

Barry Demuth: the Post-Marcos Philippines

P. Joseph Moons: Up Close with
Alexander M. Haig.

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Liberation Theology Should Be Shunned

By Alfred G. Cuzán

A Marxist falsification of Christianity is gaining political momentum in "progressive" circles. It is called "liberation theology," a strange doctrine which holds that sin inheres in capitalism and that salvation lies in class struggle against Western "imperialism" (i.e., the United States and its allies). In Communist



countries, liberation theology is preached in party-sponsored "popular churches" while the real Churches of every denomination come under verbal and physical attacks, their schools and media are taken over or severely restricted. In Cuba, for example, where Castro proclaims that liberation theology has been implemented, the people have been so liberated that they are forbidden to celebrate Christmas.

Elsewhere in the world, liberation theology is preached in so-called "base communities" independent of Church authority. In no case is the preaching of liberation theology sanctioned by the Catholic Church. In fact, alarmed by this unholy mixture of Marxism and Christology, the Vatican has labeled liberation theology "unacceptable." Orthodox Catholic theologians are calling it a heresy.

However, wayward Catholic clerics, and in some cases small orders, have for all practical purposes deserted to liberation theology. The well-financed Maryknolls of New York have used their supposedly religious publications to propagandize for the Castroite and Sandinista regimes. Sandinista Foreign Minister Miguel D'Escoto of Nicaragua is a Maryknoll, as are several other clerics from the United States who have gone to Nicaragua to show solidarity with the newest Soviet client-state in the Americas.

Following standard communist procedure for subverting thought and institutions, liberation theology comes wrapped in myths appealing to the Western mind. In a new variation of the noble savage myth, liberation theology claims to be indigenous to the poor

parishes of Latin America. In fact, however, leading liberation theologians are European. The Latin Americans in the movement are a select few who have been educated in Europe or the United States and are hardly representative of parish priests in Latin America, whose faithful are traditional in thought and practice.

Like any Communist project anywhere in the world, liberation theology has enlisted the wealth, reputation, and commitment of useful idiots and fellow travelers. In the United States, liberation theology attracts the usual coterie simple-minded and mean-spirited "progressives" eager to believe the latest fad in anti-capitalist theory or doctrine.

The flock of liberation theology is small, since it consists of a corrupt minority of the upper class. However, it has sufficient wealth and status to cause considerable political mischief. Therefore, all Christians, and not just Catholics, must learn to identify Communist of fellow-traveling "liberationists" before they become important hierarchs in the Churches. Liberation theology must be expurgated and shunned in order to protect the Churches, and with them Christian civilization, from the Communists.

Alfred G. Cuzán is an associate professor of Political Science at the University of West Florida, in Pensacola and one of CR's Ivory Tower Praefecti.

Chatting with the General

By P. Joseph Moons

In January of 1986, UCSD had the privilege to host a forum of former White House chiefs of staff, from the Kennedy administration to the Carter fiasco. Among those in attendance was Alexander M. Haig, one of the sharpest minds today in the realm of foreign policy. CR first became acquainted with General Haig last year when, in February, he gave CR's editorial board an exclusive interview. During his recent visit to UCSD, CR was again fortunate to meet with the General at his suite in La Jolla.

Having personally met him once before, I knew that General Haig would be thoroughly knowledgeable on today's headlines and quick witted as well. Seated in the hotel lobby with the rest of CR's editors, I recognized some famous faces that would also be at the next day's panel discussion: H. R. Halderman from the Nixon administration and veteran newsman John Chancellor, who would be the moderator.

General Haig's personal aide greeted us moments later. "Ready, fellas?", he asked. Of course! Soon, we were in the expansive hallway outside the suite. After a couple knocks on the door, General Haig answered with "Hello, boys. Come on in!"

Looking trim and well-tanned, the General shook our hands and lead us into a foyer with a large window overlooking La Jolla Cove and the vast Pacific Ocean. During our informal question and answer session, General Haig revealed that he was a straight-forward man; he did not answer with the usual bureaucratic run-around as many former government officials do. He thought about his reply and carefully chose his words to stress a point whilst at the same time, giving many details.

An example of this process was when he answered a question concerning possible U.S. responses to Libyan sponsored terrorism. General Haig paused, then in a strong voice stated that any U.S. military action against Libya would have to be carefully evaluated due to the fact that our force in the Med. at the time was not strong enough. We had had our weakest carrier there, he said, and would need another if such actions were to be considered. He further stated that the U.S.

should look at who is the root of much terrorism in the Middle East and that was Syria. This last statement was the linking of events that General Haig has been noted for throughout his career in government.

What stood out most during our meeting with the General was that he is sincerely interested in the next generation of leaders and their need to understand world events. Not many conservatives are as concerned with the up and coming generation as General Haig is. And we thank him for it. He took time out from his busy schedule to converse with a few young conserva-

tives and share some of his insight and wisdom into the story behind the headlines.

The General's qualifications speak for themselves, Supreme Allied Commander in Europe and Secretary of State. General Haig has always commanded the respect of CR and other bastions of conservative thinkers. America is fortunate to have a man of such a high caliber as Alexander M. Haig.

P. Joseph Moons is a junior at UCSD.



CR's Kurt Schlichter, P. Joseph Moons, C.G. Alario and Barry Demuth discuss the world situation with General Alexander Haig.

Letters



Editor:

Congratulations to the *Review* for publishing a well reasoned piece on "The AIA Debate," and why it is imperative to expose those Marxist academics whose activist agenda hardly contributes to scholarly debate.

The argument is made well by the writer Brent Johnstone that "Marxism is false," pointing to its economic contributions of "famine and despoilation." Indeed, millions have suffered and have died (and are still suffering and dying) as a result of the enforcement of Marxist dogma. Tragically, such untold human pain and suffering doesn't seem to surface in the lectures that these "Marxists" or "Neo-Marxists" deliver in class — which points to their lack of scholarly integrity.

Unrestricted or irresponsible "academic freedom"

(Letters continued on page 14)

From the Editor:

Judging by the recent events at Dartmouth College over the dismantlement of illegal "shanties" on the Green by the Dartmouth Committee to Beautify the Green Before Winter Carnival (DCBGBWC), it seems our Dartmouth brethren have been victimized by the college administration's double standards. On February 11, Dartmouth's disciplinary branch, the Committee on Standards (COS), voted to suspend 10 members of *The Dartmouth Review* who participated in the predawn raid to remove the "shanties" in late January.

The participants were charged with "(1) malicious damage to property, (2) unlawful and disorderly conduct, and (3) harassment, abuse, coercion, and violence," according to COS Secretary Terrie Scott. A closer examination reveals, however, that these charges are misleading, extremely vague, and questionable at best.

The first charge, "malicious damage to property," given the illegal circumstances upon which these shanties were constructed, is ludicrous. The shanties were constructed by the Dartmouth Committee for Divestment (DCD). The DCD, however, is not recognized as a corporation by the state of New Hampshire; it is not even recognized by the college as a student organization. It appears then that the DCD is not an entity which can own property. This raises the question of ownership which in this case is obviously unclear.

The second charge, "unlawful and disorderly conduct," is highly questionable. The DCBGBWC members stated that the shanties did not serve any educational purpose. DCD member Kim Porteus claimed, "the purpose of the shanties was to open people's mind about the apartheid situation in South Africa." Nonsense. The shanties were nothing more than a blatant political statement by Leftist students. How can it be unlawful to remove trash?

The third charge, "harassment, abuse, coercion, and violence," rests on scandalous grounds. The charge was apparently levied as a result of a complaint filed by two DCD members, Kim Porteus and Lillian Llacer. The two students stated in a letter to Dean Shanahan, "We were victims of personal harassment in the form of violent coercion. We were forced to flee from the scene in panic." But according to DCBGBWC member Robert Flannigan, the shanty occupied by the two girls was never touched by the DCBGBWC. Flannigan also stated, "I stood for several minutes outside the shanty with the girls in it. After a while, they spoke to me, saying 'we aren't leaving.'" In addition, the Campus Police report stated, "They

— what might be best described as academic license — offers that Marxist the comfort to omit harsh truths and realities. Peering out over the tranquility of U.S. college campuses, the Marxist scholar is seldom troubled by images of barbed wire, mass graves or watch towers. Almost nothing can shake him of his cherished assumptions.

While Johnstone's perceptions about Marxism are correct, there is a small, but major error in his description of AIA's modus operandi and philosophy. Johnston asks "...is AIA wrong in wanting their (Marxists) removal? Never has AIA ever advocated the dismissal of any Marxist professor. On the contrary, we have argued tirelessly that Marxists ought to teach, but students ought to be equipped with the essential information, statistics and statements of famous Marxists, etc., so we can begin to intellectually refute these activists — dressed up in professors clothing — in the classroom setting.

As Dr. Thomas Sowell, fellow of the Hoover Institution at Stanford University wrote in a recent nationally syndicated column defending AIA, "The issue is not the philosophy of professors, but whether they behave dishonestly — propagandizing ideas instead of teaching what they claim to be teaching." Sowell adds that "Parents, students, taxpayers have a right to know what's going on. AIA has no power to do anything more than tell them."

Cordially,
Les Csorba, III,
Executive Director.
Accuracy in Academia
Washington, D.C.

California Review

Credo: Imperium et libertas.



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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.

—CGA

In Review

■ Now that's appreciation! President Reagan's State of the Union address was only 27 minutes long, but he was interrupted 29 times by applause.

■ Rumor has it — Vitaly Yurchenko, the Soviet defector who said CIA agents drugged him — has been executed. National Public Radio quoting Reagan administration sources, said Yurchenko's family was made to pay for the ammunition, as is Soviet custom. Just goes to show, the Soviets are not only traditionalists, they're down right cheap.

■ In New York City, doctors told Diane Weiner that a third of her right lung would have to be removed because a deadly cancer was eating away inside her. Later it was discovered that she did not have cancer after all, but her doctors kept the blunder secret and removed the lung anyway. She was so positive that she was going to die that she rushed out and bought a cemetery plot. Oh well, you never know, in a city like New York, you may catch AIDS. Keep the plot.

■ Avid outdoorsman George R. Mincy was determined to live off the land in the game-filled wilds of Canada. Six months later he was found sitting on a bunk in his cabin, dead from starvation. Canadian Mountie Attrell, who found George, remarked, "You know, only 25 miles away you've got Campbell River with Burger Kings and the like."

