Times and CNN Buy ‘Chi’ Story; Skeptics Say It’s a Power Grab

We razzed it. They jazzed it.

PROBE subscribers read about it in our April 1 issue – and unfortunately it was no joke. New York Times readers had to wait until Sunday, July 30. CNN copied the Times in slavish detail on Sept. 11.

What the Times Magazine published, mid-summer, is a dead serious adulatory report on arts major Julie Motz, M.F.A., who is an energy healer. Motz has set up shop in the high-tech heart transplant unit at the Columbia-Presbyterian Medical Center, in Manhattan. She is shown in a large color photo in the Magazine, laying hands on the shoulders of a heart disease patient. She is “hoping,” the Times helpfully explains in a caption, “to run qui, or energy, into [the patient’s] ‘lung meridian.’”

Standing over the patient is a jut-jawed, boyishly handsome surgeon, Mehmet Oz, M.D. He is quoted, using a derogatory, alternativist designation for ordinary doctors – of whom, of course, he is one:

“Most allopathic doctors think practitioners of alternative medicine are all quacks. They’re not. Often they’re sharp people who think differently about disease.”

(Allopathy is defined in the NIH Office of Alternative Medicine’s recent, shockingly anti-scientific monograph Alternative Medicine as: “Substitutive therapy; a therapeutic system in which a disease is treated by producing a second condition that is incompatible with or antagonistic to the first. May be used to describe Western medicine as currently practiced.”)

Quack-Buster Comments

The writer of the Times snow job on Motz’ energy healing, Chip Brown, pays a token bow to the opposing, scientific viewpoint: He quotes Mount Sinai Medical Center internist and quack-buster Victor Herbert, M.D., a board member of the National Council Against Health Fraud, as saying of the Columbia alternative health project:

“I call practitioners of fraud practitioners of fraud.”

Brown also delves into why financially-pressed Columbia has opened its doors to Motz and other alternativists: a $750,000 grant from a private foundation to study alternative health may be part of the reason. The school’s dean, psychiatrist Herbert Pardes, M.D., is quoted – in double-negative doublespeak – as saying:

“I discussed it with some colleagues, and my feeling was you can’t not pay attention to this area.”

Just what Motz and her group contribute, if anything, to her patients’ survival and recovery is unclear from Brown’s article.

Brown reports that what Motz is doing is “similar to the therapeutic touch (TT) practiced in many [contemporary American] hospitals by,” he claims, “about 50,000 nurses.” He cites no sources for this figure.

So: Is it TT, not qui, we’re talking about? Could they be the same? Who knows? How could one tell?

continued on page 4
**Follow-up**

**Contest Stopped; AMA Corrects AMA**

**Competition Suspended:** The science contest for high school students that we described in August has been stopped, at least temporarily. The NYNEX-National Science Teachers Association (NSTA) awards have been cancelled for at least one year, according to NYNEX spokesman Steve Marcus, in New York. He said the decision was made late in August.

The reason, Marcus explained by phone, was that the contest drew only 475 entries - a relatively small number given the many thousands of high schools in states the giant phone company serves. NYNEX is looking for ways to generate "greater participation" in high school science education programs, according to Marcus.

**Doctors demur:** Alternativists at Harvard, we reported last April, claimed mainstream endorsement for a conference by saying, in the flyer, that the American Medical Association (AMA) was awarding continuing medical education (CME) credits for doctors who attended the $450 event. The conference, which was well attended, was sponsored by the John E. Fetzer Foundation, of Kalamazoo, Mich., whose officials are trying to wean American medical practice away from its scientific base, toward a new spirituality based on oriental lore.

We asked the AMA whether, in fact, it was granting credit for the event. An official told us, "Our name shouldn't be used in that promotion - we're not part of that." But he later called back to say: "Our people think it's okay . . . . It's probably quite valuable!"

We now have a belated, third AMA opinion, in a letter from the group's CME director, Dennis K. Wentz, M.D. He wrote to say that Harvard's statement that AMA would grant CME credits for the conference is "incorrect".

Wentz explains:

"The AMA does not review individual activities, and we do not give credit. In this case, Harvard most probably did." He explained that AMA grants the right to award CME credits to reliable sponsors, such as Harvard. He added that AMA discussed the course with Harvard, and was assured that it underwent rigorous review against professional standards before it was designated for credit.

