

ment," should be sufficient to bury the arguments of the "free trade" doctrine. The history of the dope trade is the history of the British East India Company and its spy/theoretician, Adam Smith. These chapters document that Smith, the father of "free trade," was the declared enemy of the founders of the American republic and the American System of economics.

One can see clearly the parallels between the British Empire's crushing of China in the nineteenth century to guarantee the British imperial right to push opium, and the neo-colonial wars against the Third World that are today executed by London and Washington.

At the end of 1987, Pope John Paul II, in his encyclical *On Social Concern*, related both free trade and communist collectivism to the "structures of sin" that degrade the dignity of human beings. Today, the communist empire of the Soviet Union has been toppled, replaced by independent republics. But the IMF, George Bush, and other voices of "world government," insist that these new republics submit to the "free trade" of Wall Street and the City of London, although there is not a leading bank or investment house in the U.S. or Great Britain not corrupted by drugs.

Dope, Inc. is addressed to those who want to stop drugs. It includes LaRouche's brilliantly simple 15-point program for international cooperation against drugs, using the most advanced satellite technology to identify the illicit narcotics crops, and relying upon the moral courage of citizens and government leaders.

Most profound is the dedication to "our friend Rodrigo Lara Bonilla, Colombian Justice Minister and selfless soldier in the war against drugs, murdered on April 30, 1984, on orders of the board of directors of Dope, Inc. . . . Did Rodrigo Lara Bonilla die in vain? . . . The answer will be determined in large part by whether you, the reader, join with us in crushing the leaders of Dope, Inc.—the citizens above suspicion."

—Michele Steinberg

Useful Exposé, Terrible Assumptions

Dinesh D'Souza does a very useful job in detailing how the United States has been completely polarized on issues of racism and sexism and how New Age ideologues have created a fascist environment on the nation's campuses, by dictating what attitudes are "politically correct."

However, although D'Souza's description of the problem is important, a warning must be given to the reader. The book itself has a specific point of view which is itself the very cause of the problem it depicts. Furthermore, demagogues will use these very real problems to whip up racist hysteria.

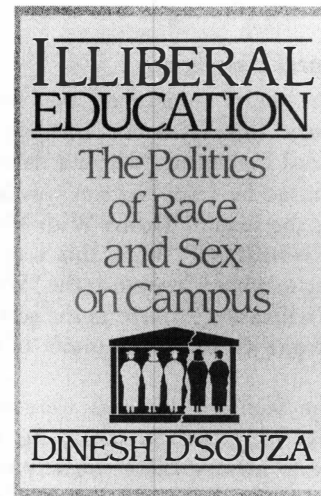
Preferential Admissions

D'Souza's first chapter details the problems associated with preferential admissions programs.

One example he gives particularly demonstrates the absurdity of such programs: "When Stephen Carter, a graduate of Stanford, applied to the Harvard Law School, he received a letter of rejection. Then a few days later, two Harvard officials telephoned him to apologize for their error. One explained 'We assumed from your record you were white.' The other noted that the school recently obtained information that 'should have been counted in your favor,' namely the fact that Carter was black. Carter recalled 'Naturally I was insulted by this. Stephen Carter, the white male, was not good enough for the Harvard Law School. Stephen Carter, the black male, not only was good enough, but rated agonized telephone calls urging him to attend. . . .'"

What is Education?

D'Souza is correct in criticizing the inherently unequal nature of any quota system based upon biology or culture. Yet, are today's competitive testing methods the true answer to this problem? D'Souza has no alternative, because his own concept of education is inadequate.



**Illiberal Education:
The Politics of Race and
Sex on Campus**
by Dinesh D'Souza
Free Press, New York, 1991
257 pages, hardback, \$19.95

Alan Bloom, who is D'Souza's mentor, wrote a very famous book in 1986 entitled *The Closing of the American Mind*, in which he argued for a radical reform of American higher education along what he claimed to be "classical" lines; but embedded in Bloom's contention that serious education begins only at the university level, is a devastating, hereditary flaw which is carried over in D'Souza's work.

An effective education policy does not start at the university level, but rather in the primary grades, with the intent to develop—by teaching—the innate genius in every student. The expectation that every student has a quality of genius which he can contribute to the progress of mankind, is the absolutely essential basis for framing a curriculum.

By treating education as if it began at the university level, these authors are implicitly jettisoning all the students now being destroyed in the primary schools. Since both Bloom and D'Souza reject the idea that genius is

an intelligible process which can be taught, they are left with the Aristotelian view that only a small group of “gifted” students have anything really worth contributing to our society.