■ In Moscow, Sid Vicious lives. Soviet officials are worried over the rising numbers of teens that are wearing outrageous punk fashions and live to get drunk. The youth newspaper *Moskovsky Komsomlets* said the youths stick pins in their ears and congregate in big-city bars like Moscow's Ditch, where they drink themselves silly, fight, and cuss. Many of the kids have police records, the paper stated. And worse, the hoodlums could care less about their futures or that of Mother Russia. In his war against alcoholism, General Secretary Gorbachev strongly advised them to straighten out for the good of the state. Come on Mikhail, loosen up, don't be such a square. You might look good with your ear pierced and a spiked hairdo. Oh, sorry, we forgot you don't have any hair.

■ On the subject of aid to the contras, former President Jimmy (Wonderboy) Carter arose in Plains, Ga. to proclaim himself a champion of military strength, adding in passing, "I think that contra strength has withered away in the last year." and that trying to do more in Nicaragua might lead to the involvement of U.S. troops, "which I deplore." Nicaragua has become but one of Carters many hauntings, after all it is he who withdrew support from Anastasio Somoza in 1979, allowing a regime to take power that is loyal to Cuba and the Soviet Union. But hey, don't sweat it Jimbo, at least you have somewhere to vacation. And what the heck, if your crop ever fails in Plains, you could always try growing peanuts in Nicaragua, then sell them to the Soviets.

■ To the North of San Diego blood continues to spill profusely from the desk of Los Angeles Times cartoonist Paul Conrad. Conrad's cartoons generally tend to be dry and humorless, reflecting a disease known as Liberalism. If the smog in L.A. ever gets to the point where Conrad can't find his way to his office, perhaps he can hook up with "Wonderboy Carter" on his next trip to Nicaragua. While in Nicaragua he could practice drawing hammers and sickles on the sides of buildings and churches, or maybe land a job with *La Barricada*, the official newspaper of the Communist Sandinistas.

■ The Union Carbide plant at Institute, W. Va., tests its fire alarm each month. When the alarm test started ringing last month, some residents called the plant to say they were choking. Other residents complained of chemical odors they could not describe.

■ Congressional hopeful Joseph P. Kennedy denies a Boston Herald report that he made \$835,000 on dividends and investments from firms doing business in South Africa in the past two years. He said he actually made \$88,000, adding that virtually all of the money is held in family trust funds over which he and his wife, Shiela, have no control. Where are the calls for divestment when you need them.

■ According to *People* magazine, ol' Smilin' Mike Gorbachev, that suave leader of the evil empire, only makes \$18,700 a year. Obviously, Communism does not pay.

■ An aircraft door was found embedded in the front yard of a home two and a half miles from Indianapolis International Airport. The door apparently belongs to a small aircraft, but no pilots reported losing a door and no plane crashes were reported. It is unlikely the door of the plane fell off without the pilot or passengers noticing it, an airport official said, adding, "I can't picture that."

■ Do you support Democracy? Then support the Nicaraguan Freedom Fighters. Here at *California Review*, we propose \$200 million in aid, instead of \$100 million. And on top of that lets make it overt.



■ Want to earn some extra cash? Authorities in India's remote northeast state of Meghalaya are offering a reward for the killing of a rare man-eating elephant, United News of India has reported. The report said wildlife experts are trying to find out why the pachyderm turned carnivorous; elephants normally eat only plant, grass and other vegetation. The animal has terrorized 10 villages in the hill state bordering Bangladesh, killing five people. The state government has invited hunters with high-velocity rifles to kill the rogue, offering a reward of \$180 to anyone who succeeds.

■ F.Y.I.: Great Chinese poet Li Po (701-762) died when, trying to kiss the moonlight's reflection in the water he fell out of his boat and drowned.

■ Three boys were suspended from classes at rural West Lime Stone High School in Alabama for wearing earrings, but the principal said his decision was not a matter of sexual discrimination. "I feel that young men should dress like young men and young ladies should dress like young ladies," Principal Aubrey Privett said. "They can come back Monday if they don't have earrings."

■ A Michigan woman faces charges that she bit off part of her boyfriend's tongue. Trena Roland, 23, was arraigned on charges of assault with intent to maim. Her boyfriend, Scott Davis, 20, reported that she bit off several inches of his tongue during a kiss. Though doctors were unsuccessful in an attempt to reattach the tongue, Davis now wants to marry the toothy woman.

■ Sports commentator and former football coach John Madden topped the list of the Dullest Americans of 1985 issued by the International Dull Folks Unlimited. Others cited are Andy Rooney, Brooke Shields and New York Mayor Ed Koch. Chairman of the bored of the 700-member organization based in Rochester, N.Y., said he defines dull people as those "who know how to relax and enjoy life while at the same time doing an honest day's work for an honest day's pay."

■ A St. Louis man who tried to frame his poodle with the shotgun shooting of his wife's lover failed to convince an appeals court of the tale. The man testified that the gun discharged when his large poodle caught its paw in the trigger and knocked the gun to the floor, shooting the lover. The man's wife told the court her husband had said: "I'm in a lot of trouble. You've got to tell them the dog did it." The appeals court affirmed the conviction. He should get extra time for falsely accusing his dog.

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.

Hypocrisy at Dartmouth College

By Coalition for a Shanty-Free Dartmouth Green

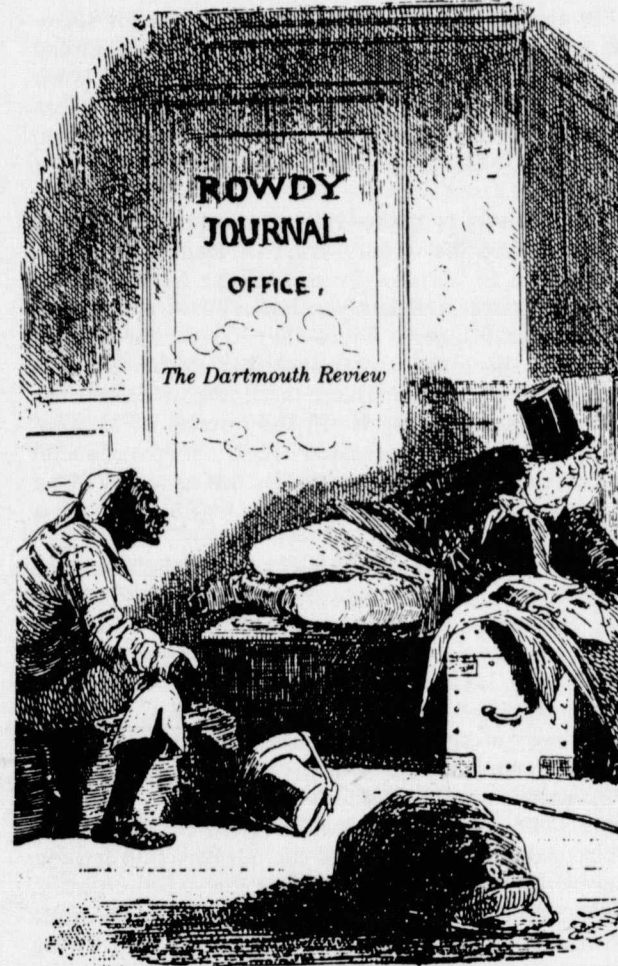
Twelve students have been suspended from Dartmouth College. Four of them have been suspended indefinitely, that is, without guarantee that they will ever be allowed to return; the other eight have received either one or two-term suspensions. These punishments were handed down last February 11 from the College Committee on Standards (COS), a jury of Dartmouth administrators, professors, and students, after 19 hours of testimony and 5 hours of deliberation. The defendants are members of the Dartmouth Committee to Beautify the Green; on January 21, they attempted to remove four illegal and abandoned shanties from the College Green. The charges of which the students were found guilty include: malicious damage to property, unlawful and disorderly conduct, harassment, abuse, coercion and violence.

Unofficially, the twelve students are charged with racism, sexism, homophobia, and terrorism. The level of emotional hysteria which developed on this campus represents a human phenomenon on a par with the Salem witch hunts. Vicious accusations have been launched by members of the faculty, administration, and student body against the twelve undergraduates. At a day long "teach-in" at the College, when all normal classes were cancelled for what President McLaughlin promised would be a discussion on "human dignity on campus," the twelve students were labelled as "Nazis," "would-be Klansmen," "fascists," "brown-shirts," and "mother-f*cking, c*ck-s*cking racists." Demands for expulsion were constantly made; requests for a fair hearing were never mentioned.

What has really happened at Dartmouth is that twelve undergraduates have received severe punishments for exercising the precious right of freedom of examination and exchange of different ideas. And it is message they expressed was not popular with the faculty and administration. It is ironic that this event took place on a college campus, the citadel of rational examination and exchange of different ideas. And it is hypocritical that the forces responsible for closing the faucets of freedom are the same forces who claim a dire necessity for diversity and tolerance.

The students who belong to the Dartmouth Committee to Beautify the Green attempted to dismantle shanties which, after standing illegally on the campus commonground for two months, had been abandoned by their original supporters. This counter-

protest is no different in character than the original erection of the shanties. The plan for this shanty dismantlement was conceived on January 17, 1986. This decision came after formal complaints were made to the town of Hanover, after several articles which called logically for the removal of the shanties appeared in this publication, after a suggestion was made, and subsequently denied, in the Student Assembly to vote on the issue of the shanties, and after a telephone conversation between a Review editor and Dean of the



College Ed Shanahan confirmed that "structures of any kind should not be allowed on the Green." This decision also came after the original declaration by the College that the shanties had to come down immediately, after the town of Hanover had stated that the shanties violated numerous town building and safety codes, after the administration reneged their initial disallowance of the shanties, claiming they could stand as long as they "served an educational purpose," and after members representing every faction at Dartmouth, including members of the Dartmouth Community for Divestment, acknowledged that the shanties no longer served any educational purpose, and that they existed without consideration for the entire student body. In fact, the cost for campus police protection of the shanties surpassed \$21,000. This sum was paid indirectly by every student on this campus; every student on this campus was forced to partake in a political protest against their educational institution.

How was this situation allowed to escalate to one of such hysteria and injustice? Why, when so many opinions have been voiced on this campus recently, were only twelve undergraduates stigmatized? Who really acted irrationally? Who harbored intolerance on this campus? And who, in fact, has been threatened and harassed?

