

Gleanings

Robert L. Payton

Philanthropy: Voluntary Action for the Public Good

The fields belonging to the royal estates of the king were harvested by hired laborers, servants, and slaves (see I Sam. 8-14; 1 Chron. 27:26). What was left in the field after reaping could be gathered ("gleaned") by widows, orphans, the poor, or alien residents (see Ruth 2). Hebrew religious law provided for the practice of gleaning by prohibiting the owner of a field from clearing it completely (Lev. 19:9-10; Deut. 24:19-21).

—Madeleine S. and J. Lane Miller,
Harper's Encyclopedia of Bible Life,
Harper & Row, 1978, p. 179.

What follows is a miscellany, gathered from a wide variety of newspapers, magazines, and other publications. The excerpts are not organized by category or theme because their very randomness helps to bring out the diversity and complexity of the field. Most of them, however, relate to topics in the pages that follow. It may be preferable to sample this selection rather than read it through, and return to it from time to time as a way of testing the themes and arguments of the book itself.

Undoubtedly, many theories will be advanced to account for the events of recent months. Some followers of conservative social philosopher Allan Bloom may blame it on social decay. A few economists may believe it has something to do with the opening of the London commodities market—the Big Bang—making it possible to speculate 24 hours a day. And some scientists may attribute these eerie happenings to leaks in the ozone layer, permitting dangerous rays to enter the atmosphere unfiltered.

The latter theory comes close, but the truth seems to lie beyond—in a previously undiscovered and invisible protective ring around the planet called the Bozone Layer.

When the bozone is frayed, random rays cause disturbances on earth. What's especially alarming is that there is no known way to protect oneself against the deterioration of the bozone. Sunglasses and wide hats, as prescribed by Interior Secretary Donald Hodel have, for example, so far proved ineffective.

Consider: An unusual bozone leakage seems to have occurred over Fort Mill, S.C., where Jim and Tammy Bakker....

—Sidney Blumenthal, "Lost in the Bozone."
Washington Post,
August 21, 1987.

By the 1880s opinion leaders, particularly in the North, had changed their tune. No longer should America be different from the world; its mission was to beat it. These advocates of research-oriented scientific medicine won a sympathetic hearing among civic worthies and philanthropists, eager to fund the future.

No ear proved more receptive than that of John D. Rockefeller. Wishing to invest millions to put American medicine on the map, Rockefeller wholeheartedly accepted the view of his advisers, the Flexner brothers, that science held the key....

—Roy Porter, "Making an American Medicine," review of Elizabeth Fee, *Disease and Discovery* in *Times Literary Supplement* (London), August 7, 1987.

Sumner B. Irish, retired engineer of Charlottesville, tutors fifth-grade students in arithmetic. He also serves as a volunteer with Meals on Wheels. "I have to admit I don't understand elementary education now," Irish said. "The experiences I had as a youngster in school are so different from what they have now." Growing up in the South Bronx with children who were mostly Jewish immigrant children, were "from families that placed a high value on education."

Irish believes volunteers are essential in the 21st century as the population ages and fewer people will be working to pay taxes to support government services.... "The human service agencies will use volunteers more. It's the only way we will be economically viable."

—Daily Progress (Charlottesville, Virginia), April 26, 1987.

Sociologists may tell us that we are becoming more isolated and atomized as individuals, but this is still a country of irrepressible joiners. Thousands of clubs, societies, associations, coalitions and confederacies exist to

<http://www.paytonpapers.org>

answer our organizational impulses, whether they flow along personal, professional or political lines, as I found out recently....

I was directed to an extraordinary book called The Encyclopedia of Associations, which lists more than 20,000 organizations nationwide....

Intellectually assertive types can approach Mensa International, open to those who score within the top 2 percent of the general population in a standardized intelligence test....

Any university professor can join the Association of Concern for Ultimate Reality and Meaning, whose meetings might be blamed for setting the conversational tone of too many faculty cocktail parties....

The Society for the Eradication of Television opens its arms to anyone willing to carry a card that reads "I do not have a working TV set in my home and encourage others to do the same"....

—William McGowan, "A Sense of Belonging,"
New York Times Sunday Magazine,
August 23, 1987.

In 1985, the United Cancer Council (UCC), an Indiana-based charity, raised more than \$5.1 million from contributions, but spent only \$20,000 on cancer research, according to the watchdog National Charities Information Bureau. Ninety-seven percent of the money went for fund raising or management expenses, the Bureau said.

