The Dartmouth Review

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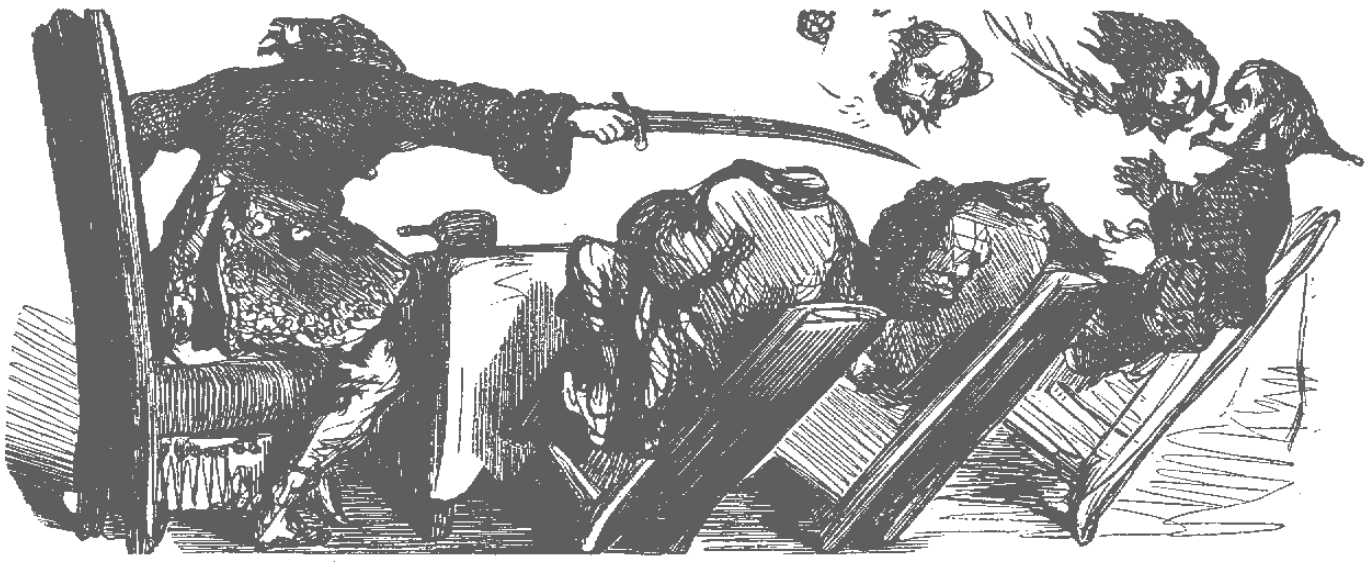
Nemo me impune lacessit



Heads Are Rolling:

Downsizing Dartmouth

Also Inside:

Religion's Role in Radical Islam

Student Assembly Hilarity

Empiricism, Belief, and Resurrection

It's a SAD State of Affairs

By Nicholas P. Hawkins

The Student Assembly at Dartmouth (SAD), Dartmouth's student government organization, recently held elections to determine next year's president. The candidates Boyd Lever '10, John Nolan '10 and Frances Vernon '10 met Wednesday April 15 at Sigma Alpha Epsilon Fraternity to discuss how they would approach the issues facing Greek organizations. The questions were formulated by SAE vice-president Clark Warthen, who also moderated the debate.

After nearly seeing its dissolution in early 2007, Student Assembly continues to be remarkably inconsequential, as the popularity contest that is the election for Student Body president drudges on while apathetic students don't even feign interest. The debate centered on how the candidates—if elected—would use their ever-waning influence to affect the decisions of the Administration and change the College's policies toward Greeks.

The docket was filled with discussion of hypotheticals; the phrase "wouldn't it be great if…" was used a number of times with proposals of all sorts. The candidates tended to agree on most hot-button issues lest someone dislike them. However, there was some debate over the value of a Judicial Affairs organization that would be solely for Greek related offenses and the merits of a college-run ambulatory service that would prevent students under the age of 21 from being arrested after hospitalization for consumption (in the Faulkner sense, not the Thoreau sense).

The debate turned to a more serious topic with the discussion of group punishment for individual acts of sexual assault. The issue is that the Administration wishes to punish the entire fraternity if one of its members commits an act of youthful indiscretion. It seems, however, incredibly overbearing on the part of the Administration to involve an entire organization composed of diverse individuals for one member's actions. This was a feeling echoed by Ms. Vernon and Mr. Nolan who expressed their dislike for the policy, but Mr. Lever was unintelligible on the subject.

Mr. Hawkins is a junior at the College and President of The Dartmouth Review.

—Current Student Assembly President Molly Bode '09—

Of greatest interest for most students was the topic of alcohol policy and the punishments for not following it. This has long been the case—especially for fraternities—but with Special Assistant to the Dean of the College, Kate Burke, recently on a probation-assigning rampage the Greeks are in need of new ways to skirt the system.

The new Administration policy in development is called the Alcohol Management Policy (AMP) (see TDR 08/11/2008), which is set to replace the current Social Event Management Procedures (SEMP). Dean of the College Tom Crady announced the new policy after coming to Dartmouth, but it has yet to gain the requisite support. The biggest problem with AMP, according to all three candidates, is the need to register all events, including those closed to nonmembers, if they exceed 30 people. This would mean potential visits from Safety & Security officers during private fraternity meetings and ritualistic slayings.

Despite the policy's implications, it remains dubious that the historically ineffectual SA president will change anyone's opinion toward it. Instead, the three candidates will talk—at great length—about all of the high-minded and idealistic changes they hope to make in the next year, but in the end settle for the knowledge that the uninformed masses that make up Dartmouth's undergraduate body perceive them to be important (after all, their pictures were in the *Daily Dartmouth*—the epitome of Dartmouth "face time").

Nolan was the most critical of the current president Molly Bode '09, calling her tenure "bogus." He continued, "All that she did was overstep her boundaries, over-program, and not advocate enough for the students." His bold language, however, turned out to be more of the same from Student Assembly: in a blitz to Bode after the debate, Nolan apologized for his harsh language. He confided, "I need my name out there. I need the exposure. I need to make waves to win, and that's all I'm doing." In an effort to get press coverage on campus, Nolan told Bode that Sarah Palin winks just wouldn't cut it. He went on to tell her that he had to paint her tenure negatively, so he wouldn't have to use negative campaigning—against the other candidates, at least. Of course, Nolan's blitz was leaked to the *Daily Dartmouth*. The episode reminded all—or those needing reminding—of the low stakes of Student Assembly.

Vernon won the election with roughly fifty percent of the vote. Yet, no one is holding their breath in anticipation of a brighter tomorrow. It does not seem as though the position attracts many movers and shakers, but a large number of campus personalities who are well practiced in sycophantism will exercise their skills liberally with the Administration. Mr. Lever put it best when he acknowledged the position's inconsequence saying definitively, "if the Board of Trustees is against it, there's nothing we can do." ■

The Dartmouth Review

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"Far better it is to dare mighty things, to win great triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat."
—Theodore Roosevelt

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"It was loose leaf, of course."

Special Thanks to William F. Buckley, Jr.

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Editorial

The Art of the Penny Pinch

Pinching pennies is the new thing. Everywhere we look, the media trumpets companies and individuals cutting back, making do with what they have. Even the federal government is getting involved, which speaks to this *Zeitgeist's* exceptional nature. Just days ago, President Obama asked his cabinet to share Americans' pain by finding a ways to cut a whopping one hundred million dollars from the federal budget.

Dexterity in frugality is the new way to loudly proclaim your allegiance to the flag. Drinking beer at baseball games used to be good enough—but with reports that the Yankees and Mets can't convince people to conspicuously consume luxury seats at home games, even our national pastime has fallen victim to this fervor.

A.S. Erickson

Gravity's heavy hold on the economy made all of this inevitable, I suppose. But, to get to the point, what does all of this mean for Dartmouth? Do we only need cosmetic fixes, like Obama asked his cabinet to find ways to cut 0.0025% from their budget? Clearly not.

The announcement last week that the admissions office laid-off three employees in an effort to trim costs followed the news in February that six administrators were let go by the College—including Gail Zimmerman, Dean of First Year Students.

This is the task facing Dartmouth; namely, how to navigate our way through Scylla of balancing the books on the one hand, and the Charybdis of remaining a top-tier educational institute on the other. The College ran a deficit in excess of of sixty million dollars in 2008; hard decisions need to be made.

Since the layoffs began this winter, there has been a marked silence about the budgetary issues facing the College—the winter faculty meeting was even canceled while the layoffs were simultaneously being handed down. That changed after Dean of the Faculty Carol Folt's presentation to undergraduate faculty in early April. In her forty-minute presentation, she briefly touched on the economic hard times before spending the rest of the presentation doing her damndest to highlight the positive.

Jim Kenyon of the *Valley News* was incensed that more people weren't outraged by the budget cuts. In contrast, he approvingly pointed to the University of Vermont where, "faculty, staff and students protested academic budget cuts by serving oatmeal at a breakfast with an *Oliver Twist* 'let them eat gruel' theme outside the president's office. Protester's said it was intended to depict the 'starvation diet' being imposed on academic programs."

Kenyon was irritated that the faculty didn't ask why the layoffs "were even necessary." The College's massive 2008 deficit certainly seems to make the question superfluous.

More serious than Kenyon's missive was Professor Hoyt Alverson's open letter to the trustees, administration, and faculty, also published in the wake of the Folt presentation. Alverson used strong words arguing for a reevaluation of the College's historical fiscal strategies: "if an institution does recognize past mistakes and proceeds to repeat them within a half decade expecting to have better outcomes the next time, then one is dealing not with ignorance of history, but rather with some kind of obdurate denial of it."

President Wright has presided over the largest expansion of bureaucracy in the College's history; a mistake that needs rectifying. Yet, if the economic hard times have a silver lining, it is this: squaring the College's budget provides great cover for rooting out the unnecessary jobs that have accumulated in the last ten years. In 1999, the College had 2,408 non-faculty employees; in 2008 it had 3,417. Ouch. Wright-era Dartmouth is so steeped in bureaucratic bloat, the College will have to remain vigilant to ensure that jobs cut in 2009 won't be recreated in 2010.

In the letter, Alverson pointed out that areas of runaway growth in the College's budget in the last four years included "Administrative Support for 'Institutional Services,'" "General Institutional Services," and "Interest Expense on Debt Used to Finance Facilities."

> If salaries as a whole and "academics" as a whole are growing proportionately to the overall budget, while other lines have grown disproportionately, shouldn't the areas of fastest growth be examined to see if their outsized growth can be justified with outsized arguments/explanations of their relatively greater importance or at least inelasticity?

That certainly seems reasonable.

After all, Dartmouth's *raison d'etre* certainly isn't to provide people with plushy administrative positions; on the contrary, the College exists to educate its students, and if administrators can't provide an "outsize" argument supporting their position's existence, then they should go. ■

Inside This Issue

The Week In Review

College to Attempt to Curb Energy Use

Dartmouth's brand new "Energy Pledge," a mission to make the campus more sustainable and have a smaller impact on the environment, officially started April 15 at the Collis Student Center. The ultimate goal, according to outgoing President of the College James Wright, is to decrease Dartmouth's greenhouse gas emissions by 30 percent by the year 2030. It appears that a significant part of this project is to convince students to sign an "energy pledge," a 12-step program outlined on the food court napkin dispensers with such laudable, Armageddon-preventing goals as "cut my shower time" and "wash my clothes in cold water." For each student who signs a pledge (up to a grand total of 2,000), the College will allocate a whopping five dollars towards a renewable energy campaign on campus. Even though the energy pledge goals range from highly ambiguous and difficult ("track campus energy use") to impossible ("adjust thermostats"), it is clear that the sustainable leaders on campus believe in the power of positive thinking to promote change. With the amount of traction that these sustainable initiatives are beginning to gain, we at the *Review* expect the energy pledge to become an admissions requirement in about five years. For mother Gaia!

Dartmouth visits Hanover

The tenth Earl of Dartmouth made a surprise visit to the College in anticipation of Wright's retirement. Lord Dartmouth spoke to a group of seniors while in Hanover; in addition, he visited the Hood Museum where a portrait of the second Earl of Dartmouth by Pompeo Batoni is exhibited. He has visited the College on the Hill once before; he hung out in 1970 as an Oxford undergraduate.

Harvard's da Bomb

Harvard Square became the scene of a bomb scare on the morning of April 4th, the first in the area since 2000, when someone noticed a suspicious clicking noise emanating from inside a mailbox in front of a Bank of America building. Somebody panicked, the masses tweeted hysterically, and the crack bomb squad from the Cambridge Police Department was called in, shutting down Harvard Square, Massachusetts Avenue, the Harvard Square MBTA stop, and several nearby Square businesses between the hours of 9:00 a.m. and 11:00 a.m. until the area was declared safe.

Cambridge Police Department later identified the source of the menacing clicking sound as coming from a "clicker", an electronic device used to alert restaurant patrons that their table is ready by emitting a clicking or buzzing sound while vibrating and flashing LED lights. The device had a label that read, "If lost, please place in mailbox" with an accompanying address to aid in its return to its restaurant. Apparently a patron or party did not feel like waiting, instead opting to act like conniving, adolescent hooligans and scheme up a dastardly bomb scare plot involving dangerous restaurant equipment and obligingly following directions. At least, that's how we thought things went down.