"Based on Harvard's over all performance, we are satisfied that they have upheld their responsibilities as an accredited sponsor able to designate credit," Wentz writes. But, he states, "the AMA did not grant continuing medical education credit for this activity."

In other words, Harvard and the alternativists who drew up the Fetzer-sponsored program claimed an AMA endorsement that AMA, several months later, now specifically disavows.

**Ridicule denied:** We have a corrective letter from Harvard physicist and science historian Gerald Holton, Ph.D. He says he was not, as we reported in July, ridiculing his colleagues when he decried their "feebleness" and "timidity and ineffectiveness" in resisting anti-rationalist attacks. "No such thing," Holton writes. But his substantive judgement - that his scientific colleagues were too timid and ineffective - stands.

Holton also says we wrongly attributed his criticism of the now revised early draft of the National Science Education Standards for school children to Afro-centrist untruths.

"Nowhere have I made such a comment, and it is untrue," Holton writes. "What I spoke of was the extreme constructivism in the early draft."

We stand corrected, and apologize for our error.

**Clean Needles:** Since the first issue of this newsletter, and before, we have urged the development and deployment of technically feasible methods to stop AIDS spread on junkies' needles. It is now more than a decade since it became clear that these needles were a major AIDS vector - and that preventing their reuse would reduce the toll.

We favor self-destruct (SD) syringes that can't be used twice, as the surest method. But governmental and societal stalling has prevented this step - at the cost of tens of thousands of lives and billions of dollars. Meanwhile, easier, if less effective methods - needle exchanges and legalization of non-prescrip-

---

**Continue on page 5**

---

**Damn!**

Writing a monthly newsletter, we find, is like racing a freight train across a trestle. If you stumble, the train - time - catches up, and you fall under the wheels.

Thus, while our longstanding goal is to produce 12 PROBES per year, little screw-ups and delays, including a vacation week here and there, mount up - and suddenly a month is lost. This explains why there was no September, 1995 issue.

So: We've started a new quest for 12-in-12 with this October PROBE. Subscribers of course will not be penalized. Our patient circulation director, Tom Gilgut, is re-programming his computer to extend all subscriptions one month to make up for the lost month!
Mob Seizes Mikes, Stops Conference On Genes and Crime
Queenstown, Maryland

The long delayed and much maligned conference, "Research on Genetics and Criminal Behavior: Scientific Issues, Social and Political Implications," finally was convened here late last month. It had been cancelled two years ago because an odd coalition of black activists and opponents of psychiatric drug therapy threatened mayhem; the National Institutes of Health (NIH) withdrew the funding. (PROBE, April, June '93).

The organizers, the University of Maryland (UM), fought back, and after deleting an objectionable phrase or two in the flyer, and juggling the agenda so that it was more of a critique and less of an analysis of genetics-and-violence, and related -- or unrelated -- issues of crime and race, the meeting was rescheduled.

It was convened at the Aspen Institute's Wye River Conference here, on Maryland's rural Eastern Shore. This move to a pastoral setting was a clear -- but futile -- effort to isolate and insulate the meeting from the continuing threats of disruption and violence.

Some Critics Stay Home

Conference organizer David Wasserman, J.D., chief of UM's Institute for Philosophy and Public Policy at College Park, reached out to invite critics of the research and of the meeting. He said, in an interview, that he invited anti-drug psychiatrist Peter Breggin, M.D., of Bethesda, Md., who is a leader of "survivalists" who insist they've been mistreated by psychiatrists. Breggin declined to attend, as did sociologist Troy Duster, Ph.D., a black academic at the University of California, Berkeley, who has criticized, as racist, both research and the discussion on research on genetics, violence, and crime.

Other black academics and critics of genome research were invited, too. Few came; fewer stayed. Wasserman even invited a group of black high school science students. They refused to come.

Lengthy stories in the New York Times (Sept. 19) and Washington Post (Sept. 22) before the conference increased tensions -- and raised the stakes for conference opponents. The eighty participants included genetics researchers, physicians, administrators, academic critics of the research, and a dozen reporters.

The hostility and opposition of critics inside and outside of the meeting were palpable:

The critics said that by conducting or using the research, or even by participating in a federally-approved academic meeting to discuss it, attendees were perpetrating a holocaust against black people, mental patients, or other socially disadvantaged groups.