—Washington Post, April 18, 1987

[Percy] Ross's obvious talent for self-promotion has earned him a fair number of critics, particularly in Minneapolis, where he is known for his bankruptcies as much as his philanthropy. He has been accused of tax evasion, of giving only when the cameras are rolling, of being an incurable show-off.

"Percy is not a malicious person, but he is a flamboyant publicity-seeker," said Robert T. Smith, a columnist for the Star-Tribune and one of the most persistent critics. "Take that stunt where he threw the silver dollars out of the car. Not since Marie Antoinette said 'Let them eat cake' has anyone been so insensitive."

Ross is unperturbed by the carping. If he ever again feels unloved, he can take refuge in the warehouse full of thank-you notes that he has accumulated over the years. Filed away neatly and never thrown away, they have become a paper monument to his philanthropy.

—Michael Dobbs, "Giving While the Giving's Good,"
Washington Post,
August 22, 1987.

[Daniel] Smith, 25, has finally ended a solo two-year walk across the United States, accompanied by the skirl of his doodlesack ... Smith played the bagpipe.

On the back of Smith's backpack are the words "Piping Across the USA for Cancer." But raising money for the American Cancer Society, he says, is only the "catalyst" for a trip that takes a little more explaining.

So far, he estimates that through donations, playing benefits and the occasional gig on a street corner he's raised about \$25,000 for the American Cancer Society.... Smith figures he's walked about 6,000 miles since leaving Quoggy Head Park in Maine.

—Daily Progress (AP),
April 9, 1987.

A corporation can't perform a charitable act any more than it can fall in love. But sometimes when corporations invest in charity—the way they invest, say, in advertising or in a new fleet of trucks—the dividends can be immense.

Consider the Dayton-Hudson Corp. of Minneapolis ... [who] got wind of a possible takeover attempt by the awkwardly named Dart Group Corp. of suburban Washington....

The keys to Dayton's success were that it employs 34,000 people (although two-thirds of them work part-time) and that it gives away at least five percent of its profits each year to arts organizations and other worthy causes....

Last year Dayton's earned \$310 million in profits on \$9.3 billion in sales. It gave away \$20.8 million to charity—roughly half that in Minnesota. [Dayton chairman Kenneth Macke] and the other top managers of Dayton's had the pleasure of being philanthropic without giving away any of their own money. They aren't alone. The heads of most major corporations are lauded and feted for their generosity with their shareholders' cash.... No one in management owns more than \$1 million worth of stock, so when the

directors vote to give away \$20 million, it costs them less than \$20,000—
not to mention the tax benefit.

—James K. Glassman, "Free Gifts,"
The New Republic,
July 27, 1987.

At first hearing, it's a worthy enough request. Support your local police and
at the same time help some underprivileged children.

But the fund-raising tactics of professionals brought in by the local
Fraternal Order of Police lean too heavily on raising the funds and too
lightly on sharing those funds with charity.

The group hopes to sell 2,400 tickets at \$6 each for a May 10 performance
of "the Golden Goose." Telephone solicitors are asking people to buy
tickets for underprivileged children and for themselves.

The FOP's contract with the firm will give FOP 80 percent of the profits—
expected to be about 33 cents on the dollar. That 33 percent is what
actually will go to charity.

Two years ago, 6,000 tickets at \$4 were sold for the B&B production of
"Rumplestiltskin"—but fewer than 2,500 people attended the program.... If
those figures hold true for the inevitable no-shows this year, nearly 6,000
tickets will be wasted.

How much better for each donor simply to write a \$6 check to the FOP. There would be no bothersome telephone solicitations, no middle men, no waste. Donors would have the satisfaction, of knowing that 100 percent, not 33 percent, of their contributions went to charity.

—Editorial, "Fund-Raisers Lack Efficiency,"
Daily Progress, April 15, 1987.

Mayor Koch had been demanding it for months. William J. Grinker, the Mayor's Human Resources Administrator, responded by drafting a specific plan. Finally, on June 30, the Board of Estimate approved it: an imaginative jobs program to get up to 3,000 people off welfare without government subsidies.

The program required that, beginning July 1, every contractor doing business with the Human Resources Administration would have to hire one welfare recipient for every \$250,000 in contract fees received from the city.

How many have been hired since?