MIT pranksters were unavailable for comment.

"Show me your basement."

—Col. James A. Donovan '39—

Obama Bends Over, Fails to Grab Ankles

We're less than one hundred days into the Obama administration and his foreign policy record already looks like a blooper reel. First Obama returned a bust of Winston Churchill which sat in the Oval Office since after 9/11 back to England despite British offers to extend the loan.

Next came the gift to the U.K.'s Prime Minister, Gordon Brown: a DVD pack of twenty-five classic American movies that don't work in European DVD players. Brown could've rented these at Blockbuster and the gift was especially pathetic when compared with the elegant pen holders made from the timbers of the Victorian anti-slave ship *HMS Gannet* given in return. There was no traditional state dinner or press conference, either.

Not content to just inadvertently insult the United States' greatest ally, an anonymous State Department official scolded the British press when they raised a squawk about the slight, stating, "There's nothing special about Britain. You're just the same as the other 190 countries in the world. You shouldn't expect special treatment."

Soon after was the eye-rolling incident where Secretary of State Hillary Clinton gave her Russian counterpart a yellow-box with a big red button, labeled "reset" in order to signal the administration's desire to "reset" the relationship between the United States and Russia. Due to a translation error, however, the Russian word on the box actually read "overcharge" (and who thought it was a good idea to give the Russians a big red button, anyway?).

On his trip to Saudi Arabia, President Obama bent ninety-degrees at the waist when greeting King Abdullah. You may remember that at the 1939 Munich Olympics the American flag was the only one that did not dip to Hitler. While Abdullah's not quite Hitler, we've come a long way, baby.

Yalies at it Again

Continuing recent patterns of behavior, Yale is holding some valuable cultural collateral hostage. Following the Skull and Bones-Geronimo crisis, it is somehow a bit less than surprising that Yale is being sued by the Peruvian state for refusing to return artifacts from Yale researcher Hiram Bingham III's expeditions to Machu Picchu in 1911 and 1912. There are some legal issues with the suit that Yale fully intends to exploit to the dissatisfaction of the Peruvians involved with the case who would truly like their important artifacts back (however, even Bingham and his secretary didn't quite know what they were); these include the 90 plus

The Week in Review

"I've read Judith Butler, like, a gazillion times."

—Col. James A. Donovan '39—

years elapsed since the agreement that is being contested and the issue of jurisdiction—it is not clear whether the case will be tried in federal or Connecticut courts. Those on the Peruvian side of the case note the cultural value associated with the artifacts as significant reason for Yale to return them. Yale's atrocious record of returning things that do not belong to them is pretty low all things considered. Word to the Peruvians, do not expect your artifacts back. Yale still has Geronimo.

College Feigns Interest in Student Input

The Council on Computing formed Task Force on Email and Collaboration Tools (TEC-T) is scheduled to deliver a recommendation to replace Blitzmail by the end of this quarter. There was a survey distributed through Blitz to students last quarter that offered a variety of options to choose from such as Yahoo! and Verizon, and the TEC-T webpage claims that its newly formed subcommittees are armed with feedback collected earlier to better formulate a set of requirements for the new systems and evaluate which of the currently available e-mail and collaborative tools best fit with the identified requirements. As it turns out, however, the only two options that have ever been seriously considered by Dartmouth are Microsoft Exchange and a small constellation of Google products.

Neither of the options nor the fact that the current administration has only given the appearance of caring about student input should be surprising. We at *The Dartmouth Review* have been hearing whispers-a-plenty that Microsoft has been pulling some shenanigans by wining and dining (quite literally) Ellen Waite-Franzen, Dartmouth's CIO, and the IT department is leaning heavily in Microsoft's direction even though far more students are familiar with Google's solutions such as GMail, Google Documents, and Google Calendar.

We Knew Sustainability Drives People Crazy

Not to be outdone by the College's attempt at curbing its carbon footprint, environmental author and Dartmouth's first sustainability director James S. Merkel and a small band of dedicated bicyclists will pedal 350 miles from Norwich, Vermont, to Canton, New York for the 14th annual North Country Sustainable Energy Fair April 25. This isn't the first time Mr. Merkel's done this sort of thing, either; he founded the bicycling group back in 1996 and has cycled about 17,000 miles with them—he was biking through Spain on an environmentally friendly book tour in 2005 when it was announced that he would be the inaugural sustainability director.

Before he had a crisis of conscience and became a warrior for the environment, Mr. Merkel was actually designing electronics for the military. But why go from building electronics to cycling around the world trying to bring attention to the problem while doing little to directly affect it? As he put it, he was trying to make up for his past and, "get my karma back."

While the *Review* disagrees with his view of the environment, we do applaud Mr. Merkel for having more intellectual honesty than Al Gore and practicing what he preaches. He's not jetting about to international conferences, and he's probably in great shape to boot!

The BSA Lacks Propriety

The Business Software Alliance launched an advertising campaign in the wake of the recent hostage crisis with Somali pirates. In order to show the impact that internet piracy has on people, the BSA created a campaign called "The Faces of Internet Piracy" in order to show its consequences, from thousands of dollars in fines to jail time.

Now, it's one thing to take advantage of current events and use them cleverly for advertising purposes, it's another thing entirely to take a cynical view of world events and use them so callously. This would be the equivalent of tactlessly using the Elian Gonzalez incident to promote a Cuban restaurant's efficiency in service or thoughtlessly invoking the recent drug violence in Mexico to advertise a new, spicy "narco-burrito" plate at Taco Bell.

While the metaphor might fit in some ways—presuming that one gets caught, the penalties can be quite severe—it's rather unlikely that peer-to-peer file sharers are going to get shot in the head by Navy SEALS using high-powered sniper rifles in the middle of downloading the latest Justin Timberlake hit.

Professor Gets It

In the midst of a serious economic recession, Anthropology Professor Hoyt Alverson is attempting to foster discussion on the campus budget cuts, while offering some of his own insight into the issue. Alverson wrote a letter to the Dartmouth Board of Trustees, College administrators, and faculty this past Thursday criticizing spending on projects "peripheral to the College's academic mission" and not part of "the academic core." Such overspending, according to Alverson, is apparent in the construction of new buildings, implementation of institutional services, and growing size of the administration. The College can simply not afford to spend so casually, and he states that "if you are in debt and need to balance your budget, you have to do far more than cut to meet revenue…you have to pay the debt you've run as well as cut to bring revenue and cost in line." Alverson suggests cutting administrative expansions and faculty salary reductions as a solution to unnecessary overspending.

The anthropology professor claims that most faculty members have given positive feedback on his economic plan, with the exception of a few economic professors who feel that such proposed salary cuts will serve to "decrease the quality of the Dartmouth faculty without yielding substantial savings."

Wright to Pitch

You may not know it, but retiring college president James Wright is a pretty big fan of baseball. Though he loved the sport as a kid, he didn't follow closely during his three years in the Marine Corp. However, in 1975, six years into his employment as a professor of history here at Dartmouth, Wright caught the bug again and has been following the Boston Red Sox ever since. During that time he's managed to amass a fair amount of baseball memorabilia in his office including several balls signed by Dartmouth graduates who played in the pros. He'll have one more baseball to add to his collection when he throws out the first pitch of the June 6, 2009 matchup between the Boston Red Sox and the Texas Rangers at Fenway Park. He was offered the honor after Michael McClintock '80 and James Beattie '76 made the suggestion to the Red Sox organization in recognition of Wright's efforts to help veterans attain or finish a college education.

While we at the *Review* have often disagreed with President Wright's policies—he threw the College a curveball with the Student Life Initiative—we applaud his work with veterans and wish him the best of luck; here's hoping he pitches it right over the plate.

Flickr Founder Speaks

On Wednesday, April 15, Flickr co-founder Stewart Butterfield (no relation to the dorm adjoined to Russell-Sage) came to the Rockefeller center to discuss Flickr, the Internet's growth, and the "new humanities."

For those unaware, flickr.com is the single largest photo-sharing website on the Internet — Butterfield asserted that they store over three billion photos and enjoy fifty million users per month. Here at *TDR*, we like big numbers in context: that's six thousand pictures per minute. While Butterfield no longer works at Flickr (now owned by Yahoo!—he cashed out just two years ago), as the co-founder he has a unique experience at one of the few massively successful Internet startups.

His most compelling point helped explain the massive popularity of Flickr: the "ubiquity of capture devices." In layman's terms: everybody has cameras, and we want to show people our pictures—whether they're last night's frat basement antics or a beautiful sunset outside your dorm room window, pictures are no longer strictly for one's own enjoyment.

The most important observation, however, didn't relate to pictures. Instead, he talked about the growing social use of the Internet, and more importantly, its acceptability. No longer must one be typecast as an overweight acne-riddled man in his mother's basement if they use the Internet and socialize. We've even heard there are girls on the Internet (not to be confused with undercover FBI agents). According to Butterfield, over half of adults have either dated someone they met via the Internet, or know someone who has—a hand poll of the audience agreed.

Lastly, he attempted to tie the internet into the "new humanities," or emerging changes in the liberal arts. Most relevant to social scientists, the Internet offers entirely new avenues toward defining individual identity, our relationships to others, and how we create communities. While Butterfield's inclination was toward the philosophical implications (he majored in philosophy), his conclusion has universal impact on the emerging liberal arts: "the dreams of the virtual community are actually happening."

A Dartmouth Dimensions Debacle

By Sterling Beard and Erich Hartfelder

Nearly every astute young student experiences a "Welcome to Dartmouth" moment. It is not the moment when a student first feels like a member of the Dartmouth community, happy to take part in a wondrous learning experience among vibrant peers in the beauty of the Upper Valley. Rather, it is the moment at which he or she becomes grounded with a more complete and realistic view of what the College on the Hill is truly about, beneath the thin guise of cheery viewbooks and high acclaim. For the two of us, this telling moment took place before we had even matriculated, roughly one year ago during an event that was part of the "Dimensions of Dartmouth" weekend, designed to put Dartmouth College on full display for prospective students. And, as we recall here, the "After Dark" tour definitely put the College on full display, good and bad included.

—Oppression knows no greater symbol—

The pamphlet had advertised the tour as a fun romp through spooky places on campus, where we would be told ghost stories and college lore by current students. It was a simple concept; neither of us gave any thought to the idea that anything could possibly go wrong. It was an error in judgment we would never make again. The tour was the first and last time we were ever so naïve about the divisive, ideologically-charged culture that can often tarnish the better side of Dartmouth College.

> We were both shaking our heads at this point. We'd been promised spooky stories and had instead gotten divisive race- and sex-based rants. Was this the real Dartmouth College?

After dusk on the night of the tour, we assembled on the green and quickly began the tour. Our first stop was the Casque and Gauntlet house, just across the street from Collis. We were not told a ghost story per se; rather, two students told us the basics about Casque and Gauntlet and Dartmouth's other secret societies. While there was no ghost story, learning a little about Dartmouth's various secret societies was rather cool in and of itself, at least for wide-eyed high school seniors eager to discover more about the college they would soon be attending.

> "Come to our college, we love it! It's populated with bigoted, phallocentric misogynists!"

Next up was the Tower Room, the gloriously quiet room in Baker in which every Dartmouth student seems to study and fall sleep. Eager with anticipation, we asked ourselves: what great tale would we bear witness to here? Perhaps the legend of some poor fellow who died whilst writing a paper, leaving behind his spirit to haunt the room while trying to complete his composition? Maybe a tale about the spirit of Eleazar Wheelock himself keeping watch over the students as they study? Some sort of *Harry Potter*-like Moaning Myrtle rip-off?

The group shuffled in to the softly lit tower room, murmuring in wonder at its old-time ambiance. It was softly lit and eerily silent. The portraits comfortably observed us from their perches high on the walls above the tables and books. Two Dartmouth students—whose names we regretfully do not remember—stood in the middle of the room, waiting to tell their ghost story. Or, that's what they would have done had they been normal people interested in bringing prospective students to Dartmouth. Instead, they introduced themselves and one of them gave the following "ghost story," which we quote from memory:

"This is the Tower Room. On top of the Tower Room is, of course, Baker-Berry tower, which has a belfry. And on top of the belfry is a piece of art, which is a weathervane, titled 'Eleazar Wheelock Teaching One of His Students.' This student is depicted as a Native American, and *as* a Native American I find it extremely offensive that people think that we're somehow dumb…"

We stood there, slack-jawed and not a little horrified. Did they love dear old Dartmouth or not? We'd come in expecting a ghost story or at least some history about the room and had instead gotten a ten minute, inaccurate (the weathervane is actually called "Wheelock and an Indian Under a Pine") tirade on how racist the College and its founder were. What was especially bizarre—aside from the fact they apparently felt oppressed by a long-standing *weathervane*—was that the despairing duo didn't also rant about the Indian statue located right in front of them in the middle of the tower room. Hoping, with prospective student naivety, that maybe this pair of students was an abnormality we continued with our group across the street to Rollins Chapel.

We thought that the people manning this station couldn't possibly screw it up. Rollins Chapel is a slightly intimidating sight for first timers; the high ceilings and stained glass windows create a daunting, spooky atmosphere in a place seemingly tailor-made for ghost stories about wandering souls or, at the very least, something not politically charged. Mood-setting organ music greeted us as we entered, buoying our hopes.

