

*Whoever walks a mile full of false sympathy
walks to the funeral of the whole human race — D. H. Lawrence.*

Instauration.

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WHAT HAPPENED TO ROME?

In keeping with *Instauration's* policy of anonymity, communicants will only be identified by the first three digits of their zip code.

□ A new subscriber, I did not see your article on Einstein, who refused to believe in the theory of quantum mechanics and spent a good deal of energy trying to refute it. Einstein's theory of gravitation has far less support. But, once a theory has been taken up by the scientific establishment it tends to become dogma, and Einstein's theory of gravity is very nearly in this category. Although deliberate falsification of results is rare in modern science, there is a tendency for scientists to give more credence to experimental results in accord with a widely publicized theory than to others. Observational attempts to check Einstein's General Theory of Relativity are a case in point.

Observations on the deflection of light by the sun were first carried out during the May 29, 1919, eclipse of the sun in Brazil and off the coast of Africa. The average of two results was 1.795 seconds of angle, which is close to Einstein's prediction. However, a third instrument gave "inconclusive results" (translation—results not close to Einstein's predictions).

An American expedition sent to Western Australia to observe the eclipse of 1922 announced a deflection of 1.74 seconds in almost exact agreement with the Einstein figure of 1.75 seconds. Then a re-examination of the data and conditions of observation changed the result to 2.2 seconds, by no means a confirmation. Later observations gave results of more than 2.

A ray of light passing close to the earth is bent because of refraction by the earth's atmosphere, an effect apparently independent of gravity. The maximum bending capability of the earth's atmosphere is about 70 minutes of angle, which is about 2,000 times the amount of bending observed in the case of the sun. The sun has an atmosphere that almost certainly extends beyond the visible corona into the region traversed by the light used in the eclipse observations. It would seem a reasonable

possibility that the sun's admittedly tenuous atmosphere beyond the corona could re-reflect the light by the very small angle of 2 seconds. What is remarkable is that this obvious explanation seems to have been overlooked by physicists. I am sufficiently skeptical to believe that had the 1919 observations been greater than the Einstein value, refraction by the sun's atmosphere would have been invoked to account for the discrepancy. After the 1919 observations "confirmed" Einstein, no one who wanted to be a member of the scientific establishment was prepared to raise the issue. Now that observed values are greater than the Einstein value, I expect to see a refraction correction used to save Einstein.

271

□ "Paradise Lost" (*Instauration*, May 1978) was up to *Instauration's* high standards. With no intent of nitpicking, I must correct the statement that the Japanese elected George Ariyoshi in 1973. Ariyoshi was Lieutenant-Governor when scalawag Jack Burns was stricken with cancer and rendered incompetent. Ariyoshi was elected Governor in November 1974. One other statement that I question: "Even on the radio the weather report was given in a Japanese accent." If true, it must have been an isolated instance. The Japanese here do have radio and TV newscasts in their native language, but the English-language channels, which use many young Orientals of the third generation, demand flawless Americanese. If there is any accent whatsoever, it's of the U.S. Midwest campuses.

968

□ People are animals; treat them as such. Basic animal husbandry is all that is needed; molecular biology is for hobbyists. Would you like to look at Malcolm X's DNA? One does not need thermodynamics to adjust carburators and tune engines.

100

□ In the long run the Pill and similar devices may be an even more determinative factor in the decline of our civilization than the

bomb. For this reason its minority origins should be delved into as deeply as the ethnic origins of the bomb.

301

□ Although I am basically a *National Review* conservative, I subscribed to *Instauration* because of the kind of learning and intelligence the editor displayed in *The Dispossessed Majority*, which I read twice. So far the range of thinking and observation I've seen has been what I expected. However, I was a little surprised by the article entitled "The Racial Basis of Tyranny." I felt it really stretched racial thinking to an absurd degree.

246

□ I recently spent six months in the Dominican Republic. What struck me about the country was the high level of culture and class displayed by the people, regardless of the amount of Negro blood. Admittedly the pure whites and light-skinned mulattoes occupied the higher level positions but the blackest portion of the population shared just as strongly in the appreciation of a European-based culture and looked down on the neighboring Haitians. I still am not convinced that blacks are genetically incapable of achieving a high level of culture or that a mulatto population, which is what the U.S. is working towards, would be inherently bad. I am, however, increasingly worried that, although a mulatto culture of a high level is possible, the practical and realistic possibilities of such evolving in the U.S. look more doubtful by the year. For one reason there is the lack of any kind of real spiritual justification for amalgamation which was provided in Latin America by the Catholic Church and its early priests, such as Fray Bartolome de las Casas and others.

360

□ One reader wrote that as far as he knew, there were no blacks in the National Hockey League. Perhaps he might like to know that there are two black players on the Washington Capitals team.

147

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Re "Race and Athletics" (*Instauration*, Jan. 1978), the minority presence in sports has been exaggerated. I personally have never seen Negro polo players. I have not seen blacks in horse, motorcycle and auto racing. Although the blacks here at my school have been in part responsible for our success in basketball, their participation in track and field events has been a total failure. Our wrestling team has done beautifully without their presence.

601

□ I suspect that your May feature article, "The Racial Basis of Tyranny," with its praise of the purer Nordics at the expense of the Alpine and even the Nordic-Alpine masses of Germany, Ireland and the northern Slavic nations, will unleash torrents of criticism—and worse. Subscriptions will be cancelled. If Hubert Humphrey doesn't cut the mustard as a physical specimen, then neither do 75% of the Instaurationists I know. Yet, by not taking offense, many of us can learn some important things from this paradox.

Races behave like individuals in many ways; in neither case is superiority ever an unmixed blessing. Emerson was correct to emphasize the power of "compensation" throughout nature. A belief in compensation does not deny the reality of inequality, and its central importance for an evolutionary ethics. Nor does it deny that superiority typically manifests itself in a generalized way: that is, an individual of greater than average intelligence will (more often than not) also be above average in looks, physical vigor, strength of personality, etc., and the same is true for races. Emerson himself recognized all of this.

The logic of compensation does suggest, however, that the greatest contributions to human advancement will sometimes—perhaps often—come from those individuals and races who are near the top but have various weaknesses which force them into bitter confrontation with their own inadequacy and with that of their species.

We have all seen many perfectly handsome or beautiful Nordics, individuals of great intelligence and pleasing demeanor, pass through life oblivious to the unprecedented challenges and dangers facing life on earth. Without the personal challenges posed by frailty, their acquisition of a broader insight was stymied. The Instaurationist, while perhaps harboring an unjustified contempt for such people (I'm not talking about conscious traitors), would be forced to concede—on the basis of a thorough examination of their twenty nearest kin—his high respect for their biological stock.