One, Mr. Grinker said somewhat sheepishly last week—a 20-year-old Brooklyn mother who has been on welfare for two years and went to work two weeks ago as a clerk-typist for a child-care agency.

The employment program makes sense, if properly monitored, and by bureaucratic benchmarks it all but rocketed into being. Yet the city's modest progress so far, in the relatively short time since it attempted to redefine its bargain with social service contractors, illustrates again what it takes to make even a dent in the welfare system....

—Sam Roberts, "Welfare Costs: Spending Money to Save Money,"
New York Times,
August 27, 1987.

One thing I have discovered is that attitudes and values that I acquired in China long before I came to the United States have had a great bearing on the way I do business. These values have much in common, with the virtues of Confucianism, the system of Chinese thought that stresses proper behavior and moderation.

—Dr. An Wang, in Northwest,
April 1987, p. 64.

One of the things that I've made very clear to all my clients [sports agent Leigh Steinberg says] is that I feel professional athletes should serve as role models. And I won't take on a player unless he is willing to give back substantially to the community, whether in terms of scholarship programs to his school, charity, whatever....

I've talked to some athletes who don't want to be involved. One told me that he was his own favorite charity, and I told him, "Fine, go get yourself another agent."

—Los Angeles Times Magazine,
April 12, 1987.

Get all the information you need to develop and maintain a successful telephone fund-raising program. This book will work for you regardless of your cause or the size of your program.

Find out the key elements of a model telephone fund-raising program:

- how to plan and administer a telephone fund-raising program, large or small
- how to find the best callers
- what a perfect caller would do in almost every situation
- how to develop a targeted list of potential contributors
- 20 keys to upgrade pledges to larger amounts
- how to conduct a flawless training session
- how to set up the ideal pledge collection system

Learn the rules for setting up a perfect telephone fund-raising program, and then follow the rationale behind these rules to insure your success.

There is virtually no limit to the amount of money telephone fund raising will bring to your organization. Order your book today! \$29.95.

—From a Public Management Institute brochure.

Q. As one who belongs to a number of museums and other cultural institutions, and who has done volunteer work, I am much concerned about their survival in our city. However, I am equally concerned over the manners of some of the fund-raisers.

Of late, we have received several calls and have had to allocate our priorities; in the case of the large, well-known and hitherto well-endowed entities, we have felt that the annual membership subscription is sufficient, and prefer to make special donations to equally worthy but often overlooked grass-roots organizations.

I have had some difficulty conveying this to some of the more persistent callers. One said that she was sure "the federal government would take care of them" (not so if a religious organization or the local community is their sponsor). How can one respond with a gracious "no" to requests that one presently cannot grant?

A. Miss Manners is also appalled by rude and aggressive fund-raising techniques, but concerned that teaching people to deflect them will result in fewer charitable contributions. Please, let us separate the rudeness of the caller from the worthiness of the organization.

In any case you need not discuss your philanthropy with anyone. Telling why you are not giving money to a particular organization, or what you plan to support instead, constitutes a discussion and therefore invites argument.

<http://www.paytonpapers.org>

The way to avoid one, when a refusal is questioned, is to say directly, "I'm sorry—I give what I can, but I never talk about my charitable contributions."

—Miss Manners, "Saying 'No' to Requests for Donations," United Features
Syndicate, Washington Post,
August 26, 1987.

Homelessness is often a function of joblessness. That's why, after considerable prodding, New York City's Department of Employment last year began trying to place homeless men in permanent jobs. Now the agency deserves credit for a small success.

The effort started with a three-month pilot program that found work for 104 residents of the Harlem Men's Shelter. After a full year, it has placed 364 men in fulltime unsubsidized jobs averaging \$4.23 an hour. With steady work, 262 men have moved out of the shelters.

—New York Times, "Topics of the Times,"
April 8, 1987.

AMERICA, AMERICA

[From the Marin County (Calif.) Pacific Sun]

DOGGIE BRUNCH

Reverend Philip Roundtree of St. Francis of Assisi Episcopal Church will bless your pet after it brunches on kibble quiche and sugarless dog cookies (cameras suggested). Your \$5 donation goes to the Marin Humane Society; I I a.m. For Paws, Larkspur Landing.

—The New Yorker, June 29, 1987.