This view -- and feeling -- was expressed, more or less, by perhaps a third of the conference participants, including some genetics, biological, and social researchers.

Eugenics Feared

Critics warned that Genetics research leads to eugenic practices: sterilizing of the "feeble-minded" in the 1920's and '30's; "medicalized" extermination of Jews in the 1940's; and the drugging and behavioral control of blacks in the new millennium -- according to this line of unreason.

This strong subtext dismayed the few participants who said they believed, and practiced the belief that research, including specific research on genetics and aggressive and violent behavior is (1) valid, (2) useful, (3) can, and (4) will be used wisely and humanely to relieve human suffering, liberate the ill and cast down, and empower their search for happiness:

Biocriminologist Diane Fishbien, Ph.D., of the Justice Department said, for example, that current "interventions" in criminals' careers -- particularly prisons -- are not very effective. The question is whether biological methods, such as the use of serotonergic drugs can be used, along with other, environmental methods, to control violence (PROBE, Jan., April, '93).

She said the upper classes now have access to Prozac and other serotonergic antidepressants that have been shown to reduce impulsive and aggressive behavior in some individuals. But the "under class" lacks this access.

Will these methods work, in lieu of prisons, to control violence?

"They've not been tried yet," declared Fishbien -- who characterizes her approach as that of a social "bleeding heart" who is "attempting to create" human environments that reflect basic human needs.

Medical geneticist David Comings, M.D., of City of Hope Medical Center, in Duarte, Cal., said he had successfully treated thousands of hyperactive children with clonidine patches, continued on page 7

Animal Rights Threat Cancels Gala Event

A black-tie gala event in Washington, D.C., to celebrate the 15th anniversary of the Foundation for Biomedical Research (FBR) was cancelled due to "an unusually complex security concern," according to the organization. It was set for Oct. 18.

The FBR is a pro-research, pro-animal experimentation advocacy organization. It represents and counsels academic and industrial laboratories that conduct animal studies. It thus is anti-Animal Rights.

This year's event was to honor the former surgeon general, C. Everett Koop, M.D., former vice president Dan Quayle and his wife, and others. In a phone interview, Koop said the threat was directed at FBR, not at him. An FBR spokeswoman declined to describe the threat that caused the cancellation.

October 1, 1995 (delayed)
Skeptics Slam *Times* And TT Nursing

After the Times Magazine published its uncritical puff on therapeutic touch (TT) on July 30, systems analyst Bela Scheiber, wrote an exasperated reply – which the paper of record declined to publish. Rather, its editors remarked, snidely, in their Letters column that their report “brought the Colorado-based Rocky Mountain Skeptics out of the woodwork, as they scoffed at notions like ‘energy flow’” (Aug. 20).

Below is the impolitic letter from skeptic Scheiber that the *Times* declined to share with its readers, abridged here with his permission:

[We have] been investigating claims made by the practitioners of TT for over three years. We are surprised and disgusted at the *Times* article, “The Experiments of Dr. Oz.” In fact, to call his machinations “experiments” is ludicrous for a start . . . . Is the Times so impoverished for material that it must descend to this utterly contentless drivel?

If the point of the piece was that unconventional ideas such as low-fat diets and exercise occasionally become legitimate medical practice, then it is irrational in the extreme to conclude that therefore any quack with an idea to sell should be blindly accepted. What is important here is that new ideas are subjected to scientific scrutiny in replicable, peer-reviewed experiments before they are touted as efficacious or safe by any legitimate medical practitioner.

The *Times*’ descriptions of people in the operating room who purportedly were regulating some unnamed energy’s flow via feelings they reported is complete nonsense. Just ask these two how they know that the energy needed to flow to the “lung meridian” rather than to the “heart meridian” or the “kidney meridian.” What would have happened if one of the people had been a TT practitioner and the other had been a chi-gung mediator? Would the energy have gone in another direction? Would this have been harmful or beneficial? How could anyone tell?

It is not adequate to state that TT involves mechanisms which exist beyond the five senses, and which therefore cannot be proven by ordinary methods. Such comments are a disservice to science and the practice of healing . . . . There is virtually no acceptable scientific evidence concerning the existence or nature of these energy fields.

For the *Times*, a reputable newspaper, to give space to and, worse, for a hospital in which patients have the right to expect legitimate science (since their very lives depend on its legitimacy) to expend scarce resources on these potentially dangerous practices (after all TT has not been proven safe) hovers on the brink of criminal irresponsibility.

