

E. Clasen Young

H.W. Crocker III

# California Review

4846 Rancho Grande  
Del Mar, CA 92014

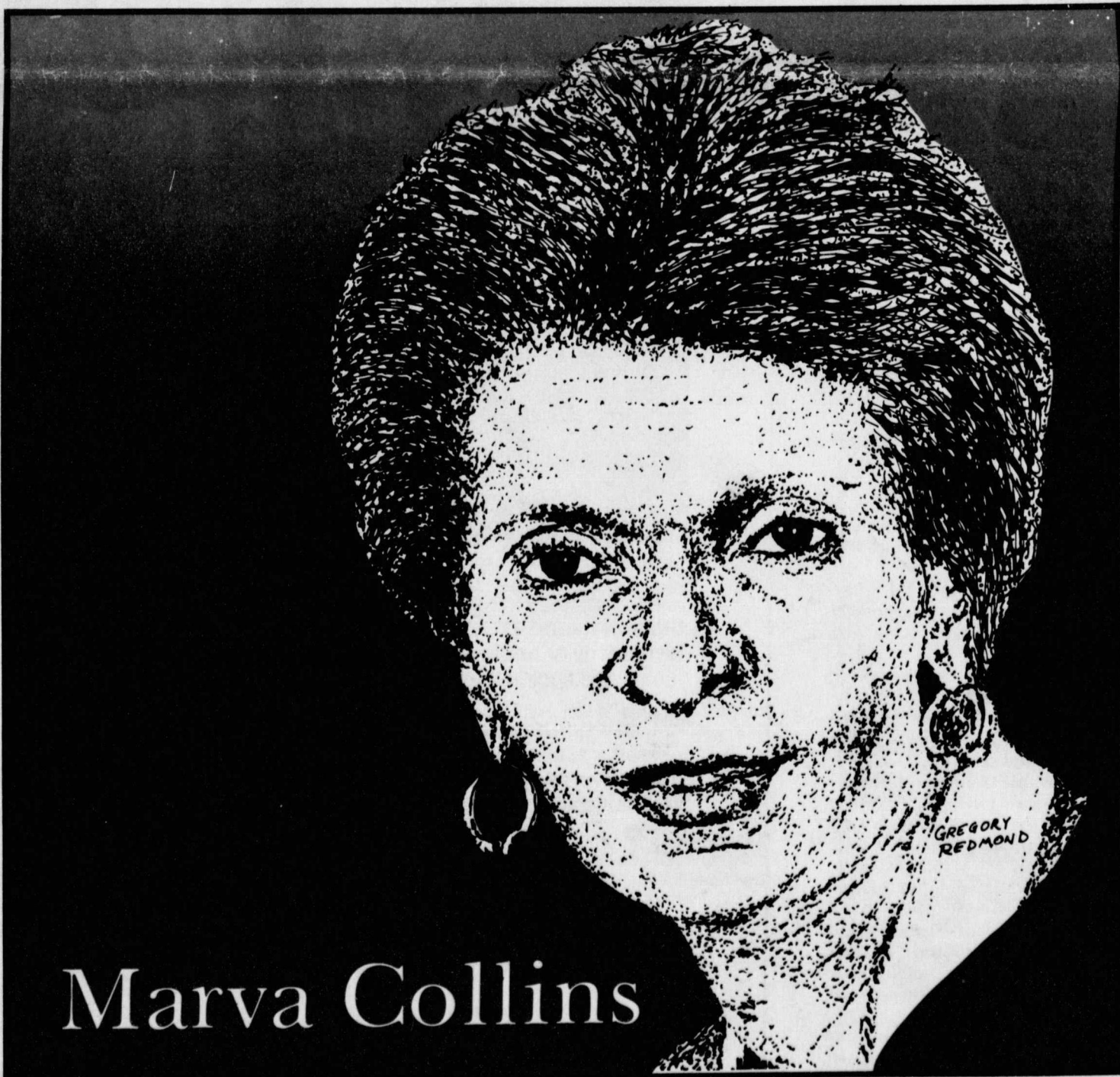
Volume II, number six  
May 1983



One Dollar

© 1983 California Review

Suzanne Schott on Jerry Falwell  
Friedrich Hayek's View of Freedom  
Academic Tyranny  
Shakespearian Chivalry  
Also: G. Gordon Liddy, Dinesh D'Souza,  
R. Emmett Tyrrell, Jr.



Marva Collins

# CR's Third World Correspondent looks at that "seditious naked fakir" of the East: **GANDHI**

by Dinesh D'Souza

The life of Mahatma Gandhi, like the subject of history itself, is a problematic one. History is often thought of as an objective account of "what really happened." But it is, in fact, only a perspective of past actual events, seen through the lens of the writer.

Richard Attenborough's Oscar award winning movie "Gandhi" is an evocative one, and will probably shape the way most people remember the man Gandhi. Few will get around to reading Gandhi's own writings, or the mammoth of source documents from his time.

Therefore there are two relevant questions to ask about Gandhi, besides the obvious banal one concerning whether the movie is "worth seeing." The questions are: Is Attenborough's portrait of Gandhi an accurate one? And, how does the movie seek to understand Gandhi's virtue, or religious virtue in general?

The answer to the first question is: a modified yes. Attenborough spent 20 years scheming his film, and he has got his story right. Of course he cheated a little, for dramatic effect, bringing together characters who, in fact, only corresponded with each other, and so on. But that is permitted.

Often film-makers use their own eccentric views as a cookie cutter to impose upon the vast mound of historical dough they have before them. They make films eclectically, showing only that which serves to illustrate their purpose.

Attenborough doesn't do that. He presents Gandhi as the great man he was, yet shows the bloody Hindu-Muslim violence that erupted following Gandhi's triumph: India's independence in 1947 from centuries of British domain.

Gandhi was clearly the central figure of India's independence struggle. He was surrounded by shrewd and cultured men: Jawaharlal Nehru, the father of Indira Gandhi and the first prime minister of India; Maulana Azad, the radical and visionary; and Muhammed Ali Jinnah, the Muslim leader who became Pakistan's first head of parliament.

But, as Attenborough shows, it was Gandhi who took the "Quit India" movement to the nation's masses. The London-educated barrister put on loincloth and torn chappals and ate the frugal fare of the Indian peasant: this symbolism electrified the people.

