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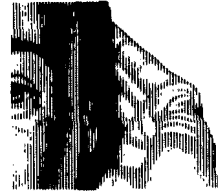
Education and the Jeffries Flap

by Murray N. Rothbard

Summer is always the silly season in New York, and also the classic time for racial confrontation; this year, both have been fused in the great hoo-ha over the provocative remarks, in late July, delivered by Professor Dr. Leonard Jeffries, head of the Department of Afro-American Studies at the once-distinguished City College of New York. Curiously, Professor Jeffries has been spouting gibberish for years about whites being inferior "Ice People" from lack of melanin or dark tone in their skin, which make blacks the superior "Sun People." No one has particularly complained about Jeffries' chronic dumping on whites, whites being fair game these days as the universally designated Oppressor or Victimizer group. But this July, Jeffries blew it by being more specific in his attacks: going after the subset of whites who are Jews, in particular for their alleged conspiracy in charge of Hollywood, in filming destructive images of black people. Jeffries also went after Italian-Americans, as being Mafia who were joined in this supposed conspiracy; no one complained, since it is OK to dump on Italians, who have unfortunately never been able to make it to the official Victim category. Jews, however, are an Official

Victim group, and a powerful one at that, and so everyone and his brother descended upon Jeffries, demanding his ouster, either as chairman of the Afro-American Studies Department, or from the university itself.

Now just a minute. It's one thing to combat Professor Jeffries' views. It is quite another to call for his ouster from academia. Jeffries' numerous opponents—in government, the press, and a few in the faculty—charge him with being wrong in his facts or interpretation, and of course with "spreading hate." But, my God, if we start applying truth tests to academics, who would remain? And who would decide that truth? Dimwit legislators? Hysterics in the media? Every venal pressure group in the country? And "hate" is where you find it. Our society generally, and academia specifically, is already suffering from a sickening surfeit of enforced "love." More and more, academia and society are supposed to be one big "non-judgmental" therapy
(Cont. page 5 col. 2)



THE EAR

by Sarah Barton

America's Only Libertarian Gossip Columnist

The logo of the LP presidential convention in Chicago was Liberty Unchained. "They claim to be unchained," says George Resch of the Center for Libertarian Studies, "when they're only unzipped."

One of the speakers at Liberty Unzipped was porn king Al Goldstein, publisher of *Screw* magazine. But even Dirty Al is to the right of the LP and its platform. He said that child pornographers should be "locked up" (his only line to be greeted with dead silence). Imagine: a political party where Al Goldstein is a cultural conservative.

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kept calling it the "Liberation Party," let's sing a chorus of "When a Boddie Meets a Boddie, Drinking Up the Rye."

Do R&R still want to believe there's some good in the LP? Guys, let me be your Dutch aunt. With your little group gone, the party is reverting to type. If anyone gets significant support at an LP convention now, he has to be a derelict.

Unlike Murray, Lew, and Burt, I had the good sense never to join the LP. One look at the Florida state convention was all I needed. What a bunch of losers!

In her speech to the LP convention, Mary Ruwart, who defines libertarianism as "Universal Love" (except for the Satanic few at the RRR), called death "the Ultimate Libertarian Experience."

It seems that Mary's mom, who died last year, had one of those "near-death" experiences 15 years ago, during which she was supposedly offered the choice of staying in Deadsville, or returning to the land of the living. She chose to live, and from this, Mary has deduced that we are all given a choice about living or dying, and only those who say yes, die. As Dave Barry would put it, I AM NOT MAKING THIS UP.

Kochtopus lecturers Larry White and George Smith were assigned last summer to "dig up the dirt" on a rival program from students who attended. In one example, they asked two girls and a boy about a professor: "Isn't Hans Hoppe an [obscenity]?" Their faces fell when the kids defended Hans. ●

(Education..cont. from P.1)
group, with everyone tiptoeing around making sure that no one's "feelings" might be hurt, except of course the feelings of the Politically Incorrect, those who don't go along with the notion of society as Therapy Group. If we ban "hate," the next logical step will be to prohibit the holding of views which might "lead to hate," and so on down the totalitarian drain.