Nearly all of the confusion present at Dartmouth has resulted from submission to political pressures. The administration became paralyzed by political pressure when the shanties were erected; it failed to enforce its own rules. The students who were responsible for this illegal defacement of the Green were never brought before the Committee on Standards. The administration was then trampled on when students twice occupied Parkhurst Hall. One group of occupiers was brought before the COS and found guilty, but were given "no punishment due to their moral conviction." Finally, the twelve students from the Committee to Beautify the Green, after having classes cancelled by the Faculty Executive Committee in their dishonor, were railroaded through a grossly unfair College hearing, and booted out of school.

Coalition for a Shanty-Free Dartmouth Green is a group of right-wing environmentalists in solidarity with the Dartmouth Committee to Beautify the Green.

Death at the Opera

By Richard A. Cooper

Opera plots depict deaths by poison, masked identities, and violent passions. *Elegy For A Soprano* taps this rich lode of suspense raw materials. Poison strikes down the operatic diva Vardis Wolf. Her forceful personality and talent impressed many, including an inner circle of devotees. Strangely, four of these intimates step forward to confess to poisoning Vardis Wolf. This turn of events perplexes the police in the latest provocative mystery from opera fan and novelist Kay Nolte Smith.

The mystery deepens when police detective Sam Lyons is called by his late partner's attractive widow, Dinah Mitchell. Despite obstacles, she educated herself and now teaches college. By chance, Dinah discovered a birth certificate which indicates that her real mother's name was Hjordis Olafsen. A fan of Vardis Wolf, Dinah is amazed to learn that Hjordis Olafsen was Vardis Wolf's real name.

Sam Lyons seeks a murderer. Dinah Mitchell seeks an identity and a clue to her mother's past. Their efforts unravel the mystery of Vardis Wolf's death. In the process, Dinah faces the riddles of her own life.

The inner circle around Vardis Wolf, her admitted "killers," were bound to her and to each other. We see through the genius of Kay Nolte Smith's story-telling ability how they came together, and how their choices made them the sort of people they became.

Once again, Kay Nolte Smith demonstrates her ability to create insightful character portraits, such as I praised in my reviews of her previous novels: *The Watcher*, *Catching Fire*, and *Mindspell*. Here is a novelist who does not insult the reader's intelligence with characters acting without meaning. Kay Nolte Smith characters grew into people: good, bad, and confused.

Kay Nolte Smith pursues the nature of genius. Should we judge the great artist like other people? Should we separate the art from the artist? How does the genius affect other people?

The Renaissance and Romantic ideal of genius receives its due as Dinah Mitchell tries to explain the meaning great music has for her:

But there's something deeper. Some response to her artistry, and other people's too, like Shakespeare's and Mozart's and Verdi's. Part of me is responding to what they created, part is just kind of standing back and thinking. Isn't it wonderful that my species is capable of such greatness? And the lower the species sinks, the more important it is to see some heads rising above it.

Never does Kay Nolte Smith forget that our values guide our acts. Vardis Wolf was a great singer, but her

Smith, Kay Nolte. *Elegy For A Soprano*. New York: Villard Books, \$14.95, 277pp. 1985.

personal conduct belied her public values and she was capriciously manipulative. We have seen other charismatic figures, such as Richard Wagner, evince such evil genius.

The twisted side of genius is examined by one of the confessed "killers":

There are certain careers nobody goes into except to gain power. Like politics — politicians try to control the economy, which means controlling our lives, so power has to be what they're after. I figured Vardis couldn't be like that because how could art give you power over people? But then I realized it could give you power over something more important than their livelihoods. It could give you power over their souls."

Kay Nolte Smith writes fiction with intriguing characters who act purposefully. Readers can derive entertainment and food for thought from her novels. Kay Nolte Smith cleverly combines values, plot, and characters to create a thriller which reveals the mysteries of humanity, exalted and base.

Richard Cooper is a freelance writer living in Westbury, New York.

Goodbye Marcos, Hello Cory

By Barry Demuth

In a society intoxicated with criticism, usually fueled with ignorance by a select few, disapproval of the Reagan administration's policies is common, regardless of its efforts and achievements. The outcome of recent changes in the Philippines has presented this anti-Reagan clique with little room to shout. Let's give credit where credit is due. President Reagan scored a major victory in foreign policy by engineering what appeared to be a relatively peaceful transition from authoritative rule to a democratically elected popular leader.

Triumphs are always sweeter when you succeed where others have failed. Nixon and Kissinger were unable to orchestrate a bloodless settlement in Vietnam, due to a Congressional sellout. Jimmy (wonderboy) Carter failed in both Iran and Nicaragua. According to William Sullivan, a former ambassador to the Philippines.



The Carter administration proved how to do it wrong in both Iran and Nicaragua. In Iran the mistake was foolishly committing the prestige of the presidency to support of the shah of Iran long after it was clear he would fall. In Nicaragua, Carter went to the other extreme — withdrawing support from Anastasio Somoza Debayle before moderates had a chance to organize. In Iran, an unfriendly religious regime evolved; in Nicaragua, a pro-Soviet regime.

In the Philippines President Reagan, after stumbling, bluntly blamed Marcos for the widespread fraud and violence that marred the election a week before. It ended when Senator Paul Laxalt, on instructions from Reagan, advised a beleaguered and exhausted Marcos: "I think you should cut and cut cleanly."

Ineffectiveness, dishonesty, corruption, and decay best describe the twenty years of leadership under Ferdinand E. Marcos. Since 1965, he has ruined an economy once second only to Japan's in Asia. Maimed the political system. More than likely ordered and financed the murder of opposition leader Benigno Aquino upon his return from three years of exile in the United States. To top it off, the poverty of Marcos' Philippines has perpetuated such a degree of social unrest that Marcos had no choice but to scurry like a beaten dog with his tail under his legs looking for a place to hide.

While Marcos and his family search for shelter, the turbulent storm that has surrounded the Philippines has only begun to subside. Newly elected President Corazon Aquino, who has absolutely no political experience, is faced with a debt-ridden economy, that has pushed the Philippine peso into a dramatic fall, signaling more capital flight and a further decline of investor confidence. A drastic renovation of the Philippine society is needed, which in many aspects is feudal. Shocking disparities between rich and poor exist. An estimated 70% of the country's 54 million people live below the poverty line. More importantly, the New People's Army (NPA), the military arm of the Communist Party in the Philippines, is growing

rapidly. According to the New York Times, "in the opinion of many Filipinos and American diplomats, it has now emerged as the country's dominant long-term problem."

The NPA has grown into a fighting force perhaps as strong as thirty-thousand. It is composed of well-armed, hard-core Marxist-Leninists. By urging followers to boycott the election, the Communists indicated a preference for Marcos, whose excesses helped them to gain recruits and sympathizers. Now that Marcos has fled, support for the NPA will weaken, while support for Aquino will grow. Nonetheless, the Marxist-Leninists NPA appears hardly less opposed to popular democratic government. Ka Joyce, one of the founding members of the Communist Party recently stated, "you may see some different faces in the government, but the same repressive system remains in place."

In the eyes of the NPA, Democracy is an unfair instrument of evil, a system of oppression. However, many observers believe Aquino will gain support through various reforms, such as abolishing the Constitution adopted after Marcos declared martial law in 1972, then putting a new Constitution before the voters. Furthermore, ordering the release of all remaining political prisoners jailed by the Marcos regime. I applaud this move, for in order to have a true democracy freedom of choice is quintessential.

While the strength and experience of Corazon Aquino remain in question, her integrity and motivation toward improving the plight of the Philippines have proven effective. Driven by sheer courage, she seems immune to failure. Shattered by the death of her husband, she has been given a golden opportunity to institute the changes he once advocated. The United States should and will provide necessary aid, enabling Aquino to quiet social unrest, and finance change. In the long run, the solution to the problems in the Philippines will depend upon the people. Ultimately they will decide their country's fate, not the United States.

Barry Demuth is a senior at UCSD.



Support the Nicaraguan

Freedom Fighters

or else History will

hold you accountable.

The New Domino Theory

By Kurt Andrew Schlichter

Now that Ferdinand Marcos has fled the Philippines, it should become apparent that Ronald Reagan's greatest foreign policy achievement will not be in the realm of Soviet-American relations. If the present trend continues, and the evidence indicates that it will accelerate, the President will leave the world a legacy greater than any arms agreement the superpowers are likely to sign. It will be a legacy of freedom, a world where democracy is not a privilege reserved for just the industrialized nations of the West, but is the government of choice for the Third World as well.

From Asia to the Caribbean, the people are choosing freedom over tyranny. A little over a month ago, "Baby Doc" Duvalier was forced out of office by a broad-based opposition, just as Marcos was. And, again, as in the Philippines, when the people celebrated their liberation they carried American flags, not as signs of hatred as we have seen so many times before, but as symbols of hope.

Why this radical change? Why are the very countries that only a few years ago cried "Yankee go home," now welcome our activism with open arms? There are a number of reasons, not the least being a new bipartisan awareness in our own government that we cannot be satisfied that our allies are merely anti-communist. Propping up authoritarian dictators has never satisfied our goals. For one thing, they have a tendency to fall to communist insurgents; witness Nicaragua and South Vietnam. In addition, the thought of supporting these petty tyrants is at best morally questionable and does nothing to further America's image either at home or abroad.

Almost overnight, the situation has changed. In Guatemala, the people recently elected a civilian government. In doing so, they joined El Salvador, Honduras and Costa Rica in shattering the "Banana Republic" stereotype that for so long had been accurate. Their brothers to the south are replacing military juntas with elected civilians. Argentina, Brazil, Bolivia, Peru and others have taken this decisive step. Even more remarkable is the fact that it is coming during the same kinds of crises that the military used as pretenses to take over in the first place. Peru is under assault from ruthless Maoist guerrillas. Brazil and Argentina seem to be teetering on the edge of economic collapse. Colombia's president has had to

contend with mudslides, drug lords and the M-19 movement. Yet, these nations have managed to turn dictatorship into democracy.

In Africa, Nigeria's military ruler has not only encouraged public policy debate, but has promised a swift return to democracy. While the assurances of any dictator should be greeted with skepticism, compare his words and deeds to that of Nigeria's neighbors. There is no comparison. Even South Africa is making progress. Granted, it is a frustrating and slow wait for consequential change, but we must keep in mind the pressures that Botha must contend with to push through even the most minor reforms. And also remember that Nelson Mandela, while still a prisoner, is alive, not floating face down in some river.

