

T H E Y A L E



FREE

PRESS

JANUARY 2001

AN UNDERGRADUATE PUBLICATION

VOLUME XV, NUMBER 3

Unusual



Suspects

Also inside this issue.

Stalinist Disneyworld _____ p. 4

The Imperial Chinese Version of a Pre-Nup _____ p. 5

Without Distinction _____ p. 10



January 2001
Volume XV, Number 3

Editor-in-Chief

Emily Grant

Publisher

Jeffrey Dorough

Senior Editors

Joseph De Feo
Irina Manta

Contributors

Catherine Armstrong
David Barnes
Emmy Chang
Gabriel Claret
The Commie
The Dormouse
Sarah Egley
Jackie Errecart
Gary Fernando
Mark Gutierrez
Dirk Huang
Justine Kasznica
Daniel Kornfield
Casey Lee
Tara McKenney
Daniel Mindus
Joel Pomerantz
The Rat
Tracy Serge
Peter Somerville
Yevgeny Vilensky
Chi Vu
Andrew Yuspeh

Editor-at-Large

Katherine Mangu-Ward

Board of Advisors

Charles Bork
David Steinberg
Jonathan Adler
David Ross
Julian Ku
Neomi Rao
Mark Chenoweth
Brian Carney
David Millstone
Robert Kinderman
Eve Tushnet

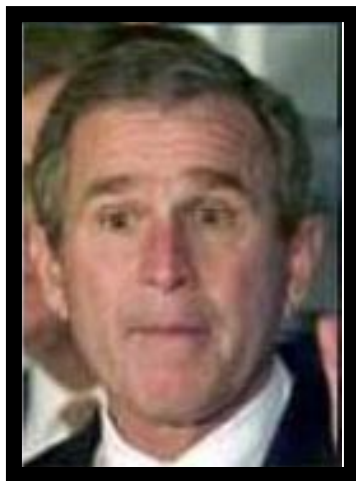
Signed articles do not necessarily reflect the opinion of the Editorial Board, nor do they necessarily reflect the opinion of the author. Unsigned editorials reflect the opinion of a majority of the editorial board.

The Yale Free Press
P.O. Box 206574 Yale Station
New Haven, CT 06520
or e-mail emily.grant@yale.edu

This newspaper is published by the students of Yale College. Yale College is not responsible for its contents. By the same token, *The Yale Free Press* is not responsible for the contents of Yale College.

All original material copyright
© 2001 *The Yale Free Press*

www.yale.edu/yfp



6 Happy Days Are Here Again

David Barnes, Mark Gutierrez, Casey Lee,
Yevgeny Vilensky
(Or at least less miserable days)

3 From the Editor

Emily Grant • *Break out the champagne!*

The Given Order

4 Bare Ruined Choirs

Yevgeny Vilensky • *Lawrence Uzzell on the soul of man under socialism*

5 A Nihilist's Guide to Intelligent Design

Daniel Kornfield • *Where's your Darwin now?*

Zorro's Girl is a Kept Woman

Emmy Chang • *Catherine Zeta-Jones, Traditionalist*

8 Will You Still Love Me Tomorrow?

Eve Tushnet • *Sleeping alone together*

9 The Conformists

Lukas Halim • *If Harvard jumped off a bridge, would Yale?*

10 The Looseness of Limerick

Chi Vu • *The lyric landscape of Edward Lear*

11 Grinding the Axe

Media Watch • *Yale Notes*

The Village Voice

Small is Beautiful

THE ELECTIONS ARE FINALLY OVER, and the forces of Not Being have been defeated! Now that the editors have recovered from our victory parties, it's time for us to get back to our main job—telling the president what to do.

This issue of *The Yale Free Press* covers the new cabinet, with a focus on the attorney general and the secretary of labor. We have also performed the remarkable task of slamming the entire scandal-ridden eight years of Clinton's presidency in less than 1000 words.

The Bush administration could accomplish great things, even though the Republicans hold the House and the Senate by only a few votes. The Republicans' tenuous hold on power will make them more cautious about what kinds of changes they will attempt to pass into law. They will be on their toes for the next four years, and they will have to outthink the Democrats constantly. This caution will lead them to make smaller, but more signifi-

cant, changes to the way that the American government operates.

A wonderful place for the Republicans to start is to begin decentralizing the laws of the nation. Leftists are the advocates of centralized control—of everything. The reasoning for complete central control boils down to this assumption: people are too dumb to make decisions for themselves, so well-educated experts must make decisions for them. Name one function of government more significant than firefighting that leftists believe should be left to local communities. Maybe zoning laws, but that is



Localism

about it.

The national minimum wage laws are a prime example of the

liberal tendency to towards centralization. Liberals pushed for a nationalized minimum wage so that every American can make enough money to attain a comfortable standard of living. Libertarians oppose minimum wage laws in general—employers have a certain amount of money, and if they are required to pay each employee a certain amount of money, they will then be forced to employ fewer people, leading to unemployment. Since employers will employ fewer workers, each worker will be pushed to do more work. And if the minimum wage is high enough, employers will be driven to hire illegal immigrants—or even move their factories to Mexico.

But the most common sense argument against a national minimum wage is the simple observation that different parts of the country have different living costs. The cost of food and rent in Boston is simply much higher than in rural Arkansas. Since living expenses differ so greatly around the nation, it fol-

lows that the national minimum wage must be abolished. If a particular town, county, or state needs

And Bush appears to be moving towards decentralization of his own power—he has nominated

National minimum wage laws are a prime example of the liberal tendency towards centralization.

a minimum wage, that wage ought to reflect the living costs of that community.

The beauty of localism is that the law can be changed according to the needs of particular localities. The claim of localism is simple: that Tucson has very different needs than New York, that the people of Tucson know what is best for Tucson, and that the needs of New York ought not be imposed on the people of Tucson. This need for local control ought to be strikingly clear in a country as large, and as diverse, as America.

Spencer Abraham, the man who has advocated abolishing the Department of Energy, for secretary of energy. He has also backed Gail Norton, a libertarian who supports free-market solutions for environmental reform, for Secretary of the Interior. Bush and his party ought to take their new powers in DC as an opportunity to begin decentralizing legislation. This change should take place slowly, both so that the country has time to adapt, and also so that the Republicans can outfox the Democrats. Go get 'em.

THE GIVEN ORDER

Mall Flounders

The collapse of the Long Wharf Galleria is not an example of the free-market's failure, because the Galleria's planners never operated within the free market. Had the Galleria succeeded, it would have been far enough from New Haven that it could not really help many residents and yet close enough to create significant traffic problems (the combination being materially bad for many New Haven residents). It would also kill Chapel Square. Of course, this is of little concern next to the fact that the Galleria was a government scheme to take citizens' property and donate it to a few "worthy" capitalists. In a free market system, New Haven should not lend any assistance to the creation of malls but would instead allow potential owners to weigh the harms and benefits and decide for themselves whether it was likely to be a profitable venture. This was not what happened. At one point the city was going to send \$28 million to fund the mall directly. If the mall were going to be built without subsidies, that would be one thing, but the failure of this venture should be a cause to rejoice.

Death before Disability

In November 2000 the French Supreme Court ruled in favor of

Nicolas Perruche, a seventeen-year-old boy who sued his parents for not aborting him while he was in his mother's womb. Nicolas was born deaf, partly blind and mentally retarded in 1983, after his mother's doctors failed to diagnose the rubella that she had caught during pregnancy. The court ruled that Nicolas should be "compensated for his birth."

Like many people, Perruche seems to believe that there are some people who should never have been born at all. This young man is saying that he would rather be dead than be alive with his conditions. But his parents sought this judgment for their son and will collect and administer the compensation on Nicolas' behalf. The parents are saying that they would have aborted their son had they known he would have been disabled. Are they now telling the child that because of his condition they do not love him—that he would be better off dead? This case is not one of a boy rejecting himself, but of being denied by his parents.

Perruche has blamed his parents for giving him life and the legal system has held them at fault. A suicide says, "I should not be alive because of particular problems about *my* life." In this case of wrongful birth, Perruche and the

French Supreme Court say that people like Perruche – the blind, the deaf, the mentally retarded – should not be alive. Why are handicap advocates not up in arms?

This case opens a Pandora's box of ethical dilemmas. Is there a right never to have lived? Is there a right to die? And can a son reject his parents' gift of life? The French Supreme Court certainly seems to think so.

The Schlep to UCS

Distance is a way for Yale to subtly discourage us. English is on Old Campus or in WLH; physics is up the Hill. Yes, physics is spooky anyway, but the walk is a big deal.

Moving UCS to a slightly bigger office on Whitney by no means enhances its function. Maybe we can stuff in more books, but there would also be far fewer people dropping in. In fact, now we can count that number—you have to sign in at the ground floor before coming up (I counted four when I stopped by). This is not a welcoming place.

