers with this college writing competition.

The 1992 **Story** Competition grand prize winner will be awarded \$500 cash and a new Smith-Corona 8000LT laptop personal word processor. The second place winner will receive a Smith-Corona PWP 3200 personal word processor, and a Smith-Corona PWP 1200 personal word processor will be awarded to the third best entry. Seven additional manuscripts will be chosen as Honorable Mentions and will receive Certificates of Merit. All

winning manuscripts will be considered for publication in **Story**. If published, the writers will receive \$250 on acceptance.

The **Story** College Short Fiction Competition is open to all students, undergraduate or graduate, who are currently enrolled in college. Only original, unpublished manuscripts consisting of 1,500 to 5,000 typed words will be accepted from each entrant. The \$12 entry fee includes a one-year subscription to **Story**. Entries must be postmarked by midnight, December 31, 1991.

For additional information about the 1992 **Story** College Short Fiction Competition, please send a self-addressed stamped envelope to **Story**, 1507 Dana Avenue, Cincinnati, Ohio 45207.

## AUDITIONS!

Auditions for HEIDI CHRONICLES at 7:30 p.m., Tuesday, November 19, at Playhouse On The Square at 51 South Cooper. Casting three adult female roles, ages 20-40. The production runs January 17 through February 23, 1992. For more information, call 725-0776.

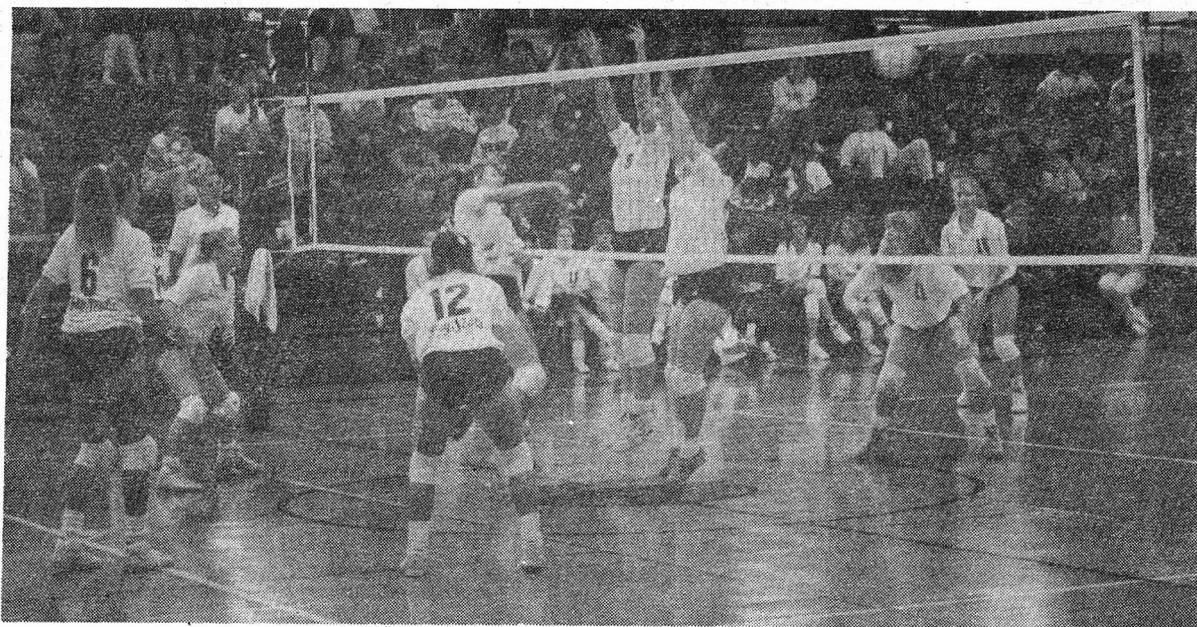
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The Rhodes Women's Volleyball team has become SCAC and WIAC champs. Congratulations!

## Lynx Rough Up Trinity

Kathy Ray, Sports Editor

Rhodes returned to Fargason Field last week, hoping to improve their 0-1-1 home record. They displayed a hard-hitting style in a game that not only garnered 152 penalty yards, but also gave them their first home victory of the year. The rough and ready Lynx ignited the chilled Parents Day crowd with their 24-6 effort.