The prophet. Time and again in its 150-year history, Union [Theological Seminary] has been the scene of a prophetic witness against the shortcomings of the church and society. In the 1800s, its students and faculty were among the most vocal supporters of the abolition movement. In the 1980s, its championing of independent biblical scholarship led its faculty and board to declare themselves independent of the Presbyterian Church. From the early 1900s to the present, it has steadily supplied leadership for the movement toward unity among Christians around the world. Except for a regrettable lapse into over-fervent patriotism in the period of World War I, its students and faculty have kept a critical stance toward the excesses of nationalism in American life. In the teaching of Reinhold Niebuhr and Harry Ward, in the 1930s, it reached out to the economic and political crisis of the time to call for justice for poor people in the United States and in the world. In the 1950s, it gathered together an unprecedented number of young church leaders from the "emerging nations" of the post-war world; and in the 1960s its campus became a national center of church protest against the Vietnam war. Then, in the 1970s, its faculty and students and board came to a new appreciation of the new theological, ethical, and political priority which Christians should place on the needs of people neglected in American and world society—black people, women, and the multitude of the poor. Neither theology nor political perspective remains still in the Union tradition. Ours is a prophetic tradition, in which past and present are always raising questions of each other.

—From a speech by Donald W. Shriver Jr.,
President of Union Theological Seminary.

For many of Ulster's Catholics, help from across the Atlantic threatens to become too much of a good thing. What troubles them is a growing campaign by Irish Americans to force action by U.S.-owned firms against anti-Catholic job discrimination. Naturally, they agree on the goal: A fair shake for the Catholic minority in the British-ruled province. But they are divided over how to reach it. The U.S. already confronts the question of whether economic sanctions can force political change in South Africa. Both there and in Ulster the risk is similar: A costly backlash from well-intended pressure....

—Pamela Sherrid, "Why Irish eyes frown at U.S. help,"
U.S. News and World Report,
August 24, 1987.

The Maryland House of Delegates approved today and sent to the governor's desk a measure that would permit the return of slot machines to eight counties on the Eastern Shore, as long as they are used by nonprofit groups for charitable purposes.

—Washington Post,
April 7, 1987

A more sophisticated version of this theory [Arthur Schlesinger on "simple mood-swings between public and private career preferences as the source for the see-saw pattern of American politics"] has been offered by Samuel Huntington, who thinks that the exaggerated moral expectations of the "American Creed" constitute a permanent reservoir of rebellion which must from time to time assert itself against the practices of interest-group

politics. Some permanent reforms are achieved, and then, in exhaustion, politics as usual are resumed.

—Judith Shklar reviewing Arthur M. Schlesinger Jr.,
The Cycles of American History,
in (London) Times Literary Supplement,
March 13, 1987, p. 267.

The profiles of "the world's 500 biggest industrial CEOs" in Fortune Magazine (August 3, 1987) include no reference to CEO involvement in nonprofit activity, or to corporate philanthropy.

You travel around the country, and no matter where you go, people say, Don't waste your time, nothing changes, you can't fight the powers that be—no one can. You hear it a lot from young people. I hear it from my own kids: Daddy, you're so quaint to believe in hope. Kids today live with awful nightmares: AIDS will wipe us out; the polar ice cap will melt; the nuclear bomb will go off at any minute. Even the best tend to believe we are helpless to affect matters. It's no wonder teenage suicide is at a record level. Young people are detached from history, the planet, and, most important, the future. I maintain to you that this detachment from the future, the lack of hope, and the high suicide rate among youth are connected.

—Abbie Hoffmann, "The Future is Yours (Still),"
in Harper's Magazine,
July 1987.

Benjamin Eisenstadt says he hates begging money for his favorite local charity, Maimonides Medical Center in the Borough Park section of Brooklyn.

But he doesn't mind asking for blood, a lot of it. And he has devised an incentive scheme to persuade people to give—seats at a baseball game or a lottery chance at an overseas trip for two.

The lottery is but the newest stratagem in the 80-year old Mr. Eisenstadt's three-day-a-week job as president of Maimonides. He spends the other weekdays at the Cumberland Packing Corporation, the family-owned company he built into a multimillion-dollar business with his development of Sweet 'N' Low, an artificial sweetener....

The chronic shortage of blood donors is his latest concern because the center spends \$1.5 million on blood yearly. It uses 25,000 pints but only 10 percent comes from donors in the community.

By offering pairs of tickets for a Mets game, donations were increased by 1,000 this year, he said. But the baseball season ends, and then what? Hence the lottery....

—Kathleen Teltsch, "Hospital Patient Becomes Its Patron,"
New York Times,
August 23, 1987.