Yale shouldn't be a vocational school, but it needs to understand that work is tied to our identities. When I graduate an English major and then become an i-banker, I am not a Yale English major who happens to work as an i-banker. I soon

become an i-banker who went to Yale and (by the way) majored in English. We currently leave our career decision to "whoever hires me, when I start my search in earnest during my senior year." We ought to be answering this really important question at the same time that we are answering all the other questions about ourselves, and deciding how everything about our lives might fit together.

So move UCS to SSS, or WLH. Administrative offices are nice, but students really need career counseling to be nearby. We know that jobs are important, but we also know they're not worth five more minutes walk. And maybe a few more seniors will take jobs they really like, and a few less will take management consulting because they meet in XandOs.

Take Back the Night

The first time I saw a gun, it was in my friend Christine's glove compartment. We lived in DC, which has strict gun control, and so the gun was, technically, illegal. As a good Leftist, I was shocked. Then Christine explained. She had been attacked twice for being a lesbian. As a woman, she feared rape, and muggings like the one that left a friend of ours with permanent scars. She had no confidence that cops would deter, or even make a

real effort to solve, crimes against lesbians living in poor neighborhoods.

So she had two choices. She could obey the gun control laws and walk around in fear. When her car broke down late at night, she could stand at the side of the road and hope Mother Teresa stopped by before Ted Bundy did. When she heard someone following her down a deserted street, she could hope her martial-arts training would protect her against a knife or a handgun.

Or she could break the law, take shooting and safety courses in Virginia, and even the odds a little. Christine was about five and a half feet tall, fairly thin, not much of a match for a couple of guys out to beat up gays. It wasn't a tough choice.

Christine got a gun for the same reason that the bodyguards of gun-controllers Hillary Clinton and Rosie O'Donnell carry guns: She was trying to protect a woman in a very dangerous situation. But Christine couldn't do it legally, because she wasn't famous or rich. Gun control never applies to the powerful. They can get all the protection they want. And gun control never applies to the rapists, muggers, and gay bashers. Gun control is one of the worst things a city can do for women.

God in Exile

Yevgeny Vilensky • *Lawrence Uzzell on religious freedom in China and the former USSR*

WITH THE FALL OF THE SOVIET Union, many in America expected and hoped that Eastern Europe would become freer, not only in economics, but in politics and religion. To what extent the former Soviet republics have been able to achieve this has been a subject of debate. *The Yale Free Press* spoke with Lawrence Uzzell Yale '72, the director of the Keston Institute (www.keston.org), to talk about the state of religious freedom in the former Soviet Union, and how the lessons learned in the Soviet transition from a repressive society to a freer one can be applied to China. The Keston Institute is a research institute that disseminates information about, and campaigns for, religious freedom in Eastern Europe and the former Soviet Union.

YFP: Now that the Soviet Union has fallen apart, Americans expect that the former Soviet republics have become freer. How true is this?

Lawrence Uzzell: In some places this is true, like the Czech Republic and Estonia, but in many former republics it has actually gotten worse. In Russia, the largest one, a new law was passed in 1997 that, if strictly enforced, would limit the right to publish and distribute religious publications and would curtail various other rights of church parishes that are less than 15 years old.

Thankfully, however, this law is not being enforced very strictly on the local level. The attitude behind the law is a carry-over from the old Soviet mentality regarding religious freedom. They retroactively legitimized pre-Gorbachev state-church relations.

YFP: Which republics are the worst in terms of state curtailment of religious freedoms?

LU: Generally speaking, Central Asian republics are the worst. Turkmenistan is definitely the worst, followed by Uzbekistan. Most would suspect that it is because of Islam that these republics are most intolerant of other religions, but that's not actually the case. In Turkmenistan, which is not the most Muslim of the Central Asian republics, the problems come more from a Soviet heritage rather than a Muslim one. Baptists and Pentecostals have experienced the worst cases of persecution. When I visited Turkmenistan, I felt like I was visiting a Stalinist Disneyland. I saw Protestant churches that were destroyed by the government and was very disturbed by what I heard from religious leaders regarding government involvement in religious activities.

YFP: How about the Western republics?

LU: The Baltics are definitely the best. Ukraine is worse, but



Subversive

much better than Russia. Unlike in Russia, where the Moscow Patriarchy [of the Russian Orthodox Church] runs things, in Ukraine, there is no single entity like that. However, Belarus is definitely the most repressive place in Europe. Polish Catholic priests have especially experienced some problems with the government. The state suspects them of having Polish government influences and so there is a lot of mistrust there. What is happening there contradicts the old socialist, Marxist claim that economic freedom has noth-

When I visited Turkmenistan, I felt like I was visiting a Stalinist Disneyland.

ing to do with social and religious freedom. There, the local governments own all of the shops, theatres, and meeting places, and so control who is allowed to use them to congregate. They have been able to use their economic power to deny various religious groups the right to assemble and worship.

YFP: What about non-Christian religious groups?

LU: Sometimes, the relations between religions that are more different are better than between those that have more in common. There is less competition for members amongst religions that have little in common. So Muslims have generally less problems than Protestants and Catholics do in Russia.

However, in some cases, Muslims do have the same problems as Protestants. Those who compromised with the government were able to gain more freedom. Those who have not, have had trouble. Some authorities have gone on a hysterical campaign against Wahabis, the most extreme of the Muslim sects. However, what is

most troubling is that they have labeled all dissenters from the mainstream as Wahabis. Moscow definitely plays on the anti-Muslim sentiments in the West to get away with these things.

I would be remiss when talking about non-Christian groups without mentioning the Jews. For most of the 1990's, the Jews were not experiencing a lot of religious disby the same people who were beholden to the Soviet regime.

YFP: Is there any pressure from the US State Department for these republics to make their societies freer?

LU: Yes there is. If there wasn't this pressure, it would be a lot worse. In Russia, the US policy is not bad. The policy was designed more by Congress than by any one person within the State Department, especially Clinton. Gordon Smith, the Republican senator from Oregon, added an amendment to an appropriations bill in 1998 that required that all aid be cut off if the 1997 Russian law on religion is enforced. Clinton and the State

Department vehemently opposed the amendment since it was just a

one. China, within the last year or so, just destroyed hundreds of

things that made them freer. Can that work in China?

LU: With China, we in the free-market movement learned an unpleasant lesson. Fifteen to twenty years ago, I was optimistic about progress in China through increased open trade. But, that has manifestly not happened. China is definitely freer in the economic realm, but is clearly still repressive in some fundamental areas such as political, journalistic, and religious freedom. What we have in China is capitalism with an inhuman face. We dropped the ball on this

Department vehemently opposed the amendment since it was just a

one. China, within the last year or so, just destroyed hundreds of

churches, for example. The crack-down on religious minorities has gotten worse since the early 1990's, and will continue to do so. It is important as a matter of principle for the US government to emphasize that it cannot be a member of the community of civilized states if it does not have respect for religious freedom. This is also in the best interests of the United States. A law-governed society is a much more stable one and will make US-China relations more stable as well. Religious freedom is definitely a part of a law-governed society.

YFP: Some will say, however, that the reason why we think that China as gotten worse in terms of political and religious repression is that we have more information now than we used to. How credible is this claim?

LU: This is just not true. It is definitely more hostile to the press now than it was in the 80's. We have more records of religious violations in China than in Russia because it is objectively true. In Russia, unlike China and Turkmenistan, you are perfectly free to do what you want behind closed doors in your own home. In China, however, the authorities will break down your door if you are part of a group that they don't like.

YFP: Thank you very much, Mr. Uzzell, for your time.

LU: It was my pleasure. Thank you.

—Yevgeny Vilensky is a sophomore in Trumbull College

With China, we in the free-market movement learned an unpleasant lesson.

Is the Bureau of Alcohol, Tobacco, and Firearms your idea of one-stop shopping?

SUBMIT

**to The Yale Free Press.
Call Emily at 6-1288.**

Planet of the Apes

Daniel Kornfield • *You say you want an evolution?*

THERE ARE SIGNIFICANT PROBLEMS with the macro-evolutionary theory that is taken for granted by most scientists, science fiction nerds and snowboarders around the world. Which is fine, because I like it that way. Where did I come from? Where am I going? Frankly, I have no idea, but I do know the answer for the rest of you.

You did not evolve from a monkey. First of all, most monkeys are cute. Secondly, monkeys don't build welfare states. And evolution is supposed to be a progressive process. Many scientists would have you believe that they have conclusive "scientific evidence" that all of the earth's species originated from a vegetarian, hmm... actually vegan organic soup. Sure.

A further problem with evolution is the lack of transitional (interspecies) fossils in the fossil record. The very definition of members of a species is those animals that are similar enough genetically that they can reproduce sexually. "South Park" notwithstanding, if you get an elephant and a pig really drunk, and convince them to mate, you end up with nothing but a dead pig and an elephant who needs therapy

where on the mammalian branch of the tree of life.

The problem is there is no evidence of such an ancestor. Or if some random lesser mammal is picked to be the mama, there are still no fossils of a mama-sorta-piggy or big-mama-with-hints-of-a-trunk or anything anywhere in between. There should theoretically be millions of years' worth of such transitional samples.