The British weakness was the inability to snare Gandhi into the trappings of luxury. Gandhi insisted on poverty, and in fact coined the maxim, "True happiness does not come from increasing one's possessions, but from decreasing one's wants." Whether or not Gandhi's decision to be a "man of the people" stemmed from Hindu virtue, or whether it was an adept political decision, is not clear. Certainly by 1947 the two roles had merged, and Gandhi's identity was defined for him.

But Gandhi, while he may have been a saint, was certainly not a fool. It is naive to believe that mere goodness motivated his strategy for dealing with the British.

After all, his actions happened to be simultaneously Machiavellian, evident from the fact that the British Empire had no successful means for dealing with Gandhi's civil disobedience movement.

Winston Churchill's description of Gandhi as a "seditious naked fakir" suggests his frustration at Gandhi's success, and his suspicion that Gandhi was more than a prayerful sage.

Gandhi's principle of pacifism, divinized in the movie, will provide all sorts of afflatus to no-nukes today, whose political acumen, however, is nothing like that of the Mahatma.

Of course Gandhi was not a consistent pacifist. He approved of successful battles whose purpose he supported, although, when pressed, he said shockingly that the correct moral response to Hitler was courageous passive resistance.

Ironically, the success of Gandhi's political approach relied heavily on violence. Of course Gandhi was against it, and that sort of thing, but the reason the British left India was not that they were exasperated with dealing with the Mahatma.

Rather, it was becoming impossible for 100,000 Britishers in the colony to control 350 million rabid and potentially dangerous Indians, whose moral energies were kindled by Gandhi's rhetoric. It is this intimidation, and the heavy price of maintaining control of India, which brought about the eventual retreat of the Empire.

Of course Gandhi's paens to non-violence generated world publicity, and brought righteousness to India's cause in the public perception.

I have argued that Gandhi was not the sen-

timentalist the movie makes him out to be. Twice Attenborough has Ben Kingsley, who plays Gandhi, say that the evidence of history is that good guys always win, that evil may triumph fleetingly but its success is short-lived.

Gandhi may have said that, but he did not mean it. I hope he didn't because it is demonstrably untrue, and I would lose a great deal of esteem for a man who held such an opinion.

It is true that many of history's great menaces came to a bad end — Hitler and Stalin and Mussolini. But the damage they did has not all been reversed. Good men like Gandhi died badly too, and the good things they did have indeed been reversed.

When "Gandhi" came out, a cynical cartoon in *The Times of India* showed two wealthy politicians walking out of the theater; one of them remarks, "Very moving. I understand it's a true story."

Gandhi is admired and worshipped by many Indians today, but he is not followed well. Minoos Masani, a Gandhi follower and magazine editor, says India has "killed Gandhi with a kiss": praised him but denied everything he stood for.

Masani is not quite correct, which is why I say that Gandhi today is "not followed well." There are thousands of Indians who call themselves "Gandhians." But their interpretations of Gandhi's precepts is a perverse and irresponsible one.

They think that to follow Gandhi is to see oneself as perpetually oppressed, to stake a constant claim for "rights." They strike work on the least pretext and call it "satyagraha." They lay down on railway

tracks, paralysing traffic, and call it civil disobedience.

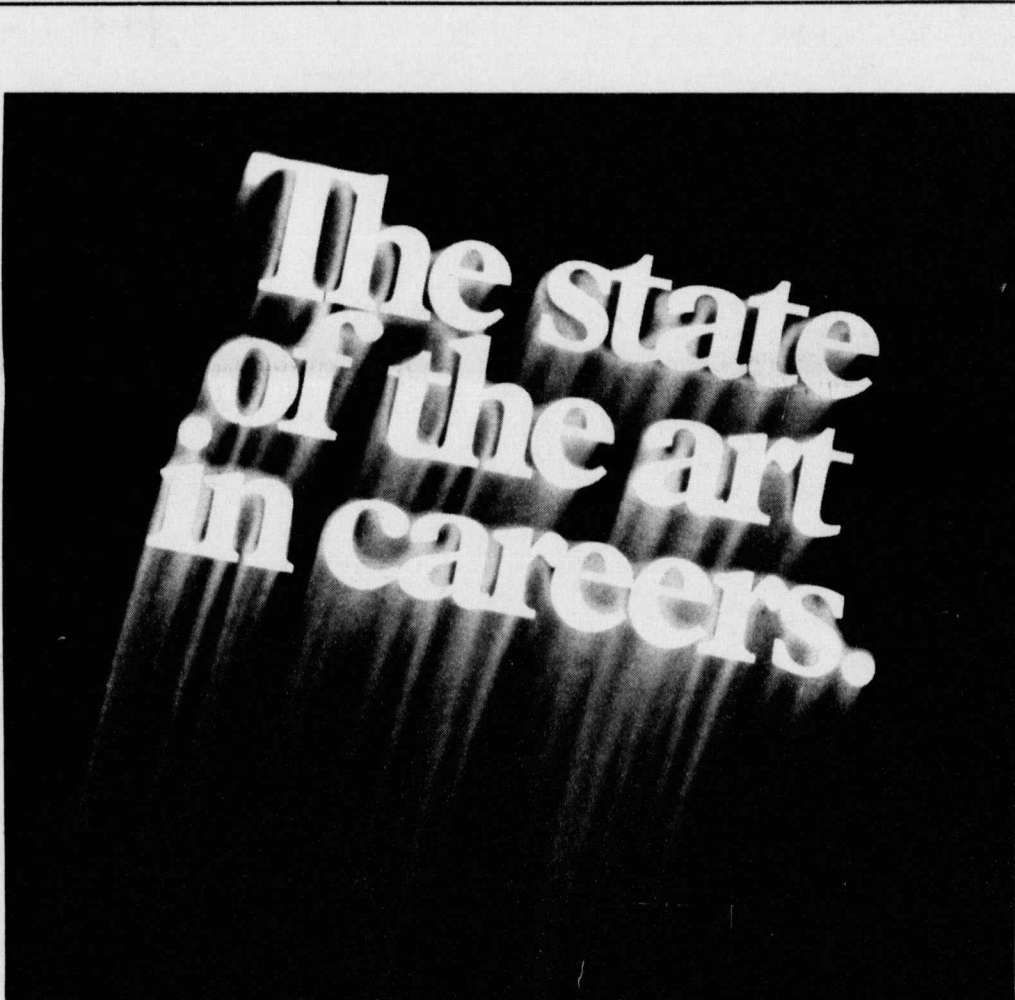
I was in India recently, and the country was being stalled by a textile worker's strike. Mill employees had stopped work for nearly a year, and poor people were literally dying from cold for lack of clothing. Mill owners were forbidden by law from firing the workers, who sounded Gandhian rhetoric.

