

The Washington Post

Forty-eight hours after 500 counter-demonstrators responded to a Washington, D.C. demonstration of Ku Kluxian pinheads by rampaging and looting local stores, columnist Dorthy Gilliam proffers comforting thoughts and exhilarating visions:

The 36 Klansmen who showed up to rally here on Saturday looked impotent when you consider the Klan's vaunted history of lynching and violence. But the counter-protesters, many times the minuscule numbers of the Klan, sent a message of strong resolve: certain vulgarities, such as the appearance of the KKK, just won't be tolerated in the nation's capital.

It is unfortunate that the anti-Klan demonstrators became angry when they were denied a confrontation with the white-sheeted purveyors of hate and subsequently vented their fury on the most available symbol—police authority. But it should be remembered that the crowd was orderly until its members were denied what they considered was their right to confront the Klan. Before that time, the protest was carried out in the orderly mode of the '60s civil rights movement, with speeches and singing and banners.

The looting did no credit to the anti-Klan movement. But in any war, no matter how heroic are the soldiers, there will be some among them who will rape, rob and plunder. And whenever you have a large crowd where you don't check credentials at the door, a certain criminal element may be drawn as well. . . .

The sophistication of the masses was, in the end, a thing to behold. These were not bedraggled, straggling, drugged-out potheads. It was a strong racial and cultural mix: Latinos, blacks, whites, and Palestinians. . . .

The crowd also understood that today's Rightwing Revival had given the Klan the nerve to come to the capital. The anti-Klan protestors were saying that they have had enough; that they were going to stand up, and were ready to battle in the streets. The message to the powers that be is they will have to deal with a more sophisticated mass than they did in the '60s. . . .

So despite the violence and looting, Saturday represented a kind of limited progress and a healthy sign. The anti-Klan demonstrators were angered because they did not want a hollow victory, they wanted to face the Klan and win by letting the Klan see their numbers and that they were not afraid. . . .

It would be a shame if conservatives—particularly the people in power who have created the climate in which the Klan rally could take place—don't get the message of the masses. For on Saturday, in the speeches and banners, it rang out loud and clear: The KKK is part of a level of obscenity we won't tolerate. It was a memorable message.

[November 29, 1982]

Archaeology

Unexpected praise for religious observances from Dr. Patricia R. Ana-

walt, a leading authority on "Middle American costumes and textiles":

From whatever ideological camp Aztec human sacrifice is viewed, the important point is that this fascinating culture must be understood within its own framework. The Aztecs represent the final flowering of one of the great high cultures of the New World. Far from being a group of bloody savages bent on sadistic torture, they were a civilized, fatalistic and reverent people. The information collected by the Spanish missionaries repeatedly stresses that there was no intent of cruelty, punishment or blood lust connected with the offering of a human life. It always took place in the most reverent circumstances, the supreme religious act of a deeply devout people.

Today, when the western world professes such respect for individual life, it seems incredible to us that a culture would condone the sacrificing of hundreds, perhaps thousands of people annually. Yet this did indeed happen in Mexico. And on a smaller scale, multiple human sacrifices also occurred in the ancient Old World. Such customs demonstrate the wide range of behavior that has been socially acceptable during human time on earth, which underscores again what a malleable creature *Homo sapiens* is. Perhaps this is one of the most profound lessons archaeology has to teach us.

[September/October 1982]

San Jose Mercury News

Mrs. Elise T. Chisolm recounts a stupendous moment of bliss spent with a genius and the shock that followed thanks to Ronald W. Reagan and his brutes:

We are walking beside a lake in Cleveland Heights, Ohio. I am having one of those beautiful talks you have with a son whom you don't see very often. The fallen leaves are still golden, the Japanese maples are still bright red, the lake is green and a light rain is falling. A typical fall Cleveland day. We pass by a large junior high school. In the rain the school's football team is playing a big game. The parents are shouting on the sidelines and running up and down with the coaches.

But what marred my day and galvanized me to the spot were the 25 little girls, twisting their bodies in perfect unison, leaping into the air and emulating something between the Dallas Cowboys cheerleaders and the Ziegfeld Follies.

Pompons were everywhere in sync with the pre-adolescent maneuvers.

"Why are the cheerleaders so much younger than the football players?" I ask.

"I dunno," he says, "I think there is a local cheerleading clinic, and they start about 9 years old with lessons. Awful."

