Faults arrogance

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But my point is not to explain every-thing or re-state the context of European history, culture and politics. He who has eyes should use them to try to understand.

After Malechim, "The French are an arrogant lot, as arrogant as Americans, but with a valid reason." I return: Why should the Americans be more arrogant? Is it because of their overwhelm-
ing economic wealth when million-die of hunger? Is it because they are the champion cops of the "free world", in San Salvad-

One can but truthfully ask: have you ever been to France? No. Why not? Are you afraid of what you might find there? Do you believe the French to be a "foreigner"? Yes, if you have never been there.

And if you don't like their arrogance, let me add that it is one of our best friends that may want the Russians to start their own hang-ups, of course, (like visions of Curtis LeMay), but they don't seem to include, when they are clearly stronger and really want to hand down the terms of "agreement," the Rus-
sians will of course not want to accept being clearly inferior.

So it goes. Whatever we do is OK because we are in a struggle with evil, whatever they do must, at a minimum, be related to the fact that we think them evil. At a minimum, that is. They have their own hang-ups, of course, (like visions of Curtis LeMay), but they don't seem to include the feeling that America is evil.

Capitalism may be evil, but may-

be because we had no one with the genius of Orwell devastating us, we escaped receiving particularized contempt. There is no control in Russia to make the promotion of "hated" possible.

For whatever reasons, this has not happened, and it provides reasons for hope. In fact, restrained on the part of the Russians has been commendable in the face of charges by our unbuttoned presi-
dent that they cheat and lie to at-
tain their ends.

The more important reason for hope in the coming 1984 is, how-

ever, the stirring of people every-

where to have done with the temporarily reasoned pronouncements confirming that mankind's only hope is to "stop worrying and love the bombs." The carping about "The Day After" as being only a means of scarifying ourselves to para
tysts will not wash. People on both sides need to be scared.

They need to realize that they cannot leave the "preventive mea-
sures" to the experts, and, in-

stead, they have shown a readi-

ness to make their thoughts and feelings known. In West and East (1) Germany and in England, overt, non-violent action grows space. In America, the taboos against the expression of desires for understanding of the Soviet Union loses its force. Reasonable people know that America is any-
things but weak, that our technol-
ogy is very strong, and that in al-
most every step of the escalating arms race, we have led the possible way. This conviction overwhelms the arguments of the opponents of a conciliatory beginning who al-

ways want the Russians to start the process of rapprochement. We are stronger and more sure of our identity. The first move is logically ours. The hope for 1984 is that the stirrings of reasonable-
ness become a powerful force which must be reckoned with by our President and Congress.

The book 1984, although full of pessimism, could not have completely anticipated the awful predicament we have created for ourselves. It deals with the so-

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our best friends will feel com-
pelled to tell us.

Our conventional wisdom is to negotiate "from strength" in Eu-

rope, when in fact it is another way of saying "from indis-
putable superiority in Orwell." An Orwellian desire if there ever was one. (All that the movie did "The Day After" lacked was some idea, on the other hand, of two index fingers raised scream-

ing, 'We're Number One!'!). And

mean the thieves in Italy, Nazis in Ger-

many, racists in Florida, and ar-

rogant people in Texas. Part of it is-

true but please try to see bey-

ond the facade. Speaking of ar-

rogance, before removing the moto in your brother's eye, cast out the beam from your own eye,

Philipp Bonde, O

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