It is obviously absurd and unfair to blame Gandhi for sloths and brigands who take his name. But there is no doubt that Gandhian precepts, when they are not being ignored as Masani claims, are being used in a distorted way.

I am not alone in holding that Gandhi's views as enduring principles are so impractical that they cannot be intended to have universal application. Certainly celibacy is no solution to India's population problem. Pacifism is no remedy for injustice and evil.

As V.S. Naipaul wrote in *India: A Wounded Civilization*, "His experiments and discoveries and vows answered (Gandhi's) own need as a Hindu, the need constantly to define and fortify the self in the midst of hostility; they were not of universal application."

There are many dramatic wonders about the movie "Gandhi" which make it worth your four bucks or whatever. The acting, particularly by Kingsley and Alyque Padamsee (who plays Jinnah), is exotic and wonderful. But one gets the sense that "Gandhi" is so removed from reality that, while it is certainly uplifting, it is hardly what the critics are calling it: "a model for our lives."



State-of-the-art at General Dynamics is a state-of-mind. More than technology or hardware, it is a way of viewing everything in terms of the future and finding the means to turn new ideas into reality.

This vision has helped General Dynamics become a world leader in aerospace, electronics, shipbuilding and other areas — and has opened up many diverse opportunities for college graduates with degrees in Electrical, Mechanical, Computer Engineering and Computer Science/Math.

We'd like to show you the benefits of starting your career with us.

Send your resume to Sue Shike, Corporate College Relations Administrator, General Dynamics Corporation, Pierre Laclede Center, Dept. CR, St. Louis, MO 63105

**GENERAL DYNAMICS**  
An Equal Opportunity Employer

# Letters



Dear Sirs:  
Keep up the good work. Better to stand alone than keep company with garbage.  
Sincerely,  
Mickey McKenna  
Oceanside

Dear Sirs:  
May I call you "friends?" I appreciate so much the opinions you expressed today on the radio interview. Thanks for being strong and standing up for what you believe. It's about time someone on campus expressed a conservative viewpoint. It's a scary thing to hear and realize that you have to fear violence against yourselves because you speak out for views that are American principles we almost all believed in at one time. Strange "they" can have free speech, unharrassed, and public funds, when they openly advocate overthrowing the American government and are anti everything that's clean, pure, and family oriented.

I shall tell all my friends about your paper. I was given a copy of it recently and was thoroughly delighted and refreshed by your reporting.

I don't know what you believe about God, but we believe and know Christ as our Lord and Savior. So we shall pray for you: for wisdom, moral strength, courage, and your personal safety. You are not alone. Thanks for expressing what I'm sure thousands of us feel and stand for and never have anyone express.

If my husband was working I'd include a donation, but he has been out of work since October. That's okay, we're making it!

Sincerely,  
Mrs. R.S. Whiteaker  
San Diego

Editor's Note:  
Yes, Mrs. Whiteaker, you may call us "friends."  
Vaya con Dios. —HWC III

Dear Mr. Crocker III,  
If you would renew your acquaintance with our letter you will find that we did not misconstrue your opinion of Matthew Brucoli's *Some Sort of Epic Grandeur: The Life of F. Scott Fitzgerald*. We merely meant to tell you that your article was worthless.  
In Clarification,  
J. Richard Greene  
E.J. Arthur  
La Jolla

Editor's note:  
You gentlemen would be much more entertaining if you said what you meant. If you will renew your acquaintance with your letter printed in our last issue you will see that you said: "rambling diatribes about books on authors are even more useless." I did not write a diatribe, I pointed that out last time, and thereby skewered your initial criticism. If you boys wish to continue this foolishness, I suggest that we meet in the parking lot after school. —HWC III

Dear Mr. Crocker:  
Thank you for your recent letter and the current edition of *California Review*. The Heston interview is indeed worth the price of admission.  
Sincerely,  
Jenny Meadows  
Executive Secretary  
The American Spectator  
Bloomington, Indiana

Dear Mr. Edwards:  
I appreciate your taking the time to write and tell me candidly how you feel about our score at half-time. Much, I believe, has been accomplished, but much remains to be done. There have been some disappointments, to be sure, but I feel we have set the right course.

I value your thoughtful comments and insights. Hearing from concerned Americans like you helps us to break out of the "Washington Syndrome" and widen our horizons.

I can't tell you how proud and happy I am to have your continuing support. As to the matter of my plans for 1984, I believe this is not the right time to make a firm decision on that score. But I will keep your recommendations in mind when the time comes.

Thanks again for your encouragement.  
Sincerely,  
Ronald Reagan  
The White House

## California Review

Credo: We few, we happy few, for he who picks up this paper today shall be my brother, he he ne'er so vile, this paper will gentile his condition.

E. Clasen Young ..... President  
H.W. Crocker III ..... Brigadier Editor  
C. Brandon Crocker ..... Business Manager

Contributing Editor:  
Suzanne L. Schott

Editorial Intern:  
Thomas J. Edwards

Contributors:  
Jeffrey Hart, Steve Kelley, Michael C. Litt, C.K. Littlewood, Emmeline de Pillis, Bruce Williams, Bob McKay, John Bridgeman, Jon Sundt, Christian Hearn, Graham Mottola, Matthew Payne.