I believe that Nordacists err when they compare the superior democratic record of the Scandinavian and Anglo-Saxon nations to that of the Continental Europeans without emphasizing that the entire white world

has now entered a time of crisis, one in which Nordic instincts, and Nordic lack of insight, may pose the gravest danger of all. Evolution cannot always proceed straight upwards: temporary detours are preferable to total collapse.

The historical record, and my own personal acquaintances, make it clear to me that Nordic mixtures with the Alpine and perhaps even the Mediterranean race are our last best hope. This does not mean that we should discourage studies into racial differences among whites: we must understand the elements in the coalition we are building. It does mean that Nordic conceit, which fortunately can never be extinguished, must enter a new, subdued and grateful phase.

200

□ Your June 78 issue sets new standards even for you!

100

□ What a surprise! I stopped by our local library this noon and what did I find in the new book section but *The Dispossessed Majority* in hardcover. I noted the card, which indicated the book has been borrowed four times.

836

□ Life gets more interesting the more dangerous it becomes.

447

□ Hard times create great men; easy times, insignificant cowards. Once the conquering urge is diminished, sympathy becomes our cancer. The conqueror becomes the conquered. Fawning over the nonproducers only speeds up our final burial.

105

□ Whereas it stands to reason the Japanese military would naturally take every precaution to keep secret the actual date of the attack on Pearl Harbor, still most of the Japanese here at the time seemed to know the attack was coming. I have heard them ask, especially when they have been drinking heavily, "Did you think the strike was coming that morning? So and so did, and he and his family thought it would be nice to go 'fishing' on the other side of the island on that day. Ha, Ha, Ha!" I don't think the general Japanese populace knew the exact date of the expected attack. I doubt if even the Japanese themselves who were in command of the strike were sure of that. But the local Japanese certainly did know the attack was coming and many of them may well have guessed, or suspected, the actual date.

967

□ Blacks are complaining about the price of soul food going up because whites have turned chitlins and other edibles into a gourmet delight.

666

□ This morning I was rereading the article, "Jews in Czarist Russia" (*Instauration*, June 1978). One sentence reads, "By the middle of the 1880s, in spite of the Pale, Jews began to dominate the Russian educational system." The article then goes on to give the percentages of Jews on the faculties of universities in Kharkov and Odessa. Both Odessa and Kharkov were and are Ukrainian cities. What happened is that the Russian government took the Ukraine from Poland in the 18th century and saddled the Ukrainians with Polish Jews, who were not permitted to live in Russia proper. The Jews that managed to get into Russia were only the favored ones—those with wealth or good political connections. The Ukrainians hated having Jews forced upon them, all the more so because in many cases the Russians supported the Ukrainian Jews over native Ukrainians, and many revolutionary Jews were spawned in the Ukraine and White Russia (Byelorussia). White Russia had an immense population of Jews (Minsk, Pinsk). Earlier, during the Polish domination of the Western Ukraine, Hetman Bohdan Khmel-nitski led an uprising of the Ukrainian peasantry against the absentee Polish landlords. The Poles suppressed the national aspirations of the Ukrainians, in part by employing Jews as agents and overseers. At that time Jews were given custody of the keys to the Ukrainian Orthodox churches and it was necessary for the Ukrainians to beg (and often pay) the Jews for the privilege of church services. Consequently, during the uprising there was an immense slaughter of Jews and Roman Catholic Poles. The greatest number of Jews in the U.S. have their origins in the Ukraine, Poland, White Russia or Rumania. It is rare to find an American Jew whose parents or grandparents came from Russia proper.

636

□ In *The Norsemen*, the movie starring "six-million dollar man" Lee Majors, the producers are careful not to let a new Viking (i.e., Nordic) popularity wave start. They made the script as shallow as possible and allowed Deacon Jones, a Negro, to be one of the "Vikings."

713

□ I noticed that *Soldier of Fortune* carried an ad for *The Dispossessed Majority*. That really took me by surprise. It should net quite a few orders.

320

□ As "retainable" as copies of *Instauration* are, I think they should be given the widest possible exposure. I mail them to people who are seemingly simpatico. If the recipient doesn't subscribe or is hostile to the message, we can be sure he will be upset (given the periodical's aqua regia effect upon minority myth) enough to need a "plop-plop, fizz-fizz."

608

□ The article on the Mosleys (March 1978) was quite the most perceptive analysis that I have yet read, striking as it did just the right middle note between the adulatory tones of the small core of dedicated Mosley followers and the mean and petty abuse of rival fascists who never came within a mile of Sir Oswald's ability and achievement.

That Mosley is irrelevant as a political force in Britain today hardly needs proving. His party has long ago given up contesting elections in this country and any effort towards the building of a national political organization.

Mosley nevertheless is far from irrelevant in respect of his contribution to political and economic thought as applied to 20th Century British problems. Those in the orthodox spectrum who have acknowledged this contribution range from Richard Crossman on the left to Sir Robert Boothby on the right.

Mosley's chief contribution is in the economic sphere and consists of his demolition of the idea that Britain—and for that matter several other Western nations similarly placed—can survive according to the old orthodoxy of free world trade and dependence on international markets. From Mosley's premises on this point different people have proceeded to different conclusions as to what is the alternative, and the Mosley conclusion itself—which proposes an integrated European state harnessed to the spaces and minerals of Africa—is one that is neither viable nor desirable. Nevertheless, because one proceeds from someone's premise to a different conclusion it does not invalidate the original premise itself or one's debt to the thinker who, more than anyone else, formulated and articulated that premise. In this respect we must acknowledge Mosley.

As to Mosley's ultimate political failure, it is difficult to calculate exactly how much this was due to the intervention of World War II and its interruption of natural political development in Britain in the 1930s and how much to the instinctive alienation of large portions of the British populace. To the extent that the latter was a factor it may have a lot to do with what you have called "the European tradition of the English upper classes" of which Mosley was a representative and the fact that, as you state, the *pays de bonheur* of many of them is France. While Hitler and Mussolini were men with whom very large elements in their nations could identify themselves, this was not true of Mosley. Nor, to be honest, does it seem true that Mosley could identify himself wholeheartedly with his people. Hence perhaps his overeagerness to look to the Continent of Europe for political inspiration and the fact that in postwar days he considered it, to quote his own exact words, "entirely natural to live in France."

To attempt this analysis is not to attempt to be derogatory. A certain cosmopolitan-

ism of outlook (in the better, international sense rather than the decadent inter-racial sense) can be valuable to the fertility of our cultural and intellectual life, and that includes the field of the political intellect. However, the natural cosmopolitan in these regards is often not the best natural communicator to his own countrymen, and practical politics makes the latter type of artist imperative.

All in all, your article has done a great deal to put in perspective a highly interesting phenomenon in British and Western politics—interesting whether you like him or hate him.

