

C.G. Alario: Exposing the Anti-Apartheid
Movement

A. Barry Demuth on the AIDS Epidemic

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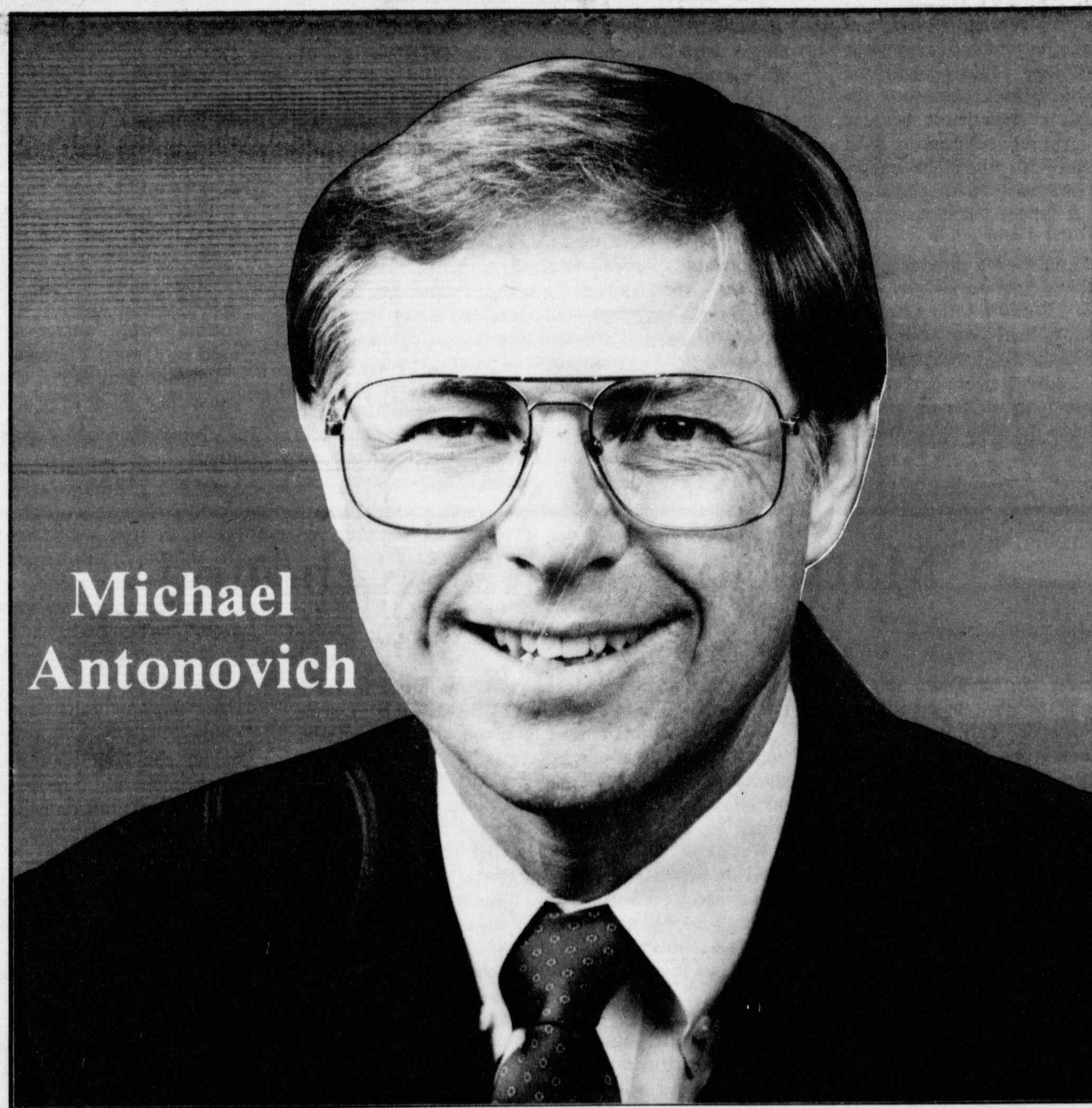
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C. Brandon Crocker: In Search of Arms
Agreements

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**Michael
Antonovich**

South Africa and its Victorian Enemies

By Deroy Murdock

Poor Jesse Jackson. Having failed in his own race for the Democratic presidential nomination, he had to watch his friend Walter Mondale get buried in the Reagan avalanche last fall. By voting against Mondale, millions of Americans rejected his policies - many of which Jackson supported. Mondale and Jackson had called for racial quotas and increased welfare spending, among other things. The American public saw these prescriptions for the discredited ideas they were and replied, "No, thank you."

Although black "spokesmen" like Jackson, Benjamin Hooks, and Coretta Scott King proudly pointed to the black rank and file who voted 90% for Mondale, they had little to show for this collective act of solidarity with the Democratic party. Black America threw its electoral weight behind the losingest candidate for the White House in history and now had neither a victory nor its spoils to share. At the same time, many elders in the Democratic party intimated that the party had to broaden its base, particularly among whites in the South. This would involve placing quite a bit of distance between the Democratic leadership and the Jackson wing of the party.

What were Reverend Jackson and the other black leaders to do now that their political train had been derailed? Surely there must have been some formula that would reinvigorate demoralized black activists and their friends on the political left while recapturing the interest of common black citizens. In what could have been a risky move, the black leadership looked overseas - to South Africa.

Suddenly the civil rights lobby opened its eyes to discover that blacks were being treated harshly in South Africa. Beginning in the late fall of last year Randall Robinson of TransAfrica organized the now familiar protests and celebrity arrests at the South African embassy in Washington, D.C. These demonstrations focused attention on an issue that has been in existence for decades but which, to Jesse Jackson and company, just became relevant. Within a matter of months, liberal activists, both black and white, were rejuvenated with a new issue on which to base their actions. College campuses once again became the stage for protests, sit-ins, and occupations of administration buildings. Black Americans became aware of an ugly and unacceptable situation in a far away nation, and, against all odds, the black leadership had fashioned itself a new lease on life and a few places in the chorus line that dances across America's political stage.

Since its inception, the civil rights movement in America has concerned itself almost exclusively with trying to improve the lot of blacks within America. Foreign affairs sat in the back of the political bus while domestic issues were in the driver's seat. Why then did the civil rights community choose to fight apartheid, a policy which obviously propels the suffering of millions of blacks, but nonetheless occurs on a continent thousands of miles away?

The answer lies in the 19th Century Europe. Throughout the 1800's European nations like Germany, France, and Great Britain expanded around the world and collected colonies as part of their policy of imperialism. One of the motivations for building empires was clearly economic: countries which fell under the control of the European powers provided raw materials while also creating markets for European products. But another objective behind Euro-colonialism was to preclude domestic unrest. The harsh economic and social conditions which the Industrial Revolution created in cities such as Liverpool, London, and Hannover provided the seeds for urban violence and insurrection by unsatisfied workers. Indeed, the February Revolution of 1848 overthrew the French government and established the Second Republic. For the most part, however, the slums and sweatshops of Europe were kept quiet by political leaders who distracted their subjects from the squalor around them by sponsoring splendid little wars to topple small countries around the world. Laborers rallied around their governments in a wave of patriotism and nationalism. Rather than chanting "Workers of the World Unite" through the streets of Great Britain, as Karl Marx predicted, poor Britons instead cheered "God Save the Queen" and "Hail, Britannia" as the Union Jack was hoisted over another distant nation coopted into the British Empire.

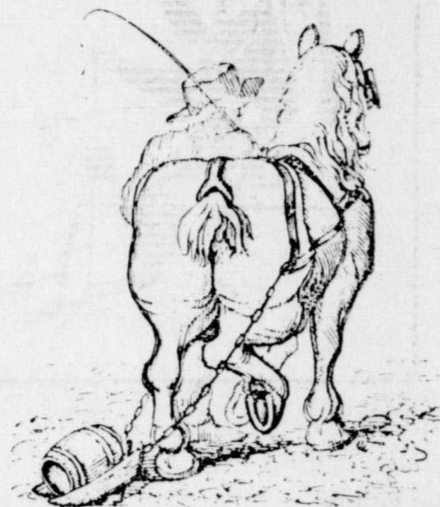
In similar fashion, America's black leaders have distracted this country's blacks from the domestic scene by focusing attention on the situation in South Africa. The twist is, however, that they are not trying to keep blacks unaware of poor conditions in the U.S.; instead they are trying to keep them from seeing that things are getting better in black America.

Granted, things still remain difficult for America's blacks. Unemployment and poverty still remain serious problems. But blacks have benefited from the economic growth and falling inflation and interest rates which the Reagan Administration's policies have fostered. The recent decrease in crime has also helped blacks who have been among the chief victims of lawlessness.

The focus American black leaders have placed on South Africa has the potential for keeping American blacks from witnessing all of this progress while instead becoming incensed about conditions in that nation. At the same time, the fight against apartheid had been like a political steroid injection to the American Left; vanquished in November of 1984, they are back in America's streets angrier and louder than they have been since perhaps the 1960's.

Although the black leaders' remedies for apartheid (namely disinvestment and a public pillorying of the reformist Botha government of South Africa) remain unwise, Rev. Jackson and his colleagues are justified in their protests. Apartheid continues to offend the sensibilities of all citizens with a concern for their fellow man. South Africa's racial policies are an

affront to the ethical basis of Judeo-Christian civilization and deserve to be peacefully dismantled through careful steps by America's public and private sectors alike.



The protests by America's black leaders no doubt stem from the moral outrage which is the correct response to apartheid. However, the Jesse Jacksons and Randall Robinsons of this country realize that the current assault on South Africa brings with it very attractive domestic political benefits. Slowly but surely things are getting better for America's blacks. Perhaps they have not yet overcome, but the day they do, America's black leaders will be in grave trouble. They have built careers around the notion of shepherding American blacks through the political, economic, and social wilderness to a place where blacks would be "free at last" as Martin Luther King, Jr. hoped. But just as Moses retired to Mount Sinai before his people reached the Promised Land, the men and women who claim to lead America's blacks would be superfluous once their so-called followers overcame racism and poverty and achieved success.

That America's black leaders would turn suddenly toward the issue of South Africa to divert their "constituents'" attention from the real improvements around them should not be surprising. Political survival is an age-old instinct for many. But that they should employ techniques similar in spirit to those used by Queen Victoria speaks volumes about their fragile standing as leaders and the outdatedness of the cause they claim to profess.

Deroy Murdock is a senior at Georgetown University.

Matrimony on the Rebound

By Jennifer H. Huening

Judging from the average conversation among college students, one would gather that the institution of marriage has gone out of style. Talk is such that marriage is no longer a lasting thing, or even necessary for a loving couple. "Marriage never lasts", "It's not worth the trouble" are phrases heard around campuses. Yet contrary to popular talk, marriage is an essential ingredient to the advancement of our society. Not just in the obvious and literal sense of procreation, but in providing fulfillment for individuals and teaching future generations.

Looking more broadly at this seemingly outdated institution reveals its overwhelming popularity. Many Americans are very happily married. Those that are not are often looking to be. Marriage provides the support each individual needs to face the challenges of this world. That is not to suggest that marriage is the only means for this support - but time has shown that many Americans find support to this manner. I have met many business people that speak of their desire to return home to their spouses

for relief and escape from problems faced in their business lives. On a flight from Chicago to St. Louis, I asked the woman next to me if she enjoyed the traveling required by her occupation. She replied that she liked seeing other places, but going home to her husband and children was always the best part of the trip.

By providing support and fulfillment for individuals, marriage makes the general population more effective and happy. This reason would be enough to ensure the continued popularity of marriage, but it is not the sole reason. Marriage provides a family environment conducive to a child's growth.

In terms of the importance of marriage in educating our young, it is most surprising that we would ever pretend that this institution could become outdated and still expect America to maintain its position as a world power. The family created by marriage is a basic tool for teaching younger generations our beliefs as a country. More than any

other source, children learn from role modeling from their parents. One may argue that the American values could be taught in schools, but this argument denies the American value of pluralism that is so essential to our republican form of government. If single individuals were to mate and send their offspring to institutes of learning, only one belief would be taught. The diversity of thought that is so essential to our form of government, which is provided by different families, would be lost.

Considering the importance of marriage to the American society, college students may want to adjust their attitudes towards the old time institution. With the number of divorces seen by our generation, it is understandable that we may have a pessimistic attitude toward marriage. Yet, if each individual weighs their options, taking into consideration the issues discussed above, marriage will definitely present itself as the best alternative.

Jennifer H. Huening is a junior at UCSD.

Letters



Dear Editor:

To me it's a mystery why conservatives and libertarians bemoan the push for comparable worth pay parity for public employees.

Granted, as Clarence Pedenilton (Chairman, Commission on Civil Rights) says, it's the "loooniest idea since Loooney Tunes." And I suppose it is folly for the government to consider legislation to repeal the law of supply and demand.