Correspondents:  
Laura Ingraham ..... Dartmouth  
Alison Young ..... USC  
Vito Parker ..... New York  
Nicholas Alden Morehouse ..... Chicago  
Thomas Wiegand ..... Yale  
Adam Wachtel ..... Vassar  
John D. Kubeck ..... Long Beach  
Dinesh D'Souza ..... Third World

Ivory Tower Correspondents:  
Dr. G. James Jason  
Dr. Frederick R. Lynch

Investigative Reporter:  
Carmelita Rosal

House Artist:  
Gregory Redmond

Lake Forest Pony Advisor:  
James Simpson III

Executive Distribution Coordinator:  
Mark P. Diamond

Legal Counsel:  
The Green Berets & John Almquist

Please address all letters, manuscripts, and blank checks to:

California Review  
4846 Rancho Grande  
Del Mar, CA 92014

*California Review was founded on the sunny afternoon of seven, January, nineteen-hundred and eighty-two, by two American history fanatics engaging in discourse on preserving the American Way.*



A conservative journal is a terrible thing to waste. Give to the California Review, a not-for-profit organization. All contributions are tax-deductible.





# California Review Interviews Marva Collins

## The Educational Revolution: Back to Basics

Marva Collins is an educator in the truest sense of the word, and her accomplishments are many. In 1975 Marva Nettles Collins founded the Westside Preparatory School in her living room in Chicago. Today, Westside Prep is a large institution admired and studied by educators around the world for its success in teaching the "unteachables." Mrs. Collins has been featured in over 38 national magazines including: Time, Newsweek, People, Forbes, and Reader's Digest. Known as the "Miracle Worker" she has also been written about in more than 2,000 newspaper publications including: The Wall Street Journal, The New York Times, The Washington Post and USA Today. Mrs. Collins has also appeared on over 43 television broadcasts including 60 Minutes. The Hallmark Hall of Fame premiered with "The Marva Collins Story" starring Miss Cicely Tyson.

When she is not in a classroom or travelling the world speaking for improved education Mrs. Collins spends her time with her husband and her children in Chicago. In 1980 Marva Collins was elected to the Cabinet post of Secretary of Education by President Reagan; she politely declined the offer. Mrs. Collins graciously allowed herself on a recent Saturday morning to be interviewed by the editors of the California Review for this exclusive.

CR: Could you tell us a little bit about how and why you started Westside Prep?

COLLINS: Well, first of all, I had my own children in private schools and I was unhappy with the kind of education they were receiving. I thought that I could do a better job. I continually read so much about this generation—that this was the first generation in history that was more unprepared than their parents. I just felt that I had to do something in my own way, that I couldn't do worse than what was already being done.

CR: What is your educational background?

COLLINS: I suppose that I really learned from my own parents at home. I taught myself to read. Not only that; I learned to love to read. I went to a school that I thought, at the time, to be inferior to schools today. But as I look back, I think teachers cared more. And that's the real difference, they did care. And we did learn. I think we learned more thoroughly. I attended school in Alabama, where we were taught the basics. We learned multiplication tables; children today use calculators. We learned how to write a literate sentence. I suppose I learned more in grammar school than most children learn in today's colleges.

CR: What is wrong with the contemporary educational system?

COLLINS: Well, America is a very obliterative country. We would rather say that everything is right than to say anything is wrong. We would rather make excuses. Rather than using the phonetic method in reading, we use the look-say method—a method designed for deaf mutes. How this method came to be so widely used, we'll never know. And we want to make everything easier, and everything more creative for children—everything more entertaining. Unfortunately, life is not entertaining all the time. We make things easier and easier, replacing more text with pictures. As a result, we have places like Berkeley and Yale conducting remedial classes.

CR: What would you say is wrong with the public schools in particular?

COLLINS: It's not just the public schools that have problems. I think it's education period. Of course, when we think of private schools, we think of bigger and better. And that's not true. I have had a very bad experience with my own children in private institutions. Children aren't learning to read in public or private schools.

CR: What do you think of "progressive" teaching methods?

COLLINS: Progressive methods are fine as long as children have the basics, just as computers are fine

when the students know the basics. Here, we can have children with lots of information, but no knowledge. We want to use progressive methods; we want to be creative. We have done everything but use common sense. When we get down to common sense, we get simplicity. If it's too simple, then there has to be something wrong with it. All of this is toppling right now. We can see it in our American corporations. Many of our larger corporations just don't survive. And many more will continue to fail. We have lost much of our business to foreign countries because of a lack of excellence in our products, a consequent loss in demand. We can put all the adjectives we want in front of education, like tutorial programs, studies for mentally gifted children, etc., etc. But until we turn back, and get teachers in there who will educate, we will lose. The adjectives will not make it.

CR: Do you attribute declining SAT scores to the schools or to . . .

COLLINS: Where else would we attribute them to? How can we expect children's SAT scores to increase when they can't read the test? Children just haven't had to think. Children today just sample true and false questions in pre-packaged lesson plans that are ordered from publishers. They are not used to the kind of analytical problem-solving found on SAT examinations.

CR: Is this dilemma due to a pervasive attitude among students and their parents?

COLLINS: If we're going to blame the parents who put their children through the school, then we should close the schools. We always look for excuses. What would have happened to the Abraham Lincolns, the Frederick Douglasses, the Harriet Tubmans, the slaves of this country, if they had to depend on their parents? Abe Lincoln was fourteen years old when he said "Abe Lincoln has hand in pen, he will be good but God only knows when." Had Abe Lincoln grown up today, we would have said he had a learning disability. We have a 24 year old college student here who had been in the system for 16 years, 12 years in somebody's public schools, 4 years in college, and he came to me reading at a second grade level. After just four months, this same young man had brought his reading score from 2.2 to 12.9, which is college freshman level. What made him change in such a short time if he really had a problem? I was able to do in one year what somebody didn't do in 16 years. We have set children in the classroom and told them "if you have a problem, raise your hand." How does a child know that t-h-e-y does not spell "bad"? What does a child care if he goes home after we red-mark his paper? Why doesn't the teacher go to his desk, as he's writing, and say "this is very good, but it's not quite right. Let's proofread it." And develop paragraph into paragraph, thoughts into thoughts. And before the composition becomes whole pages of errors set him straight. Otherwise, what does he care? What does he care the next day if he got a "U" the day before? Children don't like fixing compositions anymore.

CR: You have said: "the essence of teaching is to make learning contagious." Could you explain this?