British subscriber

□ The religious basis of socialism must be faced fairly and squarely. But I am coming to believe also that we cannot live with Christianity and that we will not be allowed to live without it. *Vicisti, Galilae?*

401

□ Given the enormous influence and political potency of you know who, and the way that they batter Western institutions, shouldn't the "e" in Judeo-Christianity be deleted?

606

□ I have seen those greasy dissidents on television until I am sick of the sight of them. I guess we are being primed for another world war.

111

□ I am seriously considering entering the Lutheran ministry. If I do become a pastor, I promise to avoid the social gospel of the World Council of Churches. I will ignore the Old Testament as much as possible and not spread any hogwash about Judeo-Christian values.

487

□ If Sam Dickson had won, how long would it be before the FBI or CIA arranged to have a bullet land between his eyes? When media blackouts fail, the total blackout may be our masters' last resort.

942

□ My, you are pessimistic when you say, "America is at least three decades away from even beginning to think clearly." Dear friend, I think things will shortly catapult us all into sense and sanity. We have an old expression, "softly, softly catchee monkee."

British subscriber

□ I know how big a job it is to bring out a publication of this quality month after month. I wish you the best of luck and believe that your magazine eventually will stir up the spirit of our race to the point where action will be taken and we will take back from the alien what is rightly ours.

333

□ The article on the Afrikaners in the June issue was very good. I wonder whether the author might not also give you a short but effective study of the Reverend Dr. John Philip, the Holy Man from London who was the principal trouble-maker in South Africa because the British Governor General lacked either the authority or the courage to hang him. I know little about the Reverend Mr. Philip, other than that he was the kingpin in the London Missionary Society, was filled with Christian love (morbid hatred of our race and civilization), and was certainly a degenerate, if it is true that he married a female black and trained her to help stir up sentiments about sub-humans in Englishmen whose minds had been rotted by the Zeitgeist. He did more than any other one man to create the schism between the English and the Dutch in Cape Colony. The article ends with the optimistic prediction that the "Afrikaners will not yield control of their country." I was sure of that fifteen years ago. As recently as ten years ago I still thought it a possibility in certain circumstances. My old confidence in the Afrikaners' will-to-live was partly based on their accomplishments before the assassination of Verwoerd and partly on a mistaken estimate of the Dutch Reformed Church, which I based in large part on conversations with several of its clergymen who, I think, were deceiving themselves rather than consciously deceiving me. At that time, furthermore, I still held to the hopeful illusion that "fundamentalist" and "traditionalist" Christians might be of some use in efforts to procure the survival of our race.

618

□ After considering the nature of "The Game and the Candle," I feel that as a serial it's better than many other serials, but as a book it might have a greater impact.

420

□ *The Swarm* has been panned because of supposed "racist" content. I say supposed because the producer is none other than Irwin Segal of *Towering Inferno* and similar disaster film fame. The plot concerns a rampaging swarm of killer bees, not from Brazil as one would expect, but from Africa—and they are referred to as black, no less—also as "the Africans." All the actors are white. Swishy, sexy Rexy Reed of the N.Y. *Daily News* said it was truly unfortunate in that no major or even minor black talent was used. What gives? First we have *The Deep*, far more vicious in the portrayal of Negroes than even *Birth of a Nation*. Now *The Swarm*, with none-too-subtle references to a black plague. In our town we have switched from calling them "them" or "rugheads" to "the swarm." Hope it will stick. "Mugged by the swarm." "Neighborhoods destroyed by the swarm." "Raped by the swarm." The applications are endless.

070

□ If you whites are so brilliant, why in hell have you let yourself into this mess? Let me answer that. First, greed; second, not caring for each other; third, Catholic Church; fourth, you don't want to get involved in anything, you want the other fellow to do it; fifth, Nordics are lousy husbands and fathers. They just cannot bring themselves to be loving, kind and considerate.

743

□ Why are the Japs doing so well? At the end of the war they changed their food! Previously it had been a high rice diet. Too high a carbohydrate diet makes people stupid. The Jap worker was not too smart although he was steady and industrious. After the war, Japs reduced the rice content of their diet and increased their protein intake. Since the food remained fresh and wholesome, the people remained steady and industrious. And with the increasing protein they grew smarter. They also introduced seafood to each meal. In other words, the Japs now eat something from the sea three times a day, either fish or sea vegetable. It isn't very much, as their meals are a bit sparse. The seafood supplies trace minerals. Only a tiny amount, but day by day it builds up and those trace minerals are important for the mind. The result is that you have a competent and industrious work force. Prewar Jap goods were cheap imitations and shoddy. Today, Jap products are known for high quality. High quality workmanship comes from good food, not from bad food. The increasingly sloppy workmanship of Americans has paralleled the decline in the quality of American food. Don't believe the guff in the newspapers that we're the best fed nation in the world. We are not.

606

□ If Jimmy the Tooth was so worked up about human rights, why doesn't he consult the world's foremost Russian dissident, Solzhenitsyn, who was barred by Kissinger from meeting President Ford. Or is there some kind of international affirmative action program, some kind of caste system, that arranges for the Shcharanskys and Ginzburgs to hog the dissident scene?

322

□ Basic to the trials of Jewish troublemakers in Russia is the unstated dogma of Jews in all lands but Israel that they are to be allowed to do or say anything they please in anyone's country. The attempt of governments anywhere to control their outrageous behavior is to be construed as a criminal breach of "human rights," as well as grounds for a charge of "genocide." If it turns out that only Jews are permitted to discipline Jews, then Jewish organizations are going to have to expand greatly in every land that harbors the Chosen.

032

□ In a recent *Instauration* it was mentioned that the U.S. was now heading the worldwide degeneration race. Living in the West's #1 cultural garbage heap (Sweden), I must say that this most Nordic country in the world is the most degenerate of all. The Nordic race is (was?) known to be hardworking, honest and courageous. Yet present-day Swedes average over one-month absence from their jobs per year. Their health seems to deteriorate with the weather. Good weather, much absence; bad weather, less absence. Nowhere in Europe is plain thievery as common as in Sweden. Goods with a total value of more than two billion Swedish kronor have last year been stolen from shops and stores alone. Note that there are no organized crimes syndicates here, and most of the thefts are committed by ordinary people. The famous courage we once had has all but disappeared. A clear sign of this was the Swedish UN troops cowardly behavior in Lebanon, which caused Negro General Erskine, head of the UN troops, to say that the Swedes were the "most cowardly, incompetent troops" he had ever seen in his life. One death caused the whole Swedish force to panic. Promiscuity in Sweden is now so common that fifty per cent of all new marriages break up after one year. Swedish and Danish school children are subjected to "sex education" from age four in kindergarten, where 75% of all Swedish and Danish children are placed before ordinary school begins. Incidentally, 25% of all Swedish teachers have nervous breakdowns and sixty per cent of the new teachers quit after a year.