No, freedom of speech and inquiry are essential to human beings, and are vital to that healthy community of truth-seekers which academia is supposed to be. Academic freedom precisely means that this community values a professoriate with the courage to speak their views, and to promote their visions of the truth despite the enmity they might rouse in legislative, journalistic, or pressure-group yahoos.

Left-liberals like to yawp about "McCarthyism," although McCarthy himself had little to do with writers or with academia. But let us consider the hundreds, perhaps thousands, of American academics who are, in this day and age, still Marxists of one brand or another—even though I, along with most academics and most everyone else, believe that Marxism is false and has been clearly refuted. Should all Marxist academics therefore be purged? And who else? How many other

preachers of error must be purged? Much as it might fuel our fantasies to contemplate such a massive purge process, I must register a caveat at contemplating who would be likely to take their place. Who would likely be chosen by democratically-elected ward heelers? Do we really want our professors selected by Gallup Poll? We would have jumped from

the frying pan into the fire: from groups of professors that are at least diverse, if often looney, to the deadening and crushingly boring Political Correctness of the new academic uniformity, whose ideological views would range all the way from right wing Social Democrat Senator Pat Moynihan to his fellow Senator and good buddy, left-conservative Republican Al

D'Amato. Better to put up with theorists of "Sun" and "Ice" people than the dreary P.C. bog that serves as the goal of all the current centrist hysteria. At least there's still some fun left.

Senator D'Amato was, predictably, one of the first to get on the oust-Jeffries bandwagon. "Jeffries is not a professor—he is a racial propagandist," intoned D'Amato, as if being a "professor" means that you are supposed to be a neuter, devoid of ideological or political views. Senator D'Amato went on to spell out his curious view of what academia is all about; "A failure to act vigor-

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ously to remove this dangerous individual . . . from his professorship would be a blow to the historical tolerance of the diversity of City College students and a tacit endorsement of Jeffries' teachings." Wow! Let's see how this works: kicking out a professor for expressing views we don't like is advancing "tolerance of diversity"! And the idea that a university "tacitly endorses" all of its faculty's teachings is looney indeed—as well as inducing a nervous breakdown in trying to hammer out some consistent "university" view.

And that, too implies that each university must purge all faculty that doesn't approve whatever that university line happens to be at that moment. It was inevitable in this brouhaha that someone would trot out that hoary chestnut always used to justify a crackdown on free speech: "You're not allowed to yell 'Fire' in a crowded theater, and that's what Jeffries is doing—stimulating racial hatred," opined Democratic Assemblyman John Murtaugh of Manhattan. How long are we going to be plagued with this phony analogy? The only ones harmed by *falsely* shouting "fire!" in a crowded theater (*correctly* shouting fire is of course not only OK but helpful) are the theater owner and his patrons; the shouter of fire is violating his

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contract with the theater owner by disturbing the quiet enjoyment of the play by the patrons. Note that this shouting of fire is a *direct* act of contract-breaking, a direct tort or "crime"; there is no need

to rely on vague chains of alleged future causation. Fire-shouting is in no way relevant to any free-speech case, much less to Professor Jeffries, and it is high time that this nonsense gets shelved for good and all.

The most egregious reaction to the Jeffries affair was by a fellow CUNY faculty member, the historian Ronald Radosh. My old friend Radosh, who unfortunately has moved from his original New Left anti-war stance to that of a right-wing Social Democrat Second Thoughtser, wrote a letter to the *New York Post* (August 12), which first reported the Jeffries speech, demanding that CUNY "move quickly to dismiss this particular charlatan." Radosh accuses Professor Jeffries of "hiding under the rubric of academic freedom." "Tenure," he charges, "was not meant to allow any professor to pass off his half-baked views as fact." Oh? And what exactly was tenure meant for, Ron? Ronnie, some of us, many of us indeed, think of your views as "half-baked"! And which forum are you willing to have decide on the baked quality of your doctrines? Many of our old mutual friends, Ronnie

(*not* including myself), even accuse you of being a "charlatan." And who is to decide and vote on your views? The worthies of the *New York Post*? The New York State Assembly, in its wisdom?