But what is forgotten is that government employee wage rates are dictated by political pressure groups rather than the free market. Most government

employees are grossly overpaid. The ironclad proof is the very low quit rate of government employees and the hundreds of applications for any publicized job openings.

All the statist-feminist types are asking for is that the law mandate that women make as much as men. Let's meet their demands by reducing the male government employees' pay to the "comparable" women's level. Billions can be saved. Taxpayers, opportunity knocks!

Sincerely,
Dick Rider, Vice Chair
San Diego County Libertarian Party

Sirs,

The California Review continues to exemplify this country's greatest resource: The energy and creativity of its people. Energy and creativity that should never be restricted by government regulation, unless it is to battle immorality, that festering sore on society that always leads to a decline in vitality and imagination. Keep up the good work! You will find my check enclosed.

Sincerely,
Barry M. Jantz

From the Editor:

Since *California Review* first appeared at UCSD over three years ago, the established Leftist/progressive elite has consistently opposed *CR*'s right to publish a "non-progressive" journal. Now that *CR* has been legally recognized by its recent court victory, the Left has continued its opposition and gone as far as to opine that *CR* seeks acceptance from its progressive peers.

Regardless of Leftist displeasure over *CR*'s political orientation, it has the constitutional right (guaranteed under the first amendment) to publish. *CR* has grown tired of wasting time and energy articulating its response to Leftist accusations that challenge our publishing right. We will continue to provide students with an alternative viewpoint - conservatism - and challenge the day-to-day operations of the Leftist political machine.

There is, however, much to be said about the Left's latest display of futility. They claim that *CR* desperately yearns for their acceptance into their progressive clique. In addition, the Left asserts that it is *CR*'s "reactionary" politics that prohibit the inclusion of *CR* into the circle of progressive political people, intellectuals, and activists.

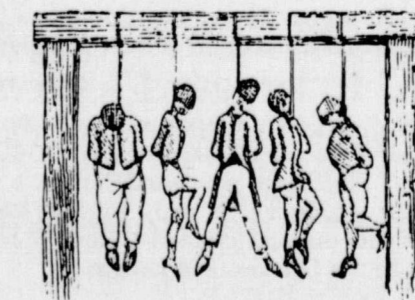
Poppycock. *CR* could care less if its Leftist counterparts approve of its activities. *CR* was not established to gain the progressive stamp of approval, but rather to challenge the Left's rudimentary pieties that have for too long dominated campus politics.

CR's refusal to tow the progressive line stems not from an "unsophisticated view of the world," which some of *CR*'s artless critics have suggested. *CR*'s

challenge to the progressive status-quo arises out of philosophical convictions that are inherently opposed to the ideals that are professed by the student status-quo. The challenge is not rooted in hatred for Leftist/progressive thought, but, moreover, in disagreement with the premises that it rest upon.

CR is as much a part of UCSD as any other indigenous student group. It is here where *CR* sprang forth and rose to challenge the established order. *CR* will not bend or bow to its opposition's internal pressure, who have underestimated *CR*'s determination to express what it believes in and willingness to fight for if necessary. *CR* is resolute in returning the University to its original definition - a place where one can take part in a free and open exchange of ideas.

- CGA



California Review

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California Review (Restitutor Orbis) was founded on the sunny afternoon of seven, January, nineteen-hundred and eighty-two, by discipuli cum civitas listening to Respighi and 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.

In Review

■ In a mass tobacco fit, Israeli smokers stormed the gates of a Tel Aviv cigarette plant in search of a smoke. The factory had been shut down for 13 days due to government price controls that caused such an uproar that people were threatening to cut their veins on the barbed wire plant fence if they did not get a cigarette.

■ Resulting from a KKK — Nazi literature distribution campaign in North County recently, many households were barraged with unwanted racist hate publications. One UCSD Student, who was a victim of this propaganda assault, recently delivered to CR editors a particularly interesting issue of Tom Metzger's *White American Resistance* (W.A.R.). This white supremacist hate publication carried an anti-semitic story provided to them by "UCSD *newindicator* news." The author, Laura Drake, chided the Israelis for using tactics such as "...demoralization, harassment, and terrorism in the form of massacres..." This form of anti-semitism is not new. A raving vegetarian named Adolph Hitler spouted the same sort of rhetoric fifty years ago.

■ "Peeping Tom" Narciso Lapas was fried to a crisp when he scuttled over frayed wiring above a dancer's dressing room in an XXX-rated strip while peering through a hole in a dressing room at the Hot Line night club in Cebu, the Philippines. That's what he gets for not paying.

■ Pipe-smoking was discouraged in 18th-century Iran by ramming the pipe through the smoker's nose and parading him through town.

■ Now hobbling on crutches, Prison trustee Ronald Sanford doesn't have a leg to stand on because he tried to smuggle marijuana in his artificial leg — and lawmen confiscated the artificial limb.

■ Research from the University of Pennsylvania reveals most college age gals "think of themselves as heavier than they actually are."

■ San Diego city councilman Uvaldo Martinez used his city credit card during the past fiscal year to pay for more than \$4,000 in meals at San Diego Restaurants where he supposedly dined with guest to discuss business. More than a dozen of those guests, however, have told *The San Diego Union* that they do not recall dining with Martinez, and others say that while they remember having lunch or dinner with him, no city business was discussed. Does Martinez truly believe we citizens will buy his argument that discussions of "city business" are more productive over lobster and champagne than a glass of wine and a sandwich?

■ Osvaldo Pereira da Silva, of Teresina, Brazil, hacked off his wife's earlobes when she turned into a "women's libber." Osvaldo claimed, "A woman who wants to be like a man doesn't need a place to wear earrings... It was a harsh thing I did, but I think she gets the point."

■ CR would like to congratulate Mr. Dale Parker, the newly appointed director of the Institute of the Americas at UCSD. We hope Mr. Parker will better serve the university than his predecessor Wayne Cornelius. Mr. Cornelius seemed more concerned with serving the interest of Cuba and Nicaragua via the USSR, rather than the expansion of Democratic ideals via the United States. P.S. Wayne we hope you don't return.

■ Students and other connoisseurs of canned food had reason to mourn this summer as Hector Bioardi, a.k.a. Chef Boyardee, died at the age of 87.

■ Who says the Soviets haven't lived by the Helsinki Accords, almost all members of Soviet groups monitoring their country's observance of human rights, if not meeting with some unfortunate accident, have been assigned to gulags all over the country in order to facilitate their research. How much more cooperative can a government be? can a government be?

■ As always, CR staff delivered last spring's Midge Dexter issue to the Professor's mail boxes of the U.C.S.D. Political Science Department. The inquisitive P. Joseph Moons stopped by the next day to see who had taken their copies. Over six Reviews had been blatantly thrown in a nearby waste basket — without ever being opened. How is that for open-mindedness in academia.



■ CR would like to express our deepest regrets in regard to the dismissal of Charles "Chuck" Reilly. Even though CR's philosophical views differed from Mr. Reilly's, we found his guidance and insight in relation to the Third World extremely valuable. Mr. Reilly was one of those rare political science professors here at UCSD, who didn't use his classroom as a forum to vent his personal beliefs, but rather as an educational tool whereby all could profit. Give'em hell Chuck! We're with you.

■ World class brew-hound guaffed 44 pints of the golden nectar in a single evening — and died! John McBride, 54, an unemployed London laborer was found slumped in his easy chair surrounded by a mountain of empties. City coroner Montague Leveine eulogized the death by calling John "the captain of his own fate."

■ Only 19 percent of French-men bathe daily while 32 percent of French women bathe or shower daily. Barely half the French get cleaned before a romantic rendezvous, according to study by SOFRES. The British came out the cleanest among Europeans, followed by the Germans and Italians.

■ In Tennessee convicts in the Tennessee State Prison rioted because newly issued black and white striped uniforms with the words "Department of Correction" printed on them degraded their dignity.

■ Guerrilla warfare broke out at the Moscow Youth Festival when Katarina Larsson from the Swedish delegation tried to give a speech denouncing the Soviet invasion of Afghanistan. First, Festival officials tried to block her from speaking through procedural maneuvers, but that having failed, they resorted to mistranslating her speech to other youth delegates.

■ Isn't it a crime that a man who believes in killing police, government officials, government "collaborators" and opposition politicians is in jail? Free Nelson Mandela.

■ And a British mountain climber fell to his death in the Swiss Alps when he lost his footing trying to retrieve a bottle of sun-tan lotion.

The opinions and views contained in *California Review* do not represent those of the ASUCSD, the Regents, and/or the University of California. They belong to a dedicated few who are committed to freedom of expression and the preservation of our glorious Republic.

Bring Back the 60's? The Student Movement and Apartheid

By C.G. Alario

Last year, on campus across the nation, students experienced an attempt by Left-minded activists to revive the student movements that, in the late 1960's, during their heyday, influenced some of America's opinion-makers to support an American withdrawal from Vietnam. Today, the "Anti-Apartheid Movement" resembles a warmed-over version of this dead and buried memory.

Throughout the nostalgic trip back in time, I, as a student activist, remained silent. I attended the emotional-filled rallies (which, in fact, focused more on denouncing Western institutions and Zionism than apartheid). I spent an evening with the hard-core element of the movement, who were camping out at Humanities Library, and, above all, I patiently observed this unusual spectacle from start to finish. School ended, and, I incorrectly assumed, did the short-lived revival of the student movement.



Upon my return to UCSD in September, I discovered my most dreaded nightmare — the progressive know-nothings were at it again. To my astonishment, the "Anti-Apartheid Movement" was in full swing, preparing for a major fall offensive. I thought, perhaps, if I ignored the fall crusade it would, in time, burn itself out. But it is evident, as the crusaders prepare to march, my days as a neutralist were numbered.

After considerable reflection and examination of the crisis in South Africa and corresponding events here in the U.S., I have concluded that the "Anti-Apartheid Movement" (which suffers from a high degree of inept Leftist, revolutionary influence) is a facade. The movement, considering its course of violent confrontation, is bent on removing the status quo (the pro-Western white government) by encouraging and supporting the outlawed African National Congress (ANC) in their pitiless pursuit of revolution and power.

In a vain attempt to equate revolution with the destruction of apartheid, the movement has committed a serious mistake. Revolution, contrary to progressive piety, is not some mystical remedy that enables the oppressed to rise up and do away with the chains of tyranny. There are countless cases in the 20th century, such as the Soviet Union, Cuba, Iran, and most recently Nicaragua, where revolution failed to eliminate the forces of tyranny. In fact, the case of Nicaragua illustrates that tyranny is capable of emerging from within the ranks of a revolution and proceed to betray the goals of the revolution. The popular revolution that overthrew the tyrant Somoza replaced him with another band of tyrants — the Sandinistas — who are evidently building a structure of tyranny on par with the Cuban model.

A revolution in South Africa (of course, under the control of the progressive ANC) that toppled the government would not abolish apartheid. The movement, however, would have us believe otherwise. The Leftist know-nothings' perpetual romance with revolution breeds neglect to acknowledge that conditions do not exist for a popular revolution.

For a revolution to emerge in South Africa, there would have to be unity among the ranks of the black majority. At the moment, this is not the case. Within the black majority, there are various tribes, political and religious associations (such as the Zulu's Inkatha

movement, the ANC, the United Democratic Front, and the South African Council of Churches) that constitute the divided majority. In view of Zulu Chief Buthezi's recent denunciation of the ANC's claim to leadership of the black majority, followed by the outbreak of black on black violence between the two factions, indicates an effort by the dominant factions to gain political power at the expense of one another. Until the black majority unites, black on black violence will prevail, not revolution.

Another point of contention is the movement's uncontested support for the ANC and its imprisoned leader Nelson Mandela. It is clear that their support for the ANC sow the seeds of the power struggle among the divided factions. Is it not hypocritical, considering that the people behind the "Anti-Apartheid Movement" are the same simpletons that gave us the "Peace Movement," for the anti-apartheid crusaders to actively support the ANC's violence against South Africa? In addition, they justify support for ANC sponsored violence by exempting the outlawed group, through double-standards that permit violence when it furthers their interests.

On the subject of apartheid itself, the movement fails to provide a detailed, informative understanding of it. To simply state that "apartheid is racist" is inadequate. Apartheid is legalized racism, but, moreover, it is an institution that forms the foundation for the structure of South Africa. It is imbedded within the country's pattern of life — socially, economically, and politically.

During the 19th century, apartheid was structurally interwoven into the fabric of South African society. Since that time, it has been systematically expanded, legalized, and adapted. The movement's preoccupation with denouncing apartheid as repugnant and indefensible (which most people agree) is redundant. The thrust of the movement should be exploring feasible solutions to end apartheid.

The failure to acknowledge the dynamics of apartheid permitted the movement to demand that apartheid be abolished immediately. Apartheid cannot be abolished, but it can be dismantled. If bloodshed and chaos are to be avoided, then it will require a firm commitment to dismantling this institutionalized system of oppression. S.J. Terreblanche, professor of political economy at the University of Stellenbosch (near Cape Town), states, "it is politically naive and economically foolish to think that apartheid can be abolished overnight it cannot be demolished in a short period without serious disruptive and destabilizing effects that would be detrimental to every South African."