The new theory developed to account for this is called punctuated evolution. This theory developed recently to comply with the fossil record. It suggests that species undergo very little change over long stretches of time and then suddenly undergo rapid mutations that completely change them but occur too quickly to be tracked by fossils. (Anyone who saw the first five minutes of the recent "X-Men" movie should be familiar with this concept.) This is somewhat akin to the prevalent notion that after four years of drunkenness, missed classes, broken hearts and pseudo Marxist/Freudian theory, college students suddenly undergo rapid radical transformation between their last final exam and commencement ceremonies—

Darwin's side is the issue of irreducible complexity. Sure, theoretically, random positive genetic mu-

Another is flagella on bacteria — those little tails that act as the motors for the cells. Each part of a

universe that just happens to be set with the perfect universal constants necessary for life to be possible in the first place. After all, if you had an immortal teenage mutant ninja turtle typing randomly at a typewriter for millions and billions of years, what are the chances that he would eventually type out the *Iliad* in perfect sequence? Now it must also be asked, where did the turtle get the necessary supplies in the first place (typewriter, paper, and pizza being analogous to perfect initial conditions of our universe)? A printed copy of the *Iliad* is obviously the product of an intelligent mind, and likewise, according to many people, is life on earth.

These people are right, in a way. All I have to do is think of a certain chubby friend of mine who occupies his time dreaming about the Middle Ages, philosophizing, drinking and smoking himself to death to realize that natural selection clearly hasn't been too effective. Eager to preserve their religious traditions, many people jump to the conclusion that it must have been God who created such a creature. What they don't think about is the implication that this must be a sick sadistic God with a very warped sense of humor.

The truth is that the universe was designed intelligently by the only intelligent designer I know of—namely myself. I hear it all around me, in philosophy classes, in literature classes, in art classes: I create my own reality. So yes, it's all my fault. But I was bored and lonely. What do you mean you don't like what I've done? Fgments of my imagination shouldn't whine at me. Just stop it, or I'll ignore you, and you'll cease to exist.

—Daniel Kornfield is a sophomore in Davenport College.



Past?

tations could occur in sequence to produce significant change in a biological life form. Never mind that those so-called beneficial mutations are a negligible fraction of a percent of radiation-induced mutations. The real catch is that a certain

number of mutations would all have to occur simultaneously for any of them to confer any genetically transferable advantage. The neural feedback mechanisms in the human eye are one example of this.

flagellum must be present for it to work. If one of the parts is missing, the flagellum sits there uselessly, kind of like your kid brother. So what are the chances of all of these mutations suddenly occurring at the same time from one bacterium to the next? Zero. But wait! What about after millions and billions and zillions of years? Umm... still zero.

Scholars proposing intelligent design of the universe espouse these and other problems with pure naturalistic evolution. They look at the world around them and say that it appears carefully designed, suggesting a grand Designer. This seems at least as likely to them as pure chance over time in

You did not evolve from a monkey. First of all, most monkeys are cute. Secondly, monkeys don't build welfare states.

because he can't forget. Of course the evolutionary claim is not that pigs and elephants breed, or even that pigs turn into elephants, but rather that they are both descendants of a common ancestor some-

and should therefore receive a diploma and be declared officially competent adults ready to go out and live a good life. Evidence of such great science is all around you.

Another interesting thorn in

Rent-a-Spouse

The Rat • *The taking of the Zeta-Jones concubine*

"IT WAS GREGORY PECK MARRYING Audrey Hepburn," said Oliver Stone, in attendance at New York's Plaza Hotel for the November wedding of Michael Douglas and Catherine Zeta-Jones. And if you believe the five-page spread in *People*, everyone present seems to have agreed: "She looked incredible, very regal." "She looked like a fairy princess." "Wasn't it beautiful?" gasped the bride. "It's everything I wanted."

Heaven didn't come easy, though. For starters, Douglas was still married when he popped his winning come-on ("I want to father your children") the night they met in 1999. And when first wife Diandra walked away from the 22-year marriage with \$44 million and a couple of houses, Douglas ordered his lawyers to keep him

well guarded for Round 2. Then his fiancée balked at the terms, and the ensuing squabbles made tabloid fodder for months. "Plans for the wedding," quipped Pittsburgh's *Post-Gazette*, "have long been stalled over plans for the divorce."

It's said Zeta-Jones has agreed never to publicize details of the marriage. She also waives all claim to his future earnings, in exchange for:

—\$1.5 million for every year they're together

—a \$4.5 million "straying fee" if he cheats

—all wedding gifts valued under \$18,000

—an undisclosed lump sum, before the wedding

—a house, after the divorce

The terms unsettled many, even



Negotiable

in a society long used to "prenups." Number-crunchers hailed Zeta-

Jones as a bargain after the \$2+ million/year Diandra. And the adultery provision was quickly dubbed the "Pay-if-I-play" by the intrepid *New York Post*.

But one wonders how they'll commemorate anniversaries—by moving that \$1.5 million/year into escrow?

Yet we needn't be too shocked. The Douglas union is not a marriage in the traditional sense. But its blurring of the lines between marriage and concubinage isn't new. The real revolution there took place in 1970, with the widespread legalization of no-fault divorce.

Before 1970, once Mr. Jones took a Mrs. Jones, he could not legally call anyone else Mrs. Jones without either getting the first Mrs. Jones's consent, or else

proving fault. By allowing breach of life-commitments at will, the new law surpassed even imperial China, where Section 102 of the General Summary of the Laws of the Empire drew a hard line between wives and concubines: "A wife cannot be degraded to the position of a Green Skirt, nor the Green Skirt raised to the position of wife, so long as the wife is alive." The main distinction, as noted by Elizabeth Sinn, was that "the union with a concubine was not considered as binding as the union with a legal wife."

In old China, once you were a wife, you could not, in law, be demoted to concubine. But the new divorce law in America, by

Continued page 8

As America prepares for the first conservative Bush president and rejoices because it can go back to fighting Re

Big 7

The Liar in Winter

Mark Gutierrez • *Clinton as the man without qualities*

THE OUTGOING ADMINISTRATION IS ONE CHARACTERIZED BY FIRSTS. The president was the first popularly elected commander-in-chief ever impeached. His first lady is the only to be brought before a grand jury while residing in the White House. He was the first accused of so many acts of indiscretion, and the first accused of receiving funding from a hostile Communist regime. But one of these firsts really points out the essence of Clinton's presidency and perhaps his lasting legacy. For the first time, polls rating the president split the "job approval rating" from his "personal approval" rating. This separation, and the vast difference between responses to each, point to the most remarkable aspect of President Clinton and his America. It was the death of leadership.

Leadership, in the simplest of terms, consists of actively presenting a vision of the world and of humanity and working to have others share that vision. This is obviously an over-simplification; leadership is a rich topic that cannot be described in one sentence. Just the same, this does point out two areas in which Clinton failed. First, he had no real vision, certainly not any unified or meaningful one. Clinton pushed for a few policy initiatives, gays in the military, that healthcare debacle, and some isolated military interventions. All he had was "triangulation" – a strategy, not an ideal. But he does not seem to have anything unifying these policies, and therefore nothing to really lead America towards. Even if he had possessed such a vision, Clinton never did any real work to convince others of any such vision. He had brilliant rhetoric when he felt it behooved him, but Clinton did not feel any responsibility to bring a vision to the people.

In fact, he did not seem to feel any responsibility to the people at all.

The many scandals of the last eight years are proof enough of Clinton's failure as a leader and the reasons for that failure. He never really recognized the difference between being the winner of the presidential election and actually being the president. He could or would not allow the fact that he was The President of the United States to change who he was or how he behaved. He was unwilling to conform to the position, unwilling to be different from Bill Clinton, governor of Arkansas, or Bill Clinton, candidate. This was at its heart a denial of the responsibility that comes with leadership.

The Lewinsky scandal, though almost certainly not the worst of Clintons' actions while in office, is the clearest example of this fact. First, he would not let the fact that he was President change his well-documented sexual conduct. Being president did not even mean enough to Clinton for him to keep his pants up, or at least enough not to defame the Oval Office. Was he the first to do this while in office? No. Was he the first caught? Yes. This is partially because of the particulars of the modern media and partially because of the flagrancy and frequency of his abuses. He could only expect to get away with it so many times. More importantly, Clinton never reacted properly to being caught. He lied and made excuses, and then he declared that it did not affect his job. He created the

division between Bill Clinton the man and Bill Clinton the president.

This division itself was much of the problem. It carries with it the implication that Bill



Interrex

Clinton the man is not a fundamental part of Bill Clinton the president.

Bill Clinton's supporters claimed that his scandals were "just about sex." This is untrue on its face – Travelgate, FBI Filegate, his loan of crucial missile technology to the People's Liberation Army of China, John Riady, the Lincoln Bedroom, pot-smoking, cattle futures, and his impeachment – and possible disbarment – over perjury. Moreover, Clinton allegedly played the hound dog on the public's dime, several times – Monica in the Oval Office (with a congressman on the phone), the countless women in Arkansas courted with the coerced help of state troopers, many women in Washington with the

help of select members of the Secret Service, Betty Currie, Kathleen Willey (alleged groping), Juanita Broaddrick (alleged rape), and some other White House interns, too.