The Lynx left Trinity scoreless for three quarters before allowing a fourth quarter score. Though both teams held the ball for practically the same amount of time during the game, Rhodes capitalized on its possessions.

Rhodes drove for the endzone on its first drive of the game, culminating in a 10 yard touchdown pass from Drew Robison to Demetri Patikas. In the second quarter, Greg Ritter ran 22 yards for a second Lynx score. After the missed PAT, Rhodes led 13-0. The offense remained keen through the second half. Trey Babin took the ball in 15 yards for a third quarter touchdown. Brian Nerren brought down a Robison pass to complete the two-point conversion attempt. Andy Likes booted a 26 yard field goal in the fourth quarter to finish the scor-

ing for Rhodes. Trinity did reach their opponents' endzone late in the game, but also had a failed PAT.

The game was riddled with penalties, including a fourth quarter scuffle that brought 3 out of the 11 penalties give the Lynx. The Lynx will need to continue their aggressive play at home this weekend against Millsaps. The Majors are the only unbeaten team remaining in the SCAC, and a Rhodes victory would continue the team's quest for the conference crown.

## Student Assembly News

Mary Elizabeth Webb

Last week Student Assembly held their weekly meeting at Pierotti's for a Halloween Celebration. Thanks go to Dina and Vo for planning it! Student Assembly voted to co-sponsor a stress release program with Lynn Dunavant called Friday Frolic. The theme will be "Go Bananas" and there will be banana splits and games in the Rat this Friday, November 8.

Annie B. Williams announced that

the student Trustees will give a report on the Board meeting at the November 16 meeting of Student Assembly. Ian John and Natasha Westrich will be the representatives for Assembly at the LINK meetings on November 11 and November 25. It was also brought to the Assembly's attention that students should make only one laser copy of each document in the MacLab. If multiple copies continue to be made,

students will lose all laser printing privileges.

The Religion Commission will be sponsoring a non-denominational Christian retreat this Friday, November 8 through Saturday, November 9. The cost will be \$14, and any interested student should contact Joyce Shin, Ben Scott, or Chaplain Newton.

## THIS WEEK ON CAMPUS

### FRIDAY, NOVEMBER 8

Lecture, by University of Chicago Professor of Physics David Schramm, 2:00 p.m., Frazier Jelke Science Center, Room B, FREE. Sponsored by the American Institute of Physics Visiting Science program and by Rhodes (726-3875).

### SATURDAY, NOVEMBER 9

Football, Rhodes vs. Millsaps College; Fargason Field, 1:30 p.m.

### MONDAY, NOVEMBER 11

Lecture, "The New Deal Goes to War," featuring author and Brandeis University political science professor Sidney Milkis, an authority on Franklin Delano Roosevelt and the presidency. Held in conjunction with the 50th anniversary of the U.S. entry into World War II. Wynton M. Blount Lecture Hall, Buckman Hall, 8:00 p.m. FREE. (726-3875)

### MONDAYS THROUGH FRIDAYS, NOVEMBER 11 TO DECEMBER 11

Art Exhibit, "Color Sense: An Installation," by Betty Gilow featuring painted 3-dimensional construction; Clough Hanson Gallery, Clough Hall, weekdays 9:00 a.m. to 5:00 p.m. FREE (726-3826)

### THURSDAY, NOVEMBER 14 - SUNDAY, NOVEMBER 17 and THURSDAY, NOVEMBER 21 - SUNDAY, NOVEMBER 24

Theatre, "The School for Scandal," a comedy by Richard Brindley Sheridan directed by Special Guest Director Ellis Rabb, winner of two Tony Awards. McCoy Theatre, 8 p.m. Thursday - Saturday performances, 2 p.m. matinees on Sunday. Tickets \$7 adults, \$3.50 students. (726-3839)

### TUESDAY, NOVEMBER 12

Lecture, "Contesting the West," by Alan Trachtenberg, professor of American Studies at Yale University; lecture will deal with recent controversy of a Smithsonian Institution show in Washington on new interpretations of the frontier experience; Wynton Blount Lecture Hall, Buckman Hall, reception begins at 4:00 p.m., lecture begins at 4:30 p.m. FREE (726-3875).