The final criticism I have is the movement's intransigence towards the white government. It has conveniently demanded the removal of the white

government as a prerequisite for the abolishment of apartheid. Again, the movement has committed a tactical mistake. The white government will have to play an instrumental role in the long process of dismantling apartheid. Mr. Terreblanche soberly remarks, "until the government becomes committed to the dismantling of apartheid, our options are limited."

The movement has underestimated the resolve and resources of the white government. In August, President Botha stated that he was not elected to preside over the liquidation of South Africa. Combined with the government's position as the most powerful economic, military, and political force on the continent, it is foolish to believe that international disapproval would convince the government to step down. The government's reaction to international pressure can be interpreted as work with us or go to hell! The government remains in control despite the movement's erroneous claim that it is inept and incapable to govern.

Just because the white government does comply with the movement's progressive political criteria, it is not sufficient justification for its removal. The reforms implemented by the government have been dismissed as "cosmetic." L.H. Gann, a senior fellow at the Hoover Institute at Stanford University, remarked, "how many academic prophets had predicted 10 years ago that, by 1985, South Africa would have: made constitutional concessions to Indians and Coloreds (defined there as people of mixed races); legalized black labor unions; shattered the industrial color bar and job reservation; put an end to the iniquitous legislation that formerly prohibit sex and marriage across color lines, and greatly extended education for blacks?" South Africa has initiated some real change.

Instead of discrediting the reforms, the movement, if it is committed to ending apartheid, would support the reformists in the ruling party. Granted, a great deal remains wrong in South Africa, but societal change is an incremental process that requires patience from those within and abroad.

The "Anti-Apartheid Movement" is recklessly intervening in the internal affairs of South Africa without the slightest concern for the consequences of its actions. When America withdrew from Vietnam, the forces of communist tyranny prevailed. The people responsible for the American withdrawal grew silent and stubbornly refused to accept the blame they so rightly deserved. If the "Anti-Apartheid Movement" succeeds in the removal of the government, will they account for the bloody and chaotic consequences that will follow, or will they run and hide?

C.G. Alario is a senior at UCSD.

Attention Young Patriots:

Do not be fooled by "Smilin Mike" Gorbachev's peaceful intentions — he wants to control the world. Now is the time to get involved in the "Lessons of Grenada Week," from Oct. 20-25.



For more information, contact Steve Baldwin at:

American Opportunity Foundation
214 Massachusetts Ave. NE
Room 550
Washington, D.C.
Tel: 202-546-6345

AIDS: The Devil's Plague

By A. Barry Demuth

With each passing day AIDS continues to spread its roots and grasp a hold of a society that is only beginning to awaken to the harsh realities presented by this disease. When acquired immune deficiency syndrome was first described as a new disease in 1981, there were fewer than sixty cases in the United States, since then there have been more than 12,000. Because AIDS was thought to affect only male homosexuals a consensus arose among many that homosexuals were only getting what they deserved. Two years ago, Reverend Jerry Falwell described AIDS "as divine retribution on homosexuals." Statements of this nature were common and perhaps comical at one time, today they are not! AIDS is not a "homosexual" disease, it is a human disease and we are all vulnerable.

As many as two million people may have been exposed to the AIDS virus, a number that continues to grow. One million people are known carriers, and researchers concur that 10% of these victims will contract the disease and die. It is believed anyone infected by the AIDS virus, is infected for life and in turn capable of transmitting it through sexual contact.

Little or nothing was done when AIDS made its debut in the gay communities. Homosexuals thwarted attempts to question potential blood donors about their sexual preference. Obviously, homosexuals felt that their right to remain silent regarding questions of sexual hygiene was more important than the application of sound medical care to those desperately in need of blood. Homosexual rights moralizers have also been successful in keeping gay bathhouses open, despite attempts by officials to close these decadent houses of sin. Gay activists have even gone so far as to argue that the AIDS issue is more one of civil liberties than health.

AIDS is not a civil rights issue. It is a public health problem associated with overly-promiscuous sex, specifically male homosexual sex. It appears as though homosexuals are unwilling to accept the blame they rightly deserve for willfully spreading the AIDS virus.

Certainly, not all gays are guilty of this misconduct, however, those who are should be quarantined. A case in point, concerns a homosexual man in Alameda County, California, who has AIDS. Aware of his condition, he has been treated several times at the county public-health clinic for gonorrhea. He admitted to having sexual relations with three to five different men each week, without telling them of his condition. Dr. Robert Benjamin of the county of the Bureau of Communicable Diseases calls him a "sociopath."



although he apparently is breaking no laws. Public health officials have broad authority to quarantine individuals with dangerous illnesses. These officials need to assume a greater role in exerting their powers in order to impede the spreading of AIDS.

Recently homosexuals have condemned the Reagan administration for not allocating enough money towards finding a cure. Actually, large amounts have been allocated for AIDS research. In the past four years, annual government appropriations have climbed from \$5.5 million to over \$120 million. Of course, we

cannot place a ceiling on the amount of money needed for research. We must tap every financial resource available and provide as much as we can as quickly as possible to research teams. Without additional help from outside sources, we cannot expect to stop the doubling of cases every year and the potential spread of the disease from the known risk groups into other segments of the population.

There is no question now that AIDS has the potential of spreading in epidemic proportions. AIDS is a virus, and as with most common viral diseases, cures remain elusive. Obviously, people, especially homosexuals, are going to have to engage in more careful and responsible sexual activity. If you can limit your sexual activity to a single person, do it. Individuals can no longer afford to participate in one-night stands. Having sex these days is like walking a tightrope, the more times you walk the rope, the greater your chances of falling off and dying. It is hoped that heterosexuals will learn from the unfortunate experiences the homosexuals have suffered during the last four years. Homosexuals blindly ignored the early warning signs of AIDS in 1981, and continued their old sexual habits. Now they suffer mentally, physically and emotionally.

As AIDS continues to run its appalling course of destruction, we will all suffer. Until a protective vaccine and effective treatment is created (if ever), we must wage an all out war in slowing its progress. Without a concerted effort now, when the disease is still relatively limited in its spread, we cannot hope to ward off what could become the major epidemic of this century. AIDS has presented the painful realization that nature continues to challenge us with medical surprises. It appears as though the Devil's plague will be with us for a long time, perhaps for our lifetime. We must force ourselves to deal with it intelligently and humanely.

A. Barry Demuth is a junior at UCSD.

Conservatism and Creationism

By Dr. G. James Jason

Some conservatives lately have urged that evolutionary theory is somehow antithetical to conservatism. It appears that these antievolutionist conservatives reason that a strong form of Christianity is a prerequisite for a consistent conservative outlook, and that evolutionary theory is incompatible with a strong form of Christianity.

Both premises of the argument are dubious. There are, after all, conservative Jews, Moslems, even agnostics, so a strong Christian orientation evidently is not a necessary condition for conservatism. Moreover, such an orientation seems to be not even a sufficient condition for conservatism — witness the all-too-numerous leftist Catholics and Protestants.

But of more interest here are the issues surrounding the second premise: is evolutionary theory true, and is it really incompatible with a strong form of Christianity? These are the issues which Philip Kitcher addresses in his fine little book, *Abusing Science: The Case Against Creationism*.

Kitcher is extremely well qualified to examine the evolutionist/creationist debate. He is a highly respected much published philosopher of biology. Thus it is not surprising that he shows exceptional understanding of what constitutes genuine science, and what constitutes mere pseudoscience.

Such an understanding is necessary when dealing with the issue about whether evolutionary theory is true. We must distinguish the question of whether it is true that species evolve over time, from the question how such evolution takes place. As regards to the first question, the evidence from a wide variety of sources is absolutely overwhelming that species do alter over time, or more exactly, that new species arise over time. We know the existence of gravity is a fact, even though we cannot see it. We accept it as a fact because of the

huge number of other facts gravity explains: the motion of the planets; the behavior of moving bodies on Earth; the tidal movement of the oceans; and so on. Similarly, the diversity of fossil forms, the results of radio-carbon and other dating techniques, and many other data together lead virtually all biologists to accept evolution as a fact.

Of course, less clear even now is the exact explanation of evolution, Darwin's theory was that species evolve solely because the environment selects favorable variants ("survival of the fittest"), and that this struggle for survival results in a slow evolution of new species better adapted to specific environments ("niches"). Naturally, in the hundred years since Darwin wrote *The Origin of Species*, biologists have learned much more about the nature of genes and populations, and have developed more sophisticated theories about evolution. But that no more means that biologists doubt the fact of evolution, than the uncertainty among physicists about what causes gravity (i.e., whether or not there are gravity "particles") means that physicists doubt the existence of gravity.

Kitcher explains these and other points with great clarity. Along the way he discusses a number of interesting topics: the nature of scientific research; the basic concepts of genetics; the history of creationism; the major criticisms of evolutionary theory put forward by the creationists; and the inconsistencies and inaccuracies inherent in the creationist "theory." These discussions are invariably interesting and often witty. For example, the phenomenon of coprophagy is used to point up the difficulties of creationist theology; would an omnipotent being create animals which have no other way to fully digest their food but by eating their own droppings? Yet evolutionary theory accounts

for the existence of such animals easily.

Thus as regards the issue whether evolution is true, Kitcher presents a clear and compelling presentation of the case for evolutionary theory. Most scientists, of course, are surprised to hear that many people have doubts about evolution, which is why the recent creationist critics have such an easy time of it. The scientific community rightly feels that the whole issue was settled more than a century ago.

About the issue whether evolutionary theory is incompatible with strong Christian faith, Kitcher has less to say. That is understandable, given that he is not a theologian. Of course, evolutionary theory is no theological threat whatsoever to those Christians who do not believe that the Genesis story is literal truth. Such Christians need only say that at a certain point in the evolutionary process — namely, when *Homo sapiens* first appeared — God chose to reveal himself.

But there are many fundamentalist Christians who do hold the Genesis account to be literal truth. Kitcher quite rightly does not say that those fundamentalists should be forbidden to accept that view on faith. He just denies that that faith constitutes some kind of scientific theory, to be taught in schools on a par with genuine biology.

Conservatives who are tempted to side with the creationists in forcing schools to teach creationism really ought to read Kitcher's book. I, for one, would hate to see the conservative movement suffer the same loss of face in opposing evolution that the Catholic Church suffered in opposing Copernican astronomical theory. Conservatism should be about how to maintain and protect a virtuous society, and not about biology.

Dr. G. James Jason is professor of Philosophy at Washburn University and one of CR's Ivory Tower Praefecti.

Lining Up to Be God's Chosen People

By James D. Spounias

What do the racist religious leaders Louis Farrakhan, Rev. Richard Butler and Rabbi Meir Kahane, televangelists Pat Robertson and Rev. Jerry Falwell all have in common? They are all "premillennialists" and believe in some form of a coming, literal kingdom of God on earth, which will be a blessing for God's special people.

Premillennialism is simply the non-Biblical belief that Christ will return to rule the whole world from His Throne (of David) for 1,000 years. (Fundamentalists disagree over whether Christ will rule from Israel, Britain, the United States or elsewhere.) Before this rulership is established, Fundamentalists claim that several of God's promises, including the famous battle of Armageddon, an all out war between the U.S. and U.S.S.R., must be fulfilled in order to insure this 1,000-year earthly dictatorship of Christ.

Let us not dismiss this non-Biblical, cartoonish prediction of the future at first glance. The perpetrators of this doctrine do take their convictions seriously, and they do command legions of willing followers who will do anything to help God establish the "kingdom."

Farrakhan, leader of a sect of Black Muslims — not the entire black community — believes that the black people are the Chosen People of God as prophesied in the Old Testament. He claims that the 300 years of black slavery represented the Israelites (blacks) in bondage, and Louis Farrakhan, like a 20th century Moses, will free "his people" from the oppression of the "heathens."

Farrakhan, consequently, does not like competition. Most American Fundamentalists claim that the Jews are God's Chosen People but Farrakhan will have none of that, so he attacks Israel and Jews on the grounds that Jews, in the Farrakhan perspective, have already received too much of the "persecution pie." Farrakhan's anti-Jewish convictions, based upon his own desire to be God's Chosen, ironically brought him ideologically close to the blonde, blue-eyed, bleach-brained, self-proclaimed white supremacist!

What can a black racist and a white racist agree upon? That Jews are definitely not God's Chosen and that blacks, whites and Jews should not live in the same country. In his infinite wisdom, the Rev. Richard Butler has determined that the United States, which you and I have foolishly believed to be a "melting pot," is only for "white Aryans." After all, as Butler said in the September 26, USA Today:

"Our present generation of white Aryan people living in the USA and the free white immigrants constitutionally admitted are the only lawful de jure citizens as the posterity of those who framed our Constitution."