These hopes were subsequently dashed against the rocks of Dartmouth reality. On the steps of the altar in front of the organ were dozens of photocopies of covers and front pages of campus publications such as the *Jack-O* and the *Review*, and they all had content that the two girls running the station (we assume the guy was there only to play the organ) found sexist. They indignantly informed us that the college had only admitted women since 1972 and was *still* sexist because there are an unequal number of frats and sororities on campus. Regardless of our strong suspicion that the guys in the audience couldn't care less about perceived sexism here, this struck us as a poor way to advertise the College on the hill to female 2012s. "Come to our college, we love it! It's populated with bigoted, phallocentric misogynists!"

We were both shaking our heads at this point. We'd been promised spooky stories and had instead gotten divisive race- and sex-based rants. Was this the real Dartmouth College?

Thankfully, the tour improved, as it almost inevitably had to do. After a quick tramp to the Robert Frost statue,

> Two Dartmouth students—whose names we regretfully do not remember—stood in the middle of the room, waiting to tell their ghost story. Or, that's what they would have done had they been normal people interested in bringing prospective students to Dartmouth.

we learned about the famous poet, which may have been a little bland, but at least we were spared the public airing of more grievances. This station also discussed the story of the lone pine and mercifully did not seethe about some variety of senseless destruction—real or imagined—of the New Hampshire countryside at some point decades prior.

The highlight of the tour was easily the last station. After the Robert Frost statue we walked towards BEMA and met the world's most enthusiastic group of goofy guys running around a BBQ grill and screaming triple-digit numbers. This was the "traditions" station and it was manned by fanatical lovers of Dartmouth College. After hearing a hilarious analogy that compared the Dartmouth experience to a delicious s'more, we were running around the fire with the next group and singing Dartmouth songs. *This* was truly great advertising for the college. Their enthusiasm was palpable and addictive; we never got one feeling of bitterness from them.

—Stained glass protrait of a man, found within Rollins Chapel—

So, there it was. When the conflict-ridden, unnecessary tirades against imagined evils were no longer at center-stage, the College was at its finest. Welcome to Dartmouth,

Mr. Beard is a freshman at the College and Managing Editor of The Dartmouth Review

Mr. Hartfelder is a freshman at the College and a contributor to The Dartmouth Review

Language at Dartmouth

By Charles S. Dameron

In this fragile economic climate, with our College focused on cutting its budget and boosting newly anemic alumni giving, it may seem strange to discuss expanding or creating new academic programs. But with a new president and a new team at Parkhurst arriving soon, the time is undoubtedly right to figure out what can be done to ensure that Dartmouth offers the best undergraduate education in America (and, one might add, the world). Revitalizing the College's language offerings, as part of an effort to set a bold new purposed tone in higher education, would be an excellent start.

Much has already been made about Dartmouth's broader duty to the liberal or "liberating" arts, and about the need to shore up its aforementioned undergraduate commitment. Undoubtedly, these concerns will continue to be aired throughout the year as President Kim takes command: the College's loyal and loving alumni have never had any trouble advocating these noble twin causes.

—Professor John Rassias—

In the rush of calls for this change or that, this article is and will be just one of a variety of urgent pleas. Yet the immediate need for a re-appraisal of the College's language programs has a particular saliency to the mission which Dr. Kim seems to have set for himself, namely: "to help educate well-rounded leaders who can go forth and make the world a better place." And given his own history of active fieldwork in the busy cities and quiet pastures of sub-Saharan Africa, Latin America, and Eurasia, the importance of an extensive foreign language curriculum at the College should resonate with him.

To be clear, Dartmouth continues to be a leader in foreign language study: the multitude of LSA and FSP programs offered by the College is unique for a school of its size. And in fact, Dartmouth has the highest rate of participation in study abroad programs in the Ivy League. Moreover, the Rassias method is renowned worldwide as among the most effective programs of language learning. Dartmouth is already well placed in the *way* in which it teaches foreign languages.

However, in the realm of critical, less widely taught (but no less important) languages, Dartmouth has not stayed abreast of its peer institutions. As a result, the opportunity for Dartmouth students to study languages that are of no small importance in "making the world's problems our problems" is slimmer than for the same student at almost any one of America's top twenty universities.

Take, for example, South Asia. Nearly a fifth of the world's population is crammed into the Indian subcontinent; the US has been conducting an active war in the region for over seven years, and doing its best to stave one off in Pakistan; and South Asia is the focus of countless anti-poverty and global health initiatives. It's against this backdrop that a great many American universities have begun providing Hindi and Urdu language classes to undergraduates.

Every Ivy League school (save Dartmouth), as well as Chicago, Stanford, Rice, Duke, Washington University, and Northwestern (to name a few of Dartmouth's self-proclaimed peers) currently have active programs in Hindi and Urdu.

Undergrads at these colleges have taken full advantage of these programs, which have proved to be enormously popular at the introductory and second-year levels. Thirty students per year enter the Hindi program at Columbia, and they stick with it – the levels of enrollment barely register any decline at the more advanced levels of the language. The Hindi program at Duke reports that a whopping 71 undergrads are currently taking the language at various levels. Princeton, an institution that, like Dartmouth, focuses strongly on undergraduate education, has twelve students in its first-year Hindi classes and ten in the second year. The list goes on.

This says nothing of the more exotic South Asian languages that are often offered at these colleges: Bengali at Cornell, Columbia, Penn, and Chicago; Pashtu at Penn and Duke; or other languages like Pali, Telugu, Tamil, or Marathi. Even Tibetan has a home at Columbia, Harvard, and Chicago. And for those students who are interested in ancient Indian culture and history, Sanskrit is a widely available (and sometimes surprisingly popular) option: at Chicago, eleven undergrads are enrolled in first or second year Sanskrit. While it would be absurd to suggest that Dartmouth should offer every one of these choices, it nevertheless illustrates the scope of possibilities that exist at competing colleges in a single region of interest.

A similar story can be told for Persian or Turkish, both critical languages in a most critical region. Etem Erol, a professor of Turkish at Columbia, has even noted that his Turkish classes last year suffered from over-enrollment, when he "made the mistake of not capping" the enrollment on his introductory Turkish class.

Nevertheless, Erdag Goknar, professor of Turkish at Duke, says that the true value of a language program lies not in numbers: "Institutions that successfully implement programs in the Turkish language do not foreground numbers. Instead, they focus on content courses and high regional, cultural, and historical interest. They offer seminars on Turkey, institute study abroad programs and civic engagement opportunities, and open language courses that are subsidized by outside grants or university initiatives."

> In expanding its spectrum of offerings, Dartmouth would be cutting against an unfortunate trend in American higher education, which sometimes seems to view certain foreign languages (particularly those with limited popularity on campus) as perfectly expendable

In other words, the worth of a language program is its intrinsic place in a balanced liberal arts curriculum, one that produces the sort of world-changing leaders every institution aspires to graduate. Although the number of undergrads at peer colleges who are interested in languages like Hindi or Persian should make any Dartmouth administrator think about broadening Dartmouth's offerings, a far stronger case for these languages' inclusion in the Dartmouth course book can be found in the obviously central role language plays in our understanding of foreign literatures and cultures.

In expanding its spectrum of offerings, Dartmouth would be cutting against an unfortunate recent trend in American higher education, which sometimes seems to view certain foreign languages (particularly those with limited popularity on campus) as perfectly expendable. In a recent article in the Chronicle of Higher Education, "An End to Foreign Languages, An End to the Liberal Arts," Will Corral and Daphne Patai lamented the closure of USC's German department, along with similar cutbacks nationwide, a development they see as evidence of a broader "loss of faith in a liberal arts education" in an academic climate where "faculty members run for cover or rush to revamp their fields according to today's orthodoxies of race, class, and gender, reinventing themselves with no intellectual or educational rationale."

Dartmouth has the opportunity to provide a strikingly different example of what a genuine education in the liberal arts can be. But this mission would require that the College put money into hiring new foreign language lecturers (a relative bargain), rather than continuing to sink money into the "institutional services" and "administrative support for institutional services" costs that (as Professor Hoyt Alverson recently highlighted in an open letter to the Dartmouth community) are consuming an ever-greater portion of our shrinking budget.

Every dollar channeled into these opaque programs, well intended as it may be, is one less dollar for an instructor of Hindi, Vietnamese, or Akkadian. Undoubtedly, there are more than a few readers unfamiliar with Akkadian, the language of ancient Assyria. But as Eckhart Frahm, professor of Assyriology at Yale points out, "If one compares the number of texts written in different ancient languages up to AD 300…Akkadian comes second, after Greek, but before Latin and ancient Egyptian. Ignoring [Akkadian] inevitably leads to a distorted picture of ancient history."

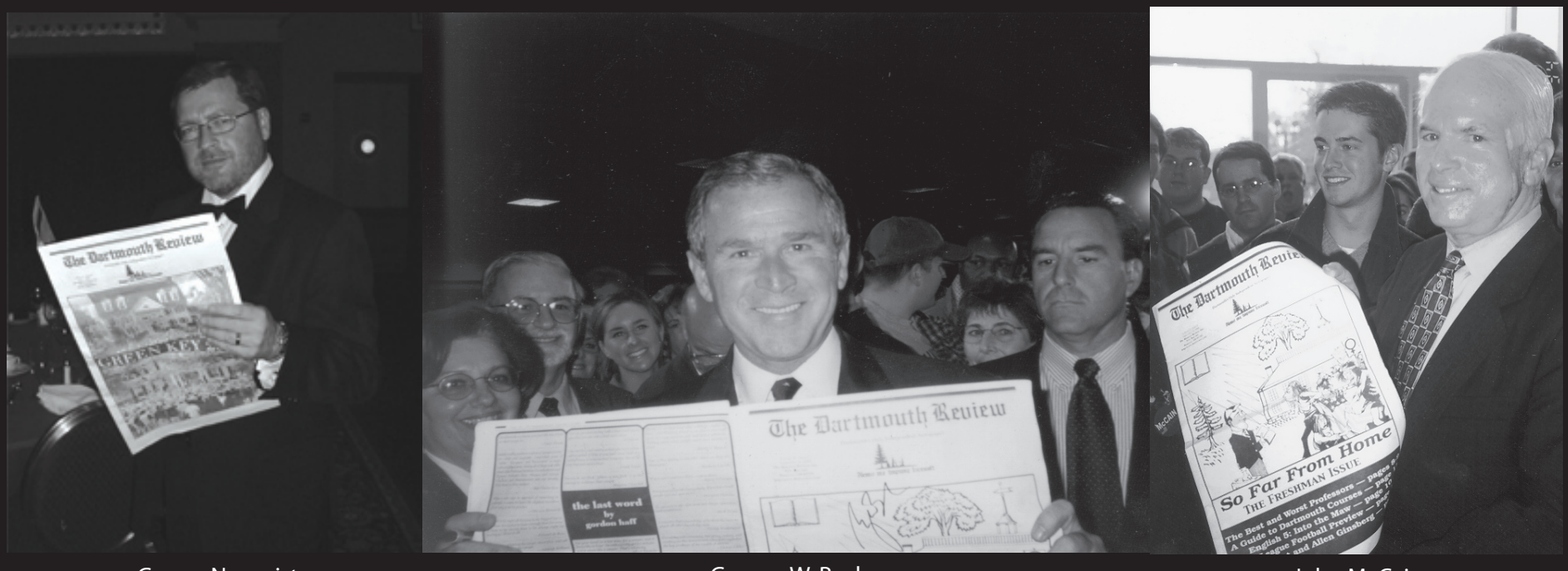
Perhaps Dartmouth isn't on the verge of hiring a professor of Akkadian, though such an appointment would be a wonderful marker of the College's academic standing, and greatly further the understanding of ancient history at the College.

But, even if Akkadian may be a better goal in the long term, the College can't afford to delay its implementation of a broader range of language offerings if it's to plausibly claim the mantle of liberal arts excellence. Dartmouth president John Dickey was well known for telling students, in the midst of an education in the liberating arts, to "make the world's problems your problems."

It's an excellent principle, and one for which an excellent starting point is getting to know a few more of the world's many languages. ■

Mr. Dameron is a sophomore at the College and Executive Editor of The Dartmouth Review

Who Reads The Dartmouth Review?



Grover Norquist — George W. Bush — John McCain

TDR Interview: Paul Marshall

By Weston R. Sager

The Dartmouth Review: What do you believe to be the role of the journalist in covering foreign events, particularly those in the Middle East/North Africa?

Dr. Paul Marshall: For a journalist first to accurately reflect the events of the day. Secondly, to describe them in such a way as the context can be seen and understood. So in that sense journalism is always embedding its reports in some sort of history or background. So journalists need to be informed about that background, because any particular fact in front of you, what does it mean? Why is this person killing that person? So you need to get your facts straight and then you need to get your history straight.

> At the same time, the important religious dimension is that we need to realize that for radical Islam, it is a religious struggle.

TDR: How do you believe religion should play into a journalist's reporting: understanding Islam, understanding Christianity, that sort of thing?