*"I think that the only thing that is going to help minorities is better education. Right now we're all in the same boat; it is ridiculous even to use the word 'minorities'."*

COLLINS: Anything the child reads, the teacher must have read first. You have to make reading blunt the edge of grief. You have to find things that are really going to hold their interest like Emerson's *Self Reliance*. Our children read orally. They are digressing back and forth. "What do you think about this?" "What do you think about that?" They are able to communicate. And the reading becomes alive to them. They're not sitting behind a silent page. If we're reading Plato's *Republic*, and it says "Even the music altered during the times the noble lie began," the children will say "Do you realize that that's when the first CIA started?" Another will say "Oh, that's the way it goes." I have told them there is no such thing as the wrong answer. We say "very good, but that's not quite it." We don't turn children off with the "you're stupid" attitude or "you know that's wrong."

*"You have to make reading blunt the edge of grief. You have to make children love to read."*

CR: How is this related to teaching methods on television?

COLLINS: I have not compared our methods. I think that whatever works is best. But the one thing I don't do is emulate somebody else. We have a class with 47 youngsters in it, and we have to do what works best for 47 live youngsters. By the way, these are not just black children. We have children from very affluent areas. I find that they have the same needs. I'm not trying to compare what somebody else says works—what the experts say. I think that every teacher is the expert in his classroom because he has the children. It is the experts that got us into this mess in the first place. Everybody is going to tell us what works. What really works is what works for those children in that classroom and keeps them coming to school at 7:30.

CR: From what we have seen, have welfare programs such as Aid to Families with Dependent Children had an adverse impact on black families?

COLLINS: Until somebody changes the pattern of what is, it shall continually perpetuate itself. I don't see any difference in welfare children and very affluent children who come to our school. I'm just so happy that I've been able to see these children in a proper perspective. I find that the very wealthy children have just as much of a need as the welfare children. They love to be around me; they want to spend time talking with me. They need just as much. I think that people have spoken for other people. I believe that it was George Orwell who said "If you do not think well, you do not write well; and if you do not write well, and if you do not do your own writing somebody else will do it for you." Of course, as our children will tell you, we've learned to fare well so we don't need welfare. But I think that until we make it so that these people can survive, they will only survive on welfare. We could say that the President of the United States himself is on federal welfare. If you really want to go into that, you can go back to Plato's *Republic*. There is a bronze class, a silver class, and a gold class. Certain people were meant to be the failing classes. They were made and we certainly have to bear with them.

CR: What role should government play in education?

COLLINS: I won't say what role the government should play because I become an expert again. I become holier-than-thou. I would rather not answer that. That is one of the reasons I get into so much trouble. Last year at this time, somehow, the public school teachers in Chicago thought that Marva Collins was a right-winger out to overthrow the public

school system. And I would rather not answer that. I do think that the schools run best when they're left to run themselves, but that's only Marva Collins speaking. Who am I to say? That's the way I feel.

CR: Okay. What about tuition tax credits and the voucher system?

COLLINS: There we go with the cure-all solution again. I don't feel that that's going to make the schools any better. It may make some schools so comfortable that they neglect to reevaluate their problems. Think what it might do to the public schools. The public schools are the backbone of our country; we need them.

CR: Do the programs such as "Black Studies", "Women's Studies", and "Chicano Studies" enhance the educational effectiveness of universities?

COLLINS: I think when you're a minority in society, and you add the feminist group to the gay group, this group to that group, you're just adding a lot of other adjectives to the problems you have already.

CR: Do you approve of "Black English" being spoken?

COLLINS: Emphatically not. There is no black society. There are no black corporations. I think when we go to the marketplace we have to speak standard English.

CR: Do you think that affirmative action in education has actually helped minorities?

COLLINS: Not really. I think that the only thing that is going to help minorities is better education. Right now, we're all in the same boat; it's ridiculous to even use the word "minority". I don't think that anything is going to help any child, until we start to teach. You can't put a band-aid on a hemorrhage.

CR: Should "underprivileged" children be taught differently?

COLLINS: No. That's one of the things that infuriates me. If they're going to be taught differently, we're going to lower the standards. We're creating a welfare group. That is what makes me so angry. America condones creating welfare groups. If they're going to be taught differently, then we should set aside different funds to take care of them. One of the things so unique about our school is that we have proven beyond a doubt that poor children can do the same as affluent children. It's how a child is taught.

We can't teach them differently. People say to me "but they can't do that . . . they can't understand it!" Of course children don't understand if we don't bother to teach.

CR: What does equal opportunity mean to you?

COLLINS: Equal education. I disdain gifts. I don't want anyone giving freebies. I don't want anyone saying, "Oh, a poor black woman." When I'm speaking to groups such as the IBM European Division, and I'm the only black—the only black woman speaker—I don't say to myself "Oh Lord, what am I going to say to 6,000 white people?" I don't want them to say "poor, inner-city". That bothers me. I wish these people would talk about our school as a regular school and not an inner-city, ghetto school. We don't say "suburban, rich, white, high school."

CR: How do you answer to charges that you are being used by the "white media"?

COLLINS: That couldn't bother me less. I have done what I wanted to do and that is teach children, so if I have been used, I'm not going to answer any charges anymore. Anytime we drain the swamp, of course, the crocodiles will always be there. But I think that I refuted everything when I took in this college student and did what the system did not do. And I will say to any system, anywhere in the world: take a 24 year old and do in 10 months what the system has not done in 16 years. And I give anybody that challenge. I know what I can do; and I feel good about myself. Nobody has been able to take that away. Nobody has been able to break my spirit. And that bothers a lot of people. But I don't care what they say.

CR: Can your methods be used by others on a larger scale?

COLLINS: Well that's why I came out of the classroom—to prove that it could be done. Many people come in to study the school. It can be done by anybody who wants to save America, and I think the real message for all of us to remember is that Marva Collins is not a lone American. America is a very powerful country; we can't afford to be powerful and illiterate too. And I think that if America goes under, it's not just going to be Marva Collins; it's going to be all of us.

*"America is a very powerful country; we can't afford to be powerful and illiterate too."*

CR: What would you ask of us in terms of taking a first step toward change if we were the Department of Education?