Farrakhan layed claim to a separate block of land — the state of Louisiana, for example — to be declared a distinct nation — for blacks alone. Of course, Rev. Butler agreed, adding that all the other minorities, which, when freely translated means everyone not a descendant of northwestern Europe (God's True Chosen tribes — lost, but found), ought to form their own little countries as well. Butler and Farrakhan

believe firmly that God willed this "racially pure" kingdom of God on earth. Both racist bedfellows preach that this "kingdom" must be built by any means — with bloodshed if necessary.

Case in point: In March of 1983, Gordon Kahl, a North Dakota farmer and tax protestor, and a firm believer in Rev. Butler's version of religion, killed two federal agents in a shootout. Kahl was never caught, tried and convicted, but he was himself killed three months later in another blazing gun battle with federal agents.

Just before his death, Kahl wrote a letter, certified by the FBI to be in Kahl's handwriting, stating: "Take heart, my fellow Christian Americans. God has said that there will be a great shaking in the land of Israel (America). That started this evening. Let each of you who says that the Lord Jesus Christ is your personal Savior sell his garment and buy a sword, if you don't already have one, and bring His enemies before Him and slay them."

Gordon Kahl's enemies were non-Aryans in his Israel (America). Rabbi Meir Kahane's enemies are non-Jews in his Israel. Rabbi Kahane is best known for his obnoxious antics in the Israeli Knesset as well as his glorifying terrorist assaults against Arabs having the temerity to stay within the borders of Israel. The rabbi, like his black and Aryan soul brothers, desires a "racially pure" Israel in order to allow Kahane's "messiah" to have a safe landing in the Holy Land. In a recent press conference broadcast on C-Span television, Rabbi Kahane claimed that God would prepare Israel as the dominion for the messiah's earthly rule.

Now, if Meir Kahane is correct, why do televangelists Pat Robertson and Jerry Falwell exhort America's "gentiles" to pledge their undying pocketbooks and their souls to Israel? Why doesn't God whip up His own earthly kingdom all by Himself? Evidently, God needs Robertson and Falwell.

We mortals, unlike Pat Robertson, can't talk to God, so we don't know when the blessings will flow to the Chosen few. Yes, God spoke to Robertson — in 1982 — telling him that Israel's '82 invasion of Lebanon would spark a war with the Soviets and leave the earth in flames by Jan. 1, 1983. An excited Robertson (this, after all was the moment he'd been waiting for) promised 11.4 million telemetered viewers the end was near. Despite God's "blunder" (Southern Fundamentalists never lie) Robertson claims that he still speaks to God regularly. Why, God even hinted to Robertson to run for the 1988 Presidency. Let's hope that God has made another *fundamental* mistake.

The true darling of the premillennial fundamentalists is Jerry Falwell. Armed with a moral majority and self-appointed righteousness, Rev. Falwell has sounded a call for the mobilization of 70 million Americans to support Israel so that God's plan can work itself out. Many Jews take Rev. Falwell's religiously sycophantic pleas for Jews and Israel with a grain of salt; they fear that *democracy* in Israel will turn into *theocracy*, allowing Israel to become a Khomeni like — Kahane ruled regime.

Does God really need help from a Chosen people? Is this lineup of reincarnated ancient Hebrews really supported by the Bible? Not really, according to many Bible scholars, Fundamentalists who pride themselves on knowing the Scripture by chapter and verse fail to realize that the kingdom of God they desire to be earthly is, in fact, a spiritual kingdom, unascertainable by human senses. In John 18:36, Jesus Christ said to Pilate, "My Kingdom is not of this world," and in Luke 17:20, Jesus Christ told the Pharisees: "The Kingdom of God cometh not with observation," (verse 21): "Neither shall they say, lo here! or lo there! for, behold the kingdom of God is within you."



In verse 23, Christ warns: "And they shall say to you, see here, or see there: go not after them, nor follow them."

As one scholar succinctly summarized, "Christ and His kingdom are not to be looked for in this or that particular place on earth, such as Jerusalem, where it is said that Christ will rule on earth — but look for the kingdom of God in the hearts of saved men and women."

When did our Republic turn into a theocracy, where its' citizens are cannon fodder for Fundamentalists' jilted ambitions? It hasn't yet, and hopefully it won't, but one must wonder how much influence this kind of thinking has on America's statesmen. Former President Jimmy Carter gained Fundamentalist backing in the 1976 election, but lost it in 1980. President Reagan rejected allegations that he believed the tale of Armageddon during his second debate with Walter Mondale.

James D. Spounias is a senior at UCSD

Perpetual Left Turn Going "No Place"

By Samuel J. Spounias

Utopia — any condition, place or situation of social or political perfection. (The American Heritage Dictionary of the English Language). This noun is derived from the Greek and literally means "no-place." Thus, anyone with sense enough to reason that an imperfect world cannot achieve pure perfection will not fall prey to such silly notions.

But, many individuals do become entangled in Utopian idealism. The political left thrives upon the idea of establishing some sort of theoretically "perfect" system as determined by history and "enlightened" by Karl Marx and Frederick Engels.

Just as the Fundamentalist religious fanatics twist Biblical scripture to justify their "coming attraction" — a kingdom of God on earth — the political left uses Marx's warped ideas to promote their brand of earthly perfection — International Collectivism.

Where did Marx get his ideas? They were not original nor unique. They were mere reshapes of the early 19th century Utopian socialists — reshapes flavored with a blend of European Romanticism. Marx was especially fond of France's Charles Fourier and England's Robert Owen for their ideas that based themselves firmly in rejection of common morals and values.

Fourier boasted complete moral turpitude as he allowed his followers the freedom to have sexual contact whenever they felt the urge. Fourier once scorned officials for jailing a youth who had raped elderly women, stating that the young pervert should have been honored as an example for others to follow.

Owens was popular among infidels for his unrelenting attack upon the clergy and religion. He and Marx shared not indifference toward religious faith,

but total indignation. Thus, Marx and his modern lobotomies are more readily understood when their inspirations are examined in congruence with their aspirations — a valueless, morally bankrupt ideology.

Leftist Utopians use several names and fronts, all of which fall under their carefully selected trademark — "progressive." This adopted label gives the illusion of vision and forward thinking that, as they claim, they alone possess. Operating as champions of human rights and social justice, the progressive Utopians promise a near-perfect social order if only their programs are "collectively" adopted.

Unfortunately, much human suffering and turmoil lingers in perpetuity thanks to these leftist ideologies.

(continued on page 15)

California Review Interviews:

Michael D. Antonovich is currently serving his second term as Supervisor for the Fifth District of the County of Los Angeles. Among his many academic positions, he has taught at Pepperdine University and C.S.U. Los Angeles. He was elected to the California State Assembly in 1972 and served until 1978, acting as Republican Whip from 1976 to 1978. Heavily involved in Republican politics, Supervisor Antonovich is the 1985 Chairman of the California Republican Party. Also, he serves as Vice Chairman of "Californians to Defeat Rose Bird." Supervisor Antonovich graciously took time out from his busy schedule to chat with CR's C.G. Alario.

ANTONOVICH: Yes. His whole political machine is in operation right now. However, he shot himself in the foot when he refused to oppose Louis Farrakhan who spoke in Los Angeles County one week ago. This is the man whose organization has been subsidized by a \$5 million loan from Khadafi in Libya, who believes in revolution and terrorist activities. Khadafi has been responsible for the bombings of innocent civilians. Farrakhan preaches anti-semitism and revolution in the United States. Mr. Bradley refused to speak out and condemn Mr. Farrakhan. The Governor failed to follow the lead of the Board of Supervisors who had condemned this type of hatred. I think Bradley has lost his chance for the candidacy.

CR: What are the prospects for the Republican party to capture the California legislative bodies, the Assembly and the Senate, in the near future?

ANTONOVICH: We have a great opportunity of winning control of the state Assembly in 1986. We lost five seats by only 22,000 votes in 1984. Through a strong registration outreach effort to the ethnic communities and the handicapped, which we are now doing, we will pick up those seats and a couple more. This will put us in striking distance of becoming the majority party.

CR: Does the California Republican Party have plans for a new effort to address the problem of gerrymandering that has benefitted the Democrats in recent years?

ANTONOVICH: In the Supreme Court, we are now having the Indiana case, which we are a party of, reviewed. If they rule in our favor, it is very likely that there will be a redrawing of lines for 1986. If the Court fails to rule by January, then we are looking at 1988 in the lines.

"Every April 15, when they pay their taxes, they understand the need to simplify the tax system."

CR: What do you think are the prospects for tax reform legislation passing Congress?

ANTONOVICH: I think there is a great opportunity this year to reduce the tax rates. There has been a bipartisan effort in Congress to reduce them. A proposal came out today from the Chairman of the Way and Means Committee — Illinois Congressman Dan Rostenkowski. He has followed similar recommendations that Ronald Reagan has advocated: the reducing of the income tax from fifty percent to thirty-five percent. This tightens up the support for the middle class. With this type of working together, I think we might have a reduction in the tax rates this session. It's going to take the President and the leadership of the Democratic party working together.

CR: Do you think the majority of the American public is concerned with tax reform?

ANTONOVICH: Every April 15, when they pay their taxes, they understand the need to simplify the tax system. Many times they forget about that during the year, but I would say the great majority of Americans look upon the new elected government to form some leadership to reform the tax system. There are a lot of vested interests who do not want that to succeed and they have been very successful in preventing honest debate on President Reagan's recommendations. Although, Congress and Rostenkowski have come forth with a good compromise.

CR: The Republican Party has launched "Operation Open Door," a campaign to entice prominent Democrats to change their party affiliation to Republican. How successful has the campaign been so far?

"Rose Bird uses her position to implement neo-liberalism, which is defined as her political philosophy in making decisions."

ANTONOVICH: Well, nationally, they have had some major reregistrations; national committeemen from the Democratic party are becoming Republicans. The county executive of Detroit has become a Republican. This momentum realignment is taking place and hopefully this will continue and more will reregister. So, by 1986, we will become the majority party. We are the majority party when it comes to the votes of the American party but the gerrymandering will make us a minority party as to representation.

CR: What would you attribute the success of the campaign to?

ANTONOVICH: I think it can be attributed to the philosophy of Ronald Reagan and the Republican party, which is the party of Abraham Lincoln. Those concepts, traditional values, the free enterprise system and a tough stance on the criminals is really a philosophy that is shared by most people. That is the Republican party — heart and soul. The Democratic party believes in not only sparing of and the concern for criminals, it continued to support higher taxes, more government regulations, and bigger government. That philosophy has been rejected by the American people. It took a Ronald Reagan to articulate those views and a Jimmy Carter to illustrate to the American people that ineptness, big government, higher taxes, double digit inflation and a weak defense was not a philosophy that will keep America strong or prepare us for the twenty-first century.

CR: Governor Deukmejian has recently signed a workfare bill, which you were involved with, which will make California's able bodied welfare recipients go out and look for jobs and the government will also provide job training. Will the bill have any impact in decreasing the number of welfare recipients in this state and why?

Michael Antonovich

ANTONOVICH: In 1965, we were spending \$1 billion on welfare statewide. Today, we are spending over \$12 billion. We have a system that has built a bureaucracy that has created a generation of welfare recipients who depend upon welfare and look no further than the welfare check for relief. Workfare is an attempt to provide relief from welfare by requiring able bodied recipients to work and obtain job skills or lose their aid. That type of incentive, I feel, will enable the state to reduce the number of people on welfare and get more people working and paying taxes.

CR: What is your position on the controversial offshore California drilling issue?

ANTONOVICH: I'm concerned that America's security is too dependent upon foreign government's natural resources. Because Khomeni is not a friend of the United States and that we receive oil supplies from him and also from the other Arabic countries and Nigeria, I feel that for national security, we ought to become energy independent. As long as we can be sure that the drilling has the safeguards to prevent oil spills, then we ought to explore those areas that are feasible. That does not mean you have to drill along the entire coastline because you don't. There is much oil in Alaska that is waiting to be drilled. There is a lot of oil in Florida. There is a kind of hypocrisy here. Some of the states say "don't drill in my state," then they tell the federal Department of the Interior, "give us a percentage of the oil you drill, so we can spend it on our programs."

CR: You recently attended an "Americans for Freedom Fighters" rally. Why do you support the various freedom fighters around the world and is there some way to integrate these movements into an active arm of our foreign policy?

ANTONOVICH: I support the freedom fighters because they are attempting to create democracy in their countries, where people will have respect for the individual and enjoy the freedoms we do in this country. I feel that it is important that we do support our friends. There has been an organization that started this year to bring together all of the freedom fighters. Dr. Jackson Wheeler has been involved in that. He has been a correspondent and a 1985 Raider of the Lost Ark — Harrison Ford — hero. I would hope it could be integrated into our foreign policy, but it won't be with Alan Cranston as a Senator preventing our leadership from getting that done. President Reagan supports that policy and Senator Wilson has been supportive, but it is going to take a new California senator to help with that effort.