Sometimes after 1095, a single schoolmaster established himself at Oxford.

The new splendour [of 16th century Oxford] derived from an increase in benefactions, which in turn produced more, as nostalgic alumni and rich

widows donated money that could no longer be absorbed by the dissolved monasteries and chantries of post-Reformation England.

What Oxford men wanted was government patronage and protection: the price was co-operative on and a willingness to conform.

[In the 18th century] the prime extenuating factor [for falling enrollment] is that in this period—and most unusually—Oxford was in bondage to the British State without being very much assisted by it.

—Linda Colley reviewing three of the volumes of the new History of the University of Oxford in (London) Times Literary Supplement, March 13, 1987, p. 261.

The bus pulled in, and children laden with duffel bags bounded into the waiting area. After a few seconds of scanning the crowd, cries of "Mommy, hi!" and "Hey, Ma, over here!" pierced the steamy air.

The scene was repeated every day last week as the Fresh Air Fund wrapped up its 111th summer of vacations for inner-city children. This year, 11,000 children experienced country pleasures by visiting host families in upstate New York and Pennsylvania in the Friendly Towns program or attending the sleep-away camps....

—"Children End Their Season of Fresh Air," New York Times, August 23, 1987.

The Pharisee in this story made three very basic mistakes: he thought his heart was pure; he thought ethics was a simple matter; and he thought God

was a mere bookkeeper. Unfortunately, I'm always making these same mistakes....

In my more naive moods, I, too, think ethics is a simple matter. I'm a good family man; I try to live altruistically; I have surrendered my life to "the higher calling." In the Pharisee's words, "I am not like other men, extortioners, unjust, adulterers"—or even like the panhandlers. My life is structured, balanced, controlled, constructive.

I am part of humanity, part of the intricate web of global affairs. I have a home and have not taken in the homeless. I have money and I have not bought food for the hungry. I have arms and I have not embraced the outcasts.

—John Killinger, Lenten Meditation, *The Christian Century*, April 1, 1987, pp. 301-302.

Opponents of animal experimentation are taking a militant turn. "We're not just little old ladies in tennis shoes," says Donald Barnes of the National Anti-Vivisection Society. And across the country, researchers say that a growing level of intimidation, along with impending federal rules that would further restrict the use of animals in experimentation, is having a sudden—and chilling—effect on critical work. Many scientists acknowledge that past pressure from animal advocates has led to better care and treatment of laboratory animals. "But now it has gone beyond that," says Dr. Hibbard Williams, dean of the School of Medicine at the University of California at Davis. No longer is the issue humane treatment of animals: It's now the very right of researchers to use animals at all.

—Stephen Budiansky, "Winning Through Intimidation?"
in *U.S. News and World Report*, August 31, 1987.

Readers contemplating a tour of English cathedrals this coming summer should be pleased to learn that a parliamentary report has recommended that the cathedrals receive government grants to ensure their preservation. This is splendidly heartening news for hard-pressed deans and chapters, since the government is now receiving many appeals for astronomical sums. There is a snag, however. To gain the grants, the cathedrals must attempt to secure more money from their great multitude of visitors.... Rumor had it that there would be a "compulsory entrance fee before qualifying for state aid," but now it appears that a "recommended" fee would be enough.

—Kenneth Slack,
The Christian Century,
April 1, 1987.

The Fiesta Bowl, in which Pennsylvania State University defeated the University of Miami in January for the unofficial national championship in college football, was a huge financial success.

The game set records for net payments to the two institutions, had the highest television rating in the history of college sports, and pumped \$75 million into the economy of the state of Arizona.... Penn State and Miami each received \$2.4 million.

—Chronicle of Higher Education,
December 3, 1986.

"If I had money—say I got lucky and hit the Pick 6," said Mr. Ellis, "two types of people I'd look out for. The elderly and the kids."

—Michael Winerip in "Our Towns,"
New York Times,
April 3, 1987.

In this increasing technological society, college education will have to play the role previously played by the factories: providing access to the entry-level jobs that helped to lift recent generations of America's poor out of their poverty.

That being the case, we had better stop thinking of college access for the nation's minorities as a form of charity we can no longer afford and start thinking of it as an investment we can't afford not to make.

—William Raspberry,
Washington Post,
April 1, 1987.

Dr. [William F.] Baker, formerly the President of Group W Television, is taking a pay cut of more than half, to about \$150,000 a year. He said this week that the WNET job is his way of "giving at the office."

