incidence among homosexuals of hepatitis, gonorrhea, syphilis, and other sexually transmitted diseases. In San Francisco, where "safe sex" has been preached for years, 50% of the homosexual male population is now HIV-positive.

Clearly, the homosexual lifestyle is dangerous and should not be promoted as a healthy alternative to children.

• Having a baby is illustrated through an exercise in which teens carry around a bag of flour—yes, a bag of flour—for a week and then talk about how it cramps their style. While it might be useful to tell teens about the very real burdens of parenthood, the segment functions as a commercial for abortion, since the bag of flour offers no feedback or rewards whatever. Parenthood, it seems, is all "hassle." Just as the show dehumanizes sexuality, it dehumanizes babies, subordinating life itself to the cold sexual imperative.

• The lengthy segment on boys is conducted by Robert Selverstone, introduced as a sex educator from Westport, Connecticut. Mr. Selverstone, however, is a past president of the Sex Information and Education Council of the United States (SIECUS), whose stated purpose is to promote "child sexuality." A 1987 SIECUS report has this advice: "We should teach teens about oral sex and mutual masturbation in order to help them delay the onset of sexual intercourse and its resulting consequences..... [We] have fantasized about a national 'petting project' for teenagers....We need to tell teenagers that the safest sex doesn't necessarily have to mean no sex....A partial list of safe sex practices for teens could include: Talking—Flirting—Dancing—Hugging—Kissing—Necking—Massaging—Caressing—Undressing each other—Masturbation alone—Masturbation in front of a partner—Mutual masturbation."

SIECUS, which has been peddling premarital sex and homosexuality since its founding in the early '70s by the disciples of the now-discredited sex researcher Alfred C. Kinsey, should not be entrusted with the teaching of sexuality to anyone, much less children.

We have heard a lot about how federal tax dollars are essential to keep "educational" programs like "Sesame Street" on the air. But if presenting the SIECUS agenda to children via Children's Television Workshop is an example, this is miseducation at its worst.

But the kiddie sex video isn't the worst of it. Congress also declined to cut funding to the Independent Television Service (ITVS), a radical offshoot of PBS that is receiving millions of dollars in federal grants to produce left-wing documentaries and other propaganda. Currently, ITVS is conducting a competition to produce a series called "Television Families." According to its own statement, ITVS is seeking programs that will "test the boundaries, both of form and content, that have defined the family's role on television."

These include: "new alternative households, new patterns for adoption and birth....new articulations of rights for children." The agenda here is obvious. It incorporates and goes beyond "Murphy Brown's" glorification of single motherhood. The term "alternative households" is often used to describe homosexual households. "New patterns" of adoption is a reference to adoption of children by homosexuals. "Children's rights" is the anti-parent philosophy in which the state knows best when it comes to handing out condoms, referring children to abortionists or undermining the authority of parents.

ITVS itself reiterates Vice President Quayle's sensible statements regarding the power of television to affect cultural mores: "Ironically, one of the factors that has greatly contributed to this changing landscape is television itself. Its constructs and images have profoundly influenced our notions of family and its very presence in our homes has led to new patterns of family interaction."

Typical projects funded by ITVS include a $245,000 grant to Marlon Riggs, who wrote and directed the pro-homosexual "Tongues Untied," which was so offensive that more than 100 PBS stations refused to air it, and a $70,000 grant for a documentary on "lesbian and gay life in the South." Marlon Riggs sums up the ITVS philosophy in an interview: " Our collective struggle.... [is to] fundamentally redefine the dominant political and media discourse." A writer for the avant-garde journal *Afterimage* says that the struggle to save ITVS and other far-left instruments is part of a cultural war: "Indeed, the far-right moral 'consensus' must be thoroughly dispelled."

The purpose? "To keep our queer culture vital."

The American people should not be subsidizing a propaganda machine designed to destroy traditional values. Congress, which seems amazingly immune to the growing rage that is fueling the Perot presidential bid, needs to be told that enough is enough.

Far from ending with recent Congressional votes, the debate over the excesses of public broadcasting is just beginning.

Senate votes to increase CPB funding, House to consider bill

On June 3 the Senate voted to increase funding for the Corporation for Public Broadcasting to $1.1 billion. An effort was made to hold funding for CPB at the current level. Instead, the Senate voted to give CPB $310 million in 1994, $375 million in 1995, and $425 million in 1996. Current appropriations are $251 million in 1992 and $253 in 1993.

Twenty-two senators voted for the amendment to hold funding at the current level: Bond, Brown, Coats, Cohen, Danfort, Dole, Garn, Gramm, Match, Kassebaum, Lott, Mach, McCain, McConnell, Rickles, Pressler, Roth, Simpson, Smith, Symms and Wallop. All other Senators voted to increase CPB funding.

At press time, the measure was still pending in the House.

PBS, which is partly funded by CPB, regularly promotes the homosexual lifestyle in their programming. An example of the kind of programs supported by tax dollars is the Great Performances Series on PBS which at press time had scheduled a homosexual drama entitled THE LOST LANGUAGE OF CRANES to air on June 24.

The story focuses on Owen Benjamin and his son Phillip as they both "come out" to proclaim their homosexuality. PBS uses the film to promote their lifestyle.

In the program, Owen watches a homosexual movie in a porn theater as he tries to initiate anonymous sex with the man in the next seat. Phillip and his lover Eliot are seen in a bed scene, engaged in open-mouthed kissing in a cab and are later shown in a graphic bed scene caressing and kissing.