Any [PROBE] reader interested in receiving the University of Colorado’s report on TT should write to us at: RMS, P.O. Box 7277, Boulder CO 80306. – Bela Scheiber, President Rocky Mountain Skeptics, Carla Selby, Special Projects

---

Power . . .

Brown’s equation of TT with *qui* caught the eye of some doubters, in Boulder, Colo., who are organized as the Rocky Mountain Skeptics (RMS), Inc. Their motto is: “A rational alternative to pseudoscience.”

The RMS, headed by systems analyst Bela Scheiber, M.S., of Boulder, have been particularly alarmed and incensed for several years by the introduction of TT in nurses’ training and patient care in Colorado, especially at the University of Colorado Health Sciences Center, in Denver. They demanded an investigation.

The University appointed a review committee. This committee met with TT advocates and opponents, including the skeptics.

**Bibliography Scrutinized**

A senior professor of nursing and TT advocate at the Health Center’s nursing school presented a list of 200 readings on TT, including her own masters and doctoral theses from the New York University (NYU) School of Nursing, in Manhattan, where she trained.

The Skeptics analyzed the 200 entries. They found:

- Thirteen items were articles in *Woman’s Day* and other popular publications. Thirty were on unrelated topics, such as *How to Meditate* and *The Tao of Physics*, or were incidental mentions or popular works.

- The Skeptics said 35 of the publications were in journals such as *The American Theosophist* and *International Journal of Parapsychology*, with poor scientific reputations – or worse. Another 39 items were non-peer-reviewed books, such as *Spiritual Aspects of the Healing Arts*. There were three unrefereed articles in newsletters and trade publications.

- Of potentially greater promise, the Skeptics counted 19 dissertations and research reports, and 33 authentic-sounding research papers. They analyzed them further:
  - 2 were letters in response to criticism
  - 6 were dissertations and theses tangential to TT
  - 5 were surveys lacking original work
  - 6 were probable surveys lacking original work
  - 3 were repackagings of earlier work
  - 30 were possibly sound

Fifteen of the latter citations turned out to “dispute” the TT hypothesis. Five could not be found, leaving 10 supportive dis...

---

**Is TT Fraudulent?**

“If one were really concerned with scientific fraud, one could do no better than to study the theoretic background, the evidence, and the practices of . . . touch therapists . . . .”

— Paul Gross, Ph.D., University of Virginia, on Scifraud (Aug. 3)
Power ...

sertations and research papers.
Of these ten, the experimental design in five already had been disputed by other commentators. One other could not be replicated. Four contained unevaluated research.
So of the 200 items, the Skeptics say, their final score was:
Validated or replicated TT research: none.

Evidence Lacking
The review panel, headed by immunologist Henry N. Claman, M.D., of the Health Center’s medical school, reported to its chancellor last year. They said they found no evidence that TT can cure anything. Academic freedom dictated that the nursing school and other advocates could continue to study and teach TT. But they should be required to prove its safety and efficacy reasonably quickly, or drop it, the panel said.
“If therapeutic touch is to continue to be taught, there is an obligation of the academic world to determine whether it’s an effective treatment and whether the scientific basis is valid,” Claman told the Rocky Mountain News (Aug. 26, ‘94).
The panel’s report says “the primary scientific explanation for the possible efficacy of TT is based on the concept of personal energy fields . . . which extend beyond the edges of the physical body.” This concept stems from “Oriental lore,” but is traced to the non-religious teaching of nursing instructors at NYU, the panel says. TT originated at NYU.

Energy Fields Explained
The hypothesis is that each person is an energy field. This human energy field can be perceived by TT practitioners. When the energy field is perturbed, or “imbalanced”, or “congested”, people need healing. TT practitioners can modify a disturbed energy field by repeatedly passing their hands over the person’s body, without touching it. The resulting changes in the energy field promote relaxation, healing, and well-being.
“Although TT practitioners state that the existence and nature of the energy field is a hypothesis which has not been confirmed in over 20 years, they behave as if the energy field were a perceptible reality,” the panel said. But:
“There is virtually no acceptable scientific evidence concerning the existence or nature of these energy fields. There is no ongoing research on this concept at the [School of Nursing], nor are there any plans for such research, not even any ideas about how such research might be conducted.”
In short: Nothing.
Why, then, do the TT advocates persist?