In Asia, democracy is on the rebound. The Philippines have seen Marcos ousted. South Korea has a growing opposition and India has preserved democracy in the face of economic hardship and sectarian conflict.

Still, America has not forgotten the people of the Communist bloc. Where no opposition is tolerated, the "Reagan Doctrine" comes into play. During the Revolutionary War, France aided the struggling colonists to overthrow their imperialist masters. Today, America stands ready to support the struggle against the new imperialists of the Kremlin. From Jonas Savimbi's UNITA in Angola, to the Mujahaddin to the FDN commandos in Nicaragua, the puppets of the Soviet Union are finding themselves faced with pro-democratic resistance movements. In a number of these conflicts, victory seems within reach. It is the pattern of the past in reverse. The Third World has had a taste of Marxism and has rejected it.

For the first time since the Vietnam War, the United States is developing a bipartisan foreign policy consensus. It is a welcome change from the recent past. Gone is the kind of moral grandstanding that turned Nicaragua into a Marxist hellhole and Iran into an Islamic nightmare under Carter. It has been replaced by a common-sense strategy of quiet diplomacy where possible, and active resistance where necessary. Jeane Kirkpatrick's theory that authoritarian regimes can change has been shown to be true, but we realize that equally true is the permanence of totalitarian dictatorships. Without the support that we see today the



freedom fighters have little hope.

Hope to the people of the world is symbolized by the flag of the foremost democracy in the world, but our support is only one factor. It is the people who resist who are the true heroes. From the Filipinos who blocked tanks with their bodies to the FDN commando in the field, their resistance to tyranny inspires still more. We must do our part. Democracy works. We must not fail to give it the chance.

Kurt Andrew Schlichter is a junior at UCSD.

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California Review Interviews

Reed Irvine is the founder and Chairman of the Board of Accuracy in Media. He edits the twice monthly AIM report, writes a weekly syndicated newspaper column, and broadcasts a daily radio commentary, "Media Monitor." He is author of the book, *Media Mischief and Misdeeds*. Mr. Irvine was a U.S. Marine Corps Japanese Language Officer during World War II. He holds degrees from the University of Utah, where he was elected to Phi Beta Kappa, and from Oxford, where he was a Fulbright scholar. For twenty-six years Mr. Irvine was an economist for the Federal Reserve System. He served as an adviser in the Division of International Finance of the Board of Governors until his retirement in 1977. He then began working full-time for Accuracy in Media, which he organized in 1969. Mr. Irvine is an active lecturer and a frequent guest on radio and television talk shows. His appearances have included *Nightline*, the *Phil Donohue Show* and *Crossfire*. His leadership and penetrating analysis have made AIM a force to be reckoned with in American journalism. Last August, Mr. Irvine launched a second project, *Accuracy in Academia*, which stirred up a fair amount of controversy even before they published their first newsletter. Recently, Mr. Irvine spoke with CR's C.G. Alario on board the *Queen Mary* in Long Beach.

CR: Recently, your organization, Accuracy in Media, just completed its second documentary on the impact of media in Vietnam, narrated by Charlton Heston. Your first film was historic in that PBS decided to air it across the nation. However, PBS has refused to air "Vietnam: The Impact of Media" calling it propaganda. Is it propaganda or are there other reasons for PBS' refusal to air it?

IRVINE: They did not actually call it propaganda. They said it was one-sided and it did not meet their high journalistic standards. PBS is notorious for airing one-sided programs. We contend that our program is an answer to a one-sided program that they aired on Vietnam. The thirteen part series, "Vietnam: A Television History," virtually ignored the important role the Vietnam war played and what it did say about it was largely wrong. We felt that this was a gap in history that had to be filled. The film does not present a debate about whether the media had an important effect; we don't think that is debatable. Everyone recognizes that Vietnam was the first television war that we fought in our history, and that very fact alone had a tremendous impact on the way the war was fought. We interviewed many establishment journalists including Arnaud de Borchgrave, who was for 26 years a correspondent and senior editor of *Newsweek*, Robert Elegant, who covered Vietnam for *Los Angeles Times*, Peter Braestrup, who covered Vietnam for the *Washington Post* and wrote an excellent book about

Strike a Blow for Academic Freedom —

Invest in California Review

the way the media covered the Tet Offensive in 1968. Braestrup's book came out several years ago, it was an exhaustive study and there has never been a serious challenge as to the accuracy of his presentations and his conclusions which are essentially the same as those that we have come up with in our film. We think our film is an accurate and fair statement of what the media did in Vietnam insofar as it focuses on mainly a limited segment of the Vietnam war. It does not purport to cover the whole history of Vietnam. The film focuses mainly on the reporting of the Tet Offensive which was a crucial turning point in the war.

CR: Are you hopeful that Congress will investigate PBS?

IRVINE: I am very hopeful that they will. We have encouraged people to write to Senator Barry Goldwater who is Chairman of the Senate Communications Sub-committee and has oversight responsibility for public broadcasting. President Ronald Reagan saw our film just recently. He commented on it very favorably at a congressional leadership meeting at the White House. I know that at least one of the congressional leaders who was present at that meeting was very much interested in what the President had to say. I said one because he is the only one I talked to. The reaction on the part of the people on the Hill will certainly be one of interest in this entire problem. An interest which is intensified by the fact that at the same time PBS has refused to show our film, they have aired two films which are in my view straight communist propaganda; one on Guatemala and one glorifying a woman named Anna Louise Strong who was a propagandist for both Stalin and Mao for many years. I think Congress should be anxious to look at the record of PBS's programming to see how it is that they can air enemy propaganda and then use the excuse of one-sidedness to refuse to air Accuracy in Media's film.

"People who are yelling most about Accuracy in Academia threatening their academic freedom are very frequently those who have done the least to defend academic freedom."

CR: Poll after poll has documented how journalists are more liberal on controversial issues than public opinion. As someone who has challenged the liberal media establishment for the last sixteen years, why do you suppose there is this liberal trend amongst journalists?

IRVINE: The journalists today are overwhelmingly the products of our liberal arts colleges. I think anyone who is familiar with the climate on the college campuses know that liberal arts schools are for the most part dominated by professors of a liberal/left ideological viewpoint. They are quite successful in taking young people and orienting them in the direction of their own viewpoint. I have discussed this with young journalists and others for several years now. I have never found any who challenged the

proposition that students who take journalism courses are indoctrinated in the liberal philosophy. The public, by and large, is not liberal; the liberals are a minority. Those who have been asked this question in polls, about twice as many identify themselves as being conservative as liberal. The journalists who are of that persuasion are simply out of touch with the average American and I think it's a tragedy.

"The double standard shown at Dartmouth, where ten students associated with the conservative newspaper, The Dartmouth Review, have been expelled or suspended for the type of activity which liberal students would be given, if anything, a slap on the wrist."

CR: What about this rumor that the conservatives have taken over the campus. Is this a myth or is this fact?

IRVINE: It is said that the majority of college students voted for Ronald Reagan, therefore colleges are conservative. I have not seen statistics that support the hypothesis I am about to describe, but what I think probably explains this is that you had an immense enrollment in colleges with students who are career oriented. They want to go into something that will enable them to earn a better living and that means going into things like engineering, medicine, dentistry, business administration, finance, that type of thing. My guess is that if you took a poll of the engineering students, the medical students, and the business administration students, you would find that they were probably overwhelmingly conservative. However, I think that if you took a poll of those students who were studying subjects such as English, history, political science, sociology, and philosophy, you would probably find that they were overwhelmingly liberal. This is what I mean when I talk of the problem in the liberal arts colleges. It is not a problem in the universities in general; it is a problem in the liberal arts predominantly. Those are the subjects that the students who are studying journalism are most likely to be involved in. Not too many students who desire to become journalist take chemistry, physics, engineering and courses of that sort.

CR: Your new organization, Accuracy in Academia (AIA), has caused quite an uproar. AIA has been attacked in *Izvestia* in the Soviet Union, by Doonesbury and hundreds of journalists, professors and chancellors. You have received support from many conservative professors and also from the University Professors for Academic Order, George Will, Thomas Sowell and Boston College's president, John Silber. Are you pleased with the formation of your new venture?

IRVINE: It received a great deal more attention than I had anticipated, but I think it has been for the good. It has given AIA a very high profile. It has not surprised me that the liberal professoriat is indignant about it; I expected that. What their criticisms have accomplished is that they have brought the existence of the organization to the attention of many people who would have never heard of it otherwise. We have been hearing from many students, parents of students, and people who say, "Boy, it's time that something like this was started, we're all with you, we'd like to cooperate with you, we'd like to support you." I am happy to say that thanks to this enormous publicity that we have gotten that so far we have been able to support the organization on the funds that have been volunteered by people who have heard about it and who think it's great. We have already received contributions of over a \$100,000, and have yet to send out a fundraising letter to raise any money for us. So, I think it's tremendous.

CR: Why are the professors running scared in the face of Accuracy in Academia?

IRVINE: They are obviously concerned about the fact that they are saying things that are not accurate; and they are worried about being exposed for it. We have heard from many students who have taken courses from professors who will tell us that this professor has been expounding his personal political views in classes where those views had no place or were not pertinent, or where students have challenged such concepts such as liberation theology. Some of these professors know very well that they are not observing the canons of the American Association of University Professors which bar them from using their lecterns to propagandize their personal opinions in class. Accuracy in Academia can only expose what it finds; it has no power to police anything. It has been called "thought police" but we are not police. All we can do is practice journalism which means we can talk about what these people are doing. That is what we intend to do, responsibly and honestly. John Silber, the president of Boston University, has said he sees absolutely nothing wrong with that; if professors can't stand the criticism and the exposure of their errors, they ought to get out of the profession and go somewhere else. And that is exactly how I feel.

"Some of these professors know very well that they are not observing the canons of the American Association of University Professors which bar them from using their lecterns to propagandize their personal opinions in class."

CR: Do you agree that in the universities we do have an atmosphere of academic freedom?