PM: It's important to understand that religion is a fundamental dimension of the human world. It motivates it. There was a theory going around in sociology and other circles called secularization theory. It peaked in about the 1960s, and this was the idea that religion was basically going to disappear. Religion hasn't disappeared, it's changed in many forms, but often journalists still seem to be in that view that religion is going to disappear eventually, it's a sort of holdover. Therefore, it doesn't become really central in their stories as an explanation. Human activity, human action is explained by the drive for power, the drive for money, but never a drive for truth or an expression of truth. So it's systematically neglected. I don't want to say that religion explains everything, but for the moment we get very close to the idea that religion explains nothing. And particularly in the Middle East, particularly with radical Islam, it is a religious, apocalyptic millenarian view, and most journalists don't know what millenarian means, they don't know what apocalyptic means, so they're at a loss to describe what goes on.

> A very reactionary version of Islam is being propagated throughout the world, and replacing, or displacing, a lot of traditional forms of Islam in other places. You particularly see this attempt, it hasn't succeeded yet, but you see radicalization in a place like Indonesia, you see that in Nigeria, even Cameroon now is being brought through radicalized.

TDR: Do you believe religion, Islam in particular, to be the defining characteristic of people who live in the Arab world?

PM: I'm not sure I'd ever want to talk about the defining characteristic of a human being. Any human being is either a man or a woman, a father or a son, a member of a family, a worker, and a member of religion. Human beings have many relations, many characteristics: any individual human being can't be defined by any one of them. But most human cultures, most countries, cannot be understood without their religious history. The notion of human culture derives from cult, cultus, religion. That's true anywhere; it is most especially true in the Middle East. Islam has retained its strength in terms of shaping the minds and hearts of men and women, and the public order. It's retained that much more strongly than most other religions in the world, so to try to understand the Middle East without Islam would be a terrible error.

TDR: How do we understand the religious nature of the current conflict without having the conflict defined by religion?

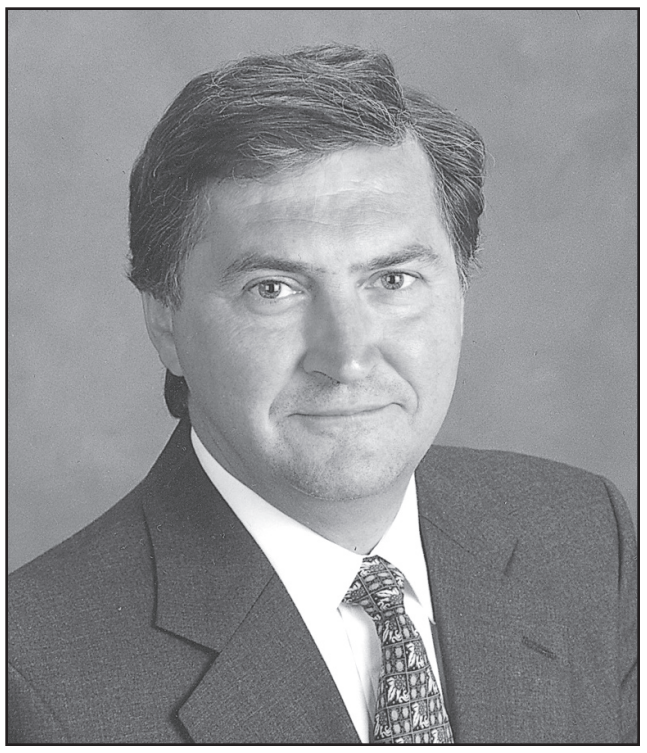
PM: Good question. Firstly, I don't want, from my side I don't define the conflict by religion. Our side, as Christians, Jews, Muslims, atheists, Hindus, whatever – the things which are defining, the things we're fighting for are freedom, dignity, things of this kind. At the same time, the important religious dimension is that we need to realize that for radical Islam, it is a religious struggle. So simply to understand what they are doing and why they're trying to do it, you have to understand religion. It doesn't mean we have to think that they're right, but we have to know that's what's going on in their heads. And they explain that every day in every way. And you cannot understand the overall strategy, you certainly cannot understand the goals, which is a restoration of the Caliphate [without a religious understanding]. You cannot understand that they have a particular strategy in seeking to unite the ummah (Muslim nation), nor particular tactics, without understanding that background.

TDR: But I guess my concern, and I think a lot of people would share this concern, is that if we were to acknowledge that, make that the defining characteristic of the enemy, then we are going to, by virtue of doing that, contrast our own religion with theirs. Do you see any way to avoid that issue?

PM: At one level, no. Well, let's put it this way: we can't avoid the fact that saying that their religion, I'm talking about groups like Al Qaida, the Mumbai attackers, other Pakistani groups, the variety of groups who are usually called the Taliban, and others. Their religion is awful. It's full of violence and terror and hatred and oppression and power—it's awful. I'm talking about the religion of those groups; I'm not talking about Islam. So I think there's no means of avoiding that, if you're fighting against a self defined religious enemy, that's driving them to kill you, you obviously have to think that their religion is bad.

TDR: How do you see the competing religious movements in the Arab/Muslim world, outside of the typical Sunni/Shiites?

PM: Firstly, it's incorrect to say that the radicals have no connection to Islam, as though they just dropped from the clouds and they might as well be understood as Buddhists or something. They do have a relation. They take certain things from Islam and isolate them, and radicalize them, and push off in that direction. So that also means, that's one reason they can have some appeal in the Muslim world, because they touch on things which people recognize, even if they probably do in different ways. I would say that worldwide, Islam in general, it's hard to generalize because we're talking about over a billion people, but radical Islam is growing in strength. It does not have a majority of adherents, but it is disciplined, focused, well funded, and well organized. And a group which has those features is usually going to win. Usually, by definition, groups which are not trained to sort of mobilize their religion are not organized, they don't want to be. If you believe that being Muslim means that you pray every day, you seek to be pious, you look after your family, you give to the poor, you're not setting up an organization to defend and fight for that, so the rivals by definition tend to be the organizers.



—Paul Marshall, Hudson Institute Fellow—

TDR: What do you see as the role of Saudi Arabia in defining the religious identity of the Middle East and North Africa and supporting radical Islamic groups?

PM: The money spent by the Saudis is one of the major, if not the major, causes of radicalization in Islam throughout the world. I'm not accusing the Saudis, or at least the Saudi royal family, of promoting terrorism and violence per se, but they are exporting a version of Islam, they don't like the term but I think the correct term to describe it, that is Wahabbism, developed and propagated in the Arabian Peninsula in the 18th century, and that is one of the most reactionary forms. The Saudis have a lot of money, they're spending more money now promoting this than the Soviet Union did promoting communist ideology at the height of the Cold War. And so if you go to Bangladesh, you go to Indonesia, you could go to Central Asia, you go to Morocco, you go to Latin America, you go to the United States, you'll find that many of the new mosques are funded by Saudi money. And you'll find in many places that the new imams [prayer leaders or preachers] are funded by the Saudis, and that the books in the library are given by the Saudis. And

—A scene from the Iranian Revolution—

Mr. Sager is a Senior at the College and President Emeritus of The Dartmouth Review

Religion, Terrorism, and Journalism

so a very reactionary version of Islam is being propagated throughout the world, and replacing, or displacing, a lot of traditional forms of Islam in other places. You particularly see this attempt, it hasn't succeeded yet, but you see radicalization in a place like Indonesia, you see that in Nigeria, even Cameroon now is being affected through radicalized Nigerians. So the Saudi role is indispensible, and it is creating latent dangers for the United States and for anybody else who loves freedom in the world, especially including Muslims.

Islam has retained its strength in terms of shaping the minds and hearts of men and women, and the public order. It's retained that much more strongly than most other religions in the world.

TDR: On a similar note, how does the Muslim Brotherhood fit into this Islamic discourse that's going on in the Middle East?

PM: The Muslim Brotherhood would be the major single organization, called Islamist, pushing for what it regards as the Islamic state, governed by Islamic law. The Muslim Brotherhood, in terms of its organization in Egypt, I think is not violent; it has had violent offshoots in the past. It is a network throughout the world, and I think it is the major force for pushing for a more rigid version of Islam. The Brotherhood and the Saudis are not entirely separate either. A lot of Egyptians went to work in the Gulf regions and came back radicalized, so the Brotherhood is a great worry. I am more worried about more radical Islamic views being spread by non-violent groups than I am by terrorists. Groups like the brotherhood, groups like Hizb Al-Tahrir [Party of Liberation] and so on, they are, they're not setting off bombs under people or things of that kind. But the end state, the sort of society they'd like, would be a very frightening one.

TDR: A few years ago at Dartmouth there was a large campaign for divestment of Darfur, major movements, yet it seemed that very few people really seemed to understand what the conflict there was. How do you define the Darfur genocide crisis in terms of Islamic identity?

PM: The conflict in Darfur, like every conflict in the world, is complicated. There are many factors. Deforestation, you have the nomads versus the villagers—one can see parallels in early America, cattlehearders vs. sheepherders and so on. You have the Arab/non-Arab dynamics. All those are there. It's important to realize that one dimension which has been there in Sudan for a long time, there is a religious dimension. In the previous conflict, North/South, in which about two million people died, it was largely a Muslim North versus an Animist/Christian South. And the North had its imams declare a jihad against the South, and said any Muslims who supported the South were apostates so they should be killed. So you had that dynamic. You also have the fact that a lot of traditional Islam in Sudan, particularly in the Western regions, and the Eastern regions has a lot of Sufi background, it's been politically active, so this is also an attempt by the National Islamic Front, the ruling power, to repress other forms of Islam. So there is a religious dimension, it's not the only one, but it's there, again let me emphasize the fact that both sides are largely Muslim doesn't make it not a religious conflict. There were religions wars in Europe between Christians, so…

Realize that if all you read is the report in a Western source: in Western newspapers, television and so forth, the religious dimension is likely to be underplayed. Or if it has a presence, the person who is telling you about it often doesn't know very much about it.

TDR: What do you believe is preventing Muslim nations from creating a strong political union, especially considering the linguistic and religious homogeneity of North Africa and the Middle East?

PM: That's a good question. What could be the short term answer, that you have a variety of rulers, who, if they were to unite in a sort of united Arab state or something, would lose a lot of their power and they don't want to do that. You have states of very different kinds, from traditionalist ones like Morocco to the sort of radical ones like Saudi Arabia, even though they're both monarchies. And you have the republics, you know Egypt, Syria, which are again very close to monarchies anyway in terms of who gets to be the next president. So conflict between the leaders, and Arab states fight with each other more than they fight with Israel. This is still a shallow answer. You're looking, I think, for a more basic, underlying reason why that's not happening, I can't think of one. The language is shared, though you should remember a person from, a person speaking Moroccan Arabic speaking with someone from Kuwait, is like someone from Glasgow talking to someone from Texas, it's, it takes a while.

—Iranian President Mahmoud Ahmadinejad—

TDR: One of the things that you mention in your description of your talk today, is that you described many, what you called obsolete categories, such as first or third world, globalization, ethnicity, the West, American foreign policy, and Middle Eastern nationalism. Why are these obsolete in your opinion?

PM: Let me qualify it, since it was a hyperbolic statement. Some of those terms are obsolete, such as first world/third world, I think it illuminates nothing. But the other terms, they're used as explanations for events in situations where in fact they do not work, or don't work well. So I'm not going to say that ethnicity's obsolete; obviously it's not. And there's conflict, but we often use the term ethnicity, particularly Americans, I mean, give an American a problem and they'll attribute it to race or ethnicity or something of that kind. So we use that to understand something when that's not what's going on. The classic example, we now have this term ethnic cleansing, and ethnic cleansing took place between three different groups, all of the same ethnicity, and all who spoke the same language. They're called Croats, Serbs, and Bosnian Muslims. There is no ethnic difference between them; they use different alphabets, that was it. The distinction between them was a religious difference: one lot was Orthodox, one was Catholic, and one was Muslim. They weren't particularly pious. Most religious violence takes place between people who are not very pious, but that's the demarcation. It wasn't a language demarcation, it wasn't an ethnic thing, like these people are darker than us and their hair is different. It's a historical religious dimension. We ignore that, we call it an ethnic dimension because we're comfortable with the term ethnic. So that's what I mean when I say it's obsolete. I don't mean that there are no ethnic conflicts in the world. Similarly, globalization has become a sort of catchall; I will admit globalization occurs and has continued relevance.

The classic example, we now have this term ethnic cleansing, and ethnic cleansing took place between three different groups, all of the same ethnicity, and all who spoke the same language. They're called Croats, Serbs, and you know Bosnian Muslims. There is no ethnic difference between them; they use different alphabets, that was it. The distinction between them was a religious difference: one lot was Orthodox, one was Catholic, and one was Muslim.

TDR: How do you believe the US should proceed in the Middle East, now that we're in Iraq, and various other interests there? What's the next step for the United States, and the rest of the Western World?

PM: I would say, let me just focus on Iraq, having achieved a large amount of success in Iraq, it's vitally important that the United States' military presence and military actions continue with the stability which now exists to prevent further attacks and violence. And to provide stability and security so that some stable and workable framework can emerge, which it already seems to be doing. So again in Iraq, we need to be able, we need the willingness to stay there for a number of years, probably we'll have a reduced military presence, but the number and mission of the troops should follow the situation of the country, not the other way around.