Power Play Seen
In a phone interview from Boulder, skeptic Scheiber speculated that “some nursing zealots” are trying to institutionalize a “priesthood” around themselves that will be valued by society so that it competes with medical practice. In his view, they are using the unproven energy field concept to set up a “beachhead” for themselves in the health care arena.
“They are creating niches for themselves,” he said, “so that they are the experts, and can get grants and be the gurus.”
It may be a winning way.
As Julie Metz and her supporters have shown, this nothingness can carry you into the heart transplant operating theater at one of the nation’s most prestigious medical institutions, into the Sunday magazine of America’s premiere newspaper – and around the globe via CNN.

President's Pretense
Alternativists have been hugely successful in insinuating themselves into the mainstream, as we have reported. In this vein, we call readers’ attention to the current (Sept.-Oct.) issue of Utne Reader, the alternativists’ Reader’s Digest: It features a reverential report on “healing”, and the healers who provide it.
In his Editor’s Note, Eric Utne identifies internist Dean Ornish, M.D., an alternativist guru, as “President Clinton’s official physician.”
We phoned the White House to check this. A spokeswoman told us the President’s physician is E. Connie Mariano, M.D.
“I think he [Utne] is wrong,” she said. “But I’ll call you back.”
A few days later, she reported that Ornish has been a consultant to Mariano on the President’s health. This might justify the description of him as an “official physician, as the magazine also says, she allowed – but not the President’s singular, official physician.
By this logic, of course, golfer Johnny Miller, who played a round or two with the President on his birthday, could now print on his business card: “President Clinton’s official golf partner.” Following the same twisted logic, we might soon find on McDonald’s hamburger wrappers the notation “Purveyors to His Honor the President . . .” – which, however, would displease diet guru Ornish!
Female Mutilation Cuts to the Heart Of Political Freedom

When we proposed last year (PROBE, Oct., '94) that the federal government ban female “circumcision”—which means genital mutilation and sensual deprivation—we heard some objections:

How could we—and how would the Fed—justify meddling with other peoples’ religious and cultural practices? Their cultural autonomy would be violated.

Our intuitive answer was that Americans don’t let people do that kind of thing to each other—even to family members; it’s assault and battery. This intuition, we thought, and continue to think, is constitutionally grounded in the Bill of Rights: It guarantees each individual the inalienable right to life, liberty, and the pursuit of happiness—which certainly includes erotic pleasure.

We now learn that we had inadvertently tapped into a far larger, deeper—and older—debate: one that shapes much current controversy, and cuts across the usual Right-Left axis.

As refined in a newly translated, depressing, but excellent small book, The Defeat of the Mind (New York: Columbia University), the overriding issue is the conflict between individual rights and hegemony on the one hand, and group rights and hegemony on the other. And, at present, the French author and intellectual Alain Finkielkraut asserts:

The individual and freedom are losing. Culture and coercion are winning.

Where culture reigns, Finkielkraut explains, individual freedom can and inevitably will be destroyed. Culture in his usage, includes religious groups, cults, the Volkgeist and other ethnocentrisms. It breeds intolerance, racism, injury, and death.

In this vein, Finkielkraut deplores destructive cultural ideologies and practices, including specifically female circumcision. He castigates the trendy multiculturalist outlook in the West that is willing to step back and allow—even encourage—these dangerous practices.

“[Multiculturalists] present as the ultimate achievement of individual freedom the absolute dominance of the collectivity:

“To help the immigrants [in France, he quotes one multiculturalist as saying], we must first of all respect them as they are, and as they want to be, according to their national identity, their cultural specificity [and], their spiritual and religious heritage.”"

Finkielkraut then rips into this view:

But what if a culture teaches people to inflict corporal punishment on delinquents, to reject barren women, to kill adulterous women, to considers the testimony of one man the same as the testimony of two women, to give a sister only half as much inheritance as her brother, to perform female circumcision, to forbid mixed marriages and permit polygamy? To love our neighbor, must we respect these customs? If the answer is yes, than we seem to be saying that the serf should be able to benefit from the knout, that to deprive her of this would mutilate her being, threaten her dignity as a person, give evidence, in other words, of our racism.