IRVINE: There is academic freedom for those who share the views of the liberal majority on many of these campuses. Professor Sidney Hook, the distinguished

professor emeritus of philosophy in New York University, has pointed out that there is no freedom for speakers such as Ambassador Jeane Kirkpatrick, Secretary of Defense Casper Weinberger who have been howled down. At Northwestern University, Adolfo Calero, the representative of the freedom fighters in Nicaragua, was prevented from speaking and had blood thrown all over him. A professor of English was one of those who led the charge; he was disciplined for it. I spoke at Northwestern and they tried to heckle me. Fortunately, they were not successful at keeping me from speaking. But, as Professor Hook said, it is virtually impossible for speakers of the conservative bent, especially those who defend the foreign policy of the United States, to have their voices heard. That certainly contradicts the idea that there is academic freedom. People who are yelling most about Accuracy in Academia threatening their academic freedom are very frequently those who have done the least to defend academic freedom and the freedom of speech of those who disagree with them.

"I have never found anyone who challenged the proposition that students who take journalism courses are indoctrinated in the liberal philosophy."

CR: You have announced that you will be publicizing inaccuracies and imbalances of professors in the classroom. Will you also be publicizing the current leftist intolerance towards conservative speakers, professors and student journals?

"Everyone recognizes that Vietnam was the first television war that we fought in our history, and that very fact alone had a tremendous impact on the way the war was fought."

IRVINE: Surely. In our last *Campus Report* we did report on the case of Adolfo Calero at Northwestern and on their efforts to silence me. In the next issue of *Campus Report*, we will be discussing the double standard shown at Dartmouth, where ten students associated with the conservative newspaper, *The Dartmouth Review*, have been expelled or suspended for the type of activity which liberal students would be given, if anything, a slap on the wrist. We believe the action of the administration at Dartmouth in disciplining conservative *Review* students is an attempt to silence *The Dartmouth Review*. We see no reason for them to be given the severity of the penalty they were for their participation in tearing down illegally erected shanties on the Dartmouth Green. This discipline is totally out of proportion to the offense. And as we pointed out in our article, similar or even worse activities by leftist students have gone unpunished or have been given much lighter punishment.

CR: Well, thank you very much Mr. Irvine.

IRVINE: Thank you.



AIA's Les Csorba III, Reed Irvine, and C.G. Alario — Defenders of Academic Freedom.

England and the Paupers

By H.W. Crocker III

When Alexis de Toqueville visited England in 1833, he considered it the "Eden of modern civilization" and was shocked to discover that in England, the world's richest country, one-sixth of the population was dependent on charity, a fact he found even more astonishing when he compared England to indigent Portugal, where paupers constituted somewhere between one out of every twenty-five to one out of every ninety-five Portuguese. De Toqueville had come across a paradox: The richest countries, containing citizens of highly elevated sympathies, were most likely to make paupers of their poor. And in doing so, rich, benevolent societies were endangering their own survival:

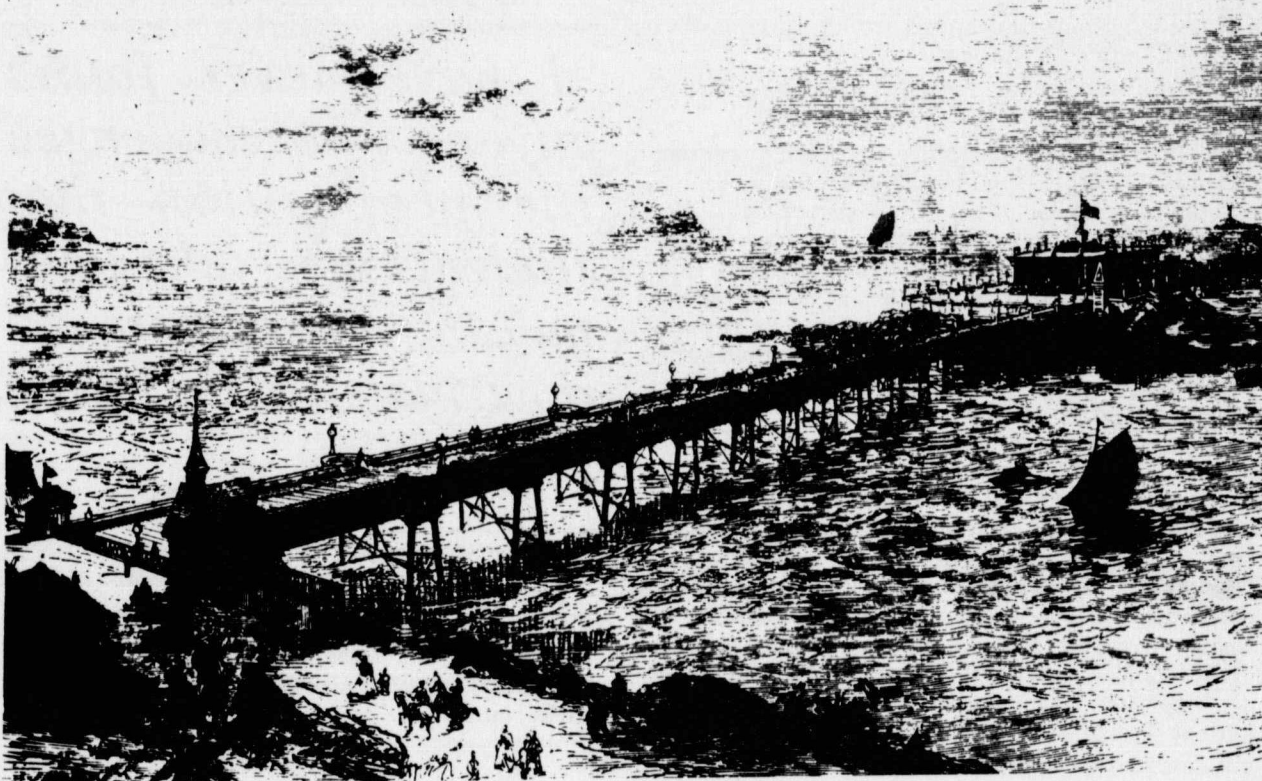
I am deeply convinced that any permanent, regular, administrative system whose aim will be to provide for the needs of the poor, will breed more miseries than it can cure, will deprave the population that it wants to help and comfort, will in time reduce the rich to being no more than tenant-farmers of the poor, will dry up the sources of savings, will stop the accumulation of capital, will retard the development of trade, will benumb human industry and activity, and will culminate by bringing about a violent revolution in the State, when the number of those who receive alms will have become as large as those who give it, and the indigent, no longer being able to take from the impoverished rich the means of providing for his needs, will find it easier to plunder them of all their property at one stroke than to ask for their help.

De Toqueville's analysis, though overstated, contains more than a grain of truth. What it neglects is something many analysts of the early industrial age also neglected — the ability of the middle classes to grow faster than the lower classes, an insight of Adam Smith, who laid the blueprint for promoting that growth, and whose thoughts provide a provocative undercurrent for Gertrude Himmelfarb's *The Idea of Poverty: England in the Early Industrial Age* — the best book I've read on the subject of the title, as well it should be, for, as Ms. Himmelfarb notes on her acknowledgements page, it is the first book ever written on the subject.

One of the great ironies of the early industrial age is that Adam Smith, to whom all responsible economists paid homage, had less effect on economic attitudes towards the poor than Malthus, the most detested man of the age. While the idea of *laissez-faire* had won the day among most English economists looking at questions of trade, English welfare policies remained mercantilist — mercantilism being the intellectual foundation supporting the idea of the workhouse as a means of improving the productive power of the nation.

But the most forcible proponent of a mercantilist welfare policy, as Ms. Himmelfarb shows, was not a mercantilist at all, but the utilitarian Jeremy Bentham. In his *Pauper Management Improved*, published in 1798, Bentham came up with the idea of a National Charity Company — a joint-stock company, to be based on the principles of the East India Company, that would replace all other forms of charity. By proper management, discipline, and economy, he believed that paupers, the sick, the aged, and especially the young, could be made productive members of society. He estimated that women could be made to yield a 100 percent and men a 200 percent profit above the cost of their board. He was particularly enthusiastic about the benefits of lowering the apprenticeship age so that the children of paupers could be put to work at the age of four rather than fourteen, saving them "ten precious years in which nothing is done! nothing for industry! nothing for improvement, moral or intellectual!" And he expected that they would yield even greater profits than their elders. Bentham added that his National Charity Company would provide a healthy sense of psychological security for its members, who would have "no unsatisfied longings, no repinings, nothing within knowledge that is not within reach." It was, he concluded, a veritable "Utopia."

But, as Ms. Himmelfarb demonstrates, his was not the only utopia. Condorcet and William Godwin both foresaw the perfectibility of man to the point where he would be rational, benevolent, healthy, and immortal. The only restraints on man's perfection, as Godwin saw it, were evil civil institutions, such as private property. But Condorcet and Godwin also foresaw that if man did embark on the road towards perpetual improvement and eventual immortality, there might be a problem of overpopulation. Godwin was convinced that if population did not, through some natural process, retain a stable equilibrium, it could be checked by infanticide, abortion, and sexual promiscuity, or, of course, by the eventual elimination of sexuality that would occur as mind increasingly asserted itself over matter. Condorcet adumbrated that prophylactics might help too.



It was against such men as these (and Adam Smith) that Parson Malthus set himself. He warned his literary congregation that there were no utopias, that industry was stealing laborers from agriculture, paying them higher wages, thereby increasing their numbers and diminishing the food supply, and that overpopulation was not a problem of the distant future that could be overcome by the triumph of mind over matter, but a very real danger of the present — one that was being exacerbated by the poor laws. Man, according to Malthus, was bound by two undeniable passions: the need for food and the desire to procreate. Inevitably, man was better at procreating than at feeding himself. The level of population remained stable, however, because of, on the one hand, starvation, sickness, war, and infanticide, and because of, on the other hand, delayed marriages and sexual restraint. It was sad, he said, but true, that the poor suffered most from these immutable laws and that poor relief only compounded the misery of the poor by encouraging them to propagate beyond their own level of subsistence, unduly taxing the nation's resources and undermining the entire nation's ability to feed itself.

Malthus's vision was the flip side of Bentham's welfare mercantilism; and though he was much excoriated for drawing a picture of irredeemable misery and vice, it was his vision, not Bentham's, that crystallized opposition to the Poor Law and that paved the way for the drafting of the New Poor Law — an, ironically, as Ms. Himmelfarb illustrates, anti-Malthusian document, (Malthus wanted to do away with poor laws altogether).