Swedish subscriber

□ I have an unused ticket to the premier of *Gone With the Wind* at Loew's Grand Theatre, Atlanta, December 13, 1939, 8:00 p.m. I came by it honorably and by accident. Now, that the sequel is being readied, I'll sell this ticket to Selznick for ten Gs. But I will not sell it to Haley for anything less than a retraction of the lies he told in *Roots*.

303

□ 801's comment in *Instauration* cannot be repeated often enough: Stop crying over what "they" are doing. Is it not we who are supposed to be a race of doers? Let's show that we are!

Canadian subscriber

□ Isn't Jack London's socialism more the expression of Nordic generosity and compassion for the underdog than agreement with Marxist theories. Capitalism is certainly as international as Marxism. According to our ideals the producer whether blue or white collar, the man who generates the wealth of a nation, should get his fair share of the proceeds of his work, not some fat cat who never lifted a finger except at the stock exchange.

956

□ General Singlaub's remarks about the neutron bomb and the Panama Canal giveaway anger Jimmy the Tooth to such a degree that the General is forced to retire. Andrew Young publicly states that there are thousands of political prisoners in the U.S. at a time when the President is condemning the USSR for the violation of human rights. Young stays on. Vance, the prideless Majority renegade, even continues to call him Andy.

324

□ This whole Collin-Cohen business in Chicago was a cleverly orchestrated ploy to push for either a Race Relations Act or for the U.S. ratification of the Genocide Treaty. The Justice Department's "Community Action Branch" ran the entire show.

090

□ Rassinier discussed the high incidence of common criminals in Buchenwald and it undoubtedly was true elsewhere. Comes "liberation" and a mass of robbers, killers and rapists were enshrined as heroes. The mass of utter liars among this lot accounts for there being few Rassiniers. The struggle between the common criminals and the Communists for control of the internal machinery at Buchenwald-Dora is carefully deleted from all the Holocaust glosses.

801

□ There are three main racist tendencies in America. They are the white Christian patriots, the Hitlerites and the Instaurationists. Groups such as the American Majority Party, White Unity Party, Oakleaf Committee, etc., represent a new drive on the part of the white American to regain control of his own country. What is needed is unity. As you know, these new movements are young and flexible. You, Mr. Robertson, are the main inspiration of all this. Use your influence to unite all these groups into one coherent national organization. Instaurationists are the only ones that can attract a segment of the Wasp establishment, which could bring you money, lawyers and military expertise.

606

□ In the old days (20 years ago) coaches shamefacedly claimed that the reason they had Negroes on their teams was to "insure victory." There were "just not enough white boys able to play that good." Now, a new generation of coaches has been brainwashed into believing that the only good athletes are black athletes. Fearful whites now quake if an athletic squad does not have blacks—the more the better. This fear and appeasement has reached new heights in body building, where people are demanding a Negro national champion, although no black comes close to qualifying. Even in the phony wrestling industry, Thunderbolt Patterson, a black, is being groomed for the NWA World Championship.

354

I don't think we can say often enough that Fascism and Nazism were specific responses to Italian and German conditions. They succeeded because they were just that. However much we may study certain aspects of those movements we do not have to accept anything from them that we don't want. We are not in the package deal business. We are building up a set of values for the American Majority. Our yardstick must be ourselves.

088

After reading in *Instauration* that the Retired Officers Association refused to accept your ad for *The Dispossessed Majority*, I wrote to them asking for an explanation. I received a letter from Lt. Gen. John W. Carpenter III, USAF (Ret.), president of the association, in which he stated, "Having reviewed with the staff the ad in question, not only do I concur with their judgment, but also I am convinced the overwhelming majority of our members would concur, too." I do not know which members General Carpenter is speaking of because the ones with whom I am acquainted neither share his nor his staff's views.

324

□ Carrying *Instauration's* anti-Japanese effusion "Paradise Lost" one step further, a Majority member will find a Japanese girl much more satisfactory as a wife than a woman of his own race, provided what he wants is a concubine and housekeeper and is not interested in an intellectual and "spiritual" rapport. The latter is precluded by the racial difference. Japanese women are trained from childhood to study the wishes and even the unexpressed (possibly subconscious) desires of the male to make certain that he receives every kind of satisfaction sexually and such other satisfactions, e.g., in housekeeping, as please him, so that in her conduct she is totally subordinate to him, while her thoughts are entirely her own and never in any way communicated to him. Of such outwardly complete subordination of their own personality, Majority women are incapable, no doubt by some racial instinct. They *have* to let their husbands know they have ideas, wishes, and desires of their own, and that, of course, is a vexation that can be avoided by a man who is content with such services as could be rendered by a young and accomplished slave girl. A Japanese woman will appear to have no desires but his own, but if he wants more than strictly physical satisfactions, he will find that she wears a mask behind which he can never see, although a Japanese man probably could.

701

I thank *Instauration* (Feb. 1978) for recommending Matt Braun's book. It is easily the best work on self-defense I've ever read.

111

□ Black music, which might seem to us as a primitive, blood-pulsating appeal to basic instinct, could very well speak to the very depths of a Negro's being, providing as ecstatic a feeling as Beethoven's "Fidelio" gives to us. What I am trying to say is that racism does not and should not imply hatred or bitterness toward another race. I was approaching the ulcer stage in my anger at the writings of Jews, when I slowly came to realize that they cannot help themselves. The Jewish instinct to defile Western culture is part of their survival mechanism.

603

□ Billy Graham's actions and words prove Christianity is becoming the strongest supporter of the racial equality dogma. President Carter and the Southern Baptists seemed to have discovered religion requires racial integration. Apparently those ancestors of ours who believed in racial differences and separation are all in hell. The Christian churches have concluded that they can keep the tax-exempt money flowing in if they go along with the media. More important, the ministers have learned that they will be treated deferentially by the liberal intelligentsia as long as they support racial equality. Despite the fact that most liberal professors, writers and, obviously, all Jews find Christianity a silly superstition, the churches are treated with respect if they accept the equality lie.

276

□ The recent California tax amendment may be just the beginning of a national rebellion against all irresponsible government. According to recent polls, from 80 to 98% of all Americans are against monetary inflation, excessive taxation, unilateral disarmament, forced busing, gun controls and the Panama Canal giveaway. But their wishes are ignored by their elected "representatives." In other words, the government of the people, by the people, and for the people *has* perished from the earth.

946

□ The right to conceive children does not include the right to have children that cannot be supported with adequate food, shelter, clothing and parental attention.

213

□ A new novel *IQ 85* by Arthur Herzog suggests an interesting solution for nuclear war. Reduce everyone's IQ to the moron level by a virus and then no one will be smart enough to work the nuclear weapons.

301

□ Having lost out in communism, the Jews may well take over white racism. Their only real asset is their ability to manipulate the Majority. Dumb blacks and smart Chinese are quite immune to them.