Now that God is dead, Finkielkraut explains, fanatics call on


He is, according to his present translator, a French, Jewish, public intellectual who is noted for taking “strong positions” on critical issues.

Translator—and anthropologist—J. Friedlander, said in a recent telephone interview from the New School for Social Research, in Manhattan, where she is a dean: She decided to translate La Défaite de la Pensée, because Finkielkraut deals with issues in France that have now become critically important in the U.S.

“He discusses the whole question of multiculturalism in an historical and philosophical context that we need to consider,” Friedlander said. “We’ve gotten into the multicultural debate here [in the U.S.] in a very hysterical fashion, not realizing the background of the issues that are inflaming us today.”

Friedlander earlier wrote about Finkielkraut in her own, anthropological account of Jewish intellectuals in France in recent decades, Vilna on the Seine (New Haven: Yale, 1990). In it, she reports, based on interviews with Finkielkraut, that he was born in Paris in 1949 of Jewish immigrants from Poland. His family was of comfortable circumstances—and secular.

Finkielkraut went to the best schools, but dropped out in 1968 to participate in the French student rebellion. He later joined a Yiddishist study group, and tried—but failed—to relate his political and philosophical thinking to the constraints of France’s minority Jewish culture.

He withdrew from the group, but subsequently has written about the options and problems of Jewish identity in France, and about the conflict between the individual and the cultural approaches to minorities’ relationship with the wider society. This is the subject of Defeat of the Mind.

Finkielkraut writes, Friedlander says in her book, as a Jewish moralist and a son of the Enlightenment, opposing the now popular cultural pluralism of Algerian nationalist Frantz Fanon and French anthropologist Claude-Levi-Strauss.

“An obscure philosophical debate?” Friedlander asks rhetorically in her book.

“For Finkielkraut, these issues have very serious political and moral implications in today’s world, where cultural fanaticism destroys entire populations, and raging nihilism denies the possibility of establishing an ethical system.”

continued on following page
Violence . . .
continued from page 3

*Ritalin* (methylphenidate, Ciba) and other behavior-modifying drugs. White or black, he said, they always come to him as a last resort because they are too agitated to function in school.

"They hate the world. They want to kill themselves," Comings said. "We treat them - and they go back to school!"

The parents, too, quickly come 'round from hostility to appreciation of treatment, he added.

"If some of you [at this conference] who want to stop this research" were to tell that to these parents, Comings declared, "they'd tear you apart!"

These were the prevailing cross currents on day two at the conference when a white, Howard University economist, Rodney Green, the only registrant from that historical black Washington, D.C. school - rose to say, loudly, as reported next day in the *Washington Post* (Sept. 24):

"We have to consider whether this conference should continue . . . ."

"What we heard this morning . . . was a racist presentation under the guise of genetics."

Green continued: "The conference promotes the legacy of Nazism . . . . This is pseudoscience. It is garbage!"

His outburst proved to be but a prelude. Noise soon was heard outside. The doors were flung open, and thirty demonstrators waving red flags pushed their way in. They stopped the conference with shouts, chants and threats. They seized the microphones.

"Maryland conference you can't hide. We know you're pushing genocide!" they chanted.

TV cameras rolled.

Some conference participants walked out of the meeting room. Some sat in stony silence. A few - including this reporter - returned the imprecations.

The protesters announced that they were members of the Support Coalition Against [the] Violence Initiative, and the Revolutionary Communist Party.

**Freedom Denounced**

"You don't see the eugenics in what you are doing!" shouted protester Adam Stevens, menacingly waving a large red flag attached to a wooden pole. Stevens is a senior at Columbia University, in New York City.

"No freedom of speech for racists!" Stevens yelled, and then ranted on about attacking white researchers.

Shouted back conference participant Harris L. Coulter Ph.D., a political scientist, of the Center for Empirical Medicine, in Washington, D.C.: "You are the Nazis!"

We agree.

Organizer Wasserman tried to restore order by explaining that the protesters' precise objections were scheduled for discussion on the conference agenda. They were. But the protesters were not mollified, and continued the din.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

Then registrant Adrienne Asch, Ph.D., a social psychologist at Wellesley College in Massachusetts, stood up. Asch is a fierce critic of genetics' use to diagnose inherited illnesses prior to birth, as a selective guide to abortion (PROBE, June '94). She also is blind, and carries a white cane - and the protesters grew silent as she rose to speak.