Whether this is another version of commercial television or whether it will truly be a commitment to serving the public need—that will be the test.

On fund-raising, perhaps the most important aspect of his job and the one most unfamiliar to him, Mr. Baker said, "Hopefully, that's just part of the

job. I would find raising money generally abhorrent if it weren't for a cause that I believe in."

—Peter J. Boyer, "New Chief, Hard Job at WNET, "
New York Times,
April 2, 1987.

[The Washington Journalism Review will move to the University of Maryland College of Journalism this summer.]

Columbia Journalism Review editor Spencer Klaw said recently to one newspaper reporter that his magazine had turned down a similar proposal because "even if the money were laundered through an endowment, we didn't think we could take money from people we write about."

—Washington Post,
April 2, 1987.

Willie Nelson is on the road again, plowing ahead with plans for Farm Aid III.

"Naturally, there is not enough money raised to pay off a \$225 billion farm debt," the singer-songwriter-guitarist-actor said. "We can't pay off people's notes. But we could send them a little money and we can call attention to the problem. And that's mainly what we're trying to do."

—Daily Progress (AP),
March 26, 1987.

"Eighty percent of the \$82.5 million raised by the hunger anthem, 'We Are the World' and the Hands Across America human chain will be funneled to programs for the needy by May," organizers said Wednesday. USA for Africa released an independent audit which showed that "91 cents out of every dollar donated since the charity's effort inception two years ago was being spent on programs to help the hungry and homeless in the United States and Africa and not on administration and overhead."

Most important, [USA for Africa President Ken] Kragen stressed, was that the charity efforts raised the national awareness of hunger and homelessness.

—AP, Daily Progress,
March 26, 1987.

Four former members of a large Northeast Washington Pentecostal church have filed a class-action suit against the ministers there, charging that the church leaders used fraud, coercion and threats to induce the congregation to make large gifts.

The lawsuit charges that ministers at Evangel Temple on Rhode Island Avenue have pressured church members to sell their homes and encouraged them to fraudulently obtain bank loans to make donations. At the same time, the suit contends, Evangel Temple's ministers have used church funds to enrich themselves.

—Washington Post,
March 26, 1987.

Sometimes a politician has to get out of the heat and head for the kitchen. Which is what 15 teams of celebrity chefs did Tuesday night during the fifth annual March of Dimes Gourmet Gala at the Sheraton Washington, which raised \$200,000 for the cause. "Fables and Fairy Tales" was the theme of the evening, which saw the "culinary magicians" performing for prizes in specially built fantasy mini-kitchens, created by members of the American Society of Interior Designers' local chapter.

—"Chef's Surprise: Serving It Up for the March of Dimes,"
Washington Post,
March 26, 1987.

No vision haunts America's conscience more than the sight of the street people, those lonely souls, huddled atop a warm grate or slumped in a doorway, their shopping carts piled with despair.

It is a national problem that we Americans, in our compassion, must overcome. Yet because of its random nature, it is a problem that government has found difficult to handle.

What can we do?

Working with a spectrum of mental health groups, I have developed legislation that is specific to the long-term problems of the mentally ill among the homeless. It envisions a five-year effort based on five principles. First, there must be "outreach." We must search the parks and bus stations....

Next, we must provide a roof, some real shelter....

Third, we must offer treatment....

Further, there is "case management." With proper medicines and attention, most of the estimated 1.6 million Americans who are schizophrenic can function in society....

Finally, there is training.... to help medical, social, and government workers identify persons suffering mental problems....

—Sen. Pete V. Domenici, Rep., New Mexico,
Washington Post,
March 26, 1987.

The activities of university administrators in sanctioning the rental of a university laboratory, along with the students and researchers therein, may constitute a serious danger to the university. Many laboratories, formerly institutions producing knowledge of use to all in society—consumers, workers, farmers, businesspeople—have become captives of a single corporation. The result is that the freely usable knowledge base is shrunk, and this could lead to a lack of information for those unable to purchase it. The frenzied courting of industry by university administrators and faculty willing to sell nearly anything seems particularly inappropriate, since these same administrators are charged with the responsibility of acting for the good of the great university community, and the university has a self-proclaimed obligation to serve the greater good of society.