"I am in a key position to defeat Cranston."

CR: The crisis in the Republic of South Africa has in recent months dominated the news headlines here in the U.S. Are sanctions, moral sermons, and international pressure an appropriate response to the Botha Government?

ANTONOVICH: Understanding that Apartheid is wrong, the United States policy has been one of constructive engagement which is negotiating behind the scenes for South Africa to repeal the suppressive laws. They have been making efforts in that area, but the sanctions advocated by the liberals would create anarchy in South Africa. Instead of building upon the

democratic framework that is in South Africa, the anarchy would end up with a communist government in control. South Africa has made progress and they need to make a lot more. The head of the Zulus, Chief Buthelezi believes that we can achieve full democratic rights for all of their people through constructive engagement and he speaks out against the sanctions. Vernon Jordan, former head of the Urban League opposes the sanctions because they are detrimental and counter-productive. I would like to see American companies be the force to show how intergration can work and does work. Instead of withdrawing our investments and allowing radical forces to take control and create a future bloodbath where everyone will lose.

CR: Looking ahead at the Republican Presidential race in 1988, who would you say is in the best position right now?

ANTONOVICH: Right now there are three people that have a lot of interest and attention focused on them: Vice President Bush, Congressman Kemp, and former Ambassador Kirkpatrick. The candidate who scores well in the early primaries will end up with the nomination.

CR: As Vice Chairman of "Californians to Defeat Rose Bird," what are some of the specific claims against the Chief Justice for holding the highest judicial post in the state?

ANTONOVICH: Mickey Kaus in the April issue of *The New Republic* wrote that Rose Bird uses her position to implement neo-liberalism, which is defined as her political philosophy in making decisions. Instead of interpreting the law, she makes her philosophy involved. There have been a number of cases in which

she has failed to implement capital punishment; she has opposed over forty decisions in capital punishment cases. A *California Journal* article indicated that she voted ninety percent of the time for the criminal and only ten percent of the time in favor of the victim of the crime. Ninety-four percent of the District Attorneys, most of them are Democrats, say that she is unfit, urging her defeat along with the Justices Renozo and Groden. I think her failure to interpret the law and her record in taking the criminal point of view has made her unfit for that position.

"The sanctions advocated by liberals would create anarchy in South Africa."

CR: Is there a good chance of defeating her in 1986?

ANTONOVICH: Yes! Eighty-three percent of the people today are opposed to her. I think she will be defeated and if the other two justices can be defeated, and if the Governor is reelected, we will have an opportunity of electing a new Supreme Court. That new Supreme Court will be there for a number of years to represent common sense.

CR: Thank you very much, Mr. Antonovich.

ANTONOVICH: Very good!



Remembering the U.S.S. Arizona

By P. Joseph Moons

Last summer, an uproar developed over the legitimacy over the United States' atomic bombing of Hiroshima and Nagasaki in August of 1945. In a newspaper interview, Gen. Chuck Yeager, who flew combat missions against the Nazis, was asked how he felt about all the latent uproar over the bombings. His reply, "Whenever I see the pictures of those burned out cities I think of all of our boys killed at Pearl Harbor. Hell, it was the Japs who started it anyway!" Gen. Yeager's words came back into my mind on a recent visit to the U.S.S. Arizona Memorial in Pearl Harbor, Hawaii; though my feelings were not as vivid as his.

The Memorial was built in 1961, it also includes a visitor center. The Memorial stands out of respect for the Americans who died at Pearl Harbor. Contrary to media recollections, the U.S. did not bomb Nagasaki and Hiroshima in retaliation for starting the war. Rather, in spite of today's theories, the bombings occurred so as to quickly put an end to a very bloody conflict. Yet, the Memorial does not tell a story about the end of the war, but of the beginning. It is of the people that were lost and the lives that were altered because of a changing world situation and a Japanese desire for imperialism.

A little history is in order. Prior to the attack, the Japanese government had invaded China. The U.S. responded with economic pressure in order to force the Japanese to cease their aggression. This action merely increased Japanese mistrust of the U.S. Adm. Yamamoto, chief of Japanese naval forces, had completed plans for an attack on the U.S. fleet in Pearl Harbor by December, 1940. A quick and decisive victory was their goal. With tensions at an all time high between the two nations, the Japanese Navy General Staff gave the final approval for the attack in early November, 1941. On December 7, 1941, a force of thirty ships, including six aircraft carriers, had reached their launch point some 240 miles north of the island of Oahu. At 6:00 a.m. the first wave of planes was launched arriving at Pearl Harbor just before 7:55 a.m.

Navy, Marine and Army personnel were assembling for the raising of the Stars and Stripes at this same time. Others, like the members of the U.S.S. Arizona band, who placed second in a competition the night before, were allowed to sleep in on that seemingly peaceful Sunday. Other servicemen were turning out

for Mass. Many of these men saw those planes coming and ran to gun positions on their ships, on land, or to their planes.

As for the Arizona, she exploded at 8:10 a.m. having been hit by a 1,760-lbs. armor-piercing bomb. The bomb went through six decks, exploded and ignited 1,000,000-lbs. of ammunition and aviation fuel. She sank in nine minutes. Of her crew, 289 survived and a total of 1,177 were lost. 1,072 of those brave Americans make their final resting place aboard the U.S.S. Arizona as she sits in 40 feet of water. Launched on June 19, 1915, she was the flagship of Battleship Divisions 1, 2, 3, and 4; she had even carried President year old fighting ship of the sea and her crew were gone in just nine minutes. The lesson of the unassuming, unprepared state America was in when the Japanese



bombed Pearl Harbor teaches us to be wary of other nation's aggression. The memory of Pearl Harbor is vivid, as witnessed by the black oil that still rises from the sunken U.S.S. Arizona.

By 10:00 a.m. of December 7, 1941, a second wave of Japanese planes had ended their attack and headed north, back to their carriers. In all, 2,403 Americans were killed, 1,178 wounded. Approximately, 129 Japanese were killed. Of the 17 damaged U.S. ships, only two were never to sail again; these were the U.S.S. Arizona and the U.S.S. Utah. The attack was indeed significant: five airfields, Schofield Barracks, oilfields, communication facilities and shipyards had all been hit. Yet, much later, Admiral Yamamoto feared that the attack had "awakened a sleeping giant and filled him with a terrible resolve."

At the Visitor Center, people are first shown a twenty minute film of the attack and the Arizona. Then they board a Navy shuttle for a 5 minute ride to the Memorial itself. The Memorial, built in 1961, is a 184-foot long, rectangular, white, concrete building which crosses the Arizona amidships. The entry way houses one of the ship's bells and a painting of the Arizona. The midsection has cut-open walls and windows for viewing the Arizona. The last section, closest to Ford Island, is a shrine with the names of the 1,177 sailors and marines who were killed on the ship. Flowers and leis are often placed here in their honor. Among the names is Admiral Kidd, the first U.S. flag officer killed in action and the Arizona's Captain, F. Van Valkenburgh. The Stars and Stripes still fly from the Arizona, as proudly as they did before December 7, 1941.

The Visitor Center also is home to a museum with artifacts from the era, models of the Arizona and newspaper clippings. One display contains the belongings of Sailor Paxton Turner Carter showing his letters, scrapbook, uniforms and medals. The latter include a posthumously awarded Purple Heart. At the Center, one hears many different languages and accents like English, German and Japanese. Everyone knows someone who remembers Pearl Harbor. I even met a survivor upon my return to the mainland.

This older gentleman had gotten too close to a Japanese 500-pounder at Pearl Harbor and lost part of his ear. For survivors, that day in December 1941 is a vivid memory.

People are drawn to the Memorial out of respect for those who gave their lives and in awe of a place that marks the beginning of the U.S. involvement in the Second World War.

A plaque graces the floor of the Memorial whose words seem to sum up the feeling of the survivors: "Dedicated to the eternal memory of our gallant shipmates in the U.S.S. Arizona who gave their lives in action 7 December 1941." A prayer reads below it, "then may God make his face to shine upon them and grant them peace."

P. Joseph Moons is a junior at UCSD.

The Great COLA War and the Confounded Price Index

By Dr. William S. Penn, Jr.

In the various budget balancing approaches that have been put forth, there is cause enough for almost any affected "special interest" group to complain both loud and long. One of these special interest groups and one dear to the hearts of the polls, particularly those of the Democratic Party, is that composed of the recipients of Social Security payments. Enough has been written in serious vein about these transfer payments that we need spend no time on the basic economics of Social Security or its original purposes. To some extent these matters have become more political footballs than anything else. Surely, the original purpose of Social Security or Old Age and Survivors Insurance to give it the proper title has been lost sight of, and SS is a clearly marked "sacred cow" of both the major parties. The most recent row over SS has dealt with proposals to postpone or lessen the so-called "cost-of-living-adjustments", the COLA's. From the screams of anguish from some of the recipients or the groups that claim to represent them, one might conclude that a truly great harm was being proposed. Leaving aside the false argument that President Reagan has gone back on his campaign promise with regard to this sacred cow of SS, it seems to me to be time we took a look at the basic matter behind the COLA's, the index on the basis of which COLA's for SS recipients are calculated.

As in the case of SS itself, there has been enough written about the basic index on which COLA's are based that it almost appears superfluous to revisit the matter. But, judging from the outcry over either treatment of them as proposed, another look is in order. The basis for COLA's is the well-recognized Consumer Price Index, the CPI published by the Bureau of Labor Statistics (BLS). We note in passing that this index has become entrenched in the majority of labor union contracts, making its impacts much greater than were it used only as the COLA base for Social Security payments.

This CPI named "Purchasing Power of the Dollar" in the Statistical Abstract of the United States, 1985, is an interesting denominating of this index, considering its shortcomings. The preparation, the estimating, of the CPI is based on prices collected in 85 areas across the country from some 24,000 tenants, 18,000 housing units for property taxes, and about 32,400 establishments. Selection of the areas is based on the 1970 Census, the information from which is a decade and a half old now and quite likely to be out of date significantly. All taxes "directly associated with the purchase and use of items" become part of the index. Prices for some items, notably food and fuels plus some other items, are collected each month in all 85 locations. Prices for the rest are collected monthly

in the five largest geographic areas and every other month in the remainder. Each item is assigned a weight to represent its relative importance in consumers' budgets. Price changes for the various items in each location are averaged, then the data are combined to arrive at the national CPI. Several separate indexes are also published, but our interest here is in the granddaddy index, the CPI.

The question before the house is simply this: to what extent if any does the CPI faithfully measure the cost-of-living? And whose cost-of-living does it even attempt to reflect? Effective with the issuance of the January 1978 CPI, the Bureau of Labor Statistics of the United States Federal Government began publishing two CPI's, one (CPI-U) for "all urban consumers; the other (CPI-W) for urban wage earners and clerical workers. The former covers, according to the BLS, approximately 80 percent of the total noninstitutional population; the latter, about half the population in the former. The BLS itself tries to call attention to some of its indexes' inherent inaccuracies in these words: "Errors result from inaccurate reporting, difficulties in defining concepts and their operational implementation, lack of systematic method for incorporating new

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The Cart Before the Horse Arms Control and the "Peace Movement"

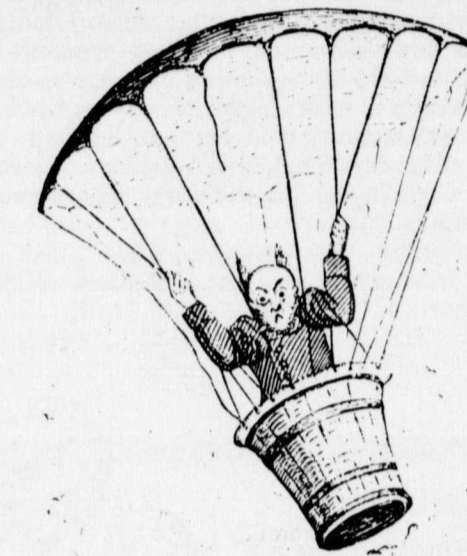
By C. Brandon Crocker

A disturbingly growing number of Americans, caught up in the hysteria of the "Peace Movement," are espousing the view that an inability to get arms agreements signed with the Soviet Union is a failure of U.S. foreign policy. But the success or failure of a foreign policy lies not in the number of treaties signed but in the protection of national security. Not signing a treaty can be as important to national security as signing one. Contrary to the wishful thinking of the "Peace Movement," we do have good reason to fear the Soviet Union and it would be folly for us to make any concessions to the Soviets merely to get some arms control deal.

People in the "Peace Movement" argue that we can negotiate an agreeable treaty with the Soviets because they have the same goals we have - survival and world peace - and therefore we should not worry about the Soviets' not abiding by past treaties or get too hung-up on verification measures if they become a sticking point in negotiations and that we should even make some goodwill concessions in order to impress the Soviets of our sincerity and get things rolling. This line of thinking only makes sense if we have nothing to fear from the Soviets. Unfortunately the reality of Soviet actions does not substantiate this belief.