Even more importantly, the "it's just sex" argument assumes that how a man treats a woman says nothing at all about how he will treat *real* people. It assumes he will deal with us honorably when he can't deal honorably with his own wife, or even his mistress(es). It furthers the divide between the private and the public. It assumes that leadership does not carry with it a demand to lead by example and that how he acts when his hormones are on the line tells us nothing about how he will respond to other powerful temptations – like abuse of office, and lying and bombing to get re-elected.

The American public did take notice of Clinton's behavior. Immediately after being impeached, he bombed Afghanistan. Polls at the time showed that nearly half of Americans believed the actions to be a diversion. And while it may not be true that Clinton was guilty of "wagging the dog," this sort of response to a leader makes him unfit to continue in office. Imagine if a real war were to have broken out. Who would have followed a man whom he didn't trust? America was crippled. The man should have resigned; instead, he asked for our sympathy. A responsible leader would have put aside his own personal anger at his treatment in recognition of America's better interests. But Clinton was not a responsible leader, and despite his efforts to finagle a Nobel Peace Prize, this is his true legacy.

—Mark Gutierrez is a junior in Saybrook College.

Mercado Libre!

Yevgeny Vilensky • *Vigilante mercy*

THE IMMIGRATION LAW THAT LINDA CHAVEZ broke prohibits anyone "knowingly to hire, recruit, or refer for a fee any alien not authorized to work." By law, Chavez, having discovered that Ms. Mercado was fleeing from an abusive relationship, is not allowed to take her in, but is required to report Mercado to the Immigration and Naturalization Service. The government here requires its citizens to serve as a third arm of its law enforcement agencies, to rat on one's neighbors. The law also poses a real moral problem for those who wish to help someone in a time of crisis. Should I help that person and go to jail, or leave her on the street?

More disgusting, however, is that the law also prohibits Mercado from showing grati-

tude for Chavez' generosity if she wanted to, which by all accounts she did. The law scrutinizes every instance of dish-washing, straightening up, and the other household tasks that any guest ought to at least offer to perform. (For those who believe that Mercado was in fact in "indentured servitude," as Jesse Jackson put it, note that Mercado herself and frequent visitors to Chavez's home all say Mercado did only the occasional odd job, like any guest.) Charity that the recipient can pay back is better than charity without responsibility – not worse.

This same immigration law also exposes the fraud of Social Security. What is wrong with an employer not paying Social Security tax on an illegal alien? If the alien were in fact

undocumented, then he would not be able to file for Social Security, since he has no Social Security Number. Thus, the government would not need to use that Social Security money from Chavez's payment of the tax – unless, of course, the government is admitting that Social Security is simply a giant Ponzi scheme..

By all accounts, Chavez helped a woman in crisis find shelter. While "employed" by Chavez, Mercado was taking English classes and doing her best to be-



Alien

come a full member of American society. Chavez also attempted to help Mercado get a green card, so she could stay here legally. For that, both women have been punished by a law that outlaws private acts of charity. Even if Chavez had employed Mercado, she gave Mercado an opportunity to gain a foothold in American society. Aren't such stewards of opportunity, like Ted Kennedy, supposed to be watching out for people like Mercado? At their best, liberals allow exceptions to laws in order to help the downtrodden, but they seem willing to be strict legalists in the interests of political victory.

—Yevgeny Vilensky is a sophomore in Trumbull College

ncy, *The Yale Free Press* waves farewell to President Clinton Republicans who for the first time in a long time are

Time

For God or Country?

Casey Lee • *Is John Ashcroft selling out?*

JOHN ASHCROFT'S APPOINTMENT TO THE office of United States Attorney General, has cast a storm over what began as a peaceful and widely accepted series of appointments by President-elect George Bush. The Left's newest argument against the attorney general-designate is that his "extreme conservative" ideology will interfere with his duties as attorney general to enforce both civil rights and federal protections for abortion. Though not nearly as frivolous as past objections (e.g., "racial insensitivity"), this latest objection applies to a nominee who espouses any strong belief. Ashcroft's supposed inability to enforce and uphold the law does not disqualify him from the office of attorney general; rather, it sheds light upon the problem of how an officer of the law should act when a law comes into conflict with his morality.

According to the United States Attorney's Manual, the attorney general "serves as head of the Department of Justice and as chief law

enforcement officer of the federal government." (28 U.S.C. § 503) He or she represents the United States in legal matters and supervises "the administration of the law enforcement operations of the Department of Justice." John Ashcroft in no way lacks experience to become attorney general: aside from his political career, he was Missouri's auditor, assistant attorney general, and in 1975, its



Moderate

attorney general. He also co-authored two college law textbooks with his wife, a business-law professor at Howard University. Ashcroft is, at the very least, a qualified candidate who has vast experience in the legal field.

The question that such an objection brings up is whether Ashcroft should aspire to become attorney general when the position requires him to enforce laws that conflict with his moral beliefs. Can a Christian, or anyone purported by society to be an "ex-

tremist", ever become a member of the justice system? The Left's claim is that if Ashcroft adheres to his moral convictions, he will inevitably compromise the law.

The proposed dichotomy of moral beliefs versus existing law is flawed. It would be valid if Ashcroft or any Christian sought legal office in the Third Reich, where there would exist not only a true conflict between morality and law, but also a lack of state legitimacy from the Christian perspective. Neither Ashcroft nor even Bob Jones University, however, questions the legitimacy of the American government and its laws. Morality and law can co-exist, where the legal officer in question can act under law without being forced to perform morally reprehensible acts.

If confirmed, the worst Ashcroft will do to "compromise" the laws is assert discretion over which laws he chooses to enforce more strongly than others. Such is the natural fallout of any legal office and does not constitute a basis for the disqualification of a candidate.

The Left's arguments lie upon Ashcroft's political views rather than upon his respect for the law. Ultimately, the Left's claim is that Ashcroft's conservative political views will lead to his not enforcing some of the laws at the level of scrutiny that the Democrats would like.

In the context of presidential appointments, rabid opposition to Ashcroft's confirmation is poorly conceived and lacks substantive evidence. There does not exist, from the Democratic standpoint, any reason why a candidate holding strong conservative beliefs should be less able and qualified to uphold the law than a candidate with strong liberal beliefs other than their preference for the latter. Personal biases undoubtedly exist for any officer of the law; to suggest that they inevitably paralyze him from performing his duties denies fact and the very institution of the justice system. Further, the attorney general is no way required to oversee the enforcement of law under the condition that it adhere to a particular standard preferred by Democrats or Republicans. Hence it is an appointed office, not an elected one. And only for four years at that; not a lifetime appointment.

Ashcroft's beliefs do not signal the irreversible doom of the rule of law nor prove the incompatibility of well-defined religious beliefs with justice and law. Examining whether Ashcroft can indeed serve as a competent attorney general is proper and justified; attacking him as if he were a fanatic with no respect for the law is simply baseless.

—Casey Lee is a sophomore in Trumbull College.

One Down...

David Barnes • *Moving right along*

THE SIN WHICH DISQUALIFIED LINDA CHAVEZ from the Secretary of Labor post was being kind and sheltering a battered Guatemalan woman. Marta Mercado showed up on Chavez's doorstep needing help, which she immediately received. This relationship results from Chavez's kindness and compassion for an impoverished illegal immigrant who was in trouble. Chavez gave Mercado money to buy food and to send back to her daughters, and she also did some of the chores in the house in which she lived, as any houseguest would. Mercado performed domestic service sporadically, at best, in a manner not prohibited by the law. (*See "Mercado Libre!", p. 6.*)

Elaine Chao, a former Assistant Secretary of Transportation, has been nominated by Bush to take Chavez's place. Labor groups have glowing praise for Chao instead of the furious denunciations they heaped on Chavez, but do not let that fool you into thinking she is soft on unions. Much of it is because Chao does not have a substantial paper trail from which others can pull out-of-context quotes. She is still a distinguished fellow of the Heritage Foundation, for which she wrote a recent essay on why the flat tax will help the poor.

The Labor Department is responsible for many of the statistics which guide the country's economists. With an update of the techniques used to generate labor statistics

from the arcane statist ones used today, Bush's tax cut could be shown to be necessary. Unemployment figures and aggregate productivity data are key factors in economic equations which guide policy makers, and these could be calculated using new, dynamic models (if these numbers are to be used at all), which is questionable.