## BUNDLE UP, RHODES!



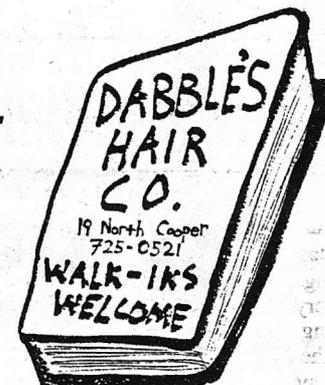
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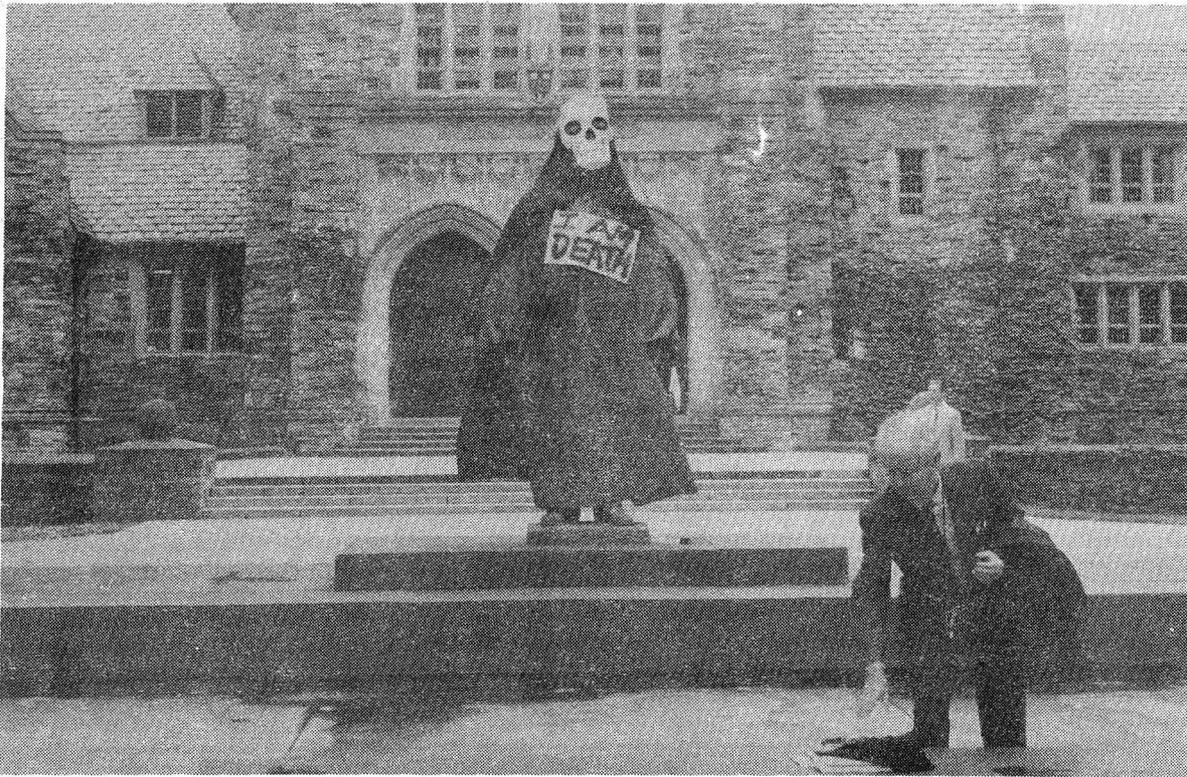
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# The Rhode'ster

Vol. 1 No. 25

Rhodes College

Thursday, November 7, 1991



Death took a break from a busy day to go to lunch with Dr. George Anastaplo. The two are seen here leaving campus. Invisible in the background is Dr. Dan Cullen who, because of his Canadian heritage, was not invited.

## Rhodes Medical School in Future

A new plan unveiled this week describes what may be the start of a genuine attempt to change Rhodes from a College to a University. The plans include a new medical school to be added to the Rhodes campus. "There are already plenty of pre-med students here, we figure that we'd give them the chance to start on their medical careers here," said Dean Dunathan last Monday. "Plus, it gives us a chance to add the University thing to the sign out front. Don't you think it'll look nice?" The reporter declined to comment at the time.