The "we can trust the Soviets" line of thinking is especially highlighted against reactions to the problems in South Africa. Why do liberals shriek about "irresponsible rhetoric" when President Reagan calls the Soviet Union an "evil empire" but have no qualms about called South Africa "evil"? As appalling as apartheid is, it is not in the same league as repression in the Soviet Union nor is South Africa responsible for fomenting violence world-wide. So why the double standard? Well, the Soviets have the bomb, so liberals of the "Peace Movement" stripe are not prepared to accept the possibility that the Soviet leadership are not committed to world peace. These liberals have a hard time believing that anyone could have unreasonable demands for maintaining the peace (except, perhaps, for that cowboy Ronald Reagan) so they blindly assume that the Soviet leadership are reasonable, peace loving people. Even blatantly insincere Soviet propaganda, such as the Soviets' recent unilateral

nuclear testing moratorium (conveniently timed for just after a series of major Soviet tests and just before some scheduled test of our own) are clutched on by many people in the "Peace Movement" in order to support their view of the Soviet leadership. And, of course, the "Peace Movement" cries that research on the Strategic Defense Initiative will exacerbate the arms race by forcing the Soviets to start a program of their own, (after all, that's what TASS proclaims), ignoring the fact that the Soviets have been conducting similar research for years.



Such views are a desperate rejection of reality. Can we really excuse Soviet foreign aggression in East Europe and Afghanistan and Soviet displays of barbarism such as the shooting down of KAL 007 and the murder of Major Nicholson as manifestations of justified Soviet paranoia? No doubt the Soviets invaded Finland in 1939 to create a buffer between themselves and those menacing Swedes. (By the way, the figure often given as Soviet war dead in World War II - 20 million - which is used by extollers of the Soviet paranoia argument is not correct because before the war started Stalin had Soviet population figures in the

Soviet census raised to camouflage the result of his purges which claimed the lives of 30 to 60 million Soviet citizens).

The 40th anniversary of Soviet and American forces meeting at the Elbe was played up by the "Peace Movement" crowd as proof that we and the Soviets can get along if only we strive to "understand each other." We were allies once, so why can't we get along now, they ask. But perhaps they should look into how we became allies. Britain and France both warned Hitler that it would mean war if German armies moved on Poland. This left Hitler in the uncomfortable position of having to fight a two front war - against England and France in the West and against what he saw as his natural enemy the Soviet Union in the East - if he invaded Poland. Stalin, however, then conveniently signed a non-aggression pact with Hitler, opening the door for Hitler's invasion of Poland which came only days after the announcement of the pact. Meanwhile, the Soviets were quite content with taking eastern Poland, the Baltic States, invading Finland and biding their time until other countries, and perhaps all of war torn Europe, became ripe for picking. The Soviets only became our ally when an over-confident Hitler sent his troops toward Moscow.

During the 1930's, nobody in Western Europe wanted to believe that Hitler's Germany was bent on domination, and this blind hope led to unilateral disarmament, and appeasement, and eventually to a terrible war that the Western democracies came very close to losing. Yet today many people disregard Soviet behavior and content with Soviet assurances, simply refuse to believe that the Soviets might have aggressive intentions. The lessons of World War II demonstrate the great dangers in basing foreign policy on trust of an apparent aggressor. This does not mean we shouldn't negotiate with the Soviets, but we should not make concessions just to get agreements signed. If we do that we may very well suffer the same consequences we suffered 46 years ago.

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outlets in the sample, and introduction of product quality changes and new products."

One might feel that with these shortcomings, none of them trivial, there would be a fair degree of reluctance involved in any serious use of either of the CPI's. Not even BLS is able to give estimates of the statistical standard errors that would lessen the implied precision of the published and used CPI data. But those errors are by no means the major shortcomings to the CPI as a measure of the cost-of-living. The greater ones lie in the philosophical base of the CPI's. (For convenience, we will use "CPI" as representing both indexes.) Fundamentally, the "marketbasket" of goods and services purchased or priced in the index is constant, week by week, period by period. And that's patently silly. All consumers alter their purchases between commodities and services as the cost of one rises to a level deemed too high in relation to the available substitute product or service. When, for example, the beef producers elected to raise prices with the attitude take it or leave it, the consumers "left it." Poultry, pork, and fish were substituted by the consumers as long as they felt the prices for beef products were out of line with the prices asked for these alternates. But the CPI didn't reflect the switching that was evidenced by the marketplace. Under its philosophy, the same amounts of the same items and services were bought in each period. Or if one store in competition with another offers lower prices in a sale while the other store doesn't, consumers take their

custom to the lower-priced outlet. When Safeway Stores opened the Liquor Barn outlets in the local area, buyers flocked to them to take advantage of the lower prices. Trade figures clearly showed this, but not the CPI!

The proportion of the consumer's dollar spent on any particular product or service does vary with the season and with changes in tastes, but the CPI makes no allowance for the reality. But we are being basically unfair in criticizing the CPI for not measuring the cost-of-living: the index was never designed, never intended, for that purpose. If it ever really measured the cost-of-living for any one major group of consumers, it would be sheer fortuitousness, no more and no less. The fault is the users' misuse of the CPI and in ascribing to it the measuring of the cost-of-living. Can one argue that "it's the best we've got"? Yes, but to do that is to overlook the fact that it doesn't do what we have become accustomed to claiming it does.

Miles Storer writing in *Business Week* dated June 10, 1985, had some more words to offer on the matter of weighting the inputs to the CPI, the ratios used to reflect the proportion of the consumer's dollar spent on individual goods and services. He wrote "By pretending, for example, that consumers use the same amount of oil as they did when the price of petroleum was one-eighth current levels denies the enormous impact of energy-saving philosophy on our consumption. Of things that went up in price the most, we've satisfied our wants with fewer dollars that [sic] the CPI fixed-weighted index says we would need." And later on, "...this caused the inflation-linked Social Security system to provide recipients with unwarranted benefit increases."

When he refers to the CPI's overstating inflation, he is, of course, falling into the common trap, another one lying in wait for the unthinking or unwary, of believing that CPI is any measure at all of inflation. It is not and never has been any such thing. We might note parenthetically that while everyone talks about "inflation," few can even reasonably define what that phenomenon is! Josh Billings opined "It is better to know nothing than to know what ain't so." The belief that the CPI measures inflation is one of these "ain't so" matters.

What's the remedy for this problem? Fundamentally there is none, none in the sense that no economically feasible measure of the cost-of-living can be created for the nation overall. Reasonably accurate and timely figures simply cannot be gathered by any means known. Then what? Cease collecting, cease publishing the CPI in either format. Officially abandon any such index as representing the cost-of-living. Without the confusing price index, consternation would result, of course, in all those cases where retirement incomes or Social Security payments or wages have been tied to the CPI. But to continue this misleading, incorrect statistical monstrosity is to accept to live with it even though it is wholly wrong in its application.

Dr. William S. Penn, Jr. is professor emeritus of Business Administration at San Jose State University and one of CR's *Ivory Tower Praefecti*.

The Other Orwell

By Horatio Galba

Having passed through the "Orwellian year," every journalist with the imagination of every other journalist has written on George Orwell, or, to be more precise, has written on 1984. As a result, to some observers, 1984, has become so trivialized that *Encounter* recently asked (in an article stretched over two issues) whether Orwell could survive "his" year.

But amidst all the hoopla and embarrassingly shallow discussion, no one considered whether the other Orwell - Orwell the novelist, not of *Animal Farm* or 1984, but of *Burmese Days*, *A Clergyman's Daughter*, *Keep the Aspidistra Flying*, and *Coming up for Air* - is as capable of engaging our intellect and touching our emotions as Orwell the political parabolist, essayist, and writer on non-fiction.

Orwell claimed that "in a peaceful age" he "might have written ornate or merely descriptive books" and that "by nature" he was motivated more by "sheer egoism," "aesthetic enthusiasm," and "historical impulse" than by "political purpose." In our own highly politicized age - which unlike classical Greece has managed to combine a high degree of politicization with a dearth of responsible citizenship - does this other Orwell offer us a respite from the haranguing tones of ideology? The answer in newspeak is yes-and-nyes.

Orwell's career as a novelist is an odd one. With his penultimate and final novels - *Animal Farm* and 1984 - Orwell would not deserve a spot in the second rank of literature, which includes writers, like Solzhenitsyn, who have said something important without achieving the larger penetrating insights and aesthetic graces of such writers as Shakespeare, Tolstoy, and Fitzgerald. Orwell's early novels are a study of an artist in decline. His first two works - *Burmese Days* and *A Clergyman's Daughter* - show definite promise. As first and second novels, they are enough to seed him in the second rank. His next two novels, however - *Keep the Aspidistra Flying* and *Coming up for Air* - are a crumbling and a collapse, dropping him to the third and then to the fourth rank of literature.

Burmese Days contains ingredients which will recur in the other novels - his attention to flowers and birds, (fish will come later) - and is a fine example of Orwellian honesty. Although it is an attack on imperialism, it is by no means a propaganda tract. The villain is U Po Kyin, a native who speaks as though he were dreamed up by a scriptwriter from Monogram. This is a serious book and what it has to say about human relationships, especially relationships between men and women, is powerful and on-target. But at the same time, there is an aura of *Boy's Own* adventure about it. Our hero meets the young girl of the story by rescuing her from a water buffalo.

'Look, your knee's bleeding,' the girl said. 'Did you do that when you were coming to help me?'
There was a slight trickle of blood, which was drying, purple, on his khaki stocking. 'It's nothing,' he said, but neither of them felt at that moment that it was nothing.

The first three quarters of this passage is *Boy's Own* stuff, but the last phrase distances the "I've got gangrene, and I'll make it" aspect of the action and turns it into the sort of blushing reality one might feel after just rescuing the first young white woman one has seen in years.

Some of the romantic interludes do seem a bit soppy. The dashing cavalryman, Verrall, riding alongside Elizabeth, the girl, lifts her out of her saddle, with one arm, pulls her against him and kisses her. Very good form, that, but a bit difficult to carry out, one should think. And when our hero, his name is Flory, finally gets a chance to osculate with Elizabeth and is going to ask her to marry him, he and his beloved get thrown to the ground by an earthquake. Come on, George.

Neither Burmans nor Indians come off too well in *Burmese Days*. Flory's Indian friend, Dr. Veraswami, is aptly described by Ellis, the club racist, as Dr. Very-slimy. Flory's dog, Flo, "always barked at strange Orientals, but she liked the smell of a European." And in a harrowing episode near the end of the book, Flory's Burmese mistress is paid by U Po Kyin to disgrace Flory by flinging herself into the village's Christian church, writhing with sobs, ripping her clothes apart, pointing, and screaming Flory's name during the church service.

The novel ends with Flory shooting Flo and killing himself because he has forever lost Elizabeth - the irony being that Elizabeth was shallow, unworthy of him, and not at all the cultured British girl he thought she was. The novel mixes these disparate elements of *Boy's Own* adventure and adult irony quite well. *Burmese Days* is the best constructed of Orwell's early novels. And except for occasional lapses - including a phantom rickshaw - it is generally well written.

So is *A Clergyman's Daughter* - save for one interminable scene done in dramatic dialogue and a couple descriptive phrases that seem more chosen for their shock value - which is minimal, though they are unpleasant - than for their illumination. The story concerns a clergyman's daughter, Dorothy, (she also has a dog named Toto), who loses her memory, falls in with some hop-pickers, returns nearly penniless to London, is set up by her cousin as a teacher, is rescued from teaching, and finally makes her way back to her father - her memory restored, her faith departed - to serve him all her days. The novel is episodic - it doesn't hang together as a single piece of cloth - but otherwise it has few flaws.

In his descriptive passages, Orwell proves he can handle the most important of authorial chores - he gets things right.



Looking back, afterwards, upon her interlude of hop-picking, it was always the afternoons that Dorothy remembered. (...) As the afternoon wore on you grew almost too tired to stand, and the small green hop lice got into your hair and into your ears and worried you, and your hands, from the sulphurous juice, were as black as a Negro's except where they were bleeding. Yet you were happy, with an unreasonable happiness. The work took hold of you and absorbed you. It was stupid work, mechanical, exhausting, and every day more painful to the hands, and yet you never wearied of it; when the weather was fine and the hops were good you had the feeling that you could go on picking for ever and for ever. It gave you a physical joy, a warm satisfied feeling inside you, to stand there hour after hour, tearing off the heavy clusters and watching the pale green pile grow higher and higher in your bin, every bushel another twopence in your pocket. The sun burned down upon you, baking you brown, and the bitter, never-palling scent, like a wind from oceans of cool beer, flowed into your nostrils and refreshed you.

This is obviously an intellectual speaking - your average hop-picker would never describe his work this way - but anyone who has ever been employed in physically exhausting labor will be able to identify

with this passage. Orwell sparkles in shorter descriptions as well: "subhectoring voice," "leathery fried eggs," and his Dickensian Ringwood House Academy and its Principal Mrs. Creevy are well and humorously drawn.