The position of Secretary of Labor is an important one, because the minimum wage is likely to rise soon — unless the new administration can stop it. While it is nice to have a conservative in the Labor position, which is often overlooked by other administrations and filled with liberal Republicans, the entire department should really be abolished. The Department of Labor exists to regulate the voluntary interactions between employers and employees. This is done by ensuring the safety of collective bargaining and regulating workplace conditions. The Occupational Safety and Health Agency has a plethora of harmful regulations which offer illusory protection and most likely take jobs away through the cost of compliance. These regulations are almost always unnecessary, because no one voluntarily works under

unsafe conditions without substantial compensation for it. Hazardous workplaces would close down when left to market pressures, especially in this day and age of quick transportation and communication. The



Bureaucrat

cost of moving is low enough that employers have a real incentive to offer workplace protections so that their employees will not search for greener pastures. These protections may not be as strict as labor leaders would like, but the stronger protections they support would keep businesses from expanding and thus from hiring new workers.

The Labor Department, like so many other cabinet departments, is just waiting to be cut, although the Bush administration will not have the political determination to enact any real changes. Bureaucracies will grow under any leader, conservative or radical, because it is in the nature of a bureaucracy to further entrench itself. Substantial budget cuts, not smarter management, is what is needed at Labor.

The new nominee has quite a road ahead of her, aside from fighting the daunting bureaucratic monster. A potential scandal in

her future is her family's connection to China's communist regime. Before fleeing to Taiwan, Chao's father went to school with Jiang Zemin, the President of the People's Republic of China, and they have remained friends. James Chao has a lucrative shipping firm which trades primarily with China and has access which could only be obtained with friends in very high places in the Chinese government. According to a scoop on WorldNetDaily, an anonymous expert on Asian affairs believes the younger Chao has a definite relationship with Zemin. Chao was also an outspoken critic of the Cox Report on Chinese espionage in the U.S., which she described as racist. If these allegations prove to be only the tip of the iceberg of a larger agenda of Chao's, she should definitely be removed from her position.

These potential pitfalls in Chao's credentials—communist connections and potentially moderate conservatism—will probably not cause problems in the future Bush administration, as she is likely to be a good team player and follow the agenda she's told to push. However, the hasty withdrawal of Chavez was a bad sign for the future, as it means that politicians will fight by any means necessary to attack their political enemies.

—David Barnes is a sophomore in Branford College.

(I Can't Get No) Satisfaction

Eve Tushnet • *Living together, growing apart*

IT WOULD SEEM THAT YALE COUPLES should be better equipped than most to form strong relationships. There's no stigma against moving in with your mate of choice, so you get to test-drive your relationship. You get to find out if the romance lasts when he's snoring and snuffling like a dying warthog, or when she's screaming at her sister on the telephone with her hair straggling into her eyes. You find out if you actually like having sex with your significant other. You learn that he's a slob who expects you to do the cleaning, or that she's a polar bear who leaves the windows wide open all winter so that you wake up with snow on your pillow. You get to find out what it's like to be married, kind of—without the irrevocability.

We assume that couples who know more about one another have a better shot at happiness. So it may come as a surprise (it did to me) to find out that couples who live together before marriage are more likely to divorce than those who don't. (All statistics in this article are from *The Case for Marriage*, by Linda J. Waite and Maggie Gallagher, Doubleday: 2000. Most statistics were taken by Waite and Gallagher from the National Sex Survey, a 1992 survey of nearly 3,500 American adults.)

Still, most people who live together before marriage genuinely think they are "trying out" a rela-

tionship that they want to last. Many also have at least hints of the ethical belief that a relationship is more romantic and more trusting when it isn't encumbered by law and social expectation: Sure, it's no big act of love to stay married when your families would pitch a fit and you'd have to shell out the price of a divorce. But if you stay together for no reason except that you want to—that shows that you're really in love.

This is hubristic. It assumes that we never face moments of weakness or temptation, that we can live in a process of ever-renewing choice. It assumes, too, that things in a relationship will never look worse than they are. But according to Waite and Gallagher's study of the National Survey of Families and Households, 86% of self-described unhappy marriages have improved considerably within five years.

Robert Cialdini's *Influence* notes

bringing with it the disincentives of the work and stigma involved in obtaining a divorce—are obviously likelier to bother fighting to save their relationship. Such couples use the authority of the vow, seemingly far distant from the concerns of romantic love, to help them resist the temptation to hurt or betray their spouses.

As to the first point, why do test-driven marriages fail more often than ones where the couple does not sleep or live together beforehand? There are several possible partial explanations. Maybe some of those lasting marriages should have broken up, and the couple involved would have been

religious convictions bar them from both premarital sex and divorce.

But maybe there's something

other until death, but we're not going to have sex," it would be obvious that they were missing a basic component of marriage.

Their "trial run" would be a completely different thing, telling them little about whether they could handle the intense physical, sexual, and usually child-producing union of marriage. Similarly, having sex and doing the dishes together tells you very little about what being married would be like, because a huge new element will be introduced when you make your vows.



Liaisons

Dangereuses

Promises are central to marriage because they're romantic. The romantic thing about marriage isn't the sex; people have sex without romance all the time. The romantic thing about marriage is the declaration, "I want to share my whole self and my whole life, my future, my body, with you, alone out of all the world. I want to give myself to you and nobody else." The marriage promise is daring, exhilarating, breathtaking, because it promises so much. It trusts so much. Promises are dangerous; sex without commitment is banal.

In one category, cohabiting trumps marriage. A small cadre of

Continued page 9

Even when it comes to sex, cohabitation can't deliver the goods.

that when we make a promise public, we're more likely to keep it; he uses the example of quitting smoking. Couples who have invested in the insurance of a public vows—

enlightened had they slept together first and figured out that they were never meant to be. Certainly some of those lasting marriages are between people whose

central features of a marriage. If a couple said, "We're not sure if we want to get married, so we're going to do a trial run. We'll promise to stay together and care for one an-

Hello My Concubine

Continued from page 5

cheapening all marriages, effectively made every wife a "Green Skirt"—and every husband, to boot. Today, marriage is the only contract under which law currently, and consistently, favors the defaulting partner.

Put in context, then, maybe the Zeta-Jones prenup ultimately isn't so shocking. All it does is to show one particular marriage up for what all marriages have become: the renting of a beloved's services, until termination by whichever party is least faithful.

The Zeta-Jones arrangement shares a number of other features in common with traditional concubinage. Concubines were usually taken polygynously, true, but an unmarried man was allowed, if he wished, to take a woman specifically as a concubine, without recognizing her as a wife. (Many widowers refrained from "full" remarriage out of respect for a deceased wife.) "The concubine's position in general was precarious," writes Olga Lang. "[I]t was easy to divorce, or more accurately to throw out, a concubine who was protected neither by the 'seven

grounds for divorce' nor by the 'three reasons' against it." Maria Jaschok notes that the flourishing market in 19th-century China and Hong Kong meant that concubines could be the more readily dismissed "with a lump sum payment" (cf. prenup conditions, above). By contrast, according to Susan Mann, "divorce among the elite was practically unheard of" during the high Qing. A husband could, of course, always take more concubines—just as a modern wife or husband can always leave, or have an affair. But the concubines could not be called wives, any more than "living in sin"—previous to 1970—could be dignified as "marriage."

More strikingly still: While concubines usually were bought for life, Patricia Buckley Ebrey describes one Sung-dynasty official who found an ideal specimen going surprisingly cheap. The riddle was solved when he discovered she was priced by the term: "One did not need to buy a concubine," Ebrey concludes. "One could rent one instead." Charging by the year, in the manner of modern prenups,

might be new within marriage; but it is hardly a practice unknown to history.

Mocking marriage is old hat.



Convenience

("What's all this I hear about an engagement?" a friend asked Douglas, months into the courtship. "We're having a ball," joked Douglas. "Why would we get engaged?") And yet, somehow, we still want it. Asked later why he had proposed, he replied: "Marriage is a sign that someone is serious."

And there's the rub: Zeta-Jones and Douglas drew a media swarm because the idea of marriage remains more romantic to us than anything else. A \$2 million "co-

habitation party," even at the Plaza, would just not have had the same allure. The trouble is that, since 1970, we've tried to smuggle the smallness of taking a concubine in with the audacity of taking a wife. We want the mad flight of, "As long as you both shall live"—without having to commit ourselves any further than, "As long as you both shall love." (Some services actually modify the last word of the vow, shrinking the traditional sentiment of: "I will love you as long as I live" into the rather more circumspect: "I will love you as long as I love you.")

Obviously, women in imperial China had far fewer rights than we enjoy today. Where divorce and marriage are concerned, however, we have essentially replicated that era's underlying philosophy. Concubines were taken for pleasure or convenience, and discarded when they ceased to please, or became inconvenient. Husbands and wives now repudiate one another from the same motives. And all of it is perfectly legal.

"I think pre-nups are brilliant," the new Mrs. Douglas told *Vanity*

Fair (January, 2001), "...Why should Michael be in a position where half of his fortune, which he's worked bloody hard for, should land in someone else's lap?" Why, indeed? To Zeta-Jones, as to many today, half a fortune is a lot to risk on a bride: after all, you can always get another one. (Should a Mrs. Douglas #3 ever present herself, Michael, may I suggest introducing yourself with: "I want to father your children *too!*")

Which leaves us with one respect in which Zeta-Jones's willing consent is more troubling than that of the old-time concubines: for they, at least, didn't choose their fate. The saving grace of concubinage may have been that it enabled otherwise powerless women to survive in a male-dominated society. That a woman is now celebrated who agrees to be bought and paid for *when she didn't have to*—and that she calls it "everything [she] wanted"—should prompt us to think twice about how our culture values its women.