943

□ The June issue of *Instauration* contained a pleasant surprise—"Jews in Czarist Russia." The article is very well written and I wish to express my deepest appreciation to you personally, also to your staff, for your broad-minded approach in dealing with Zionist truth-twisting. You stripped the veil from the media which is doing its best to set the Russians and Americans against each other, people who have no territorial claims in dispute and therefore no reason to coexist in animosity. Thank you for your noble deed.

Canadian subscriber

□ I have written the National Right to Life Educational Foundation as follows: "I believe your organization is just as wrong as it can be. There is no significant life until there is consciousness. There is a phase—an essential phase—of our population problem about which you are apparently totally ignorant. You have not evaluated the fact that the weeding out of weaklings, mental and physical, was the process of evolution by which mankind developed to an intelligence level capable of building a civilization. Civilization involves cooperation, and with our inborn social inclination, we tend to support that cooperation. But we must not ignore our inborn intelligence. If it is not consciously protected, our social inclination will permit the destruction of the civilization itself. Your organization is not only permitting, but is actually encouraging the destruction of civilization itself. You stress your interpretation of the U.S. Constitution. But I think one must keep in mind that our Constitution was formulated before basic truths were discovered by Darwin. Interpretations, to be valid, have to keep basic truths basic.

354

□ When I studied for the ministry, I found ministers, reverends, fathers and priests were mostly intellectually trained half-wits who did not know whereof they spoke. They learned about divinity from old books, instead of their own experience.

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□ With regard to "Parental Sellout" in *Inklings*, the individual wrongly identified by the media as Michael (real name Robert) Bristol is a section supervisor for one of the big three automobile companies. I have personally witnessed examples of his sick philosophy and the effects of it here at work. When he retires he and his wife Goldie are contemplating moving to California to strive to rehabilitate more criminals. The most horrifying thing about his well-publicized trip to forgive the rapist-murderer of his daughter was the reaction of his fellow workers. Other than one other individual and myself, there was no perceptible reaction at all.

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RACE AND THE FALL OF ROME

Historians have provided many reasons for the decline and fall of the Roman Empire, among them moral decay, political disintegration, military reverses and the rise of Asian mystery cults (including Christianity). Around the beginning of the 20th century there developed a healthy interest in researching the economic causes of Rome's disintegration. But only one prominent American historian in this century paid much attention to what may have been the most important cause of all. He was Tenney Frank, for decades a pillar of the historical establishment at Johns Hopkins University in Baltimore.

Frank was no stranger to the increasing number of economic interpretations of Roman history. His own *Economic History of Rome* dominated the field in the 1920s and to this day it has never been equalled in its scope and detail. One proof of this is that it has been plagiarized more than any other work on Roman history. But Frank had another, more cogent explanation for what overtook Rome in the closing generations of the Republic and the early centuries of the Empire. It was his conviction that racial change was the fundamental cause of Rome's eclipse and he spelled it out in an almost totally ignored article, "Race Mixture in the Roman Empire," which appeared in the prestigious quarterly, the *American Historical Review* (July 1916). Frank's thesis grew out of a study of "sepulchral inscriptions" contained in the *Corpus of Latin Inscriptions*, a listing of some 19,620 family names in alphabetical order, "the honorary and sepulchral inscriptions of the nobles and military classes, followed by those of the slaves and humble classes, which occur in the *columbaria*" (structures which housed the urns containing the ashes of the cremated). What impressed Frank was the very large percentage of these names that indicated an Asiatic background. Originally he had thought that the many references to this Asiatic invasion, by Roman literary figures such as Tacitus, Seneca and Juvenal, had been greatly exaggerated. But after studying the list of names, he concluded that these great Roman literary figures had been accurate in their estimations.

Frank found that it was rare to come upon "records of free-born foreigners" in his study of family records of an obituarial nature related to sepulchre memorials. He noted the critiques of Seneca and Juvenal commenting upon the "various classes that were speaking foreign jargons on the streets of Rome," but criticized the Roman writers for failing to "discriminate" as to their origins. Frank maintained that these people were not recent immigrant arrivals or persons traveling freely from Asian points to Rome. On the contrary, he insisted that Rome's "foreign-speaking population had, for the most part, learned the languages they used within the city itself,

from slaves and freedmen parents of foreign birth" (Frank stressed the impact of Roman laws in greatly increasing the numbers of freed slaves among the general population). And this tendency to become respectable and to join the upper levels of Roman society on the part of ex-slaves and their progeny was one of the most remarkable facts which stood out from a study of family tomb records.

"Slaves, freedmen and citizens of Greek names make up more than half the population," Frank wrote, while emphasizing that the vast majority were Asians who had taken on Greek names, as opposed to the scattering of non-Romans in the north and west of Italy who had almost always adopted Latin names. In the time of Tacitus and Juvenal, Frank concluded that "eighty to ninety percent of the urban-born population were proven to have been of servile extraction," and that of these, "by far the largest part—perhaps ninety percent—of the free plebeians on the streets of Rome had Oriental blood in their veins."

The match-off against this proliferating Asian population, as Frank saw it, was the "race suicide" of the older Roman stock in the earliest years of the Empire. Here he became convinced that the observation of Juvenal on this aspect of the matter was also correct. The poor and the slaves had vast families, which the sepulchral inscriptions verified in ineradicable and impossible-to-counterfeit stone documents, "while the rich remained childless." From these latter sources Frank concluded that "a fairly full history of the noble families can be procured, and this reveals a startling inability of such families to perpetuate themselves." Among his illustrations, Frank reported the astounding conclusion that "of the families of nearly four hundred senators recorded in 65 A.D. under Nero, all trace of a half is lost by Nerva's day, a generation later." In another case he observed, "We know, for instance, in Caesar's day of forty-five patricians, only one of whom is represented by posterity when Hadrian came to power (117 A.D.)."

Acknowledging the importance of contemporary research into economic factors behind Rome's decay, Frank nevertheless stuck to his conviction that "what lay behind and constantly reacted upon all such causes of Rome's disintegration was, after all, to a considerable extent, the fact that the people who built Rome had given way to a different race." To dispel any doubts as to what he was getting at, Frank described, "The lack of energy and enterprise, the failure of foresight and common sense, the weakening of moral and political stamina, all were concomitant with the gradual diminution of the stock which, in the earlier days, had displayed these qualities."

Frank's parting shot was a racial analysis of the

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ELECTION RETURNS

Sam Dickson received almost 70,000 votes in the Democratic primary for Lt. Governor of Georgia—12% of the vote. The incumbent Zell Miller, a smooth-talking gene-mixer who plays the minority racist game with incomparable finesse, received 80% of the vote.

The third candidate, Frank Blankenship, a former legal advisor to the state senate and aide to Lester Maddox, who was deliberately injected into the campaign to draw the anti-Miller vote away from Dickson, obtained 7%.