Orwell's attitude towards religion and its sublimation is sophisticated and subtly expressed. Despite his socialism and his penchant for obtrusive naturalism, Orwell's view of secularization is not a "progressive" one. As Dorothy - whose personal religious experience parallels that of Britain in the 19th century - tells Mr. Warburton, the delightful atheist and her would-be molester: "Perhaps it's better - less selfish - to pretend one believes when one doesn't, than to say openly that one's an unbeliever and perhaps help turn others into unbelievers too."

An incipient conservatism is also evident in *Keep the Aspidistra Flying*. It tells of Gordon Comstock, poet, who prefers to live in poverty rather than give in to the "money-god." What Gordon learns is that by renouncing money he has renounced life and that by making war on the "money-god" he has only become its chattel. He is finally converted to marriage, a career, and a happy bourgeois existence by his girl friend's getting pregnant and his refusal to let her consider an abortion. It is a truthful book - and

therefore may be of value as a warning to dreamy-eyed youths attracted to literary bohemianism - but it is also a barren and boring book dominated by Gordon Comstock's self-pitying, aggressively monotonous personality.

The problem of a squalid character making for a squalid book is exacerbated in *Coming up for Air* which is narrated in the repetitive, ruminative style favored by authors who have nothing to say, but who think that by saying it subjectively they have created a character. One of the arrogances of this form is that it refused to comprehend that not all characters are worth listening to; and there is nothing to recommend the reminiscences and manic prophecies of war of George Bowling.

The downward slant in the quality of Orwell's fiction, until *Animal Farm* and 1984, is the measure of his constricting vision - from large subjects to small ones, from objectivity to subjectivity. *Burmese Days* and *A Clergyman's Daughter* are worth reading. *Keep the Aspidistra Flying* and *Coming up for Air* are not.

Horatio Galba is CR's European literary correspondent.

Pilgrims To Nicaragua Are Duped

By Alfred G. Cuzán

In a recent follow-up essay to his splendid book, *Political Pilgrims*, Paul Hollander writes that "Marxist-Leninist Nicaragua has in the last few years emerged as the new destination of political tourists from the United States who have revived a grotesque and embarrassing tradition in Western intellectual-political history: the reverential pilgrimage to highly repressive Communist countries by educated people, beneficiaries of considerable political freedom and material well-being." ("The Newest Political Pilgrims," *Commentary*, August, 1985.)



Hollander, a sociologist, describes a "replay of the 1960's" in which self-described "peace activists" who once told us that the Vietnam war has nothing to do with communism nor the Soviet Union, that the United States was the guilty party in that noble cause, and that Indochina would be better off once the American forces were withdrawn, are today recycling their discredited propaganda for use in Central America. For example, U.S. Out of Central America (USOCA), described by Hollander as "a major pro-Sandinista lobby," is co-sponsored by such perennial disbelievers in the evil of communism as Noam Chomsky, Linus Pauling, Ronald Dellums, Ramsey Clark, Benjamin Spock, the Berrigan brothers, and many other latter-day "fellow travelers."

A slick USOCA fund-raising brochure asserts that its score of co-sponsors are committed to taking its "message" to millions of Americans. Among the activities they have carried out are presenting "a slide show on Nicaragua over 100 times," organizing "four delegations of Americans" to Nicaragua, and carrying out "other educational activities, from coast to coast."

In the partial listing of USOCA National Sponsors are included several academic supporters of the Sandinistas within the Latin American Studies Association (LASA). They are Richard Fagen, Thomas Max Azicri. Fagen and Walker are Co-Chairs of the LASA Task Force on Scholarly Relations with Nicaragua. It was they who organized a LASA delegation to observe the Sandinista "elections" of last November. An electoral farce denounced as a "sham" by the *New York Times* was, in the collective judgment of the 15-member delegation, "a model of probity and fairness." Walker was "Co-coordinator" of the one-week visit; Azicri is a LASA member who made the trip.

Sandinista-sanctioned tours feature classic communist fare, such as sightseeing trips to model schools, clinics, prisons, and other revolutionary sites. The visitors are told of the countless statistics measuring how the lot of the masses has improved since over half of the economy became part of the Sandinista state. If the guests are considered important enough, they are treated to a conversation with one of the FSLN *comandantes*. The LASA delegation met with Jaime Wheelock, Commander of the Revolution and Minister of Agrarian Reform.

Hollander points out that among the most credulous visitors to Sandinista Nicaragua are western clerics. Lulled by "liberation theology" into believing that Marxist-Leninists do Christ's work and that moral salvation lies through revolutionary class struggle, more than a few churchpeople have been duped into becoming devoted defenders of the Sandinistas

and irresponsible critics of Reagan's foreign policy in Central America. They appear to be willingly following the foolish footsteps of such embarrassing "religious" figures as Hewlet Johnson, the "Red" Dean of Canterbury, whom Hollander quotes as having said that Stalin's Russia was "singularly Christian and civilized."

There is nothing new in communists disguising themselves as Christians. In January of 1959, Castro's guerrillas appeared in Havana wearing rosaries, crucifixes, and religious medallions. Within a few years, however, Castro had expelled hundreds of priests and nuns, closed down all Catholic schools, and abolished Christmas festivities. Furthermore, an officially-approved Cuban cleric recently credited this militantly anti-religious regime for having been the first to implement "liberation theology."

In a replay of Castro's deceit, the Sandinistas have made a show of religiosity while attacking the established Church. They have insulted the Pope, expelled priests, and clamped down controls on Catholic schools and media. (A similar treatment has been accorded to Protestant churches who do not conform to Sandinista standards of "revolutionary" behavior). They have also fomented bizarre "popular" churches which preach the alleged unity of Marxism and Christianity. These Sandinista shrines are routine stops in the itinerary of political pilgrims.

Hollander appropriately observes that "the current pilgrimages to Nicaragua emerge as a remarkable example of the confluence of deception and self-deception." Indeed, after six years during which they have carried out (according to the Nicaragua Commission of Jurists) 8,000 political executions; forcibly relocated hundreds of thousands of peasants; and brought every aspect of Nicaraguan society within easy reach of an intimidating police state with the help of thousands of Cubans and other Soviet bloc "advisers," it is difficult to believe that anyone but a dupe or an agent of the communists could still vouch for the democratic intentions of the Sandinistas. It is no small cause for indignation that among the pilgrims returning from Nicaragua are articulate and clever people cloaked with the robes of a university or a church, who then attempt to discredit the testimony of several hundreds of thousands of refugees who have fled their country at considerable personal risk and told whoever would listen about the terror and hardships they experienced at the hands of the Sandinistas.

Dr. Cuzán is Associate Professor of Political Science at the University of West Florida in Pensacola, and one of CR's Ivory Tower Praefecti.

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Cuba: Freedom on the Rise

By Ken Royal

As the media focuses their attention on the emerging freedom-fighter movements around the world, such as in Nicaragua, Afghanistan, Angola, Vietnam, Cambodia, Laos, Ethiopia, and Mozambique, it seems paradoxical that they have ignored those working toward liberty for the country that has played such a vital role confronting those who pursue freedom — Cuba.

It has been assumed that ever since President Kennedy abandoned the Cuban freedom-fighters on the beaches of their country during the "Bay of Pigs," the spirit of the Cuban people to liberate their nation has died. Nothing could be further from the truth. Although they do not have a military force fighting the government, it doesn't mean they've given up on what they call their "Struggle for Second Independence."



Instead of a military encounter with Castro's forces, as was attempted in 1961, the Cubans feel they can achieve victory through political education and secret organization. The major group (there are many) using this method is Cuba Independiente y Democrática (CID). "The objective is to prepare the conditions for a general rebellion," explains Dr. Fernando Ruiz,

Secretary of Political Education and Central Committee member of CID. This is done by "giving alternatives to the Cuban people, by raising their level of hope, and by raising their level of combativeness."

A successful general rebellion against Castro will be no easy task. However, current estimates within the CID place victory realistically before 1990. CID has two primary objectives which must be reached before the time is right: education and organization. Educating the people of Cuba is done through word of mouth through CID's five 24-hour radio stations which broadcast daily into Cuba. These stations have music, comedy, news and of course, political commentary.

In order to initiate and control the general rebellion, the CID has set up a vast and growing cell network. Underground cells allow information to be passed along through an organization of people, while still keeping the vast majority of the organization's membership secret from just about all its members. This way an activist in the government doesn't need to worry so much that the government will find out. It also means that if the government plants a spy in the cell network, he can only name a limited amount of people. The CID won't comment about the exact size of its underground organization, but a good idea of how successful they have been can be found by examining the type of people that have defected from Cuba for fear of being caught as CID spies. They include the head of the Cuban Fishing Fleet in Africa (an auxiliary of the Cuban Navy) and the Lieutenant-Colonel and inspector of Cuban forces in Angola. In addition, many intellectuals and writers have left Cuba, and have admitted to being part of the CID underground.

Police have become very active against the cells — a sign that Castro is worried over their effectiveness. Many people have been executed for being members, including the accused leader of a cell at a Cuban university. The police jailed 26 others accused of being in the cell, which is a perfect example of the limited number of members that the police can find at one time.

Overthrowing the government by 1990 may seem like a dream to some, but the CID and other similar groups have much in their favor, including the failures of the Castro government. At the time of the Castro revolution, Cuba was second in per capita income in Latin America; today it is eighteenth. It has a debt to Western nations of about 3.5 billion dollars. In fact, if it wasn't for the influx of about 3 billion dollars in foreign aid from the Soviets, the Cuban economy

would be non-existent. Even with that aid, though, store shelves are almost bare (except for special stores reserved for only party members and diplomats).

Castro blames his economic woes on the Western embargo, but this is simply for propaganda purposes. The root problem is the basic failure of socialism, and the people's general resistance to it. Because ration cards are handed out on the basis of need, few put out great effort. In fact, low productivity is the way the average Cuban resists the government. As Dr. Ruiz states, "Most people have learned to work as little as possible."

With an economy in ruins, Castro has gone into the business of exporting men. Today, there are 20,000 Cubans in Angola, 7000 in Ethiopia, 2000 in South Yemen, and scores more in Nicaragua, the Congo, Mozambique, and Afghanistan. These are troops, not advisors and diplomats. Castro has also become a great educator of terrorists. He has trained the guerrilla leaders of El Salvador, Honduras, Namibia, Columbia, Guatemala, and the PLO. He also works closely with and has trained many of the leaders in Libya and Nicaragua. If Cuba were to be overthrown, the mercenary arm of the Communist Movement would be cut off.

As the Cuban people have secretly been working inside Cuba toward the time of peace, prosperity, and elections, the people working openly on the outside have gone virtually unnoticed by the media. At a recent CID convention in Venezuela, over a thousand delegates took part. They received support from both the government and the opposition party. Representatives from the United States, Canada, El Salvador, Puerto Rico, Spain, Colombia, Peru, Costa Rica, Honduras, Guatemala, and Ecuador came to endorse this movement. And messages of praise came from President Reagan, President Duarte of El Salvador, and President Lusinchi of Venezuela. Even the AFL-CIO sent a representative to show support, yet no major American media was there to cover the event.

Currently, there are CID chapters all over the world — from Montreal to Peru, from Los Angeles to Paris. All the work is volunteer, and no aid comes from the U.S. government. Their goal is of having a successful general rebellion is a difficult task, indeed. But to them, the rewards of success — independence and liberty — is certainly worth the resources and risks involved.

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Learning the Lessons of Grenada

By J. Michael Waller

Two years after American soldiers landed in Grenada, rescuing 800 American medical students and saving the Grenadian people from the grip of a bloody Communist regime, a bipartisan effort in Congress is launching a public awareness campaign concerning the lessons learned from that incident.

Congressmen Ike Skelton (D-MO) and Newt Gingrich (R-GA) introduced legislation authorizing President Reagan to declare October 20-26 as National Lessons of Grenada Week. Representative Skelton explained, "using this bipartisan resolution to set aside the week of October 20 to study Grenada gives us the unique potential to learn valuable lessons."

He was referring to the trove of over 17 tons of documents — the first intact archive of a communist government — that were captured by American forces and made public.

The documents include a series of secret military treaties with North Korea, Cuba and the Soviet Union, as well as minutes of meetings with the Communist Grenadians and Cubans running the country. Plans to subvert neighboring nations on behalf of the Russians were also discovered. Grenada's links with terrorist states and organizations came to light as part of what ABC News commentator George Will calls "the war against Americans."

Skelton noted, "America finds itself in a hostile world, and for the first time in recent history we can study both sides of the conflict, not only our own side.

America should not pass up the opportunity to study our adversaries as demonstrated in the 35,000 pounds of materials confiscated."

The State Department compiled a two inch-thick book of selected secret documents, titled, *Grenada Documents: An Overview and Selection*.