TDR: What do you believe we should do, as Americans, to better understand the religious subtext of journalistic articles about Muslims in the Middle East?

PM: Firstly, realize that if all you read is the report in a Western source: in Western newspapers, television and so forth, the religious dimension is likely to be underplayed. Or if it has a presence, the person who is telling you about it often doesn't know very much about it. So that's likely to be missed. So, first thing is awareness of this, and then look for other sources, which are easily available. You don't need to be a sort of student or an expert, in order to sort of keep up with, say, Iran. There's an organization called Iran Human Rights Voice, which sends out each day stories about Iran from Iranian newspapers. Michael Rubin also sends out synopses of stories from Iranian newspapers, so that one can see what's going on within those countries. Also look for an organization like MEMRI, which produces translations of Middle East media. Then you would be very surprised as to what gets published. You can find others. With the use of the web you don't need to be an expert at digging into everything. But find other websites reporting on religious background and then scan through them.

TDR: Thank you very much, Paul Marshall. You were very insightful and we do appreciate you taking the time to be interviewed by *The Dartmouth Review*. ■

Religion's Role in Islamic Terrorism

By Tyler Brace

On April 14, Dr. Paul Marshall gave a lecture to a crowded auditorium in the Rockefeller Center entitled "Understanding Radical Islam." Dr. Marshall, a senior fellow at the Center for Religious Freedom and the Hudson Institute, is an internationally recognized expert on Islam, religion in international and domestic politics, and religious freedom, and has authored several books, the most recent of which is *Blind Spot: When Journalists Don't Get Religion*. He came to Dartmouth as a lecturer with the Intercollegiate Studies Institute, a think-tank dedicated to promoting democratic ideals.

Dr. Marshall's lecture was effective in revealing the true nature of radical Islam and the worldview that shapes it. It was refreshing to hear an academic describe radical Islam as a product of Islamic culture and history as opposed to the creation of Western policy towards the Muslim world.

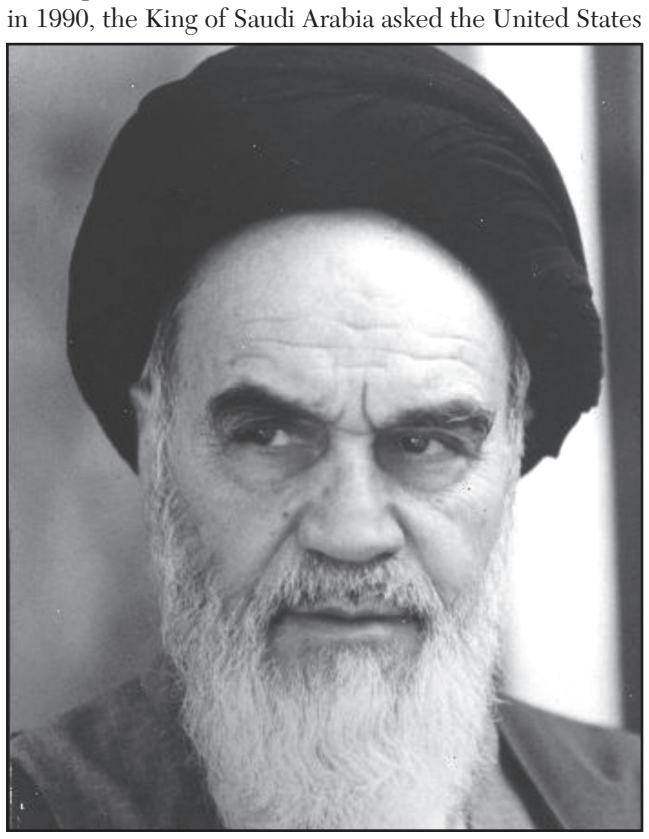
In his lecture, Dr. Marshall sought to explain the motivations of radical Islamists and dispel several myths. Most importantly, he argued, U.S. policy is not the cause of Islamic terrorism. Attacks have occurred all over the world against countries as varied as Tajikistan, Russia, Thailand, Saudi Arabia, and Spain. These governments have such different policies that Islamic terrorism there must have some deeper motivation. While Islamists often use specific events and economic, social, and political conditions to their advantage, Marshall stressed that radical Islamic ideology is itself the root cause of terrorism in the Muslim world. Many observers point to unequal distribution of power and wealth as a principle causes of terrorism. However, Marshall noted that many senior Islamists such as bin Laden, Khalid Sheikh Mohammed, and al-Qaeda deputy Ayman al-Zawahiri, as well as terrorist operatives like the 9/11 hijackers, came from middle to upper class families. In addition, many Islamists are Western educated. Khalid Sheikh Mohammed, al-Zawahiri, and other terrorists attended college in the United States. Islamists have always viewed the conflict with the West as a religious war that transcends social, political, and economic distinctions. In his declaration of war on the West, Osama bin Laden described the war as a conflict between two religious groups: the Christian-Jewish alliance led by the United States, Britain, and Israel and the Muslim world. Western observers tend to downplay the religious aspect of Muslim unrest and instead point to social, economic, and political motivations. To illustrate this point, Marshall referred to the 1979 Islamic revolution in Iran which brought the Ayatollah Khomeini to power. As the U.S. government scrambled to understand the new regime, there was only one proposal to study the religious ideology of the new government. A U.S. official dismissed this proposal as "mere sociology." Until people understand the mindset and motivations of radical Islamists, Marshall argued, they will never comprehend the true nature of radical Islam and the grave threat it poses to global peace and stability.

—Ayman Al-Zawahari, schooled in the United States—

Dr. Marshall presented a coherent and succinct description of Islamist intentions and the ideology that drives them. Sunni radicals, who comprise the vast majority of Islamic terrorist groups, seek the restoration of the Islamic Caliphate governed by 7th century Islamic law, first to the Middle East, and then to the rest of the world. This objective is to be achieved through a holy war, or jihad, against the non-Muslim world. This goal, and the ideology that drives it, is deeply rooted in Islamic history. To understand it fully, one needs to understand how the Islamists view their history. Muslims attach a far greater significance to history than do Westerners. For Islamists like bin Laden, the war against the West began 2,500 years ago, when Alexander the Great invaded Anatolia. The current struggle is merely the latest in a long series of conflicts against non-Muslims. Islamists point to the prophet Mohammed and the early Muslims as the model for a powerful Islamic nation. Mohammed was successful in increasing Muslim lands and wealth, and promised his followers similar success if they stayed faithful to the tenets of Islam. Over the next several hundred years, the Muslim world grew with astonishing speed and, at its height, stretched from Southern Europe to Africa to India. The diverse people within this world were united by a common religion that transcended ethnic and political distinctions. The Muslim world was the center of the known world, connecting east and west. Science, literature, and the arts flourished and it was successful politically, economically, and militarily due to the trade routes, resources, and other strategic locations that lay within it. The success of Islam seemed to validate its claim to be the final, true religion.

Eventually, however, Christian Europe began to push back against Muslim expansion. The Battle of Vienna in 1683 marked the turning point in the fortunes of East and West. European explorers searching for new trade routes to the Orient were in part motivated by a desire to bypass the Muslim-controlled trade routes and the taxes that came with them. As they became more powerful, European nations seized strategic locations that had previously been held by Muslims. Modern Islamists view the expansion of European holdings not as strategic actions by individual nations but as Christian encroachment on Muslim lands. The Muslim world continued to shrink until all the remained was the traditional Muslim heartland in the Middle East and North Africa.

Marshall went on to explain that Islamists view World War I as catastrophic to Islam because it resulted in the partition of the old Ottoman Empire into European mandates and the abolition of the caliphate by the new secular Turkish leader, Ataturk. In the 1920s, the only truly independent, uncorrupted Muslim region was the Arabian Peninsula, the original home of Islam. Islamists were incensed when, in 1990, the King of Saudi Arabia asked the United States



—Ayatollah Khomeini—

for military assistance against Iraq. The idea that Christian soldiers—Crusaders—would enter the original home of Islam was unbearable for Islamists like bin Laden who viewed America as the latest in a series of Christian powers trying to defeat Islam once and for all.

Islamists (and, indeed, many Muslims) wondered how after 1,000 years of stunning success, the Muslim world could completely collapse in 300 years. For Islamists, the answer, according to Marshall, is that the Islamic world lost its power when Muslims strayed from the "pure" Islam of Mohammed and the early Muslims. The Islamists currently seek to restore Islamic greatness by purging it of its supposedly impure elements. This means replacing the "apostate" Muslims rulers who support the alleged Crusader-Zionist alliance with Islamists who believe in restoring the united Islamic caliphate of Mohammed and his successors. When the Middle East is once again a united Islamic nation, the Islamists want to rebuild the mighty Islamic empire throughout the world.

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Marshall spent most of his lecture discussing Sunni extremism, and it would have been nice to learn more about the Shiite extremism of Iran. However, Sunni extremists form the vast majority of terrorist groups, so this is a small complaint. Experts like Dr. Marshall are vital in ensuring that current and future leaders have the information necessary to understand radical Islam and, ultimately, destroy it. ■

Mr. Brace is a sophomore at the College and Associate Editor of The Dartmouth Review.

The United Nations Apologist

By James Chu

Generally something is either good or bad, efficient or inefficient. It comes from the principle of non-contradiction. According to Swedish UN Diplomat Harald Fries, however , who spoke at Dartmouth on Tuesday April 7th, the UN manages to be an integral tool for third world development and a body mired in conflicts, divisions, and inefficiencies.

And so we are left with the U.N. paradox. On the one hand, you have the grim realities of the politics and failures of the U.N. and, on the other hand, the incurable belief that the U.N. will solve all the world's problems.

Mr. Fries spent much time extolling the virtues of the U.N. He argued that the U.N needs to be active in helping poor countries, with for example, as was the subject of his talk, setting and reaching the Millennium development goals because:

> The U.N. is the most legitimate government partner. It is very inclusive and has equality in voting. The World Bank and the I.M.F. have different power structures, but the U.N. is for everyone. U.N. has a universal mandate, it helps everyone in all parts of the world.

Of course it might not have occurred to Mr. Fries that one of the biggest problems with the U.N. is precisely that it is too inclusive, that, for instance, Sudan is included on the U.N.'s Human Rights Commission, even though Sudan's ethnic cleansing in Darfur was one of the greatest human rights abuses in recent history. That same commission includes, by the way, the People's Republic of China, Zimbabwe, Russia, Saudi Arabia, and Pakistan, hardly shining models of respect for human rights.

The diplomat went on to say:

> The U.N. combines normative work- rules, guidelines etc., normative expert bodies that help governments around the world with operational work on the ground helping people improve their lives. It combines normative and operational in a way other bodies don't. U.N. covers basically all areas of global challenges: It's a department store, you can find all assistance you need from [the] U.N.

As the rest of Mr. Fries presentation made clear, however, if the U.N. is a department store, it is more like Walmart than Macy's. Mr. Fries pointed out in his talk, for example, that the U.N. is composed of two main blocks: the G8, which is composed of rich, powerful, developed nations, and the G77, which is composed of poorer countries. These two blocks have different views of the goal, purpose, and ability of the U.N. and they spent a good deal of time fighting over it. For example, most people agree that the security council needs to be reformed, but they can't reach a compromise on how to do it, and many countries are blocking all other reforms until the security council is reformed. How could anybody honestly expect the U.N. to get anything done when it is basically in a state of civil war?

To be fair, Mr. Fries himself seemed to recognize many of the difficulties associated with the U.N.:

> The U.N. also has many deficiencies. It wastes money, and is inefficient and fragmented. Different U.N. agencies compete with each other and are redundant. The U.N. also doesn't have many financial resources to offer, unlike the IMF [International Monetary Fund] and the World Bank.

Mr. Fries pointed out that there are often many countries that have multiple U.N. organizations in them. There are, for example, 22 U.N. organizations in Tanzania. Often they don't communicate with each other well, causing redundancy or hindering each other. The question, which was never really answered in the talk, is why Mr. Fries possesses such rosy optimism about the U.N., in face of these and other realities.

Of course it might not have occurred to Mr. Fries that one of the biggest problems with the U.N. is precisely that it its too inclusive, that, for instance, Sudan is included on the U.N.'s Human Rights Commission, even though Sudan's ethnic cleansing in Darfur was one of the greatest human rights abuses in recent history.

Granted, Mr. Fries pointed out that there are efforts underway at the U.N. for reform:

> In the last year or two in eight pilot countries the U.N. is trying to combine all agencies in country into unified wholes. They will work much more closely together, with one overall leader, one budget, and one program to address poverty. If it works well it will spread to other countries. The program is called Delivering As One.

Yet this program is indeed a minor step towards progress, as it ignores the fact that there are much deeper structural problems at the U.N. that this program couldn't even begin to touch, and that it could be seen as a failure rather than a success that it took the U.N. this long to think of something as simple as Delivering As One. The reforms it will institute are far too limited to justify the kind of optimistic view Mr. Fries presented about the U.N.'s institutional value and its capacity to significantly help developing countries.

—U.N. Headquarters in New York City—

Of course, during his talk Mr. Fries engaged in the usual criticism of the Bush administration, citing their unilateral approach to foreign policy. Given all the deficiencies of the U.N. that Mr. Fries himself mentioned, however, is it any wonder that the U.S. didn't overly concern itself with working through it? It struck one as incredibly odd that Mr. Fries seemed perfectly cognizant throughout the entire talk of the failures of the U.N., but that he nevertheless expressed disapproval of President Bush for noting those failures and praised President Obama for ignoring them.