Cultural Relativism

In the next section of the book, D’Souza highlights an incident at Stanford University, where a demonstration led by Jesse Jackson was held under the slogan “Down With Western Civilization.” While this was referring to what is known as the “Western Civilization” course in the school, the slogan captured the intent of the rally.

The Stanford students were ultimately successful in changing the course to include more “socially relevant” authors. What this means in “politically correct” parlance, is that any author who is a “dead white European male,” or D.W.E.M., cannot possibly understand modern times. Thus Shakespeare and Dante were replaced as required reading at Stanford by, among other things, a biography entitled *I, Rigoberta Menchu*, whose protagonist is an illiterate South American woman. Her story—dictated to a

French anthropologist who met her at a Marxist conference in Paris—details, first, her oppression as an Indian by whites; next, her oppression as a female in a macho society; and last, her liberation by rejecting male society.

While this book hardly qualifies to be part of a course in Western Civilization, D’Souza’s problem is that he offers no cogent criticism of the previously existing curriculum, which gave equal weight to Nietzsche, Marx, and Freud—i.e., the progenitors of today’s cultural relativism—and to, for example, Plato, St. Augustine, Kepler, or Shakespeare—upon whom any future, fundamental progress of our civilization depends. In a certain sense, the rejection by liberal academia of universal truth, *as a matter of principle*, has created the very cultural relativism about which D’Souza and others now complain. The students have held up a mirror to liberal academia, and they have seen the face of Dorian Gray.

‘Politically Correct’ Fascism

In the final section of the book, the horrifying consequences of this situation are exposed. The campuses are now tinderboxes of racial tension. Var-

ious professors who were dealing with controversial issues involving either race or sex, have been accused of “insensitivity.” The charges against them were not that the material being presented was either racist or sexist, but that they were insensitive for presenting it.

In each of the cases detailed, not only did the university administration fail to defend the professor’s rights, but, since the question of “insensitivity” was a matter of interpretation, the student’s feeling of having been offended was taken as *prima facie* evidence of the teacher’s guilt. The professors were admonished by the administration and ostracized by their fellow teachers; in some cases, they lost their tenure.

However, since the author and the academic liberals who have trained him lack a true concept of culture, they are unable to effectively combat such “politically correct” fascism. They fail to see that the only solution to these problems lies in reasserting the primacy of the classical humanist tradition embedded in Western, Christian civilization.

—Gerald M. Rose

The American Caligula

If the film *JFK* moved you to reflect about the evil that has taken over our country, then *George Bush: The Unauthorized Biography* will answer the questions raised, but left unanswered or only partly answered, by Oliver Stone’s movie. For the first time, biographers of President Bush have told the truth about the man who should be known as the American Caligula, the man who embodies in his presidency the “secret government” that seized power in the United States after the assassination of John F. Kennedy.

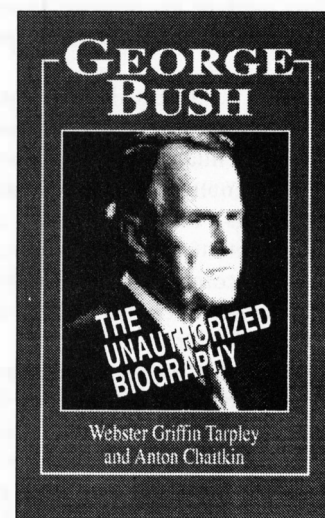
Who was Caligula? The introduction to this masterful piece of historical writing says the following:

“Because of lacunae in the manuscripts of Tacitus’ work that have

come down to us, much of what we know of the rule of Caligula (Gaius Caesar, in power from 37 to 41 A.D.) derives from *The Lives of the Twelve Caesars*, a book by Gaius Suetonius Tranquillus. The character and administration of Caligula present some striking parallels with the subject of the present book.

“As a stoic, Caligula was a great admirer of his own ‘immovable rigor.’ His motto was ‘Remember that I have the right to do anything to anybody.’ He made no secret of his bloodthirsty vindictiveness. . . .

“Above all, Caligula was vindictive. After his death, two notebooks were found among his personal papers, one labeled ‘The Sword’ and the other labeled ‘The Dagger.’ These were lists



George Bush:
The Unauthorized Biography
by Webster Griffin Tarpley
and Anton Chaitkin
Executive Intelligence Review,
Washington, D.C., 1992
800+ pages, paperback, \$20.00