To make people more aware of the Lessons of Grenada, a nationwide campaign of civic, student and senior citizens' groups has been launched, stressing five themes:

1. What do the Grenada documents tell us about Communist governments, and how will this affect our relationship with the Soviets?

2. Discussion of the historical impact of the first Communist defeat, and how it will affect liberation struggles resisting Soviet imperialism in Afghanistan, Nicaragua, Southeast Asia, and Africa.

3. Discussion of how the new information on Soviet military power projection on our southern border should affect our posture at the Geneva arms talks.

4. If the captured documents confirm the Soviets' global strategy, imperialistic intentions, and desire to mislead the world, does this make a stronger case for the Strategic Defense Initiative?

5. With overwhelming evidence of the brutal nature of Communism, why do so many decent people try so hard to deny reality? Could this attitude lead America into a perilous position in the future? Has it already? "All students, especially the College Democrats and

the College Republicans, should get involved in the Lessons of Grenada Week," said Steve Baldwin, who is spearheading the effort with the American Opportunity Foundation. "We're excited that so many youth groups are taking part. So far, students at over 200 colleges in 39 states have committed themselves to Lessons of Grenada Week," he added.

In October 1984, Grenada Liberation Day commemorated the first anniversary of the rescue mission on 90 campuses, with 28,00 students participating, according to Congressman Gingrich, who organized the effort. Baldwin pointed out that as of the first week of September, over twice as many universities had people participating in this year's event.

The Free World cannot be content with just the liberation of Grenada. There are people fighting communist dictatorships from Nicaragua to Afghanistan. Building on the "lessons of Grenada" will provide Freedom Fighters across the world with new hope in their efforts to liberate their countries from Communist tyranny.

J. Michael Waller is editor of *Freedom Fighter* and *CR's Central American correspondent*.

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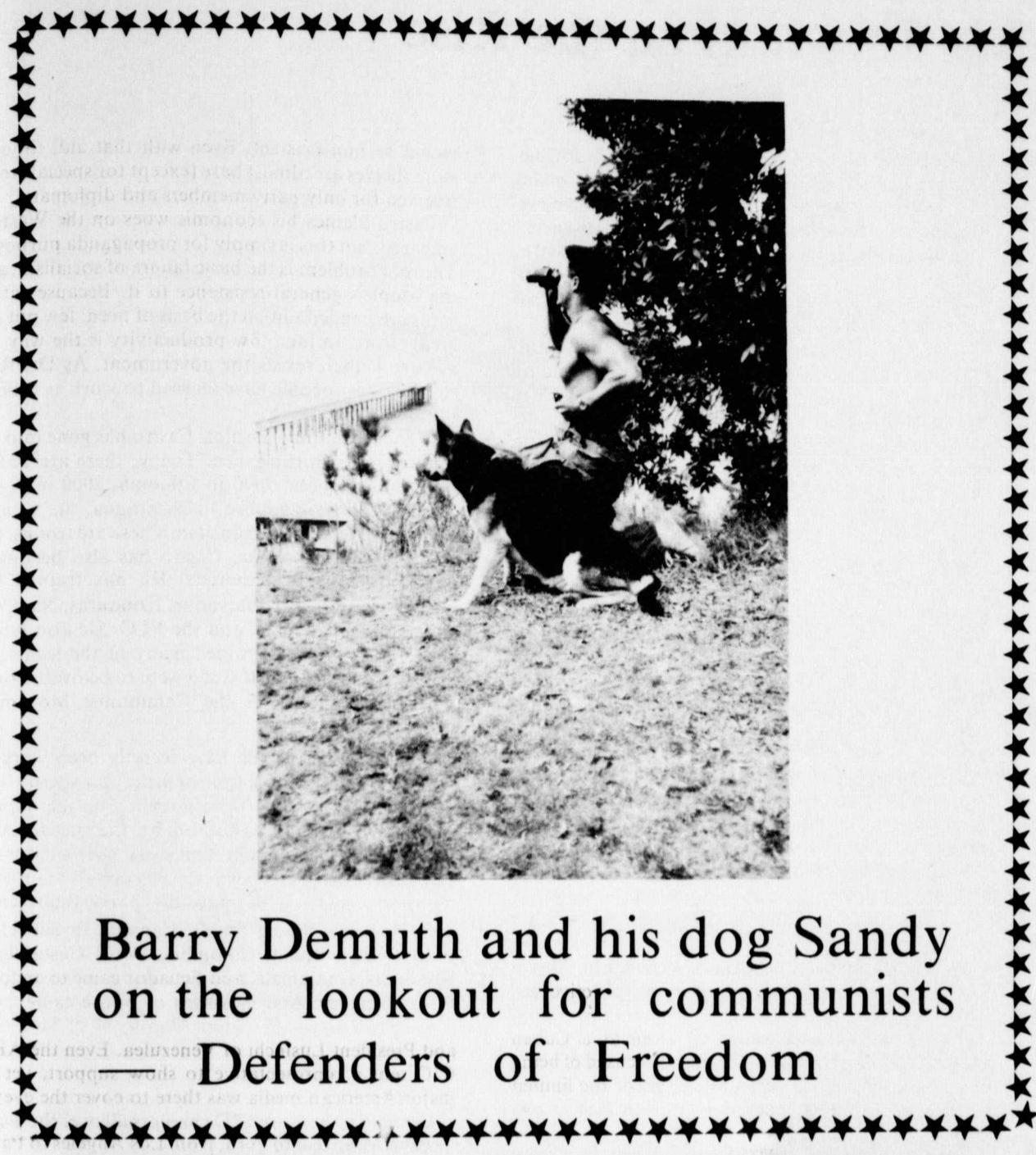
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Barry Demuth and his dog Sandy on the lookout for communists — Defenders of Freedom

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For example, consider the disease, distress and death that has resulted from the "sexual revolution" in our modern times. Leftist sex guru Herbert Marcuse espoused that fulfillment of the polymorphous perversions would lead to a happy sexual g-up-less generation.

Twenty years later, the state of the world is far from a sexual Utopia. Psychologists are busier than ever and sexually transmitted disease plagues our "enlightened" culture. Even the left-leaning *American* newsman Geraldo Rivera cried out for a return to sexual morality following a recent airing of a 20-minute segment devoted to the wildfire spread of AIDS, which is now well beyond its suggested homosexual limits.

Apparently, sexual baseness — "if it feels good, do it" — is something nature will not tolerate in man.

Perhaps an equally lucid example of inherent decay is found in "progressive socialist democratization," so ardently promoted by left turning Utopians, is the use of mind-altering substances. Leftist guru Timothy Leary promised Harvard's ivory tower that drug induced experiences would expand and enrich the mind. What has since transpired is a legion of mental midgets who need drugs to cross the street and prefer it that way.

The mind "enriching and expanding" drugs get to be a habit and users needs go up correspondingly to their downward plunge of productivity. This leads to drug addicts committing heinous crimes against productive citizens. The social erosion is immense, the mental expansion value nil.

The left has accomplished such a thorough "Madison Avenue" job of marketing drugs under the "human rights" label, that no socio-economic strata is neglected. For example, an heir to the J.P. Getty fortune suffered irreversible brain damage from mixing drugs and alcohol; America's "royal" Kennedy family witnessed the death of David Kennedy, an avid "fun-loving" user. Drug abuse does not discriminate on the basis of race, religion, sex or creed — it is truly democratic. Drugs have become a prevalent part of American culture — Utopia, indeed!

Since the left constantly "warns" against all the evils

of "capitalist" influences in the world, what do you get when you remove such "evils" as industriousness, values, profit, competition and morals? You get a collective-communist-Marxist-progressive-Utopian community up in Oregon headed by a virtual reincarnation of Marx, complete with scruffy beard and sanpaku eyes — Bhagwan Shree Ragneesh.

Bhagwan does not allow his followers to possess the latest Giorgio Armani fashions, nor can they scoot around paradise in a Porsche. Bhagwan does allow his followers to turn over to him all their capitalist possessions (i.e. money) and his Utopian "state" in turn provides for basic needs. Bhagwan has it worked out that all a follower needs is red dungarees, a meager macrobiotic diet and 18 hours of labor per day. Meanwhile, Bhagwan needs about 100 Rolls Royces and millions in cool cash. The cash provides Bhagwan the time and means to drug-sex brainwash his "following" into believing they've died and gone to heaven.

In an unusual twist for Utopians, these "peace-loving," timid cultists stock enough artillery and ammunition to hold off the United States Marines for several months. Why?

Let's not be cynical and suggest they are armed to keep any awakening members inside. No, it's obvious that they do not want any "capitalist slime" oozing in and spoiling their "Nirvana," which is the Eastern word for Utopia or "nothingness."

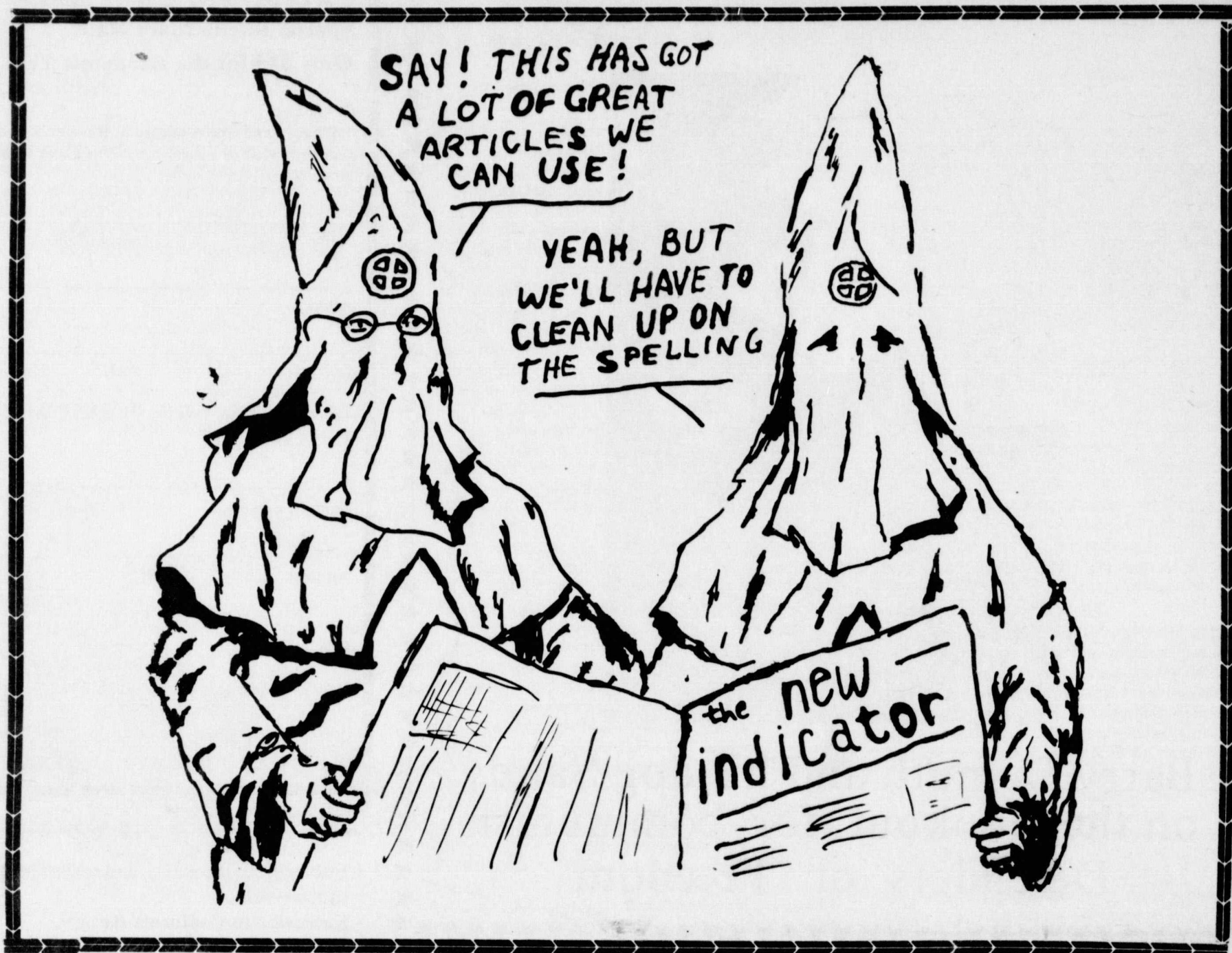
Leftist progressives (a contradiction in terms, of course) bear a surprisingly strong resemblance to something they love to accuse conservatives of being — Nazis! Both the "progressives" and the Nazis have Utopian aspirations; both are nihilistic in that they reject traditional values as primarily some sort of "capitalist" trick. After the nihilist inoculation begins to take, then the horror of any atrocity may readily become reality as the nihilist mind rationalizes. Hitler attempted to exterminate all those engaged in "traditional" commerce in order to establish a Utopian "Fourth Reich." What do the "progressives" have in mind for our free Republic as they religiously demolish tradition in their pursuit of Utopia?

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