And so we are left with the U.N. paradox. On the one hand, you have the grim realities of the politics and failures of the U.N. and, on the other hand, the incurable belief that the U.N. will solve all the world's problems. And both of these somehow manage to coexist in the mind of Mr. Fries, and, one supposes, most U.N. supporters. Of course it seems typical of the liberal mindset to ignore reality in favor of Utopian theories pushed forward by centralized (in this case transnational) bodies, but how much longer will the rest of us let them get away with it? ■

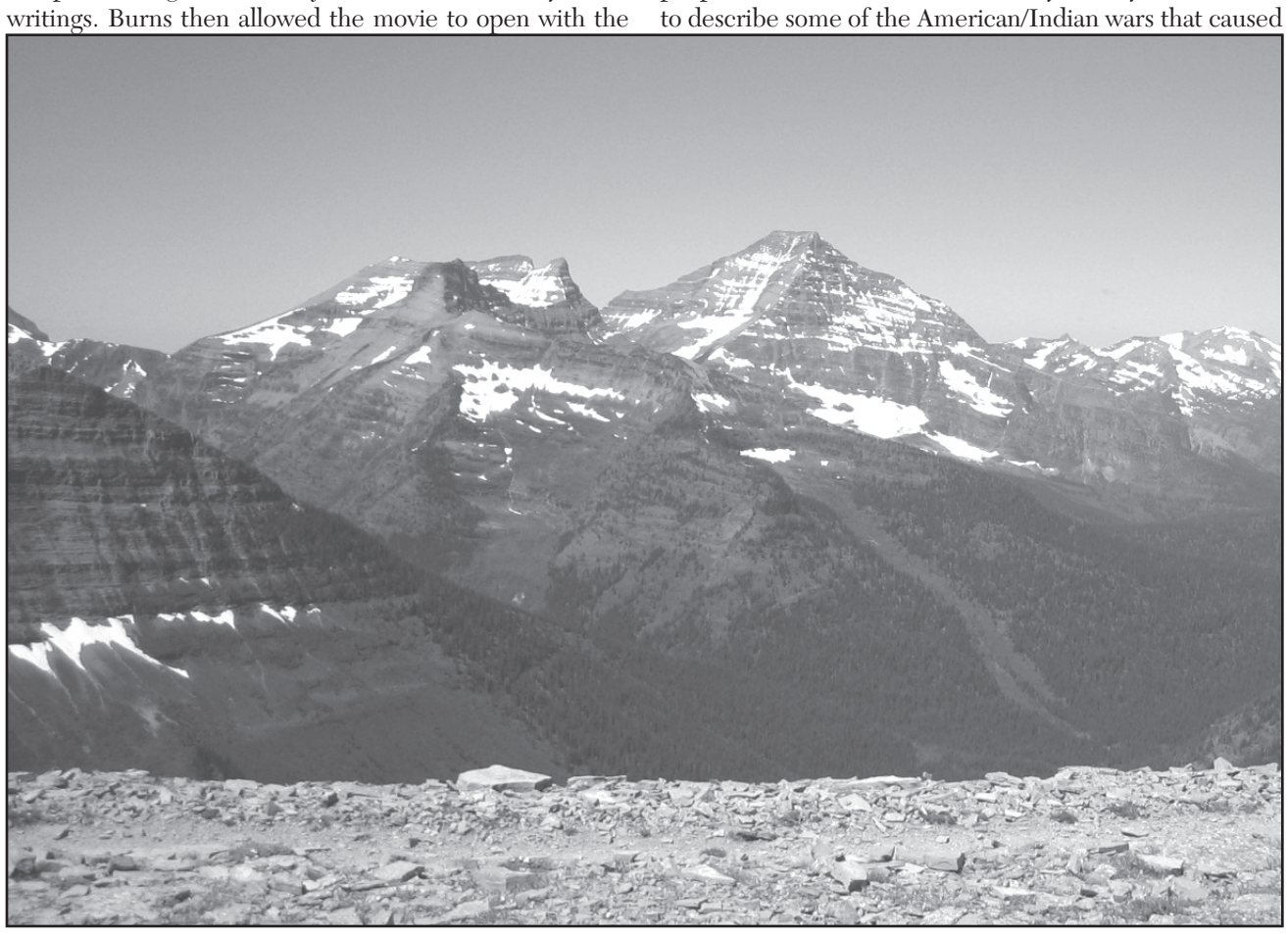
Mr. Chu is a freshman at the College and Associate Editor of The Dartmouth Review.

Ken Burns Debuts New Documentary

By Ashley Roland

The renowned documentary filmmaker Ken Burns screened a preview of his latest film, *The National Parks: America's Best Idea*, in Spaulding Auditorium last Friday. The two-hour showing of the documentary's first episode also marked the hundredth anniversary of the Dartmouth Outing Club. The entire twelve-hour series will air in six two-hour episodes on PBS in about six months.

A local and national cinema figure, Burns does the majority of his off-site work from his home in Walpole, New Hampshire. He introduced himself as a neighbor and someone familiar with Dartmouth, but he quickly moved on to the subject at hand, or so it seemed. He briefly discussed his *National Parks* documentary project before going on to discuss themes in this work and others, mainly focusing on racial issues, the way space is used in the United States, and how people perceive both topics. He seemed quite familiar with the subjects of his work, until he claimed that Thomas Jefferson didn't see any problem with slavery at the time that he was most influential in the founding of a nation based on equality. This widely held belief does not quite hold up, however, as Jefferson's conflicted and extremely complex feelings on the subject are found in many of his writings. Burns then allowed the movie to open with the idea that the American landscape has been a strong force in the expression of the American identity.



The documentary begins with some melodramatic imagery of lava flowing, waves crashing, and fire striking across some of the most striking parts of America's landscape, accompanied by some equally melodramatic music featuring what sounded distinctly like African drumbeats. Despite the initial sensationalism, the documentary's first episode certainly features impressive and awe-inspiring images of some of America's most beautiful locales. The film brings life to John Muir's thought that the parks are the "treasure house of nature's superlatives." Except for the length of the episodes, the remarkable scenery alone would be enough reason to watch *National Parks*. In the introductory sequence, the cameras span from low caves and valleys to some impressive volcanoes and the continent's highest mountains.

The first episode centers on a few ideas that resonate in the narration and images; they were also highlighted in Burns's discussion of his work. The first is the idea of the democracy of the parks as a place where all Americans could enjoy the wonders of the country, in contrast to Europe, where examples of pristine nature were so often the preserve of the aristocracy. The democracy of the parks was an idea that President Teddy Roosevelt focused on while he was busy promoting them. Public ownership has created difficulties in managing the parks, but their iconic status has saved them, preserving them for the enjoyment of generations of Americans.

The second major theme that structures the episode, and the one in which the episode finds its title, "Scripture in Nature," was the connection of religion, especially nontraditional religious expression, in the parks. This idea began with the parks as America's "Garden of Eden," a dramatic yet not-too-radical concept about the relative wilderness and purity of America's landscape as compared to Europe. The focus on an alternative religion found in nature continued through the episode with the introduction of key figures in the development of the first parks. John Muir, commonly known as one of the most important figures in developing the parks, had a religious background that he transposed upon the wilderness. Muir and others found more religious inspiration for God's creation in the beautiful features of Yosemite than in any chapel. The film examines the relationship Muir's ideas had with the ideas of Ralph Waldo Emerson and Henry David Thoreau, two more important figures in the American concept of spirituality in nature.

The film uses the parks' relationship with the local Indians as a central feature of their development, but not as large a feature as might be assumed. The Indian activity in the film was mostly limited to describing that Yosemite was the word for "one to be feared" in the language of the people who lived in the Awani valley as they knew it, and to describe some of the American/Indian wars that caused unrest in the early years of Yellowstone National Park, mostly in the form of scaring tourists.

Some of the erratic fervor seen in the environmentalist movement today is demonstrated in the documentary, which depicts the actions of otherwise reasonable park activists. Humorously, John Muir once decided to climb to the top of a tree in the middle of a storm to see what it felt like for the tree. Several preservationists provided similarly bizarre stories, but all contributed immensely to the development of the great national gift.

National Parks undeniably demonstrates how the parks and other elements of America's beautiful landscape have shaped both cultural and political conventions. As John Muir said, the parks have always been "a great breathing place for the national lungs."

At the episode's conclusion, Burns returned to the stage to answer questions from the audience about the documentary, his work, and filmmaking in general. He explained both the chronological and thematic direction of the subsequent five episodes, and he received a great many questions about the role of American Indians in the historical development of the parks. These included, "How do you handle the ugly things about history?" to which Burns replied, "I'm not afraid of telling the ugly story," and "How do you explain the 'wilderness' of the parks when Native people were displaced to create them in the beginning?" to which Burns didn't seem to have a conclusive opinion.

Burns's depiction of alternative ways to experience religion was particularly prevalent throughout the first episode as well as in his subsequent discussion of the film and the American psyche. He described a "democratic impulse to find God in nature," and later added other means of "experiencing God" that have become significant in American society. Despite romanticizing the glories of America and its people, the ideas resonate quite clearly with the traditional view of American equality and individuality, especially as seen in America's relationship with its land.

Burns ended the question and answer session by responding to the rather pessimistic view of the parks provided by an angry Hanoverian. Burns replied to her criticisms of the recent developments in the national parks by saying "the last eight years have been an abysmal thing," referring to George W. Bush's presidency. In an otherwise not highly politicized setting, this comment seemed petty, yet not unexpected.

National Parks ultimately portrays one of the most enjoyed and respected public holdings in a way that appreciates both the beauty and the significance of the national parks. While occasionally given to melodramatic flourishes, the film brings the parks much closer to viewers who may have lost touch with them. It undeniably demonstrates how the parks and other elements of America's beautiful landscape have shaped both cultural and political conventions. As John Muir said, the parks have always been "a great breathing place for the national lungs." ■

—Top: The view from Dawson Pass. Above: Dawson-Pitamakan Traverse, both in Glacier National Park—

Miss Roland is a freshman at the College and a contributor to The Dartmouth Review.

Bishop Robinson Debates Gay Marriage

By James Chu

On Tuesday April 7th, prominent figures in the debate over gay marriage, most notably Episcopalian Bishop Gene Robinson, convened at Dartmouth to debate whether homosexuals should legally be allowed to marry in New Hampshire. Several Dartmouth students also participated in the debate. As would be expected, those arguing in favor of legal homosexual marriage had the upper hand in the debate, perhaps not so much because of their debating skills as because they had the audience and the zeitgeist working with them, while the opposing side had to overcome both of these obstacles. But the most interesting question that arose from the debate was not who won and how, but why there is even a debate on this subject in the first place.

Here at Dartmouth – and yes, even members of the *Review* fall prey to this to – it is sometimes very easy to forget that intelligent and generally reasonable people actually hold to the idea that gay marriage should not be allowed. Generally, when people think of those who hold such opinions, they picture backwoods Southern Christian fundamentalists. And yet, here, during this debate, the man opposing homosexual marriage was, by all accounts, an intelligent Northerner. And though doubtless he is a religious man, his arguments did not once invoke religion, Christianity, the Bible, or any such thing. He argued on purely secular grounds.

—Episcopal Bishop Gene V. Robinson—

In fact, the oddest part of this debate was that the opposing side was entirely secular and the supporting side was a Bishop. That alone should kill the persistent trope, mentioned even in this very debate, that this debate is really about a religious right power struggle. The opposing side made secular arguments, and those arguments stand or fall on their own. Even odder, perhaps, was that as the Bishop was attacking the religious right for trying to break down the barrier between church and state, he himself suggested that his position sprung from his understanding of Christianity. For instance, he said, "the legislature is having trouble because the religious right has hijacked the Bible and says it only means one thing." He implied here that he thinks it means something quite different, and he believes the different interpretation supports his views. And as a Christian Bishop, how could it be otherwise? So in fact you had a strange reversal of roles during this debate, and that reversal should show people that the roles aren't so neatly defined and fixed in this debate as everyone thinks.

If it is not, however, purely an outgrowth of fundamentalist religious enthusiasm, why then do people continue to argue for the status quo, when most people would not be that disturbed by a change in the status quo? Of course, part of the reason for the continuing debate is simply that the arguments for gay marriage are not logically ironclad. The strongest thing gay marriage proponents have going for them is a sort of emotional appeal, and the negative emotional reaction we have to arguments made by the other side. Even I, who am not entirely enthusiastic about allowing gay marriage, couldn't help but wince when the opposing side made some of their arguments. Sometimes their arguments just seem so painfully wrong by the standards of our time. And yet, the opposing side did manage to score some points here and there. I think the strongest one in their favor is that those supporting gay marriage prove too much. The best, and really in the end only, argument they had was that allowing gay marriage would lead logically to allowing other notions of marriage, for instance polygamy. In attacking "discrimination" against homosexuals, they were in fact succeeding in attacking the principle that the marriage laws should distinguish at all. Bishop Robinson keep asserting that the polygamy argument was a red herring, but then he would always at the end of his speeches go on to say something like, "It is time to allow marriage for all." All? Including polygamists? But that was precisely the point of the opposition. If love is the only test for marriage, then on what basis do we not allow polygamy or, for that matter, any other type of union?