We drew closer to the cheering section. And lo, the girls were really little girls, not even close to women yet. Short hot pants clung to skinny little thighs. They were in tight leotards, and a few seemed to have on padded bras. The hairstyles were mini-Miss Americas, and their makeup was in place and ready for action.

But they couldn't have been more than 9 or 10.

My son says, "Isn't that sick? . . . the Reagan administration has brought that on, this swing back to conservatism."

[November 14, 1982]

Harper's

The views of Dr. Arthur S. Levine, Ph.D., satirist or typical American reformer? Fifteen years into the New Age make it very difficult to decide:

The anguish, disaffection, and loneliness surrounding our sexual lives are a growing national scandal. We have become a nation divided into "haves" and "have-nots." How much longer can this sexual inequity continue without fundamentally threatening the national polity? The "invisible hand" that supposedly governs the sexual marketplace is simply no longer working, and our totally unregulated free enterprise system for meeting and mating has become as antiquated as the unchecked industrialism of the late nineteenth and early twentieth centuries.

No civilized country in the world today assumes that those who can't fend for themselves should starve to death on the street; yet we callously disregard the needs of those unfortunate citizens who are starving for the food of life—love, or its nearest approximation: sexual pleasure. Jimmy Carter once described justice as "love in action." We should now realize that love is "sex in action," and that our society is very far indeed from realizing the promise of universal sexual fulfillment that has always been an integral part of the American Dream.

[January 1983]

The New York Times

Dr. Robert Palmer, modern musicologist in residence at the venerable *Times*, applies the higher intellection to "mutating funk," illuminating cultural jewels too long left unscrutinized by superior minds:

The word "funk" is difficult to define. But in today's pop music, funk is generally understood as a rhythmic language that involves chattering, telegraphic percussion; a fat and basic backbeat from the drums; and melodic bass patterns that tend to lope or stutter. The roots of funk are in Latin music, in New Orleans rhythm-and-blues, and above all in the stripped-down, ferociously rhythmic music of the mid-1960's James Brown band. But by now, musicians and bands all over the world are trying their hands at funk. It's the common rhythmic language that allows British new wave rock to fit snugly into the musical formats of black-oriented inner-city radio stations and unites whites and blacks on nightclub dance floors.

Funk rhythms are put together by stacking various rhythmic patterns together, and while the details of the patterns have changed somewhat, the way in which they are stacked, the roles of the various instruments in the funk rhythm section, and even the ideal balance of the

instruments have changed surprisingly little in the past 15 years. But now funk is changing. Part of the impetus for this change must have come from the experiments of various avant-gardists. But recently, some of the leading figures in black popular music have been radically mutating funk formulas in a number of fresh and provocative ways.

[November 21, 1982]

Daily Camera

A visit to the University of Colorado at historic Boulder by the American Dreyfus occasions a purple editorial in the illustrious *Daily Camera* composed by a victim of the local History Department:

Joe McCarthy and his ilk were willing to leave a battlefield strewn with the bodies of accused communists in order to lay claim to political popularity. To get what they wanted, they had to count on a gullible public with a lynch-mob mentality.

One victim of the great communist hunt, through the Hollywood blacklist, was screenwriter Dalton Trumbo of Grand Junction. Trumbo was such a powerful writer that he went on to win an academy award even while his name was banned by the film industry.

Another victim of the same mentality, a visitor to Boulder last week, was Alger Hiss, a former member of the Roosevelt administration, who was persecuted by the House Un-American Activities Committee and a young Richard Nixon.

Hiss was accused of handing over secrets to the commies by a shrieking Whittaker Chambers, then an editor at *Time* Magazine.

After being hauled through the mud in public, Hiss eventually did more than three years in prison for perjury.

He had his law career taken away from him until only recently. It is a testimony to our sanity that Hiss is able to travel through the country today, telling students about what happened to him.

It is comforting to know that Hiss believes that Americans today aren't so easily led as they were 30 years ago. In his opinion it couldn't happen again.

We agree that people today view the world through cynical-colored glasses. We would spot a Joe McCarthy a mile away.

[February 17, 1982]

The New York Times

Lugubrious ruminations from Dr. James David Barber, monitor of presidential rectitude and erstwhile champion of Carterism without corn pone:

If President Reagan's performance so far is any index, we are in for a long slide away from democratic deliberation as we mosey toward 1984.

Ronald Reagan is the first modern President whose contempt for the facts is treated as a charming idiosyncrasy.

[November 7, 1982]

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