"The purpose of having a conference is to find out, and to let people say what they have to say," Asch declared. She asked the demonstrators for "a free exchange" adding:

"You're not going to solve the problem by closing [the conference] down - that's anti-democratic!"

The din recommenced, then waned. The protesters finally left, to conduct a press conference on the lawn.

University of Maryland security men, who were present, made no effort to keep the protesters out: None were arrested.

By the time a task force of law enforcement officials arrived, the group was gone - and the conference, some quite shaken, picked up where they had had to leave off.

"The demonstration was very painful to me," Wasserman, said.

The protesters were hugely successful in upsetting and intimidating participants, though they failed to shut the conference down. They also dominated the coverage of the meeting the next day in the press, largely shutting out reporting on the far-

Mutilation . . .
continued from preceding page

"identity politics" to justify their barbaric behavior. The *Volkgeist* lives on, even though the ideas of the Rights of Man, expressed also in the Declaration of Independence, were created to challenge religious, ethnic, and nationalistic traditions.

"It was at the expense of their culture," Finkielkraut insists, "that European individuals gained, one by one, all of these rights. In the end, it is the critique of tradition that constitutes the spiritual foundation of Europe . . . ." [emphasis in the original].

**Religions Are Protected**

Does this mean that immigrants must suppress their religions and beliefs? the French philosopher asks rhetorically. He answers:

"Absolutely not."

European — and American — democracies easily accommodate themselves to Islam, Judaism, and other minority practices. But, when they reject basic human rights — as clitoridectomy does — they can and should be stopped.

Finkielkraut clearly elucidates our argument as to why female "circumcision" should be banned, by federal law. This view is non-threatening to women, and should be loudly endorsed by feminists and even multiculturists and minority culture members.

Women’s right to sexual pleasure and minorities’ right to their cultural practices follow directly from rights given to all individuals under our Constitution. Individual rights are the only secure protection for cultural practices.

Despite its depressing title, *The Defeat of the Mind* — which has been ably translated by anthropologist Judith Friedlander is a bracing reminder of the dangers we face. It traces the path we must follow to preserve our freedoms!

We highly recommend this short, rich volume to our readers.
Violence . . .

continued from page 7
more-difficult substance of the meeting.
The protesters made one miscalculation:
By waving the red flag in front of the TV cameras, they
apparently ruled themselves off most local TV news stations.
News managers no doubt felt that viewers’ objections to com-

munist would negate any semblance of sympathy that they
might have for the protesters. ABC-TV did run the story, with­
out showing the red flags. (CNN is working on a special: we’re
waiting to see if they show the red flag and its wavers).

What’s our reaction to all this?
We’re horrified by the protesters’ invasion and domination of
an intellectually, academically, and governmentally sanctioned
forum, one that, ironically was re-jiggered specifically to con­
sider their concerns — but which they and their leaders had
departed to attend in peace. We see their threat to free assem­
bley, speech, and thought as frightening in the extreme.

Our instinct is to fight racists word for word and blow for
blew. But, for better not worse, a UM official discouraged us
from provoking a fistfight that we almost certainly would have
lost. The organizers did not want a brawl.

Nevertheless, we think free speech must always be defended,
immediately, against Nazi-like mob violence with whatever
resources are at hand.

We’ll report further on the somewhat shocking substance of
the conference next month. We’ll deal specifically with these
two conference topics:
- Is the new genetics a reprise of the old eugenics?
- Should research decisions — what to do, what to fund —
depend upon how others, later, might use, or misuse the data?

Special Subscription Offer for PROBE

You are cordially invited to reserve your subscription to
PROBE. The critical, wholly-independent newsletter of sci­
ence and medicine. PROBE publishes investigative articles,
analyses. Probe interprets developments in science and tech­
nology and explores their links to public policy and personal
health.

YES, count me among those who support independent
medical and scientific reporting. Enter my one-year sub­
scription to PROBE at the special price of $60.

[ ] My check for $60 is enclosed. Please add a bonus extra
month to my subscription.

[ ] Please bill me $60.

Name: ____________________________
Address: __________________________
City: ____________________________ Zip: __________

Make checks payable to:
The Probe Newsletter, Inc.
Box 1321, Cathedral Station
New York, New York 10025-1321

Box 1321
Cathedral Station
New York, New York 10025

First Class Mail