All in all, it was a startling victory for Sam. An unknown young lawyer who was ignored by the media during most of the campaign, whose kitty was only a fraction of the \$200,000 spent by his leading opponent, who with no party support had to fight single-handedly the semi-corrupt Democratic political machine that has been dominating Georgia for several decades, whose ads were rejected by the leading Atlanta newspapers, who had one hand tied behind his back by the automatic 25% lead given Miller by the solid black voting bloc . . . in spite of all these almost insuperable handicaps Sam nevertheless managed to make a sizable dent in the political consciousness of white Georgia voters.

Think what would have happened if the campaign had been even remotely fair, if Sam had been the beneficiary of a small fraction of Miller's vast political, financial and media support, including the thousands upon thousands of free man hours provided by the professional Democratic party ward-healers. As it was, the larger part of Sam's electoral treasury was furnished by Instaurationists, many of them out of state. For this Sam is most grateful. For this the editor of *Instauration* is most proud. *Instauration* subscribers demonstrated an almost forgotten Majority quality—loyalty.

Next time? Next time it will be different, far different, because Sam has learned a great deal about how to deal with the opposition that faces a Majority candidate who intelligently and honestly tries to defend the interests of his own people. Among other things, he has discovered that there is no level of baseness to which the white who fronts for the minorities will not sink in a political campaign.

Sam Dickson's battle for office is not over. It has just started. He already has an eye on 1980, when he may run for Congress, and on 1982 when he may raise his sights and run for governor instead of lieutenant governor. In the meantime, Sam's law practice has taken a substantial jump as his newly won political supporters throw business his way.

Georgia is the center of the New South—the South of Carter, antiwhite discrimination, Negro bloc voting, barbaric crime rates, integration and miscegenation. Sam Dickson had the courage and wisdom to stand up against this social monstrosity and call for what amounts to a social and cultural revolu-

tion—to take the Old South and merge it with the most glowing promises of the future and out of this amalgam to establish the True South, a region which may well provide the vanguard of a nationwide liberation of the Majority, perhaps even a worldwide liberation of Northern European peoples everywhere.

Instauration takes particular joy in Sam's victory. We hope he will not consider us too presumptuous when we say that he is an Instaurationist of Instaurationists and is the incarnation of just about every thought and program ever advocated in this publication.

Another victory, if we may be forgiven for seeing only silver linings in what others would call dark clouds of defeat, was the race of Dean Kennedy, a foursquare Instaurationist who received 950 (22%) of the 4,250 votes cast in a local primary race for a seat in the Oregon legislature. Kennedy's opponent, who received 3,300 votes, spent \$10,000 on his campaign. Kennedy spent \$5.00. The media limited its coverage of Kennedy to a few remarks about the local "arch conservative" and the "most invisible" candidate in Oregon. But if invisibility gets a candidate 22% of the vote, think what visibility will produce. And in future races for political office Kennedy plans to be much more visible—by hard work, by obtaining financial backing and by capitalizing on the name recognition which only comes from unceasing toil in the political vineyards. Incidentally, Kennedy gained another victory of sorts when in the course of the campaign he persuaded his opponent to read *The Dispossessed Majority* and several issues of *Instauration*.

Out there in the hustings *Instauration* has quite a few subscribers who, like Sam Dickson, are young lawyers or, like Dean Kennedy, are young businessmen—young men who want to engage in some kind of meaningful political activity. Well, both Sam and Dean have provided you all with a free lesson. They have proved that you can run for office on a shoestring and at the same time win a sizable package of votes on your very first try.

So, activity-seeking Instaurationists, why don't you do in your state as Sam and Dean have done in theirs? Maybe someday there will be ten, twenty, even fifty Instaurationists running for office in Democratic or Republican primaries. The more the merrier, and the more there are of you, the more chance of victory for each. Here we might say we are definitely not talking about a third party or any organization. We are only talking about intelligent young politicians seeking office in different states by the most appropriate means. The only common bond will be race, ideals, ideas, and a self-effacing dedication to remodeling and revivifying a moribund social order.

Thesis, Antithesis, Synthesis

ANARCHY, SOCIETY AND SOCIAL RACISM

Today almost everyone is an anarchist. The average citizen gives only passive support to the laws and institutions of his country. In his heart he feels them alien and hateful. He is the true anarchist. And he is precisely the one whom society fears. It is not the ordinary American who keeps his nose clean, but the criminal who is cherished and affirmed by the law. Having violated one or more of its provisions, the lawbreaker invariably demands to be judged under the law. He supports the law in principle for the reason that he would not survive for long if confronted directly by his victim.

Society fears anarchism not because it is destructive, but because, having a constructive goal of its own, it has a chance of success. It now works through the family, which is the real and abiding revolutionary cell. Society has threatened the existence of the human family as well as all direct, unmediated human relationships. The new doctrine of anarchism says the following: (1) The primary human group is faced with the powerful adversary of mass society. (2) It responds by extending itself to include enough people to contend with society. The enlarged and reinforced family that comes into existence under conditions of the mass society is race.

Anarchism can be summed up in the slogan "No government!" Having said this, however, the author must now chart a narrow yet vague course between qualification and retraction. There can be authority and direction where men have certain limited objectives. War and revolution are events in which leadership and subordination are always necessary. For that matter, men can organize for any limited and immediate practical objective. There should also be authority in the sense of a recognition of accomplishment in the peaceful activities of science and art. There must even be someone in society who knows what constitutes good manners and taste. Here, as in other areas, there is a natural aristocracy.

Anarchism, as here defined, is a violent dissent from the idea of government as something *comprehensive*, something assumed to embody all human virtue and authority regardless of changing conditions and regardless of individual and racial customs and feelings. But does life need to be guided or directed by any such abstract imperatives? As most everyone will admit, a repressive dictatorship



Mikhail Bakunin

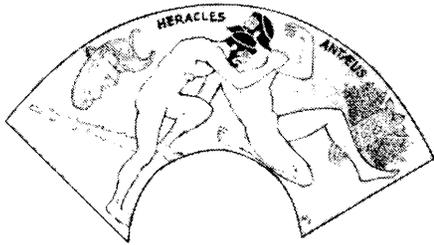
is often necessary when a country is in peril. In this case, giving or taking orders is seldom contrary to one's inner sense of personal well-being. One commands or subordinates oneself instinctively. Democracy under such conditions would be hopelessly inefficient. In peacetime, on the other hand, government has no essential place at all, neither as a foreign autocracy nor as an obese mandarin bureaucracy. Paradoxically, when there is no war, government often makes war on its own citizens.

Some anarchist writers have been in sympathy with some rightist tendencies, others with leftist movements. Some ideas, however, are shared by anarchists of whatever school. One common anarchist notion is that organization, insofar as it is useful and good, should be allowed to arise spontaneously in response to peoples' real needs. The idea that social order should arise from unconscious realities rests on the still more basic assumption that the true basis of human behavior is instinct.