The debate that followed passage of the New Poor Law blistered with smoke and fire, with Malthus being invoked both as target and ammunition, but more often as target. Ms. Himmelfarb, who makes good use

THE IDEA OF POVERTY: ENGLAND IN THE EARLY INDUSTRIAL AGE
Gertrude Himmelfarb/Alfred A. Knopf/\$25

of nineteenth century fiction, cites one of the more memorable assaults — a scene from Dickens's "A Goblin's Story," where an old man bewails a young couple's intention to marry:

Married! Married! The ignorance of the first principles of political economy on the part of these people... A man may live to be as old as Methuselah, and may labour all his life for the benefit of such people as those; and may heap up facts on figures, facts on figures, facts on figures, mountains high and dry; and he can no more hope to persuade them that they have no right or business to be born. And that we know they haven't. We reduced it to a mathematical certainty long ago.

Malthus tried to paint his dismal picture with some delicacy, respectful of its distressing gist. His considerations for the feelings of others, however, did not prevent him from being mercilessly attacked. Carlyle, in a contrary case well-drawn by Ms. Himmelfarb, attacked nearly everyone in fierce, tortured prose, and was almost universally respected — becoming the intellectual giant of his time through his anti-democratic tirades and vitriolic character and assassination. He referred, for instance, to Disraeli — a man whose views were much in accord with his own — as a "cursed old Jew, not worth his weight in cold bacon." The anti-semitism of Carlyle was echoed in much of radical thought, perhaps the most breathtaking example being Cobbett's assertion that the Czar of Russia was not a tyrant because he was enlightened enough to banish the Jews from his realm.

But if Malthus was the excuse for the unleashing of clawing, violent rhetoric about the New Poor Law (and the Jews), he can also be credited, as Ms. Himmelfarb credits him, for sharpening the moral awareness of the middle classes. Malthus's Hobbesian conception of society buttressed Victorian concern for the welfare of women and children and for the preservation of the virtues of hearth and home that seemed endangered by the ravages of this new and savage world. Even Engels stood up for the male breadwinner-female housewife model of the family, the reverse of which, he said, "unsexes the man and takes from the woman all womanliness."

The reality of the early industrial age, as Ms. Himmelfarb points out, was often quite at odds with the main currents of intellectual debate. Malthus was wrong about the population growth of his own time (it was growing, happily, by leaps and bounds), the

(Paupers continued on page 11)

Human Rights and the Arab World

By Jeffrey L. Hoffer

It should be understood that religious oppression, torture, and ill-treatment of dissidents are practices not exclusively reserved for the Soviet Union and its satellites to implement. The denial of human rights in the Arab World has been a main concern of the international community for many years. Saudi Arabia, Syria, and Iraq have proven to be the most totalitarian of the approximately 22 Arab states targeted by groups such as Amnesty International for human rights abuses.

Saudi Arabia, which the American press has tried to

paint as a moderate Arab nation, is strictly governed by the laws of Islam. Therefore, applications of Islamic justice are commonplace in Saudi society. Sentences prescribed by the Koran include amputation of the hand for theft and capital punishment for committing adultery. In 1981, Amnesty International reported fourteen executions, 13 by beheading, one by stoning. The London *Daily Mirror* on February 6, 1981 carried a story of the execution of a man who was accused of murdering his fiancée and her father. "The victim was beheaded by being struck by a swordman

on the neck who then sawed at the wound until the head was detached from the body." This example of Arab barbarism took place in front of 5000 cheering men, women, and children. After seeing a similar execution take place in the city of Taif, one British journalist commented, "Whoever wants to understand Islam must abandon his moral principles."

Another example of severe brutality on the part of the Saudi government took place in 1969 when 300 army officers and military personnel who were accused of planning a Coup d'Etat were thrown out of airplanes — without parachutes.

The regime of President Hafez al-Assad of Syria has been labeled as one of the most oppressive in the world. Since declaring a state of emergency in 1968, the Syrian government has reserved the right to detain political opponents for long periods of time without trial, to use torture to extract confessions, and to indiscriminately use the death penalty for not only criminal, but political offenses. The allegations made by former detainees include extracting fingernails, beating the soles of the feet while the victim is strapped to a table, and applying electricity to sensitive parts of the body. Amnesty International expressed its concerns in a letter to President Assad in 1979. After seven years, the organization was unable to report any type of response to the letter or any change in the situation.

During the early part of February, 1982, the Syrian army had taken over the city of Hama, that nation's fourth largest, in an attempt to put down an insurrection which was organized by the outlawed Muslim Brotherhood. The army, while in the process of completely destroying the city, killed between 10,000 and 20,000 innocent people in their wake according to various independent sources who were close by. The Syrian governor of the province where Hama is located insisted that only 1200 people were killed in a childish attempt to conceal the brutality of the Syrian government. Even if his statistics were correct, 1200 is still an astronomical number if one is talking about dead non-combatants. In the aftermath of the Hama massacre, on February 1970, people were rounded up by military authorities and executed outside the municipal hospital.

As horrible as the Syrian regime is, it does not even compare with the downright and unashamed brutality practiced by the Iraqi government. Amnesty International, in its yearly reports has consistently identified Iraq as having one of the worst records on human rights in the world. In a BBC program entitled "Saddam's Iraq", President Saddam Hussein was asked about torture and execution in his country. His response was simple, "We have got to cut off their necks" (the opposition).

Iraq's Kurdish population has undergone severe political repression since independence was achieved in 1932. Between 1975 and 1977 approximately 400 Kurds have been executed by the regime. Since taking office in 1979, President Hussein has managed to dispossess and uproot 600,000 Kurds and destroy 1000 of their villages.

Not surprisingly, the Kurds are not the only ethnic group that has felt the brunt of Baathist oppression. The 27 century-old Jewish community of Iraq has undergone horrible persecution under the Arab yoke. One prime example took place on January 27, 1969 when Baghdad radio called upon Iraqis "to come and enjoy the feast." A half-million jubilant Arabs danced around scaffolds where the bodies of hanged Iraqi Jews swung grotesquely; the mob rhythmically chanted "Death to Israel" and "Death to traitors." This hideous display brought about a world outcry in which Iraqi President Bakr dismissed as the "barking of dogs."

The actions of the despotic regimes of Iraq, Syria, and Saudi Arabia are just examples of the way business is done in the entire Arab world, which consists of 22 countries. Since the conception of Arab nations, nothing resembling freedom and equality has ever existed in the Arab world. Their ideas of justice and civilization are antipathetic to western values. Looking at the entire range of history, it is clear that peace and tolerance have never been valued in the Arab world.

Jeffrey L. Hoffer is a freshman at UCSD.



Paupers

majority of the urban population was employed not in industry, but in domestic service (by far), and it was wealth, not poverty, that was expanding. What the early industrial age was proving, though few seemed to recognize it, was the enduring rightness of Adam Smith, whose only serious error lay in his fear that the division of labor might cripple the intellect of the factory worker, which was one of the reasons Smith supported the idea of a state-sponsored school system, (a recommendation not taken up by Tom Paine, who believed overtaxation was a major cause of poverty and who argued for a "voucher plan" system of education). Smith's erroneous fears about factory life were well countered by Elizabeth Gaskell in her novel *North and South* when the heroine advised a strike leader thinking of leaving his job at a factory for work in the country, that country life was no paradisiacal existence:

You would not bear the dullness of the life; you don't know what it is; it would eat you away like rust. Those that have lived there all their lives, are used to soaking in its stagnant waters. They labour from day to day, in the great solitude of steaming fields — never speaking nor lifting up their poor, bent, downcast heads. The hard spade-work robs their brain of life; the sameness of their toil deadens their imagination; they don't care to meet to talk over thoughts and speculations, even of the weakest, wildest kind, after their work is

done; they go home brutally tired, poor creatures! caring for nothing but food and rest. You could not stir them up into any companionship, which you get in a town as plentiful as the air you breathe, whether it be good or bad — and that I don't know; but I do know, that you of all men are not one to bear a life among such labourers.

Unromantic and true.

Ms. Himmelfarb's book is a fine piece of scholarship — thorough, objective, and well-documented, covering the thoughts of all the relevant eminentoes of the period. The common reader, however, might think *The Idea of Poverty* puffed-up with Victorian verbosity, not in Ms. Himmelfarb's sentence structure, but in her presentation of the facts — a presentation that could be improved by considerable condensation and deletion. After reading this book, one is apt to be thankful for the knowledge imparted and sorry that the manuscript wasn't cut by two-thirds and pasted together with an edited and condensed version of the soon-to-be-published part two, on the idea of poverty from the latter half of the nineteenth to the early part of the twentieth century. Ms. Himmelfarb has much to teach, but it would be easier for her readers if she freeze-dried her material.

H.W. Crocker III is a founding member of California Review.

Fred Schwarz: Fighting Communism Through Education

By Justina M. Flavin

"External encirclement, plus internal demoralization, plus thermonuclear blackmail, leads to progressive surrender," this is the formula the Communists are following for the conquest of the U.S.A., according to Dr. Fred C. Schwarz, President of the Christian Anti-Communism Crusade. Dr. Schwarz believes that Communism can be defeated by educating people throughout the world of the underlying mechanisms of Communism. Equally necessary is the devotion to justice and freedom, and the upholding of Christian values and morality. If these guidelines are adhered to, the advances of Communism can be halted.

Dr. Schwarz was born and educated in Australia. While a student there, he became acquainted with the evils, lies, and deceptions of Communism through careful study of the works of Marx, Engels, Lenin, and Stalin. He became a skilled orator and debator, and although he had a successful medical practice in Sydney, he realized that he would have to take his message to the people of the United States if Communism were to be destroyed. After lecturing on the subject throughout the U.S. in the early 1950's, Dr. Schwarz established the Christian Anti-Communism Crusade in Iowa in 1953. In 1955, the International Headquarters were moved to their present location in Long Beach, California.

The sole purpose of the Christian Anti-Communism Crusade is to educate people. Dr. Schwarz believes that it is especially important to educate the youth since they are an extremely impressionable group. He would like to see every college student and professor in the United States receive a copy of his booklet "Why Communism Kills." In this little booklet he explains the myths and fallacies of Communism by using the words of Marx and Engels and their successors to support his claims.

Another way by which the Christian Anti-Communism Crusade is combatting Communism is through teams of missionaries who conduct seminars in countries throughout the world where the threat of Communism is very real. Recently, there have been teams in Costa Rica, the Philippines, Honduras, and Belize, to name a few. The seminars are usually well attended by laborers, businessmen, influential leaders, as well as Communists. It is especially important to expose to the common people the tactics used by the Communists in these countries. One of the most effective methods of Communist infiltration, especially in Latin America, has been control of the workers' unions. Naturally, the Communists do not appreciate the message brought by the Christian Anti-Communism Crusade in these countries, and they often attempt to sabotage the work of the Crusaders. Their attempts, however, do not appear to be succeeding, because after the Crusaders leave, the people continue to ask for and receive more information on combatting Communism there.