—*The Rat is* The Yale Free Press's procurer of concubines

Are You All So Common?

Lukas Halim • *No fanfare for the Common Application*

MANY PEOPLE HERE CANNOT EXPLAIN exactly why they decided to come to Yale. It was a feeling, a sense of atmosphere, a vague attraction to the architecture. But somehow they sensed that Yale was different from the other schools on their list.

It's interesting to note that students still have this sense, however vaguely, since Yale itself seems to have lost it. The admissions office's recent decision to go on the common application is a sign of this loss. The decision sends a signal: We're more like the other schools than we are different. In doing so, Yale rejected its identity as a school for leaders.

The admissions office plans to begin using the common application exclusively with the class of 2006. The idea is that this will lead to more applications, and perhaps help the university to attract more students from underprivileged backgrounds. The application process is often stressful and exhausting, but the common application can reduce this workload.

The common application can assess academic ability in terms of grade point average and board scores, but makes it far more difficult to assess the fit between the student and the particular university they are applying to. Standardizing the application process makes it easier for applicants to forget that Yale is looking for a specific type of student. It starts to seem as though schools simply try to get the students with the best quantifiable characteristics, without making any attempt to seek out those who share in the specific educational goals of the institution.

Of course, it is nice to save time

and avoid stress. But at least if you listen to Richard Shaw, the director of undergraduate admissions, the motivation for moving to the common application is not so much empathy but rather condescension.

Shaw explained to the *Yale Daily News* that moving to the common application will encourage more students from rural areas to apply. This implies that students in rural areas are somehow incapable of writing an extra essay and filling out a few different forms. If students are not interested enough in Yale that they are willing to fill out a separate application, they probably should not be here. Even if we made the patronizing assumption that students in rural areas are lazy, the solution should not be to custom tailor the application process to their laziness. Doing so sends a message that students in rural areas cannot help but be lazy, or that you don't need to love Yale to be a Yale student.

The admissions office's inability to understand Yale's character is further highlighted in the current application. The first essay asks the student to write about something important to him, and the second essay asks him to write the essay he would have written for the first essay, had he not so concerned with impressing the admissions committee. In other words, answering both essays requires admitting that the first essay was really just an attempt to please the admissions committee.

It's unclear if they were trying to be cute or Heideggerian, but it was definitely one of the two. The

impression the essay questions give is that Yale seeks students willing to admit that they are just trying to please the admissions committee when the admissions committee points this out, and once it is pointed out they should go on to express their true selves.

It is self-aggrandizing for the ad-

mission committee to require such kowtowing, and it is ridiculous to ask students to write an admissions essay without trying to impress the admissions committee. Conservatives realize that the liberal vision of the "true self" is really the undisciplined-state-of-nature-ego-centric self. If it is authentic to give in to whim by expressing whatever comes to mind, then authenticity is a character flaw. Perhaps a student really likes WWF wrestling, but that is something that should be fought against rather than cultivated. Given that the current essay questions are ironic and cynical, perhaps Yale would be better off with the common application.

It's unclear if they were trying to be cute or Heideggerian, but it was definitely one of the two.

missions committee to require such kowtowing, and it is ridiculous to ask students to write an admissions essay without trying to impress the admissions committee. Conservatives realize that the liberal vision of the "true self" is really the undisciplined-state-of-nature-ego-centric self. If it is authentic to give in to whim by expressing whatever comes to mind, then authenticity is a character flaw. Perhaps a student really likes WWF wrestling, but that is something that should be fought against rather than cultivated. Given that the current essay questions are ironic and cynical, perhaps Yale would be better off with the common application.

But there is another possibility. The current application is quirky solely in order to be unique, not in order to express the school's charac-

ter. Yale could attempt to present a specific vision, or it could ask students to explain what they see as Yale's vision of the educated man. Yale should seek to produce people not so much distinguished by their intelligence but by ability to set an example and to lead. Leadership is the ability to present,

both intellectually and personally, a vision capable of changing others. It is the opposite of demagoguery, which tries to provide for people those things they already want. The University of Chicago produces professors, Brown produces freaks, Harvard produces successes, Cal Tech produces scientists and engineers, but Yale produces leaders.

This mission could be captured in any of the following questions:

- Write about a Yale alumnus and explain how this person stands for or against your idea of an educated person.
- Explain what you hope to gain from attending college.
- Write about a book that made you do something, rather than simply think something.
- Name and describe five classes

that you would like to see offered at Yale.

Many other possible questions would do the same work.

Too often people will admit that they are taking a class in order to be more equipped to make conversation at cocktail parties. The goal of cocktail parties is, of course, to tell other people those things that they already want to hear. Any university that seeks to promote leadership cannot see intellectual development simply as a tool used in social situations.

Many believe that arguments about politics or religion are impolite in public, and perhaps they are. Deep convictions topics don't lend themselves well to chitchat. But leaders are supposed to make people feel uncomfortable—changing one's beliefs is generally uncomfortable, particularly when it is done through persuasion rather than sophistry. Sophistry shuts down the mind and makes others lead without thinking, whereas persuasion encourages consideration. If Yale is to produce leaders, it must teach its students to persuade rather than to propagandize. And it will need to use persuasion, itself, to convince students that it is different from their other Ivy choices.

Yale must stand for something, or it will become just another high-quality school, distinguished only by its architecture and its location. The admissions committee must take a stand by rejecting the common application and creating an application that reflects the unique mission of Yale.

—Lukas Halim is a junior in Trumbull College

Kiss Kiss Bang Bang

Continued from previous page

married couples never have sex; no cohabiting couples abstain. This doesn't tell us much, thought, since for most people sex is what distinguishes a cohabiting couple from plain old roommates.

But cohabiting couples don't have more fun. Half of all married men surveyed found sex with their wives physically satisfying; that may not sound like a lot, but it beats the 39% of physically satisfied cohabiting men. Forty-eight percent of husbands surveyed were extremely emotionally satisfied by sex with their wives; only 37% of cohabiting men could say the same about their girlfriends. The figures for women are less distinct: 41% of wives were extremely physically satisfied by their husbands, compared to 39% of cohabiting women, and 42% of wives were extremely emotionally satisfied by sex with their husbands, again compared to 39% of cohabiting women.

But the "emotionally satisfied"

cohabiters might not be aware of one unsettling fact: Cohabiters play the field. Boyfriends are about four times likelier to cheat on their live-in girlfriends than husbands are to cheat on their wives; cohabiting women are eight times more likely than wives to have a little bit on the side. (One survey found that 4% of wives admitted infidelity, compared to 20% of cohabiting women. Even accounting for some fudging of the truth, that's a big gap.) Even when it comes to sex, cohabitation can't deliver the goods.

This isn't an argument for selfishness in love—marry your partner solely because it raises your pleasure level. The reasons that married love typically is sexier and happier than unmarried love all spring from the basic fact that husband and wife have chosen to give themselves to one another. So they have a far greater incentive to please one another than cohabiters do—after all, a husband can't easily

leave if he annoys his wife into yelling at him or making him miserable. He knows that his happiness is linked to hers.

Of course, likelihood is not certainty. In my own circle of family, friends, and friends-of-the-family, I know of at least one marriage that began in cohabitation and has reached the quarter-century mark intact and ardent. Some people are in the statistical minority of cohabiting couples who make it last.

Nonetheless, cohabitation is a bad risk. Cohabitation breaks its promises. Living together promises a "practice marriage" while neglecting one of marriage's most essential features. It promises to unite couples, and instead uncouples them. It promises sex, and delivers—but the sex is, for most people, unsatisfying.

Sex in marriage is another expression of the marriage vows—as the old Anglican wedding service put it, "With my body, I thee worship." It's a further affirmation

of the unity of the couple and their promises to one another. Sex before marriage is a high-stakes gamble with your girlfriend's reproductive cycle (no matter how much guidance-counselor-approved "protection" you use). Sometimes it's a loveless statement that one's partner is an object of use, rather than a subject, a creature whose joy and fulfillment is one's heart's desire. And even when there is real love, it's ambivalent, equivocal: "I love you enough to have sex, to be vulnerable, but not enough to promise I'll be faithful. I'll give you my body, but not my future." Cohabiting couples use sex as fragments shored against the likely ruin of their relationship.

Of course, today, legal marriage is a lot like cohabitation preceded by a big party. Unilateral no-fault divorce (in which either party can break the marriage off at any point for any reason) has made marriage shakier, unable to provide the benefits of lasting trust. Even if you

want to make a legally binding promise to your boyfriend—even if you want to say, "I want to give you my future; since I know my wants will shift and my willpower slacken at times, I want somebody to stop me from leaving you without grave cause"—legally, you can't. This change has made marriage less a wild, heroic communion, and more a hedged, guarded, and fearful treaty. Modern divorce law turns the wine of marriage into water.