The new medical school will attract many new students to the area, and hopefully draw many away from the University of Tennessee at Memphis medical school, which is part of the appeal that the administration hopes the Rhodes Medical School title will carry. New buildings are planned on the back 40 for the new facilities that will be required for the school, and already many major medical supply manufacturers have expressed interest in helping with the funding for the buildings.

Most importantly, Rhodes Medical School will also give the campus a more recognizable name nationwide. There will be more applicants every year to the liberal arts part of the University, and the University will make more money. Even the bookstore will profit from the transaction, selling T-shirts with the new slogan on them: "Rhodes Medical School: Our I.V. is in a League but Itself."

The project will, according to contractors bidding for the job, take some time to complete. "Possibly even three or four months," estimated Wally Crumpo of Crump Brothers Construction and Lawn Care. The president quelled fears and assured that, though the facility will not be complete by May, the college already has plans to award *honorary M.D.s* to local and affluent locals.

-C. Pollete

## Death Visits Rhodes, Mingles with Parents

Controversy began to separate the campus when the administration announced the visiting speaker for Halloween—Death. The BSU was outraged, calling President Daughdrill a "devil worshiper." The speaker mysteriously appeared Thursday morning in front of the Burrow Library with a conservative black cape and a giant name tag. Supporters of the famous speaker complimented him on his green hair. However, when spoken to, Death said nothing.

This cause an outbreak of panic to sweep the campus. Many feared that Death had come not to speak to the student body but to take the student body with him to the unknown lands. The Search students felt they were ready to go and knew what lay beyond death. They wished to thank the Search professors for their infinite knowledge of God, Satan, and the like. The sororities and fraternities held parties honoring the guest. The administration agreed to suspend the alcohol policy for the evening "due to extenuating circumstances." It was feared that it would be the last party on campus and the students deserved to die numb. Although Death, itself, did not attend any of the gatherings, a fraternity member claimed, "He was with us in spirit."

The rest of the campus, all three of them, tried to run away. However they were caught by the amazing Campus Safety vehicles that were patrolling at the President's request to keep all students on campus for Death's lecture.

The Health Center was well prepared as medicine for nausea was passed out. "We want to be prepared in the case of two events," stated Nurse Gill, "Nobody really knows Death's purpose. If the students survive the visit, they will need medication to relieve the hang-overs. even if some students survive, the trauma that they will experience at the sight of dead people may cause a little indigestion." Similarly, the Counseling Center is getting ready.

Finally, the panic ceased when Death's true face was revealed. "It was that jokester, Diehl!" announced President Daughdrill. "I knew it all the time!" Diehl is currently being questioned by Campus Safety officers who hope he has learned his lesson and his jokester days are through. "He caused a major panic, not to mention all of the money Rhodes spent to give him a reception with decent food and a forum to speak!" sighed Ralph Hatley, director of Campus Safety, "But we'll let it go *this time*."

-T. Sullivan

## Buckman Facility to Tour the City and Beyond

Christian Brothers University (CBU) recently announced the awaited arrival of Buckman Hall. The building which was completed for Rhodes during this past summer, will be leaving shortly to begin its world tour. Its first stop will be CBU. Rhodes students are invited to attend the grand opening for small fee of fifty dollars. "The money will be used to help move the building, all of its contents, and for possible damages that may occur during the move," reprted CBU president.

Buckman is expected to arrive at Harvard and Yale before traveling to England to make an appearance at Oxford, and finally to The University of Paris where it will spend the remainder of its tour learning to speak French. The

knowledge of the foreign language is expected to boost interest in the Language Lab and French will be added to the computers for those who are either French or enrolled in French courses here at Rhodes.

Students should check the calendar for the closing of Buckman, because, it must be remembered, the computer labs and language lab are in the building. These labs will be closed for the next two years until Buckman returns from the tour. All papers should be postponed until its return and the foreign language classes will be suspended. A "Good-bye, Have a Safe Trip, Don't Get Into Trouble, and We'll Miss You" party will be held in honor of the great hall next month.

-T. Sullivan

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### Equus

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