Dr. Schwarz has written several books including *You Can Trust the Communists to be Communists*, a book which has over one million copies in print. As he states in the opening pages of the book, "The thesis of this book is very simple. It is that Communists are



Communists...they believe what they say they believe...you can trust the Communists to act in accordance with the laws of their being."

In another book by Dr. Schwarz, *The Three Faces of Revolution*, he details his encounter at UCSD with Dr. Herbert Marcuse, a professor of philosophy. While at UCSD, Marcuse, an internationally known Marxist, had directed the graduate studies of Angela Davis, among others. In January of 1970, Dr. Schwarz was invited to participate in a debate with Professor Marcuse as part of the course, "Conservative and Traditional Views on Contemporary Issues." Dr. Marcuse protested against the invitation stating that Schwarz was a "hate-monger and rabble rouser of hysteria." Marcuse did his best in an attempt to stop the debate from taking place, and there was much media attention generated around the proposed debate. In the end, Marcuse withdrew from the debate, and Dr. Schwarz then gave a lecture, well attended by attentive listeners.

The success of the Christian Anti-Communism Crusade in the United States may have seemed doubtful at first, but today, some thirty years after its establishment, the Crusade is an organization which receives over one million dollars in contributions each year. The reasons for its continued success are simple: The Christian Anti-Communism Crusade educates people about the dangers of Communism by uncovering the fallacies of Communist philosophy and doctrine. Communism does not bring about the Utopian society of equality for all, but instead erodes away the morality and conscience of the people. Under Communism there is little regard for human rights, the practice of religion is discouraged, and personal freedom is severely limited. Perhaps the response of the people to the message of the Christian Anti-Communism Crusade is best summarized in the words of J. Edgar Hoover, "And ye shall know the truth, and the truth shall make you free."

Justina M. Flavin is a senior at UCSD.

Steven Mosher Defense Committee



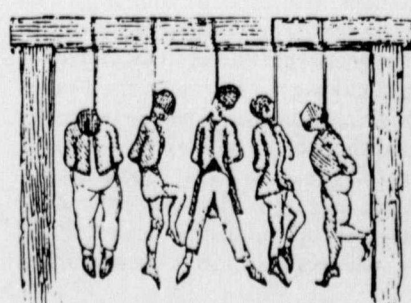
Anthropologist Steven Mosher was expelled from Stanford University after his reports on forced abortion and sterilization in China raised an ire of the Chinese government.

Now a group of well-known scholars have banded together to fight this flagrant violation of academic freedom, calling themselves the Steven Mosher Defense Committee. Those wishing to learn more about the committee or make donations should write to:

Steven Mosher Defense Committee
P.O. Box 1710
Clovis, CA 93613

Next Issue: C.G. Alario on

John Muir and UCSD.



Education and The Educationists

By Dr. William S. Penn, Jr.

There are times when "subscription" to an association's publication is largely involuntary as well may be "membership" in the association. The National Education Association (NEA), the trade union for teachers or instructors, is such an organization so far as many of its members are concerned. NEA publishes *NEA Higher Education Advocate* for "NEA Members in Higher Education." Sixteen times a year the Advocate tells its members what the leaders of the NEA see as higher education's major concerns. It will not be perceived as odd, I am sure, that the major concerns are most frequently directly or indirectly on money matters; more funds for what NEA calls education, more money for instructors, smaller classes, and more subsidies for equipment and programs. Now it would be difficult to oppose increased spending on education, since that subject has become less and less understood and more and more a fetish, worshipped blindly by the public at large. The NEA and other "education-oriented" promotional groups supply all sorts of justification for their more money stands, and do so without facing the facts that higher education is *not* for everyone and, further, is *not* a cure-all for the manifold and increasingly complex problems that we face as a nation. What has taken place is the displacement of educators by educationists, the performers with the professional "affective domain" people who direct the process of education or what would be education if the educationist could be eliminated.

The educationists are those concerned primarily with (a) denying that race, color, creed, or ethnic background should have anything at all to do with the access to learning, but (b) who turn around and actively promote quotas based on these same factors. At best, that is an inconsistent posture. For example in the December 20, 1985 issue of the *Advocate*, support is given for what is headlined "(A Little) More Money for Higher Education." Clearly approved by NEA is the reservation of money "for institutions serving large percentages of Black, Native American, Hispanic, Alaskan, Hawaiian, or Pacific Basin students." Later, "the bill provides ...for strengthening academic programs and improving physical facilities of *historically Black* institutions." And there's more, but the samples are enough for the present.

This "more and more money" posture of the NEA is its hallmark. It has lobbied for and succeeded in getting appropriated increased funding for education over the years. But what have been the results of the "more-and-more" and are these adequate payoffs for the spending are questions which the NEA fails to address. While prompt to cite the statistic that "Between 1940 and 1984, the proportion of all adults 25 or older who had finished high school rose from 38 to 86 percent..." and "For college graduation, the overall proportion rose from 6 to 22 percent..." NEA forgets to mention what these numbers actually mean. What have we accomplished that these rising percentages represent?

The primary focus of the process we call education is the development of literacy among the populations served, no less in the United States than in the developing nations of the world. By "literacy" we mean the ability to read and write beyond that level needed to understand instructions for filling out forms and the writing capability to fill out the forms. To demean literacy to nothing more than that level would be the use of what Richard Mitchell calls "trivial and shabby" in his *Underground Grammarian* of September, 1985. And it would be an intolerably low level of education were this the accepted definition of literacy. Mitchell further points out that this has, indeed, become the working definition of the educationists in this nation. Literacy ought to transcend this elementary level to allow, to make it possible for, the literate to read, comprehend, enjoy literature far beyond forms, and instructions. A grasp of metaphor and analogy, an alertness to what is implicit in the explicit — these are cited by Mitchell as reflecting real literacy. But even with the elementary definition of literacy as that associated with forms and instructions, how have we been rewarded for our increasing expenditures on higher education? Let's look at the record.

Jonathan Kozol in his *Illiterate America*, guesses that about 40 percent of American adults are incapable of reading. Incapable of reading what, he asks? Political platforms, he says, and if the readers cannot comprehend these, how can we have a better government with "one man, one vote" if the voting is done

from ignorance rather than from understanding, from comprehension and analysis? This form of illiteracy is reflected in a nation where the calls for punitive steps against the unwholesome apartheid policies of South Africa are promoted while the same groups urge further consorting with the evil empire we know as the USSR. Calls for divestment by American firms of their activities in South Africa to show our disapproval of apartheid are not at all matched by similar calls for actions against the evil empire of the USSR. We denounce Botha — we grovel and simper over Gorbachev. Only ignorance in its deadliest form, illiteracy, could account for such double standards in international relations. Or should we look at Mainland China's "Man-of-the-Year" status for its current leader?

It is no secret and is not a singular phenomenon to report that some seniors in four-year universities cannot read with comprehension nor write in satisfactory English. When the analytical thinking was apparently good, the students' inability to express themselves in tolerably decent English made their papers saddening reading. When it was proposed that the penalties imposed for bad writing style — syntax, grammar, spelling — be dropped, the students objected in strong words. They wanted to be held accountable for this deficiency in their education even though it was fundamentally no fault of theirs. The faculty who supposedly were there to teach the students how to write their language well were found to be grading papers submitted "wholistically," meaning that if the instructor could make sense out of the paper, illiterate though it may have been, the paper was given a passing or better grade. Now this is by no means confined to this one university nor, we should add, to the secondary school systems that sent these uneducated illiterates out into the world as graduates. The problem is pandemic.

The needed remedy is clearly *not* more money and most particularly, not more money for the programs advocated by the NEA, a closed society of educationists. The needful first step is to redefine precisely what is meant by an education. That the emphasis has been on literacy as a primary essential is undeniable. Beyond that, considering literacy as being what was mentioned earlier, covering the ability to read, comprehend, and enjoy literature far advanced from the forms and instructions definition commonly applied, the demand must be for this higher result to be classified as literacy. The resulting literate population can do much to move us from the politics of emotion into the politics of reason. But to reason over the issues, one must first be literate. The starting point is plain to see. But there is one hitch to all of this. Far too many of the faculty in our schools are themselves unqualified to be classed as literate in this broader sense. The editors of most of the academic journals would testify to this fact, basing their judgements on the manuscripts submitted for publication. As a reviewer for one of these academic journals, I have been compelled to return materials with the notation that they were illiterate and contained grammar, spelling, syntax, and style errors that were unbelievable. The authors have been among the leading people in their discipline. But English composition was not among their competencies. Thus, to expect them to teach others what they do not know is expecting a bit much. But we must begin somewhere. Maybe the relatively few who are literate and who can write English well can be established as supervisory faculty to teach remedial English to their colleagues. Maybe. But, of course, it could be too late already.

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

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Uncivil Liberties

By Dr. G. James Jason

One of the more potent liberal lobbies has been the ACLU. Founded in 1920 by radical activist Roger Baldwin, it has been at the forefront of many fights for allegedly progressive causes. But one of the keys to its success has been its ability to mask its Leftist nature by appearing to be an organization impartially devoted to defending civil liberties. After all, who could be against civil liberties (or motherhood or apple pie)? And indeed, not a few erstwhile members (myself included) have joined the ACLU thinking it to be devoted to the defense of pure civil liberties, only to be disillusioned quickly. William Donohue has done us a great service in ripping away that mask of political impartiality worn by the ACLU.



Donohue succeeds in unmasking the ACLU by showing in well-documented detail its political history. He gives overwhelming evidence to support the claim that the ACLU has almost always preferred furthering the liberal agenda of the day to furthering the cause of civil liberties. Indeed, Donohue convincingly argues that the chief ACLU movers and shakers have viewed civil liberties as only a useful tool for achieving egalitarian social justice and other liberal goals, to be dispensed with when social justice can be achieved by "other means."