The point is not only that the knowledge being sold was paid for by the public but, even more important, that the university, a peculiar and fragile social institution that can trace its history back to early feudalism, is being

subsumed by industry, one of the very institutions with which it should, to some degree, be in conflict. When university and industry become partners, the entire society is endangered, for the demise of the university as an independent institution will lead to the crippling of the tradition of an independent university....

Perhaps the cruelest irony will be experienced by U.S. industry itself. As the university is bought and parceled out, basic science in the university will increasingly suffer. The speculative, noncommercial scholar will be at a disadvantage, and the intellectual commons so important for producing a trained labor force and the birthplace of new ideas will be eroded and polluted. Industry will then discover that by being congenitally unable to control itself and having no restraints placed on it by the public sector it has polluted its own reservoir.

—Martin Kenney, Ohio State University
(Department of Agricultural Economics and Rural Sociology),
from *Biotechnology: The University-Industrial Complex*,
Yale University Press, in *Chronicle of Higher Education*,
January 7, 1987, p. 43.

As a nation, we must expand both the private and public sectors to meet the needs of a high-tech international economy. As a nation, we must be both liberal and conservative simultaneously—but be able to distinguish clearly and effectively which of these qualities to apply to basic human needs and which to apply to our limited but expanding human and environmental resources.

—Wilbur J. Cohen, former Secretary HEW, in "Rostrum,"
US News and World Report,
March 18, 1987.

So far as I know, William Golding, the British author, never visited—probably never even thought about—the violence-wracked inner cities of America.

And yet, when I think about what is happening in so many places—emphatically including Detroit, where black teenagers are shooting each other at the appalling rate of nearly one a day—I find myself reflecting on a theme that runs through practically all the 76-year-old Golding's fiction. The theme is this: the moral order we call civilization is a delicate skin-deep thing that, left untended, peels away to expose us for the amoral savages we really are....

—William Strawberry, "Children of the Streets,"
Washington Post, May 4, 1987.

In May 1829, a small advertisement in a Paris review announced a remarkable discovery that would quadruple national revenues, eliminate national debts, free black slaves and enrich writers, artists and teachers. "Chimeras, visions, you will say! No, it is a new and highly methodical science." Charles Fourier, who elaborated this his new science, was then 57 years old. Offspring of a provincial family, ruined by the French Revolution and his own fecklessness, he had spent most of his life in what he called the jailhouse of commerce as a clerk, broker or traveling salesman.

Emancipated by a small annuity that his mother left and his sisters paid reluctantly, supported by contributions from a few friends and admirers, he was able to present his discoveries in writings that struck their few readers—as they did the American consul in Paris—as "either a genuine curiosity or the emanation of a disturbed brain."

—Eugene Weber, "Here's to Sexual Philanthropy," review of Jonathan Beecher, *Charles Fourier: The Visionary and His World*, in *The New York Times Book Review* (n.d.).

When police arrived at James Turley's apartment in Southeast Washington on Friday night, his 22-year-old son Tommy was standing in the yard holding a handgun. People were running for cover. Tommy had allegedly shot two neighbors and had emptied the gun firing at others.

As far as police matters go, it was a routine occurrence for the first of the month, or "Mother's Day," as welfare check day is called. Within 48 hours, nearly \$5.7 million in public assistance funds had been funneled into the poorest neighborhoods of the city, causing as much chaos as comfort....

—Courtland Milloy, "'Mother's Day's Madness,'" *Washington Post*, May 3, 1987.

A. H. Robins Co. and its leaders have been sturdy pillars of numerous civic and charitable enterprises in Richmond—so much so that in 1983, *Town and Country* magazine listed Chairman E. Claiborne Robins Sr. among the five "Most Generous Americans."

But the good works of the 121-year-old company and the family were of no consequence to Kansas courts when judges recently scorned Robins' argument that philanthropy demonstrated an absence of knowing and willful wrongdoing in connection with the Dalkon Shield.

"A person who is ordinarily a philanthropist and humanitarian does not receive thereby a license to commit intentional wrongs on his days off," the Kansas Supreme Court said in a 7—0 decision upholding a record \$9.2 million award to a victim of the Dalkon Shield.

—Washington Post,
July 1, 1987.

In the context of the Ivan Boesky scandal and the decision by Jewish Theological Seminary to remove his name from a building, there is this passage in Jefferson's letter of September 23, 1800 to Benjamin Rush: "Death alone can seal the title of any man to this honor [of having something named for him], by putting it out of his power to forfeit it."

—Thomas Jefferson,
Library of America,
p. 1081.