That law is not old—it's probably younger than your parents. It can be reversed. More importantly, we can recover the desire for real marriage, and reject the model of marriage as "cohabitation your mom likes."

The best place to start is the realization that cohabitation is impractical and unsexy; marriage is practical, but also sublime.

—Eve Tushnet, MC '00, is a former Editor-in-Chief of the YFP.

Man in His Element

Chi Vu • *Edward Lear ends his travels at the Yale Center for British Art*

FANTASTICALLY ECCENTRIC THOUGH he was, writer-artist Edward Lear invariably knew what the public wanted. He first gained fame writing whimsical, nonsensical poems and limericks accompanied by amusing sketches, such as *The Owl and the Pussycat*. And, just around the time the public's taste turned to the exotic regions of the Mediterranean and southern Asia, Lear shifted to a career as a landscape painter of those very same lands. This is the subject of the Yale Center for British Art's exhibit *Edward Lear and the Art of Travel*, features a selection of works by Lear and his contemporaries chronicling scenes from the Mediterranean countries, including the Holy Land, Egypt, and India.

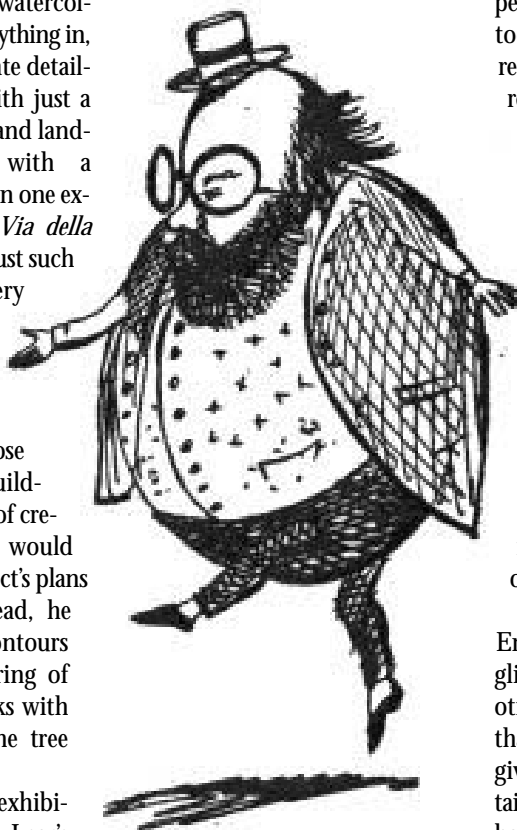
Lear was a prolific recorder of what he saw in his travels, sketching one scene several times in five- to fifteen-minute intervals. As a result, we might expect his works to have an impersonal feel, as though they were mass-produced to feed the gaping mouth of bourgeois England. It is indeed surprising, then, to find his works intensely personal. Even cursory sketches of the hills of the Italian countryside or the cliffs of Greece show a passion for what he saw; the rendering of the lines is exquisite, and somehow even a few can show a great deal of geographical detail. In one case, he makes two sketches of the *Sheik Abadeh* in Egypt, one at 3:15, and the next at 3:20. They are bewildering in that the lines are

simple, yet gracefully capture the charm, personality, and warmth of the riverside scene as no photograph could.

Many of Lear's pictures are detailed, be they sketches, watercolors, or oils. Lear took everything in, as is evident by his delicate detailing of the buildings, with just a right mixture of people and landscape, all executed with a topographer's precision. In one example, *Rome from the Via della Porta, Sao Paolo*, we get just such a mixture, with every straight line of the buildings in the background recorded, fronted by gentle, sloping countryside and loose vegetation. With the buildings, Lear was in danger of creating a stiff work that would resemble more an architect's plans than a landscape. Instead, he deftly balances their contours with just the right pairing of fluid lines from the rocks with the crazy zig-zags of the tree leaves.

The other half of the exhibition showcases works by Lear's contemporaries, all depicting the same locations. However, one sees immediately that their paintings are mere child's play beside Lear's poetic landscapes. Aside from the lone work by Turner, who, as usual, is unique in his style, the other artists give the impression of painting merely to capitalize on the demand back home for pictures of

exotic places. Although some succeed in capturing their environment in great detail, most tend to lack the soul of Lear's landscapes.



Many look as though the artist was trying too hard to record the scene before him, and not the essence of the land.

Thomas Daniell's paintings of rock formations, for instance, do not inspire any poetry; they are merely finely detailed rocks. James Holland's *Torre dos Clerigos, Oporto*,

Portugal, is another finely-detailed oil of a market scene in Portugal. But the scene is really quite boring, with the sky overwhelming the people sitting on the ground. The people on the ground, in turn, are too confusedly mixed together, rendering chaotic what little space remains on the canvas.

Equally boring and mechanical are Willey Reveley's pictures of tops of buildings, or John Fulleyglove's watercolors of the Erectheum and the Parthenon. Most of these works simply lack the unity and gracefulness of line of Lear's pictures. Without Lear's sense for balancing landscape, architecture, and human presences, their elements could tend to overwhelm rather than complement one another.

All of these artists could offer an English audience tantalizing glimpses into an unexplored, exotic world. But it is Lear's work that outshines all the others. He gives life to scenes that have a certain character and charm, and perhaps his experience with sketching whimsical scenes for children gave him an edge in these works. Lear's landscapes aren't the dry, everyday landscapes one passes by all the time in the gallery. His quick, easy lines suggest spontaneity, and immediacy, giving the illusion he looking at the scene himself. He endeavored to bring to those back in damp, industrialized England

the warmth and dryness of the Egyptian desert, the sheer height of the Indian mountains, the way the afternoon sun bouncing off of the rooftops in Italy.

Most of all, his landscapes have an exotic yet approachable beauty, and we can appreciate that beauty because we know that it's a real beauty that can be found on this earth (no abstract, depressing paintings here). The works in this exhibition have a refreshing frankness and honesty of purpose that one no longer sees in today's "art," which tends to be annoyingly labored, self-conscious, and pretentious.

Remembered as a chronically depressed, epileptic, asthmatic eccentric who drew silly picture books for children, Edward Lear was ignored for his skill as a landscape artist. It gave him fits when the great John Ruskin himself would acknowledge his children's books, but ignore his landscapes. Through this exhibition, perhaps Edward Lear can finally obtain the recognition he deserves. He simply recognized the relationship between man, architecture and nature, and actually had the skill to include that balance in his works, as few of his contemporaries could. Though probably not on the level of a Turner or a Constable, Lear's effortlessly graceful works deserve not to be lost to obscurity.

— Chi Vu is a freshman in Ezra Stiles College

THE WALL
STREET JOURNAL

AA
The Association
of Yale Alumni

The People's
Front of Judea

The Judean
People's Front

The Mile
High Club

The Witness
Protection
Program



FREE PRESS

MEMBERS OF OUR EDITORIAL STAFF HAVE
RECEIVED OFFERS FROM EVERY ORGANIZATION
YOU SEE ON THIS PAGE.

GET YOUR EXPERIENCE HERE WHILE YOU CAN.

Contact Emily at 6-1288.

N.W.A.

The Knights
Templar

La Cosa
Nostra

Alcoholics
Anonymous

THE
ESTABLISHMENT

The Harriton
Jr. High School
Mathletes

The Symbionese
Liberation Army

Teamsters
Local 205

THE
GOLDEN
HORDE

The Florida
State Legislature

The Dukes of
Hazzard

THE FRENCH
FOREIGN
LEGION

Media Watch

That explains "The Vagina Monologues"!

"There is no reason for a show like *A Man For All Seasons* to be done in college,' [Julia Kots] argued. 'People have a right to try new things. They have the right to do stuff that sucks.'"

—Scott Peterman, *The Yale Herald*, October 20, 2000

Language is the porn shop of being.

"An article and a headline about an abandoned building on Chapel Street incorrectly stated that the building housed a porn shop. It was the former site of a pawn shop, not a porn shop."

—Correction, *The Yale Daily News*, 11/14/00

Get used to it.

"Everyone's going to have an opinion about your work, and someone's going to say 'I don't get it,' or 'It doesn't work.' That's like being hit."

—Sarah Treem, quoted in *The Yale Herald*, October 20, 2000

Ike Turner vindicated

"[Rugby]'s really the most physically hardcore sport for women in my mind — it's empowering when you can get the hell beat out of you for two hours and you can get up and walk away."

—Andrea Findlay, quoted in *Aurora*, Fall 2000

So that's your problem

"When you choose to see yourself as worth no less than anyone else, there is no reason to be silent about your thoughts and experiences."

—Andi Young, *Aurora*, Fall 2000

Did you expect applause?

"When a woman walks into a costume party wearing nothing more than a slip and a strap-on dildo, conversation halts in shock."

—Andi Young, *Aurora*, Fall 2000

Maybe society knows something

"The act of speaking despite societal pressure to stay silent is an act of indiscretion."