Still, weighing all, it does seem like those supporting gay marriage are carrying the debate, and one has the sense that the successful narrative about this debate is that those arguing against it are the last bands of opposition who will soon be swept aside in the inevitable flow of progress. These bands seem, however, quite large and resistant (see Proposition Eight). What, then, accounts for the people who continue to fight on a side that the popular mood seems to condemn? Why is there still a debate? It would be easy to cast the debate as a populist struggle between the intellectual and cultural elite who set the tone of society and average, everyday Americans who are refusing to be ruled by them. I don't, however, think that is what is really going on, though certain events, especially the happenings surrounding Proposition Eight, do lend support to that narrative.

I think the argument continues because the gay marriage debate is such an incredibly complex one, touching on issues of human nature, government power, the role of the court system, religious identity, civil rights, adoption, the breakdown of the family, the nature of marriage, issues of gender, and conscience. Indeed, this issue seems to combine many of the issues that America has been most anxious about over the course of the last century, and it will for that reason continue to be debated even when the popular mood is against doing so.

The argument continues because the gay marriage debate is such an incredibly complex one, touching on issues of human nature, government power, the role of the court system, religious identity, civil rights, the nature of marriage, issues of gender, and conscience.

In the debate, you could see the collision of all these issues. The first words out of the opponent's mouth, a representative from the Cornerstone Policy Research think tank named Kevin Smith, were "the institution of marriage is no more a right for homosexuals as for heterosexuals." He argued that marriage is not a right, but a social institution that has to be put into its historical context. And thus we jump right into the middle of the rights debate, which we saw come to the fore with health care during the presidential election, when Senator McCain and then-Senator Obama were asked whether healthcare is a right. Determining what is and isn't a right, and what the government's responsibility is towards rights, is a fertile ground for disputation.

Or again you have the words of Bishop Robinson about separation of church and state, when he remarked that "there is no room for religion in this issue. I believe that what is happening is an infringement onto the state by churches and religious institutions." The gay marriage debate is thus set in the middle of the debate of religion and politics, and the popular demonization of the "religious right," whatever that is. This is perhaps the single most politically charged issue in American right now, capable of eliciting extreme emotional reactions on both sides. Mixed into this question is whether marriage is a religious word. You often hear people say that they're fine with homosexual civil unions, but not with homosexual marriage, because the latter is a religious word.

—Kevin Smith, opponent of gay marriage—

Or again you have the conscience debate, which is important not just for homosexual marriages, but for abortion and a whole host of other issues. Basically the question is whether people, usually clergy, who object to, in this case, marrying homosexual or allowing homosexuals to adopt children will be forced to shut down or lose funding. Smith brought up examples of this in his speech. And besides all of these above issues, you have many—more all coinciding in this one political battle. For example, the overturning of Proposition Eight rekindled the familiar debate about how much power judges should have in setting policy.

I think, for this reason, Smith was right when he said in the debate that "we will be having this same debate thirty years from now." I don't quite think it will last as long as he does, but I do think it will continue to last for a while, because it is such a volatile mix of issues.

Because so many issues are involved in this debate, people have many chances to get drawn into it. You could be a completely secular person who is for gay marriage, but you're against excessive court power, so you get drawn in. Or vice versa. Or any combination of the above issues. So even though it is being presented as the next step in the natural evolution of our society towards progress, if we ever do get to a national consensus allowing gay marriage, it will only be after a very long and protracted battle. This fate came across clearly in this debate. ■

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Reconsidering the Resurrection

The empirical evidence is better than you may think. This is important because Christianity requires much more in the way of belief than Islam or Judaism does. Judaism requires belief in one God, honoring the history of the people as established in scripture (with considerable support from archaeology), and the Law, beginning with the Ten Commandments set forth by Moses. Leviticus elaborates on the Law at great length, and forms of Judaism differ on how much of the Law elaborated there is to be observed.

Christianity asks much more. It requires belief that

By Jeffrey Hart

Jesus was crucified, died, was entombed, and rose from the dead on the third day. As Paul says in 1 Corinthians 15:

> For what I received I passed on to you as of first importance; that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred the brothers at the same time, most of whom are living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me . . .
>
> And if Christ has not been raised, our preaching is useless and so is your faith. . . Then those who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than are all men.

That lays it on the line. "If Christ has not been raised, our preaching is use-less and so is your faith."

That lays it on the line. "If Christ has not been raised, our preaching is use-less and so is your faith."

A number of things can be said about this passage. Since Paul was executed in Rome about 65 AD, this is the earliest testimony we have regarding the alleged Resurrection. The four Gospels provide much more, notably Luke 24:32. Second, Paul seems to know that the claims about Resurrection are difficult to believe. He cites 500 witnesses, "most of whom are still living." That is, empirical evidence exists about what Paul says, and if Paul is lying, this can be established.

Christianity stands or falls on the question of whether the Resurrection actually happened or not. Without that, Jesus (Yeshua) is a late, and extraordinary, Hebrew prophet. An astonishing number of passages, especially in view of the length of the four narratives, from Jesus survive in the language.

That this was a fact is much harder to believe than in the first century. Harder, because of the power of empiricism. We live in a world of fact in which empiricism has changed the way we live. Hobbes, Locke, and Hume have enormous authority now because they describe the world in which we actually live our lives. In his discussion of miracles, Hume argues on the basis of probability that it is more probable that witnesses who claim a miracle occurred are deluded or lying than that such a thing actually happened. Okay. But Paul never claimed that the Resurrection was probable. In 1 Corinthians 15 he is at great pains to cite those "most" of 500 witnesses. In 65 A.D., Corinthians could have investigated Paul's claims by sending a commission to Jerusalem and interviewing the remaining witnesses.

But the extraordinary Resurrection claim is both the weakness and, if true, the strength of Christianity. If the Resurrection actually happened, then the succinct Apostles' Creed may work. In some form, probably a baptismal rite, it dates to the first century, and represents what the Apostles thought. The Creed took ten centuries to reach its present and final form, as the theology was worked out. At the very least the Church has thought long and hard about all these issues. Still, maybe like those Corinthians, for whom Paul tried to establish the fact of resurrection, we wonder.

II

So let us follow the scholar Ian Wilson to Turin and there walk to the Cathedral of St. John the Baptist and there to the circular, black Royal Chapel designed by Guarino Guarini. In the chapel, behind iron grilles in a locked chamber, is a linen cloth known as the Shroud of Turin. Ian Wilson is a scholar on the facts regarding the Shroud of Turin, and in his 1979 book, *The Shroud of Turin: The Burial Cloth of Jesus Christ*, he brings together the evidence and the conclusions reached by many other experts in this field ("Sindonologists").

It seems to me, difficult to believe though it may be, that this ancient linen cloth is in fact the shroud Jesus was wrapped in before he was placed in the tomb. Here I will summarize the argument of Mr. Wilson's book: (1)Pollen does not decay. And ancient pollen in the linen cloth indicates its origins in Jerusalem and also traces its journey from Jerusalem through the Middle East to Europe. It is almost impossible that forgery could accomplish this. (David Hume: Call your office.) (2)The body was laid on the cloth and the remainder of the cloth folded over the body to produce front and back images of the man. (3) A startling fact: The image of the man on the Shroud turns out to be a photographic negative. When photographed it become a positive. Again, this seems to rule out an ancient forgery, that is, long before the invention of photography. (4) In most modern representations of the Crucifixion, the nails are shown as going through the palms. But the nails actually went through an aperture in the wrists. Had the nails gone through the palms, they would not have sustained Christ's body weight and would have torn through the flesh, his body falling from the cross. Execution required that the man die on the cross from lack of oxygen as he repeatedly tried to raise his body on the nails in order to breathe. Execution was slow. (5) Wounds on the back of the body indicate flogging by the Roman flagrum, metal weights attached to leather cords, wielded by a wooden handle. (6) Importantly, had the image been painted on the cloth by a forger, the paint would have remained on the surface. The color here penetrates the cloth evenly from one side to another. In this it is more like a scorch.

(7) A common objection is that the Romans executed many men this way. Indeed, two criminals were executed that day along with Jesus. Could this shroud be that of another similarly executed man? In fact, this is very unlikely. Crucifixion was disgraceful and an expression of contempt for the criminal. It is unlikely that the family or friends of a man of that sort would have wrapped his body in an expensive linen cloth – or that such a cloth would be saved later on and make its way from the Middle East across Europe. Representations of Jesus in art reflect a knowledge of the Shroud among European artists. (8) Ian Wilson concludes that the image on the cloth is a "paranormal" phenomenon. That is, not made by hands. But how? (9) Wilson speculates that the scorch might have been made by radioactivity attendant upon the Resurrection. Whether or not it is pertinent, the Big Bang at the beginning of the universe produced measurable radiation that determines that the universe is about 13.7 billion years old. If the scorch on the Shroud is the result of radiation, it could have been radiation that reconstituted the dead body. But that is merely speculation. (10) Ian Wilson's book appeared 1978. In 1998, carbon-14 tests were conducted indicating a medieval date for the Shroud. But that result is controversial and almost certainly wrong, for reasons cited above. In fact, along its journey to Turin, the Shroud was in a church that was the scene of fire, and that could have corrupted the carbon dating.

—Part of the Shroud of Turin—

You might think that the Shroud would be of intense interest to the Catholic Church. Wrong. The Vatican regards the Shroud as a treasure, but it also seems to consider it a distraction. To the Vatican, the facts as represented in the Apostles' Creed are well established, the theology developed over a period of ten centuries. The tradition, that is, must be regarded as solid. Period. John Henry Newman, for example, was suspected for thinking too much, as in his important *Grammar of Assent*. But as an old man Newman eventually, and apparently grudgingly, became a cardinal.

We await the next volume of Pope Benedict VI's Jesus of Nazareth to see how he addresses these issues. In his first volume, the Pope argues that Jesus was divine because he was the Law. That is enigmatic, but the pope probably means that Jesus incarnated the Word of God. The Pope's interlocutor in this first volume is Professor Jacob Neusner of Brown, previously at Dartmouth, and also a rabbi. Unfor-

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The Leap: From Empiricism to Belief

tunately Pope Benedict seems—so far—to be entrenched in resistance to the modern world, a losing game. And, of all versions of moral natural law, Catholic Natural Law seems to me the least plausible – also implausible to Catholics, as numerous surveys demonstrate. For example, among Catholics 30 and under, only 3 percent obey Humanae Vitae (Paul VI), outlawing contraception. Evidently, Humanae Vitae is neither natural nor law. The same could be said of much Catholic Natural Law, at least since the early Renaissance: banning smallpox vaccination, for example. As the joke goes, when the Church is changing its mind about some Natural Law teaching, it begins, "As the Church has always taught . . ." Still, the Catholic Church is to be admired for its cerebration on important matters over many centuries.

In Marilynne Robinson's astonishing novel *Gilead* (2004) the Rev. John Ames is a home-grown American Heideggerian in his perception of Being, the isness, the weight, of things: the perception that there is a quality in all things that underlies existence.

III

But important things have been happening in philosophy. Is it possible to go beyond empiricism? Is there more to be said than is found in Hobbes, Locke, and Hume? A good place to start is the first paragraph of Martin Heidegger's *Introduction to Metaphysics* (based on 1935 lectures): "Why are there beings at all instead of nothing? That is the question. Presumably it is no idle question. "Why are there beings at all instead of nothing?" – this obviously is the first of all questions." As indeed it is.

In his masterwork *Being and Time* (1922), Heidegger investigated the perception of Being (Dasein), and took philosophy in a new direction. "Being" is the quality all things share, and underlies individual existence. Heidegger also said that "When I say, 'I think that I am,' the word 'that' makes me anxious." His anxiety came from a sharpened consciousness of the difference between Being and Nothingness. In Marilynne Robinson's astonishing novel *Gilead* (2004) the Rev. John Ames is a home-grown American Heideggerian in his perception of Being, the isness, the weight, of things: the perception that there is a quality in all things that underlies existence. Hannah Arendt recalled that the advent of Heidegger was like a king returning from exile and making it possible to do philosophy again.