COLLINS: Nothing can be achieved until we admit that we have a problem. You would have to see the enthusiasm and eagerness with which our children learn. Then, you would have to compare what we do with what other schools do. Compare our children's scores to those of other schools. Compare children's attitudes. And then we would have to initiate trends in the trend-setting states, that is, in Connecticut, Washington, Colorado, Florida, and California. We would have to conduct basic tests in these states and then go from there. That's what I would do. If America wants to become further imbedded in ignorance, it will happen. The real changes will come from the people who have the children's lives in their hands. And I'm not so sure that I'm going to be in America that much longer to put up with it. I would just as soon join Mother Teresa, where I might do some good. Americans just don't seem to be listening.

(continued on page 10)







# Hotspur and the Transcendence of Chivalry

by H. W. Crocker III

Hotspur is noble. After dispatching Hotspur to heaven Prince Hal says of him: "This earth that bears thee dead/Bears not alive so stout a gentleman." No character in *Henry IV, Part One* has more verve than Hotspur. He does not waste his energy on dissipation like Falstaff. Neither does he engage in deeds of minor skullduggery like Poinc nor slum amongst the low life like Hal. When beads of sweat stand upon his brow it is not from pursuing Mistress Quickly. It is from planning derring-do and preparing to carry it out. When he is nervous it is not because he is accused of thievery. It is because he is about to embark on war. King Henry wishes aloud, and in front of several lords, that the baby Hotspur could have been switched with the baby Hal thereby giving him a son of whom he could be proud.

Hotspur has the attributes of a leader. It is he who organizes the revolt against the crown and it is he who the other and older lords agree to follow. He rouses and buoys the spirits of his men. When his father is ill and unable to join the rebels Hotspur considers the sorry news to have a golden lining. "I rather of his absence makes this use:/I lends a luster and more great opinion./A larger dare to our great enterprise./Than if the Earl were here; for men must think./If we without his help can make a head/To push against a kingdom, with his help/We shall o'erturn it topsy-turvy down." By going on without his father the rebels will show greater confidence and, besides, this is a great adventure. The more challenge the better. Vernon tells Hotspur of the beautiful armor of the enemy. Hotspur says yes, their armor is beautiful, but that's because they're pansies. We're warriors. "They come like maid sacrifices in their trim, and to the fire-ye'd maid of smokeny way/All hot and bleeding will we offer them." They come in their finery to be served up to God by the

inconspicuous in the whole design of nature, but Glendower's pride will not be swayed. Likewise, Hotspur will not surrender the matter merely because of foolish intransigence. He quips: "I think there's no man speaks better Welsh." He avoids pursuing the issue, but he remains victorious over Glendower.

Hotspur is the master of his conversations. Unlike the repartee between Prince Hal and Falstaff, which remains evenhanded, Hotspur dominates Glendower. Glendower threatens: "I can call spirits from the vasty deep." Hotspur is unconcerned: "Why so can I, or so can any other man;/But will they come when you do call them?" Though a proud man, Hotspur has a healthy perspective that is lacking in the dull panegyrics of Glendower. Part of Hotspur's rhetorical strength lies in his chivalric character. He is a difficult man to assail in verbal duels such as this. Hal, because he hobnobs with the lowlife, cannot resort to this power. "Why, I can teach you, cousin, to command the devil," says Glendower. Hotspur replies: "And I can teach thee, coz, to shame the devil by telling truth." Hotspur has belittled Glendower with comparison, rejection, and now condemnation. He has called Glendower a liar and held him responsible for his fault. Glendower remains ignorant of his humiliating defeat and he presses an example of his powers over Henry Bolingbroke. "Thrice from the lands of Wye and sandy-bottomed Severn have I sent him bootless home and weather-beaten back." Realizing the waste in reproving Glendower any longer Hotspur gives him sardonic awe. "Home without boots, and in foul weather too! How scapes he agues, in the devil's name?" Throughout the entire exchange Hotspur has remained unscathed, retained his composure, and kept up a good-natured and perspicacious scold-

ing of Glendower's exaggerations, distortions, and mendacities.

Hotspur's wit is not always didactic. He is a domestic dandy as well. His bantering relationship with his lady is sharp and keen. It is not made up of cracks about whores and it is not bathetic word play. It is one of the minor joys of *Henry VI, Part One*. Lady Percy demands: "What is it carries you away?" Hotspur is nonchalant. "Why, my horse, my love, my horse." Lady Percy pressures him: "But if you go—," Hotspur sidesteps: "So far afoot, I shall be weary love." The lines may be commonplace, but they are endearing nevertheless. Hotspur's jocular wit is both fun and chivalry. He would rather his lady not be discomfited by the bold battle he is about to fight. "I will believe/Thou wilt not utter what thou dost not know,/And so far will I trust thee, gentle Kate." Thus he rebukes the inquiries of his lady, but with the softest possible means, and, one may add, without deception. Like an American in the United States Marine Corps, Hotspur keeps his honor clean. Which is not to say he does not partake of a little harmless rascality. "Come, Kate, thou art perfect in lying down." Lady Percy and Hotspur are neither cute nor vile. They are enchanting, romantic, and quick. Hotspur and Lady Percy are not equals, but Hotspur's domination is velvet gloved. He is always firmly in control. He never sacrifices his royal demeanor for her favors. He manages her and retains her love gracefully.

He retains her love, but he does not retain his life. His death is not the result of blundering self-delusion. He is betrayed. Impetuous though he is, he is loyal to his friends. Yet, Worcester and Vernon keep the King's offer of amnesty from him for fear of their own necks. Their quivering reason makes them forget Hotspur's loyalty to Mortimer. If Hotspur would stand by Mortimer he would certainly stand by those who stood with him. Vernon and Worcester attribute their own cowardice and pragmatic negativism to the fiery, but altruistic Hotspur. They doubt him while the king he opposes thinks of him as "A son who is the theme of honor's tongue./Amongst a grove the very straightest plant,/Who is Fortune's minion and her pride." Hotspur's fellow rebels are schemers. Hotspur is not and he is done in because it is impossible for conniving men to see other men as innocents, especially when the innocent is a man of action and conflict.

