

Letter from the Editor

In America, there is a curious uncoupling in America of public leaders, public perceptions, and the reality of public affairs. The Clinton years come at the end of a dramatic twenty-year decline in the rate of violent crime, yet public fear of crime has jumped to unprecedented levels. The mid-90s have seen solid growth in Gross Domestic Product with negligible inflation, yet individual assessments of prosperity and personal opportunity are plunging.

As the measures and paradigms that have guided American society for 50 years dissolve, the requirements of this time and place have yet to be understood. An Information Revolution is reshaping our lives at a pace unseen since the end of the Market and Industrial Revolutions of the previous century. It is in these times, when the evidence of reality must be reexamined and reimagined, that young people must engage the public.

The Information Revolution is challenging our conceptions of morality and justice. These questions are an invitation to young people to redefine their future. Anne Uyei's look at the ethical issues raised by Commercial Surrogacy, Ben Greenbaum's examination of the judicial system's inability to regulate and integrate scientific change, and Mike Epstein's explanation of the incongruity of public fears and actual crime rates confirm that this generation is eager to examine the difficult questions and embrace the unconventional answers that will limn the turn of the millenium.



Helvidius is named after Helvidius Priscus, a Roman statesman and Stoic philosopher in the first century AD known for his virtue, independence of mind, and staunch advocacy of republican government. His beliefs brought him into direct conflict with the emperors Nero and Vespasian, both of whom banished him. Helvidius' defense of liberty and freedom of speech, as well as his opposition to dynastic succession, eventually led to his execution. Thus he is remembered as the first martyr for free speech.

HELVIDIUS

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