—Andi Young, *Aurora*, Fall 2000

Lady Godiva — ahead of her time

"Public nudity has been one of the best ways for me to combat a long-standing dislike for my body."

—Andi Young, *Aurora*, Fall 2000

It's been done. See Manet, Edouard

"It works for other women, too. The Women's Center hosted a Naked Tea for National Love Your Body Day."

—Andi Young, *Aurora*, Fall 2000

Did you try asking in Hebrew?

"Upon meeting Mandu Sen, SM '04, a 22-year-old freshman from Israel, many ask, 'What are you

doing here?' And she usually shrugs her shoulders and doesn't answer."

—Josh Lockman, *The Yale Herald*, November 10, 2000.

They must be in it for the travel

"People who believe that the Israeli army wants to kill innocent people are wrong, because no soldier wants to kill."

—Mandu Sen, as quoted in *The Yale Herald*, November 10, 2000.

Now Ward Connerly — he's a sell-out!

"Now, because the minorities are Republican does not mean that they are sell-outs. For instance, we have Colin Powell, who is a pro-affirmative action, pro-minority rights Republican, as is Condoleeza Rice, who was born in the segregated South."

—Eldred Marshall, quoted in *The Yale Herald*, January 12, 2001

Only white people should think about Europe

"You have Condoleeza Rice, who's brilliant in her field. Yet she's focused on Russia — she's a Russian specialist. I just find that interesting, that the first black person brought in would be primarily concerned with Europe, which wouldn't really bring much change in terms of having an impact on policy in Latin America, Africa, or India."

—John Johnson, quoted in *The Yale Herald*, January 12, 2001

Yeah — if you're on acid

"Even on the dustiest, deadest page, under the surface something is *alive* — flashing like a fish in a rushing stream."

—Isaac Meyers, *Yale College Journal of Antiquity*, Fall 2000

"Pander"?

"Most people with families tend to have conservative values, and Republicans pander to the values of hard-working Americans."

—Francisco Lopez, quoted in *The Yale Herald*, January 12, 2001

Did they give you a tour of the gulags?

"A trip to China over Christmas break once again reinforced my thoughts on how far the nation had progressed in the past 10 years."

—Michael Cheung, *YDN* 1/9/01.

Just like Nazi Germany! Oh, wait...

"Economic trade will boost the country's living standards, and with this will come a further push for freedoms in other areas."

—Michael Cheung, *YDN* 1/9/01.

Take our money and our guns, and you boys play nice

"By engaging the Chinese with

increased trade, it provides the window of opportunity to encourage discussion and openings in other areas. This window will provide the West with the chance it needs to persuade China to improve its human rights record."

—Michael Cheung, *YDN* 1/9/01.

Cable in every prison camp!

"Economic progress can only serve to drive to the country's move towards improving its living standards and ensuring that all Chinese will be able to lead a better life."

—Michael Cheung, *YDN* 1/9/01.

Comparing apples and bulldozers

"We look up to the Native Americans' respect for mother nature, but disapprove of the way the ancient Chinese forced young girls to bind their feet to look more attractive."

—Sahm Adrangi, *Type*, Winter 2000

There is nothing quite as wonderful as money

"Yet the purpose of a governing body is so citizens can feel secure about their safety and possessions in the first place."

—Robert Su, *Type*, Winter 2000

Whereas government influence is more like a velvet glove

"In a press conference before the speech, he called corporate influence 'an iron fist' that students should try to resist."

—Lise Clavel, *The Yale Herald*, October 6, 2000

They're called murder laws

"Now imagine that you are a minority living in a predominantly white community, wherein some-

one has been killed simply because he possessed a trait that you share. Do you feel safe? You would feel less alone, less insecure if you knew that there existed laws designed specifically to protect individuals like yourself."

—Robert Su, *Type*, Winter 2000

Stop her world, she wants to get off

"Based on the forced instances of cultural eradication in all areas, many contemporary Natives such as myself reside in two worlds; 'spinning worlds.'"

—Melody Windsong Redbird, *Type*, Winter 2000

Do you guys write this stuff just to get into Media Watch?

"Sweeping, feathered, Farrah-Fawcett-eat-your-heart-out bangs fell across poor Emily's forehead like a spilled can of Tab."

—Lindsay Nordell, *Aurora* Fall 2000

De Profundis

"It was like being on the show 'Cops,' and here I am a white, yuppie Yale student," Andy said. He was cuffed and driven off, along with a friend who was also arrested for underage drinking in public, in the cage-like paddy wagon to a rural prison. The experience ranged from boring and claustrophobic to frustrating, but allowed for plenty of personal introspection on what it meant exactly to be arrested and taken to jail on a less than glamorous charge. 'I felt put upon because of my class and color. How could I, as an educated person, be put to this inconvenience? This doesn't happen to people like me,' Andy said."

—Catherine Halaby, *YDN* 11/17/

2000

Maybe some Yalies are the scum of America

"Faced with the certainty of cinderblock walls, carvings of 'I love the police!' and jail food would lead any person to reexamine the circumstances that brought them to jail. In most cases involving Yalies, however, a general attitude of 'this is ridiculous' dominates. How do young, intelligent people wind up frisked and stripped of belts and shoelaces in crowded, claustrophobic spaces reserved for the 'scum of America?'"

—Catherine Halaby, *YDN* 11/17/2000

Better living through Yoga

"If individuals were to begin to respect one another and approach life with a mindset of balance, the society would save itself from the chaos that threatens to engulf it."

—Melody Windsong Redbird, *Type*, Winter 2000

That's Pompey, Crassus and Caesar ... you idiots.

"That's Brutus, *Crassus* and Caesar ... you idiot."

—Media Watch, *YFP*, October, 2000



Passé

Yale Notes

We don't get time off for Veteran's Day. We don't get time off for Rosh Hashanah. We don't get time off for Columbus Day (or Indigenous People's Day). We don't get time off for Yom Kippur. We don't get time off for President's Day. We don't get time off for Good Friday. Why should we get time off for Martin Luther King Jr.'s birthday?

The *Yale Free Press* agrees that it should be a day on, not a day off. Our question is, a day on *what?*

Evil wears a pantsuit.

Hey, Andi Young! Do you kiss your mother with that mouth?

The December suspension of the heavyweight men's crew team perfectly illustrates how conflicted

the athletic administration is. On the one hand, they'd like to be really hard-nosed about underage drinking and hazing. But the alumni of Yale Crew just shelled out \$7 mil for a posh new boat-house—so the team was unsuspended after two days. So you see, money *can* buy you love.

Is there any publication (besides the *YFP*) that Ben Trachtenberg doesn't write for?

YFP flashback: both Kate Moran, current Editor-in-Chief of the *Herald*, and Andi Young, *Aurora* contributor, were once on the masthead of the *YFP*. Oh, how the mighty have fallen....

And continuing on our love fest of other publications, the editors of

the *YFP* would like to formally apologize for the fact that our own Casey Lee is also a contributor to *Type*. And the *Korean American Journal at Yale*. And now, for an apology, in Mr. Lee's own words: "*boojuhkdanghahl bboonmahn ahnirah, jweh yuhtdah.*" (*The Yale Free Press* in no way endorses the preceding gibberish, whatever its meaning.)

This Yale Note was planted by the Clinton media machine, and, as is traditional, not very subtly.

Haley Joel Osment and the voters of Missouri say, "I vote for dead people."

Linda Chavez has a Guatemalan maid and a Swedish Chef—Bork! Bork! Bork!



Fox proudly presents next season's reality TV line-up:



BIG BROTHER

A show in which the government monitors you, beats you up, and takes your money.

Real World Jerusalem

A Jerusalem apartment is inhabited by seven young wacky and hip Israelis and Palestinians. Watch the sparks fly as they stop being polite and start being real.

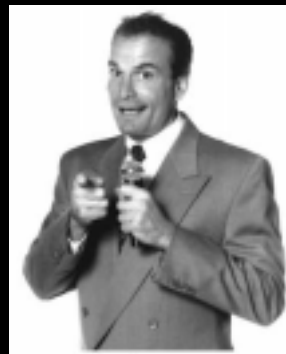


Which Gender am I?

A live studio audience must guess which of five genders the contestants are.

Who Else Wants to Marry a Multi-Millionaire?

Rick Rockwell is back for more.



More quality programming from Fox, coming this fall:

- Who Wants to Marry a Horse?
- Leper Colony Survivor
- Don't Ask, Don't Tell: How long can a gay Brit last in the U.S. Army?
- Cemetery Sweep: Who can collect the most treasures in a midnight necropolis spree?
- *YOU* Take the Kids: Custody Cage Fights
- Bill Clinton's Debauchery Island
- Where's My Pacemaker?
- The 13th Step: What happens when 10 recovering alcoholics are locked in a brewery for a year?
- The NewlyDead Game: Can you guess the cause of death?
- Trial by Ordeal: Judge Judy presides as God's justice is doled out with boiling oil, hot spikes, and reckless swordplay!