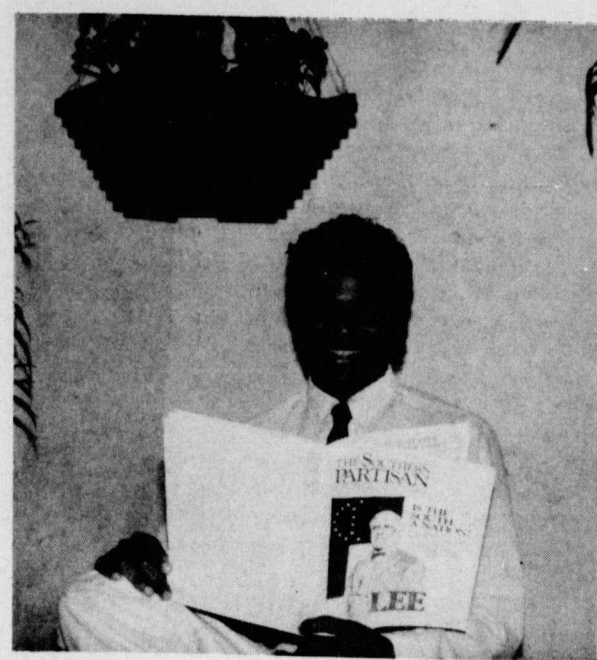
Hotspur is betrayed of more than his life. He is

betrayed of his honor. Falstaff betrays chivalry and stabs the already dead Hotspur in the thigh and claims to be his conqueror. Falstaff knows no honor. As he says: "Can honor set to a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honor hath no skill in surgery then? No. What is honor? A word. What is that word honor? What is that honor? Air. A trim reckoning! Who hath it? He that died Wednesday. Doth he feel it? No. Doth he wear it? No. 'Tis insensible, then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll have none of it. Honor is a mere scutcheon." For all the wisdom attributed to Falstaff he is not so very wise. He bursts illusions on the premise that the obliterating of illusion is truth. It is not. It is illusion that guides the literate man. "The history of chivalry," said Baron Kervyn de Lettenhove, "is naught else but the picture of the admirable influence exercised by literature, in the name of religion and civilization, on the violent and brutal passions encouraged and propagated by war." In other words, chivalry is an illusion incarnated by men into reality. Therefore, to betray chivalry is to betray a touchstone of civilization. Falstaff is not uncovering truth so much as he is legitimizing barbarism. Perhaps he defames Hotspur because he knows his persona is in competition with Hotspur's.

If this is the case, then Falstaff is a perceptive individual; because Hotspur does represent an ethos that is antithetical to what Falstaff believes in. Moreover, Hotspur is transcendent. Even in death he remains a dominant figure. He is the man, matured and sobered, Prince Hal becomes when he ascends to the throne. The King can "see riot and dishonour stain the brow of my young Harry," but with the responsibilities of kingship the Prince of Wales becomes the majestic Harry Percy. It is King Henry V who finds himself outnumbered by the enemy, just as was Hotspur, and says: "Gloucester, 'tis true that we are in great danger;/The greater therefore should our courage be." It is an echo of Hotspur's own martial optimism in the face of bad news and poor odds. Hal is not the student of Falstaff here. He does not question the value of courage and down a quart of sack. He summons up his courage and transmits it to others.

"This story shall the good man teach his son; and Crispin Crispian shall ne'er go by,/From this day to the ending of the world,/But we in it shall be remembered—/We few, we happy few, we band of brothers./For he today that sheds his blood with me shall be my brother, be he ne'er so vile./This day shall gentle his condition." King Henry V acknowledges the importance of illusion and principle that Falstaff denies. He knows the importance of a didactic literary tradition and means to be a party to it. He has come to realize the importance of the foundations that made Hotspur what he was. Furthermore, he has found the glory and honor of the fighting man. His democratizing of his army—making it into a brotherhood—is reminiscent of the satire brought forth from Hotspur when his men were snubbed by the haughty, girlish nobleman. His blood is proud now and not sensual. He has accepted duty and found it has its own rewards. The communion of war has a bonding effect more powerful than that of roughhousing. Henry has found the strength of conviction and lost the weakness of rationalization.

King Henry V is not such an ascetic as a monk. He also has a lady. Like Hotspur's lady she carries the name of Katherine. We cannot expect the same dialogue between them, however, because King Henry V and Katherine meet but once. They are not yet married. Their's is an arranged and inchoate courtship. They cannot yet be expected to have the surety of manner that characterized Hotspur and Lady Percy. Still, by his own admission, the King illustrates a defect that Hotspur too was quick to admit, but rarely showed—a heavy tongue and an impatience with words. Beyond this is the potential for a Hotspurian conception of marriage. Henry's seriousness matched with (let us assume Katherine is stereotypically ethnic) Katherine's *joie de vivre* might be analogous to Lady Percy's civility and Hotspur's rambunctiousness. The political nature of the marriage and the language barrier should make Henry's manipulation of Katherine easy. The language differential could also be the feeding ground for a certain bilingual boisterousness and wit. This is all, obviously, speculation, but the roots are there; and, as has been pointed out, where Hotspur leaves roots his influence is bound to grow. Hotspur, despite being a sideline character and one of supposed limited eloquence, is the hero of *Henry IV, Part One* and the leitmotif of *Henry V*; and Prince Hal is his benefactor.



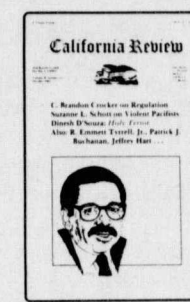
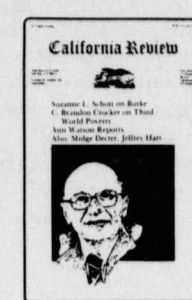
California Review's Writing Eleve Bruce Williams and the Southern Partisan. —Defenders of Freedom

Subscribe to the raciest and sexiest magazine in the world. Subscribe to California Review.