Donohue builds his case by exploring in detail the history of ACLU positions on various issues. He begins with the ACLU record on "social justice." It comes as no surprise that from its inception, the

ACLU has been programmatically pro-labor (or more precisely, pro-union). He shows how the early ACLU leaders deliberately excluded people whom they perceived to be not fully "committed" to labor. Of course, this meant in practice that the governing boards of the ACLU affiliates would be dominated by socialists, radicals, Communists and strident liberals. This led to inconsistencies in ACLU stances: the right of union organizers to advocate unionism on the job was vigorously defended, while the analogous right of employers to display anti-union literature on the job was vigorously attacked.

In the 1960's the ACLU was interested in redistributionist schemes of every sort: welfare rights, affirmative action, class-action suits and "public interest lawyers" (an oxymoron of a particularly obnoxious sort). Again, commitment to egalitarian causes led to curious civil libertarian views. Need one belabor affirmative action (i.e., quotas)? Violating the rights of white males is fine if it leads to equality of results!

Donohue next takes up the record of the ACLU regarding foreign policy, especially in respect to Communist states. I found this to be the most fascinating part of the book. The founder of the ACLU, Roger Baldwin, was clearly pro-Communist, as were many of the other original high ACLU muckymucks. Indeed, Baldwin wrote in 1934 (in an article in Soviet Russia Today):

Our critics are in error in denying us a class position.... All my associates in the struggle for civil liberties take a class position, though many don't know it.... I, too, take a class position. It is anti-capitalist and pro-revolutionary.... I champion civil liberties as the best non-violent means of building the power on which workers rule must be based.... When that power of the working class is once achieved, as it has been only in the Soviet Union, I am for maintaining it by any means whatever.... The Soviet Union has already created liberties far greater than exist elsewhere in the world....

No doubt the millions who were dying in the Gulag camps would have been surprised to hear of all that wonderful freedom! Once again, when the liberal agenda collided with civil liberties, the ACLU favored the liberal agenda. But we then discover that in the 1940's and 1950's, when anti-communism was briefly

The Politics of the American Civil Liberties Union by William A. Donohue New Brunswick: Transaction Books 366 pages, 1985.

espoused by liberals, the ACLU accommodated itself in an amazing fashion. It kicked a Communist off its board of directors (although her Communist beliefs were well-known all along), and it actively cultivated the friendship of the FBI, passing along information about its own members. How is that for defending the right to privacy?

Donohue gives the reader a treasure trove of hitherto not widely known information, information that the ACLU has not been eager to publicize. Especially shameful for a *soi-disant* civil liberties organization is the passivity exhibited by the ACLU regarding the internment of the Japanese during World War II. No surprise, really: the policy in question was devised by such liberal gods as FDR and Earl Warren, and the ACLU was loath to break with the charmed circle of which it is so prominent a member.

Donohue explores also the social philosophy of the ACLU. By now the reader knows what to expect: the ACLU supports uncritically every aspect of the liberal social agenda. It supports absolute children's rights (to attend class while pregnant, to obtain birth control and abortions free from parental influence, and so on *ad nauseum*), except when a 12-year-old boy wanted to stay in America rather than return to the Soviet Union. The ACLU fought to return him to a living hell because it was a socialist hell. Prostitution, drugs, pornography (including kiddie porn), gay rights, aggressive secularism, and all other causes beloved by the Left have been and are tenaciously fought for by the ACLU.

Donohue has done a fine job of enabling us to truly understand the ACLU. We were formerly puzzled, because it has supported seemingly inconsistent causes — sometimes for free speech, sometimes against, sometimes for children's rights, sometimes against, sometimes for the right of free association, and sometimes against. But Donohue has shown us that the inconsistencies are only inconsistencies if we take seriously the specious claim that the ACLU is a defender of civil liberties. When we see the ACLU for what it is, to wit, just another left-wing lobby, its actions are seen to be all too consistent.

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

Letters Cont.

Dear Sirs,

Your article concerning the AIA and Marxist professors really hit home. Last year, as a re-entry student at U.C.S.D., I faced a professor head-on and asked him where he got his information that the Bible was "incorrect." I asked after class, though he had asserted the errancy of the Bible in a classroom discussion, where approximately 50 students (mostly in their twenties) sat in rapt attention. I feel that my standing up to him and my failure to comply with his expectations and "rules" were part of the reason I netted a "C-" in the course.

10,000 Marxist professors in the United States (U.S. News and World Report)? Those are 10,000 too many. Several times during my year in Sociology (graduate classes), I sat and listened to Marxist professors and questioned the wisdom of allowing them to teach in our universities. They did not support Christian ideals or beliefs — they did not even, for the most part, tout the merits of our Constitution or the privileges to be gained in a democratic society. Capitalism? I feel that it was mainly overlooked or denigrated. Though, in all fairness, I do remember one female professor (an avowed Marxist, I believe), who, near the end of the course, negated her former total commitment to Marxism. I felt she had a heart.

Perhaps the greatest blessing of having Marxists teach in our universities will be the humanity and compassion they meet as they encounter students with open minds and hearts, ready and willing to give them

the benefit not only of the First Amendment, but of the Christian principles that this country was based on.

In the meantime, I had the opportunity to pray for my enemies, learn a new level of tolerance and patience, and gain an acceptance of and appreciation for all the values I had been taught as a child (they are much more evident, I feel, when they are in danger of being taken away).

I agree with author Johnstone totally: "It (the university) does not serve society by offering an enormous buffet from which students can select their moral values."

Removing Marxist professors, he says, may not "of itself solve the problem. But it might not be a bad place to start."

Amen.

Sincerely,
Welda L. Johnson
Graduate Student, UCSD

Dear Sir —

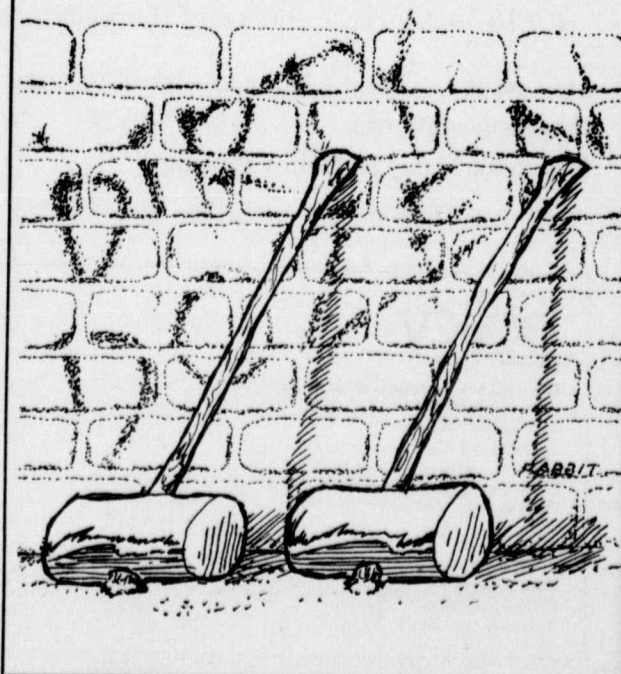
Fortunately we were exposed to the *California Review* several years ago and became subscribers. I have always enjoyed the articles and editorials, none of which are affected by the general media's self-inflicted wounds of their many previous wrong guesses.

I enjoyed the Article "For South Africa, Give Peace a Chance" in the November-December, 1985 issue. It is one of the very few balanced articles I have read on the subject.

(Letters continued on page 15)

For Sale: Used Sledgehammers

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The Dartmouth Review's urban renewal task force, the Gang of Ten — Defenders of Freedom.

Letters Cont.

I have considerable respect for the Afrikaners and South Africa. I was serving in one of the lucky ships of the late U.S. Asiatic Fleet — lucky as we survived. We were badly damaged by Japanese bombers early in February '42 (we had NO air cover as the Great MacArthur had lost most of his Far East Air Force the afternoon of 8 December, 1941, when the Japanese from Taiwan caught most of them on the ground). We were first sent to Durban for repairs; but the facilities were overloaded with Royal Navy ships from the Med. We were sent to Elizabethtown for a week or so and then to Simonstown and the Royal Navy dockyard. We spent a month there getting our hull patched up plus other repairs. The South African Railways rebuilt our steering motors that had been damaged by a hit aft.

The South Africans were most hospitable and friendly. Both officers and bluejackets were welcomed into their homes and graciously entertained while we were there.

As a result I have read some of the history of South Africa, including that of the Boer War when they fought, unsuccessfully, against blatant British aggression. The British wanted the gold and diamond mines and other mineral wealth so brought in overwhelming military strength against the mostly peaceful farmers who wanted their own free country.

It should be noted that Southern Africa was an almost uninhabited wilderness, mostly "high desert" until the Dutch Afrikaners settled the land. When they established peace and order, the blacks came in large numbers looking for work where they would be safe from the continuous inter-tribal wars of Africa. None were brought by force and all were free to return to their homeland whenever they so desired. There were no fences at the borders to keep them in! The blacks looking for safety and work soon outnumbered the Europeans. Apartheid was established to keep the two races separate and to protect the Afrikaners from inter-tribal wars. We did the same thing by "social pressure", rather than law; although Indians were prohibited the vote for many years.

South Africa has always been our friend — we should keep our long noses out of their business and let them settle their problems at their own pace. If we are

so horrified by their system, we should turn our energies to the USSR; particularly their aggression in the Western hemisphere. We should correct the communist dictatorships before we attempt to interfere with South Africa.

Sincerely,
Clarence Coffin

Dear Mr. Alario:

The November/December issue of the *California Review* crossed my desk this morning. I would be interested in information on advertising for our publications and various economics seminars. Could you send me information on your rates and circulation?

I have enclosed our two most recent issues of *The Freeman* our journal of "Ideas on Liberty" and would be interested in your thoughts on them. Do you think your readers would be interested in *The Freeman*, or in attending FEE seminars?

Also, I read with interest the letter from the political science graduate students and your reply. It is not my place to criticize (though, of course, I can't help myself) but I thought you might be interested in the thoughts of Leonard Read, the founder of FEE, on such things. He tells a brief story at the end of the enclosed pamphlet, and cites the old Arab proverb, "He who strikes the second blow starts the fight."

What is the best strategy to reach out to the socialists? Both Robert Nozick and F.A. Hayek were socialists who converted themselves as they grappled with the socialist calculation debate. But of course they had a degree of intellectual integrity seldom shared by lesser minds.

My advice maybe you don't need, but, again, I would appreciate information about advertising in *California Review*.

Sincerely,
Gregory F. Rehmkne
Director of Seminars
The Foundation for Economic
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Irvington-On-Hudson, NY

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