So which faculty should be purged, Ronnie, for its half-bakedness? Your late mentor William Appleman Williams, if he were still alive? Your current mentor Arthur Schlesinger, Jr? And should *you* have been purged as "half-baked" from your Queensborough Community College-CUNY post in the days when you were a New Left First Thoughtser?

The CUNY administration, as might be expected, waffled. Their line was expressed by CUNY Chancellor W. Ann Reynolds, who said that while she "deplores bigotry in any form," "there's an issue here of academic freedom and freedom of speech." Noble sentiments, but whatever the outcome, CUNY and New York City academia has become even more politicized than it was before.

No: academic freedom, Ronnie, must be for everyone, for everyone, that is, that has met the standards enabling him to become a tenured professor. The problem, then, must be put back a notch: how did Professor Dr. Jeffries achieve his eminent status and become a high-ranking colleague of Ron Radosh? If Ronnie wants to think deeply about the Jeffries Question and the City University, he might try pondering that one. If he should do so, he will find that the problem is not Jeffries, but the process that put him there, the process organized by

Ronnie's peers in the faculty and the university administration. And, contrary to many neo-cons, the problem is not with the existence of such new-fangled subjects as Black Studies or Women's Studies. There is nothing wrong in principle with studying any discipline about our world. The problem is that, in practice, these new departments became fast-tracks for trendy nitwits.

There is also a deeper problem at work. Many of the critics of Jeffries pointed out that his speech was paid for by special councils of black studies operated by the New York State government, and therefore paid for by the hapless taxpayers of the state. Very true, but in raising the taxpayer issue the anti-Jeffries critics are taking on more than they've bargained for. For, of course, not just this particular lecture, but the entire New York university system is financed, in all of its glory, by the taxpayers of the state.

(And partially by all Americans, as Senator D'Amato pointed out when he threatened to remove all federal funds from the City University unless Jeffries is removed.) It is absurd to think that taxpayers are competent in hiring or firing professors; but taxpayers are entitled to balk at so much of their money being extracted to pay for this circus. But this is an issue that centrist liberals and neo-cons—the major critics of Dr. Jeffries—are not going to raise. For, if anything, they favor extracting even more educational dollars from the taxpayers than do the partisans of Dr. Jeffries. ●

Wichita Justice? On Denationalizing the Courts

by M.N.R.

One baleful feature of American political debate is its trivialization by the mass-dominated and left-liberal media. The media, and the American public, seem to be incapable of keeping more than one issue or more than one aspect of any issue in their noodle. And so the only issue that anyone talks about in the Wichita Operation Rescue case is abortion, whether one is pro or con abortion rights. And since the media are almost totally pro-choice, we then have the inevitable personalization of the issue: in this case, the grand-standing white-haired Judge Patrick Kelly, a supposedly heroic Irish-Cherokee Catholic, willing and eager to rise above his religion to obey the 1973 (*Roe v. Wade*) Supreme Court version of the Constitution. The media, anxious to clear Operation Rescue of any "higher law" connection with their beloved civil rights disobedients of the 1960s, claim that the civil righters were violating the law in behalf of "constitutional rights" whereas the Operation Rescuers are defying such rights. Well, it all depends which, or whose, Supreme Court you're talking

about. In the days of the Founding Fathers, no one believed that the Supreme Court, much less the Court on any given day, always spoke the last word on the Constitution. Every public official, indeed, almost every person, had his own view of constitutionality, and was willing to battle for it. No one proposed to leave such vital matters up to nine oligarchic hacks in Washington.

Humphrey Democrat Judge Kelly, leftist Harvard constitutional lawyer Lawrence Tribe, and many others profess their outrage at the Department of Justice's weighing in against Kelly's injunction against Operation Rescue, and his calling out the federal marshals to enforce that order.

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They accuse the D.J. of being "legalistic." Perhaps. But in their legalism the Department of Justice has raised a vitally important issue, one overlooked by all sides eager to slug it out on the abortion fray. This may indeed be a "legalistic" issue, but it is no less a vital one, especially since the legal

question of when any particular organization or institution may use violence is the very heart of libertarian political theory.

To put it bluntly, I am firmly pro-choice, and here I agree with most libertarians. But, and I particularly direct this question to fellow pro-choicers: *which institution* is entitled to protect abortion