Eventually, Owen grows bolder, goes to a homosexual bar and is picked up by Frank who takes him home for sex, preceded by mouth-to-mouth kissing. At the film's end, Phillip and his new lover, Robin, are featured engaging in sex. The men are clearly to be admired and lauded for their courage in outing themselves and taking pride in their homosexual lifestyle.

Texaco, which had supported Great Performances prior to that program, ended their support saying "the decision was made after looking at the current and future direction of Great Performances' programming..."

It is regrettable that taxpayers did not have the same option as Texaco to cancel their support. To express your opinion, call your Congressman and Senators. The switchboard number is 202-224-3121. Addresses: U. S. House of Representatives, Washington, DC 20515; U. S. Senate, Washington, DC 20510.

The war for the soul of America

By Patrick J. Buchanan

Last Monday in Los Angeles, I went to Koreatown to visit the devastated zone. As I came upon a shop, gutted and burned, a man came up beside me. This was my business, he said; and he told me what happened:

On Thursday afternoon, 24 hours after the riot began, no police were around. And the mob came. The man was on the roof watching, when the firebombs came through his front window. "I couldn't do anything," he said. So, he ran.

My whole life was here in this laundry, he told me. I started it 12 years ago; I built it up to 19 workers; now, it's all gone. I came to America in 1968, I am an American citizen. But I have no insurance, and only $2,000 left in the bank. What am I going to do?

"I don't know," I said; and the Korean man began to cry.

That evening, I watched on television, as some of those who had been in the thick of the rioting laughed in exultation and triumph at how the Koreans had gotten what they deserved.

Theirs was the authentic laughter of the barbarian from time immemorial, after some church or synagogue is burned or looted, after they have brutalized and beaten. From Brown Shirts to Red Guards, the mocking laughter is always the same. Friends, make no mistake, what we saw in Los Angeles was evil exultant and triumphant, and we no longer saw it as through a glass darkly, but face to face.

In Los Angeles, government failed in its first duty, to protect the property and lives of its citizens. And those who lacked the courage to move against that mob, or to condemn its evil deeds unequivocally, are guilty of moral appeasement.

A year ago, I stood on Constitution Avenue, as General Schwartzkopf led the armies of Desert Storm in the victory parade. It was a moving sight. As I told a friend, this is what it must have been like reviewing the Roman legions as they marched in triumph after yet another victory in Gaul or Spain. The analogy holds. As America's imperial troops guard frontiers all over the world, our own frontiers are open, and the barbarian is inside the gates. And you do not deal with the Vandals and Visigoths who are pillaging your cities by expanding the Head Start and Food Stamp programs.

Friends, make no mistake, what we saw in Los Angeles was evil exultant and triumphant.

Marlin Fitzwater has been mocked for saying Great Society programs caused the riots. But, in the ashes of Los Angeles we do see the burnout of the Great Society idea.

It is folly to think you can engender character in men and women, by taking away from them their duty and responsibility as parents and citizens, to feed, clothe, house, educate, and nurture their own children, and obey society's laws like everyone else.

But where did the mob come from?

Well, it came out of public schools from which God and the Ten Commandments and the Bible were long ago expelled. It came out of corner drug stores where pornography is everywhere on the magazine rack. It came out of movie theaters and away from TV sets where macho violence is romanticized. It came out of rock concerts where rap music celebrates raw lust and cop-killing. It came out of churches that long ago gave themselves up to social action, and it came out of families that never existed .

If they didn't know any better, perhaps they were never taught any better. When the Rodney King verdict came down, and the rage boiled, these young men had no answer within themselves to the questions: Why not? Why not riot, loot and burn? Why not settle scores with the Koreans? Why not lynch somebody–and get even for Rodney King?

For decades, secularists have preached a New Age gospel, with its governing axiom: There are no absolute values in the universe; there are no fixed and objective standards of right and wrong. There is no God. It all begins here and it ends here. Every man lives by his own moral code. Do your own thing. And the mob took them at their word, and did its own thing.

Social programs and enterprise zones may be excellent ideas–but they are not relevant to the crisis at hand. They are not going to stop a mob on a rampage; they are not going to convert evil men into good men. They do not reach the human heart.

For 30 years, we have watched, one by one, as the conscience-forming and character-forming institutions, family, home, school and church, collapsed. When the mob came out into the street, it discovered that society's external defenses as well–the police–were gone. So, for 48 hours, the city was theirs.

While we conservatives and traditionalists were fighting and winning the Cold War against Communism, we were losing the cultural war for the soul of America. And we can see our defeat in the smoking ruins of Los Angeles, in the laughter of the mob, in the moral absolution already being granted the lynchers and the looters.

In the wake of Los Angeles, everyone has a "solution" to the "problem." And these solutions come from earnest and well-intentioned men and women. But, invariably, they advance economic or political ideas to solve what are at root moral questions. Social programs and enterprise zones may be excellent ideas–but they are not relevant to the crisis at hand. They are not going to stop a mob on a rampage; they are not going to convert evil men into good men. They do not reach the human heart.

As in the '60s, so, today, we are told that the root cause of the riots is poverty and joblessness. But, there was far greater poverty and unemployment in the 1930s than today; and there was racial segregation in every sphere of American life. Yet, we did not lynch one another in the streets, or burn our cities down in the Great Depression.

In my meeting with police in their inner city compound, I asked a captain how large his department was.

"We have 7,800 officers in the LAPD," he said.

"And how many gang members are out there?" I asked.

"One hundred thousand on file," he said.