Most human beings believe they have an innate knowledge of what behavior is right for them and how to live among themselves in peace. They need no guidance from institutionalized or formal law and religion. Kropotkin makes this clear when he says: "Biology has shown us the infinitesimal part played by positive law in moral evolution and the immense part played by the natural growth of altruistic feelings." In spirit this statement is much closer to sociobiology than it is to humanism and communism. Bakunin says much the same thing: "We are convinced that the masses of the people carry in themselves, in their instincts (more or less developed by history), in their daily necessities, and in the conscious or unconscious aspirations, all the elements of the future social organization."

These are the broad philosophical foundations of anarchism. Accepting these ideas, one may go on to adapt one's anarchism to one's special situation. There will naturally be a diversity of ideas, as was the case among the anarchist writers themselves. Kropotkin's biological assumptions notwithstanding,

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LESSON OF ANTAEUS

When a race gets into trouble, it pays to look far back into its past. Usually, somewhere in its mythology, there was a similar problem, and with that, an answer. I suggest we study the myth of Antaeus, a giant who got into a fight with Hercules. Hercules would throw Antaeus to the earth, but the giant would regain his strength and rise to fight again. Finally, Hercules had to call upon the gods for advice. He was told that Antaeus came from the Earth, his mother, and that when he returned to the Earth he regained his strength. Only if Antaeus were separated from the Earth could he be conquered. So Hercules held his foe aloft and Antaeus, removed from the Earth, lost his strength and was vanquished.

On their face, myths seldom make sense. But they often have deeper meanings that merit serious study. The myth of Antaeus seems to tell us that as long as we are in contact with earth, we will retain our strength and beat down all our enemies.

American farm boys make better soldiers than the American city boys. Is it walking down a dirt road in their bare feet that makes them stronger? Hardly. The difference is in the food that they eat. A farm boy is more apt to have unprocessed garden-fresh foods for his meals, while the city boy gets his foods stale, processed and semi-synthetic. Food is of the earth and the longer it is removed from the earth, the more it deteriorates. The more processing, the more unnatural the food. Today's American diet is a far cry from yesterday's American diet.

Since 1942 there has been a great change in what Americans eat and, consequently, a great change in the American people. The diet is much weaker now than it was then. (Do you know what a "weak" food is?) American food is universally stale. (What is the meaning of the word "fresh?") It is highly processed. (What is lost in processing?) Much of the food is dirty. (Is sanitary and clean the same thing?)

Yet most Americans will swear on their grandfather's beard that they eat good food. The trouble is that weasel word "good." What is meant by "good?" Does "goodness" refer to the price? To color? To taste? To saleability? To quality? To nourishment? It is high time we know the definition of good food; that we know which are the foods that give us strength of body and which are the foods that make us weak. More important, in this age of falling IQs, we should know the foods that make the mind sharp and the foods that dull the mind and cause loss of foresight.

What does one eat to be smart? The right diet must start during pregnancy. A high-phosphorus, low-calcium diet is likely to produce a clever individual with no character. A high-calcium diet tends to develop people with a strong, stubborn character. The

American diet is low in calcium and that shows up in both the character and teeth. Later in life, flavor nourishes the brain. Not synthetic flavors, but natural flavors. But to get the natural flavors we have to eat fresh food from good soil. That is the problem with present-day American food. The soil is loaded with artificial fertilizers. The produce has little flavor. It dulls the mind.

Food is the greatest handicap of the white race today. First, the money is on the wrong side of food production. Money is made in the food business by growing low-quality produce and making it look good. There is very little money to be made in selling high-quality food. It means higher prices and people have been educated to save money on food. This is a terrible mistake.

Correct information on food quality has been lost or forgotten. Girls no longer have ancient food lore handed down by their grandmothers. The newspapers will write up any nonsense that a food company will pay for. If the newspapers printed the truth about food, their advertisers would have fits. The result is that women do not know how to feed themselves, their husbands or their children. Women just don't do their job in the kitchen. And they, in turn, are eating so badly that some of them are turning into neuters—one reason for the big noise about ERA.

For people who think that food is just fuel and does not affect the mind or character, let me ask, which car will give better performance, a new Rolls-Royce or a new Toyota? Before anyone answers, he should keep in mind that I am going to give the Toyota the best gasoline, and the finest quality oil. And for the Rolls-Royce I'll give it the poorest grade of oil and gas. Now let's ask the question, which car will perform better? If we paid as much attention to what we eat as we do to the oil and gas we use in our cars, we would all be better off.

The Majority member is a remarkable genetic mechanism. But if he is not given proper fuel (food), he is not going to perform as he should.

As our food continues to get worse, our people will get worse and we will go further down the drain. The first thing that has to be done, if we are to turn the racial tide, is to remember the lesson of Antaeus.

We are of the earth, and the longer we are separated from the earth and the longer the food that grows in the earth is separated from us, just so long will we continue our headlong downswing into physical and mental decrepitude.

The above article has left many unanswered questions, especially in regard to types of foods for intelligence and character. The author has promised to be more specific in a forthcoming issue.

OF QUACKS AND QUACKERY

(Part III)



In certain circumstances (which it should be the task of an honest sociology to catalogue and define), superstition is contagious, perhaps by a psychosomatic communication analogous to the contagion of hysteria, of which a clear instance in a British girls' school was studied in the *British Medical Journal* early in 1967. If unchecked, the contagion can become an epidemic, as in such well-known instances as the Childrens' Crusade and the dancing mania in northwestern Europe in the 14th Century.

In the spring of 1848, two little girls, aged eight and six and one-half, evading a maternal command that they rest in bed instead of playing as they wished, were inspired to attach a weight to a string they could conceal under the bedclothes and manipulate to produce thumpings on floor and wall while pretending to be dutifully asleep. To their secret delight, their silly mamma, her head stuffed with vulgar superstitions, was scared out of what wits she had. A mutton-headed neighbor, summoned to witness the mysterious phenomenon, saw at once the only possible explanation of it. Sometime in the past a man had been secretly and wrongfully murdered in that house, for, obviously, if he had not been foully done to death, he would not be thumping the wainscot. The little girls, naturally pleased that grown-ups were even more stupid than they had supposed, learned how to produce thumpings with their toes when their feet were not under observation by gawking adults, thus ensuring continued protests by the murdered man when they were not in bed. Normally, this childish ingenuity would have resulted in nothing more than a local sensation for a year or two until the little girls became tired of their sport. At most a pamphlet might have been circulated by some journalistic hack eager to turn a few pennies at the expense of the credulous. It so happened, however, that the children had an intelligent half-sister, twenty-three years older than they, who realized that the men who were then rushing to gold fields in California had foolishly overlooked the richer and inexhaustible gold mines in the pockets of suckers. Her native ingenuity and what she could learn from available books and articles on magic enabled her to refine and greatly improve the little girls' techniques. As soon as they were well trained, a mere germ or two of publicity sufficed to start the epidemic of "spiritualism" which raged for eighty years and provided handsome incomes for hundreds of clever operators, and fair incomes for hundreds of the less clever, who ministered to the hundreds of thousands, per-

haps millions, of believers in the improbable and the impossible. Men who were not sufficiently dexterous to produce psychic manifestations were able to ordain themselves as ministers of specially organized Spiritualist Churches and profitably stage performances by "mediums" who had acquired some skill in magic.