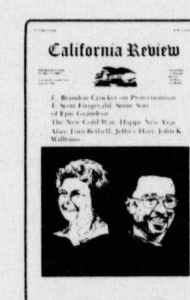
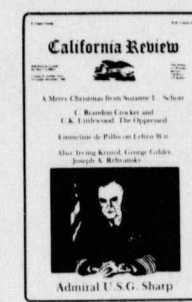
## California Review Back Issues



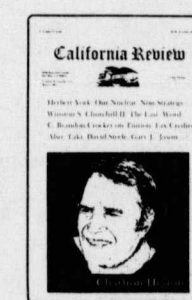
Neil Reagan/Nathaniel Branden \$1.50  
Milton Friedman/Ann Watson SOLD OUT



Clarence Pendleton \$1.50  
Admiral U.S.G. Sharp/Irving Kristol \$1.50



Phyllis Schlafly/Walter Williams \$1.50  
Charlton Heston \$1.50



## Hard Times for Sociology by Dr. Frederick R. Lynch

Concerning the decline in sociology enrollments at Cal State L.A. and elsewhere, a colleague of mine recently grumbled "Why should we expect otherwise? After all, these students voted for Reagan."

Such totally bitter and partly true pronouncements not only characterize the conservative mood amongst students and the public but also hint at a popular perception that sociology is politically biased as well as possibly irrelevant. If this is the popular perception of sociology is it a valid view?

The political character of sociology has always been somewhat schizophrenic for the discipline has both conservative and radical philosophical roots. Nevertheless, most Americans who profess to have any idea as to what sociology is like are usually quick to conflate sociology with: social work, social reform, liberalism, socialism, or communism. The last twenty years have not helped to end such confusion.

Sociology and its practitioners entered into a cozy alliance with the liberal welfare state policies begun under Kennedy's "New Frontier" and continued under Johnson's "Great Society." Sociologists were called upon to analyze poverty, racism, crime, and other social problems. Meanwhile, students who'd been raised in sanitized suburbs watching sanitized television poured into sociology classrooms to acquire vistas beyond their suburban cocoons. There followed the War in Vietnam, black liberation, women's liberation, gay liberation, Hispanic liberation, and the youth countercultures. New questions were asked of the present. The past was probed anew. Minds were blown. Tempers flared. It was the Age of Sociology.

Now, a good many working and middle class folk had long harbored heretofore vague suspicions about the liberal leanings of sociologists. The increasing political activism of sociologists in the 1960s and 1970s served to confirm and enhance these suspicions. Sociologists seemed not only liberal but downright subversive. They: (1) seemed to deliberately radicalize middle class students, (2) challenged traditional sensibilities by publishing studies of urban and campus disorders which blamed police and society for those disturbances, (3) tended to urge "soft" approaches to the treatment of criminals, (4) championed attempts to locate housing for the poor, the retarded, ex-cons

and the like in suburban neighborhoods. Finally—and worst of all—sociologists paraded into courts, legislatures, and other government agencies to support the imposition of forced busing and affirmative action quotas. Sociologists openly showed themselves as allies of a bloated and middleless government. Sociologists were amongst the "pointy-headed intellectuals and bureaucrats" who wanted to rearrange other people's lives—but somehow managed to avoid such burdensome entanglements themselves.

Sociologists could shrug off public mistrust and hostility when the welfare state flourished. Now things are different. Liberalism and the welfare state are in disfavor—and so is sociology. Sociologists remain limited in influence and employment opportunities. Sociologists are confined to universities, think tanks, and some government agencies while economists and political scientists, on the other hand, have become employed in significant numbers in the private and/or business sectors of society. The result has been a catastrophic crash in the utility—if not the intrinsic value—of a degree in sociology.

Sociology's strong links with liberal welfare statism is only part of the discipline's image problem. A more fundamental dilemma is that sociology focuses upon group phenomena whereas the American value system enshrines the individual—especially individual responsibility. And yet the heritage of the last fifteen years—including the widespread influence of the Age of Sociology—seems to have mitigated the burdens of individual blame and responsibility with regard to what are obviously wider, socially-structured problems: such as the current recession. With economic hard times there may be frustration, even despair. But because people are more sociologically "aware," they do not, necessarily, blame themselves for social and economic problems as their parents were wont to do.

Notwithstanding its various "image problems," then, sociology has furnished the American public with a broad-based sociological outlook. This widespread sociological awareness, in turn, should sustain sociology itself even in the worst of economic and ideological times. In addition, I suspect that sociology—and enrollments in sociology courses—will be nourished by the realism and cynicism which are the popular legacy of Vietnam and the Watergate scandals. For there is a penchant in sociology (as there is in the journalism of our day) to penetrate false fronts, to debunk, to drive to the core of reality,

## CALIFORNIA REVIEW Special Intellectual's Rate Only \$10 for the Academic Year

Gentlemen: Please send me California Review for the full academic year (10 issues) for the new low intellectual price of just \$10.

Name (please print) \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

IF THIS IS A GIFT, PLEASE ADD THE FOLLOWING:  
Donor's name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Payment must accompany order  
**FILL OUT AND MAIL THIS CARD TODAY** California Review 4846 Rancho Grande Del Mar, CA 92014

## REDMOND SYSTEMS ENGINEERING

SYSTEMS ENGINEERING AND COMPUTER CONSULTING  
GREGORY REDMONC 284-2726  
P.O. Box 16356 San Diego, CA 92116

to find out "what really goes on. If sociology can maintain this incisive, critical outlook—and, yet, dissociate itself from any political orthodoxy—then the curiosity of the American people may one day soon furnish another renaissance of sociology.

Dr. Frederick R. Lynch is a Lecturer in Sociology at California State University, Los Angeles and is one of CR's Ivory Tower correspondents.



Subscribe to California Review —the most sociologically aware magazine in the world.



# YOU GIVE US THE MONEY AND WE'LL FIGHT YOUR WAR



The College campus is a battleground of ideas. We have the ammunition. We have a few good men, a few good women, and even a few good minorities. What we don't have is money. Too principled to steal, we ask that you join our Intellectual Officers Club and help us win the war of ideas.

Gentlemen: I want to help save the world. Please enroll me in your Intellectual Officers Club at the following rate:

\$250 \_\_\_\_\_  
Corporate imperialist

\$175 \_\_\_\_\_  
Capitalist imperialist

\$100 \_\_\_\_\_  
Traditional imperialist

\$75 \_\_\_\_\_  
Right-of-center imperialist

\$50 \_\_\_\_\_  
White collar imperialist

\$25 \_\_\_\_\_  
Blue collar imperialist

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Clip and mail to California Review

California Review  
4846 Rancho Grande  
Del Mar, CA 92014

All contributions are tax deductible.