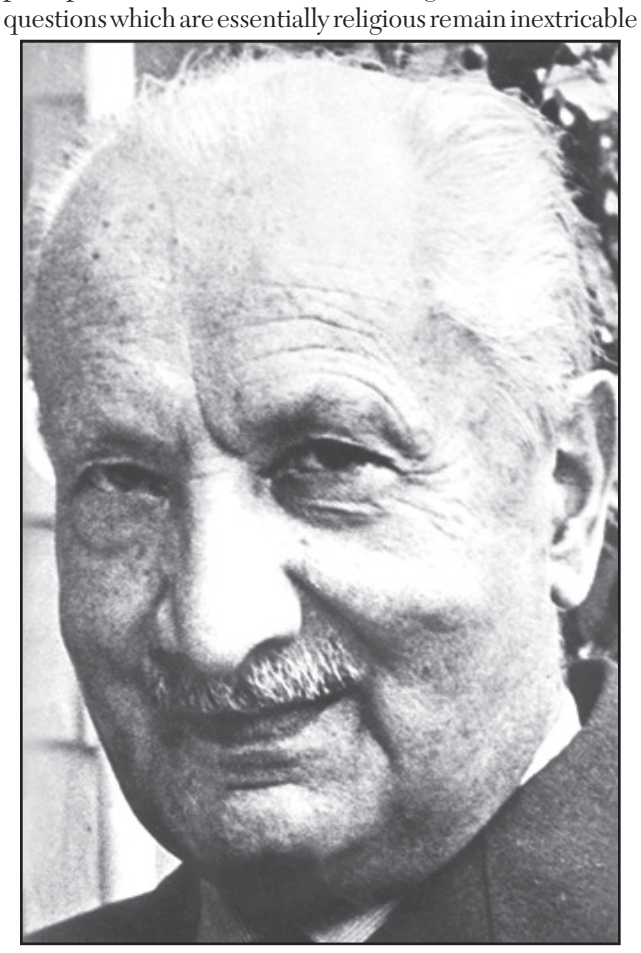
In 1922 Ludwig Wittgenstein published his *Tractatus Logico-Philosophicus* and demonstrated through (very) advanced logic that there is more than empiricism can know. The "more" he called *das Mystiche, Hocheres*. Clearly Wittgenstein, perhaps the greatest logician of the twentieth century, tried to get the (human) fly out of the (empirical) bottle. Wittgenstein had been Bertrand Russell's advanced student at Cambridge. Russell had co-authored with Alfred North Whitehead the *Principia Mathematica*. Wittgenstein was so formidable a logician that he put Russell out of the logic business. Thereafter, Russell wrote popular things very well and won a Nobel Prize for literature. Russell contributed an Introduction to the 1922 Tractatus. Of course, Wittgenstein said Russell had it wrong.

The year 1922 was an *annus mirabilis: Being and Time, Tractatus*, Eliot's *Waste Land*. They all have much in common.

IV

This year Leszek Kolakowski published *Why Is There Something Rather Than Nothing: 23 Questions From Great Philosophers*, and considered Socrates, Parmenides, Heraclitus, Plato, Epictetus, Sextus Empiricus, Augustine, Anselm . . . and on to Husserl. I looked for Heidegger. After all, his lectures on Parmenides have been translated and are astonishingly good. Where's Heidegger? In a Note on the English Edition, Kolakowski tells us that, among other reasons, there was no room in this edition. Thanks a lot. My Polish is a bit rusty.

Indeed, Heidegger seems to me to be central to our reflections on the questions considered here. Heidegger even provided the title for Kolakowski's book. Anselm's famous ontological "proof" for the existence of God has always seemed circular to me. It might be more satisfactory if we ran it back from Heidegger and Being. That would be the subject of another discussion. What we are seeing here is a demonstration that there are questions that even when perhaps unanswerable are worth asking. And further, that questions which are essentially religious remain inextricable



—The German Philsopher Martin Heidegger—

from the searching life of the mind and also the life of society. Or, to put it another way, the profoundest philosophy keeps pointing beyond itself.

But all of philosophy cannot bring us to the God of scripture, to the harsh Yaweh of the Hebrew Bible, or to the Christian Trinity of Father, Son and Holy Spirit. Nevertheless, the philosophy that points beyond itself does leave open that possibility. And so we think again of the Shroud of Turin, and the testimony of 1 Corinthians 15. ■

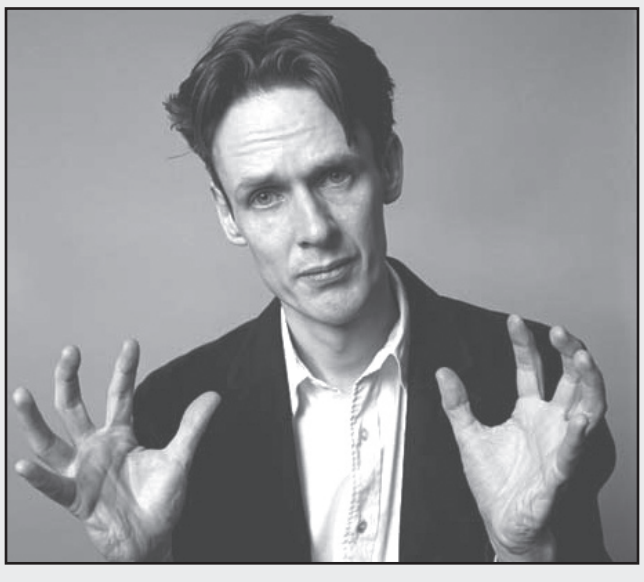
Arts Chronicles: Ian Bostridge

By Katherine Murray

On April 9, the Hopkins Center hosted tenor Ian Bostridge and pianist Julius Drake in a rare performance of Lieder by Franz Schubert. Sensitivity was the concert's outstanding characteristic: Bostridge's sensitivity to diction and to dynamics afforded Schubert's songs their full grace and stature. Mr. Drake's reputation as one of the world's premier collaborative pianists is well-deserved, to put it lightly, and he transformed the evening from one of beautiful singing into a consummate piece of art. I do not think it an exaggeration to say that the performers' level of collaboration approached that of legendary baritone Dietrich Fischer-Dieskau and pianist Sviatoslav Richter. Thus, it was especially unfortunate that the concert hall was at best one-third full. To my chagrin, Spaulding Auditorium resembled a vast dark cave filled with empty seats, peppered with the occasional gray-haired music lover.

Mr. Bostridge is by all accounts an unusual figure in the opera world. He holds a doctorate from Oxford in history, and at nearly 30 years of age, he made a late yet successful entry into the performing arts world. His approach to Schubert Lieder was intellectual without (thank God!) being academic or stuffy. Also, he graciously consented to both a question-and-answer session after the performance and a master class with Dartmouth undergraduate vocalists—hardly in line with the centuries-old (and dare I say often well-earned?) stereotype of the opera singer as delusional egomaniac with a huge voice and an inversely proportional mind.

Im Frühling (In the Spring) began the performance. Achingly lovely, the piano's G Major melody signaled from the first that the audience was in for an exceptional evening. Mr. Bostridge was simply spellbinding, highlighting Schubert's distinctive harmonic language, so avant-garde for its time. Mr. Drake supported his vocalist perfectly. The clarity of his playing throughout the evening allowed the listener to marvel at the verve with which Schubert wrote for the piano. To fully appreciate Schubert's Lieder, one must first appreciate how Schubert could make the piano imitate such specific emotions: the monotony of the spinning wheel in *Gretchen am Spinnrade*, for example, or the breathless tension of *Die Erlkönig*. Mr. Drake brought these



—Acclaimed British Tenor Ian Bostridge—

moments to the foreground of the audience's attention, thus tremendously enhancing the performance. Throughout the evening, the collaboration between the two performers was seamless: the interludes between the verses were just as compelling as the verses themselves. And during any Lieder recital, for an audience not to stop listening intently during the parts without singing is a sign of the superior pianist.

After the close of *Im Frühling*, the audience collectively sighed in a manner that is reserved for the highest pleasures: after the last bite of a sumptuous meal, perhaps, or after the closing paragraph of a great novel. If the performers had not prudently noted on the program that all applause should be held until intermission, I have no doubts that, clapping customs or no, the applause would have been lengthy and thunderous. A brief, reverential silence instead ensued as Mr. Drake launched into the next four songs: *Über Wildemann, Der liebliche Stern, Tiefes Leid*, and the much-beloved *Auf der Bruck*, the texts of which were all written by German Romantic poet Ernst Schulze. While all were superb, Auf der Bruck in particular stood out. Onstage, Mr. Bostridge was having genuine fun—I can think of no better word—and Mr. Drake handled the difficult repeated eighth note chords of the accompaniment with ease.

Totengräbers Heimweh (Gravedigger's Homesickness), set to a text written by Jacob Craigher, was a dramatic finish to the first half of the program. I do not speak German, but reading the translations in the program was unnecessary. Mr. Bostridge perfectly expressed the nihilism and the oppressive melancholy inherent in the music. The song's eerie, if peaceful ending representing the onset of death was hair-raising:

> From afar you beckon me, eternal light,
> The stars vanish, the eye grows dim—
> I die, I die! Loved ones, I come!

The half-second delay of applause after Mr. Drake released the pedal indicated how profound the performance had been. And to my delight, the second half was just as satisfying as the first. Here we must note with a smile that Mr. Bostridge whimsically chose to program three Lieder concerned with fish and fishermen in succession. Two of these, *Des Fischers Liebesglück* and the jaunty *Fischerweise*, were especially enjoyable, while Mr. Drake particularly shone on *Die Forelle*. The fact that the text of *Die Forelle* is a parable concerning lust and the rape of a woman made the music no less charming—Schubert didn't care about his texts except as canvases, so why should the listener? *Im Walde* closed the program, and its breathless excitement provided a glorious end to a performance that thrilled the audience from start to finish. ■

Miss Murray is a sophomore at the College and Arts Editor of The Dartmouth Review.

Like a brain surgeon who drinks a martini when he's not on call, the successful kids in your school may smoke pot on occasion, but they are not stoners.

—Bill O'Reilly

Making itself intelligible is suicide for philosophy.

—Martin Heidegger

Americans may have no identity, but they do have wonderful teeth.

—Jean Baudrillard

A spectre is haunting Western academia... the spectre of the Cartesian subject.

—Slavoj Zizek

To pretend, I actually do the thing: I have therefore only pretended to pretend.

—Jacques Derrida

No, Donny, these men are nihilists. There's nothing to be afraid of.

—Walter Sobchak

Two of my favorite things are sitting on my front porch smoking a pipe of sweet hemp, and playing my Hohner harmonica.

—Abraham Lincoln

Some people will tell you that slow is good—and it may be, on some days—but I am here to tell you that fast is better. I've always believed this, in spite of the trouble it's caused me. Being shot out of a cannon will always be better than being squeezed out of a tube.

—Hunter S. Thompson

Eternal nothingness is fine if you happen to be dressed for it.

—Woody Allen

I want to stay as close to the edge as I can without going over. Out on the edge you see all kinds of things you can't see from the center.

—Kurt Vonnegut

We don't like [the Beatles'] sound, and guitar music is on the way out.

—Decca Recording Company, 1962

The most perfidious way of harming a cause consists of defending it deliberately with faulty arguments.

—Friedrich Nietzsche

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gordon haff's

the last word.

Compiled by Mostafa A. Heddaya

We want to convey that the modern-day GOP looks like the conservative party that stands on principles. But we want to apply them to urban-surburban hip-hop settings.

—Michael Steele

Al Gore's not going to be rounding up Jews and exterminating them. It is the same tactic, however. The goal is different. The goal is globalization. The goal is global carbon tax.…You need to have fear.

—Glenn Beck

As a rock star, I have two instincts: I want to have fun, and I want to change the world. I have a chance to do both.

—Bono

Super Nintendo, Sega Genesis. When I was dead broke, man, I couldn't picture this.

—Christopher Wallace

There are different types of intellectuals in China. Engineers and technicians are more receptive to socialism. Scientists are next. Those who study liberal arts are the worst.

—Mao Zedong

Americans have a severe disease—worse than AIDS. It's called the winner's complex.

—Mikhail Gorbachev

My plan reduces the national debt, and fast. So fast, in fact, that economists worry that we're going to run out of debt to retire.

—George W. Bush

I don't know much about Americanism, but it's a damn good word with which to carry an election.

—Warren G. Harding

All fundamental processes are reversible.

—Richard Feynman

No one owns life, but anyone who can pick up a frying pan owns death.

—William S. Burroughs

I used to wake up at 4 A.M. and start sneezing, sometimes for five hours. I tried to find out what sort of allergy I had but finally came to the conclusion that it must be an allergy to consciousness.

—James Thurber

It was as true as taxes is. And nothing's truer than them.

—Charles Dickens

Barrett's Mixology

By Christine S. Tian

The Baghdad

1 measure of Arak Razzouk
2 measures of water

Pour the Arak into a glass;
Finish with water;
Add an ice cube.
Chase with a Valium.

Haifa Street, Green Zone, Baghdad, The Republic of Iraq, Western Asia, The Earth. Six o'clock and all's not well. Heads nod politely at Lieutenant Hamed, wilting in the desert sun, finishing his beat, two long, lonely miles of it: high-rise, streetlamp, dead tree, security checkpoint. King Faisal's statue, convoy, pipe shop, checkpoint. Grocery store, mosque, hookah bar, checkpoint. News stand, news stand, news stand, checkpoint. Hoping against hope to finish this goddamn shift on time for once, for just once, he rounds the corner onto the last block of the erstwhile Grenade Alley, scans the street cursorily for pushers, prostitutes, drunks, vagrants—an eclectic mix of undesirables now filed mentally as Someone Else's Problem. He slides into a dark, dank sliver of a bar on the corner of Haifa and Saddoun and speaks to the bartender: the usual, please. Tries, hard, not to notice that the rangy, slouchy teenager smoking a cigarette in the doorway looks exactly like a younger version of his squad partner— or rather, ex-partner, he amends mentally, flinching, remembering identifying the pieces of the body after their precinct's recruitment center was bombed in March. Relax. Don't think about it. Drink your drink and don't think about it.

He looks up, the kid is gone.