It may be noteworthy that the great majority of "mediums" were women. Many of the "mediums" were sincere and honest, that is to say, mildly insane, like H el ene Smith, who became a stock example of "multiple personality" in treatises on mental aberration. Suffering from schizophrenia or the forms of chronic hysteria common among females, these women believed in the reality of the "disembodied spirits" that entered their consciousness through the cracks in their own brains. There were also many cases of relatively sane women who put themselves in a trance by auto-hypnosis and were then impressed when witnesses told them that they had spoken of matters, or even in languages, of which they had no conscious recollection, thus producing a phenomenon that seems mysterious or even supernatural to persons who have no knowledge of the potentialities of the subliminal mind, which retains impressions of much that the conscious mind has completely forgotten. All of the successful and famous "mediums," however, were clever frauds who exploited the credulity of their victims, and in this business social conventions and female dress obviously gave women a great advantage in the Nineteenth Century and the first two decades of the Twentieth. The famous Mme. Blavatsky, for example, worked the "spiritualistic" racket before she went into the theosophical business. Her success in this profession was founded on the assumption that no gentlemen, however skeptical, could commit the gross impropriety of taking advantage of darkness in a room to lift the hem of a woman's skirt and ascertain what she was doing with her little toes and the wires she manipulated with them.

A few of the "mediums" showed considerable ingenuity in devising tricks that were unknown to the professional magicians of the stage. Most of them, however, relied principally on their dupes' credulity and obsessive yearning to believe the impossible, and so did not develop skills sufficient to earn an honest living in second- or third-rate vaudeville. I suspect that it was vaudeville, a great educational institution in its day, that finally ended the "spiritualist" craze by exhibiting to everyone capable of rationality pro-

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Boulez Preferred “Burn, Baby, Burn”

LIEBOWITZ’S DISCIPLES

Scanning the careers of contemporary classical composers is a soul-dampening activity. We soon learn that the most talented Majority musicians use their gifts to advance every theory or cause except that of Western culture. Existing in an alien milieu, they turn not to their roots, but to other peoples’ roots for inspiration.

How they have reached this point is worth a few moments’ discussion. From the turn of the century to the end of World War II the music world was in a state of turmoil. Among the various “schools” striving for preeminence were the “twelve toners” (Arnold Schoenberg, Alban Berg, Anton Webern); the neoclassicals (Stravinsky, Prokofiev and Hindemith) who combined classical forms with advanced harmonic methods; and the nationalists who leaned heavily upon traditional folk songs. The greatest exponent of the folk song school was Béla Bartók. In his writings, Bartók showed his lack of appreciation for twelve-tone music by pointing out its inability to produce any meaningful audience response. To a composer so closely tied to his people, to one who spent many years traveling to obscure villages of his native Hungary to hear and transcribe peasant songs, it was unthinkable to ignore folk music.

The political effects of World War II were no more important or pervading than the cultural effects. As the German armies conquered ever larger slices of Europe, the Jewish-dominated spheres shrank. A German victory would have removed Jewish musical influence from Europe altogether and might have set the tone for a similar cultural drycleaning in America. As it was, the German defeat left a cultural vacuum that the Jews were quick to fill. The future of Western music was once again largely in the hands of outsiders.

The person who loomed largest in this musical realignment was René Liebowitz. As a teacher and exponent of Schoenberg’s theories, his influence was tremendous in the postwar period. First in France and later in Germany, most of the composing vanguard — Pierre Boulez, Karlheinz Stockhausen and Hans Werner Henze, studied with Liebowitz. These gentlemen are among those most responsible for charting the bumpy, confusing course of the cacophony known as modern music.

For about the first decade or decade and a half after World War II, the twelve-tone school reigned supreme and Boulez took to Schoenberg with a passion. Even Stravinsky, who had been a bitter enemy of the twelve-tone maestro in the 20s and 30s, now began to write in the style of his adversary. But while exulting in their victory the minority intelligentsia couldn’t disguise the fact that this music was a dead

end. To rekindle public interest, to try and find some kind of an audience, the composers began experimenting with such innovations as musical theatrics, exotic instruments and electronic music. For the Majority musician, shut out from his own musical tradition, these innovations were a desperate attempt to bring some freshness to the stale impersonality of Schoenbergism.

Joan Peyser, in her biography of Boulez, quotes him as “trying to strip music of its accumulated dirt and give it the structure it has lacked since the Renaissance.” Boulez’ ideological bent is revealed by a remark he made to Belgian composer Henri Pousseur, a Marxist who had written a composition “Crossed Colors” in honor of Martin Luther King, Jr. The dull, boring black racial anthem “We Shall Overcome,” (written partly by whites, by the way) slithered through the composition like a snake in a marijuana patch. According to Peyser, Boulez said to Pousseur, “I prefer ‘Burn, Baby, Burn.’” Pousseur commented, “Boulez’ point was that I was trying to conciliate old and new, black and white, while he preferred to burn everything.”

Another influence on Boulez was the Jewish Stalinist Theodore Adorno, whose *The Philosophy of Music* looked favorably upon the twelve-tone school, describing it as a sort of artistic underground struggling against the more conventional taste of the public and of the Nazis, who had banned it. It was thus given a moral legitimacy it could never have attained on its own.

The German composer Karlheinz Stockhausen is another prime example of the non-Jewish artist who abandons his musical birthright. Stockhausen was seventeen when the war ended and his first years in college coincided with the Allied occupation of Germany. His compositions are characterized by a passion for novelty. To reach a larger audience, however, he differed from Boulez, who like the Jewish-American composer Milton Babbitt, author of the article “Who Cares If You Listen,” was content to curry favor with the ivory tower academics by thumbing his nose at the public. Since his music was understandable only to a few freakish ears, Stockhausen sought a wider fame by resorting to personal melodrama. Among other things, he grew a pony-tail and rushed off to India for a little transcendental meditation. In an interview with writer Jonathan Cott, Stockhausen stated that the only political force he would use violence against would be another Hitler. Stockhausen’s influence, incidentally, is now all-pervading. The West German pavillion at the Osaka World’s Fair played tapes of his music seven hours a day.

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INSIDE OUT



Cholly Bilderberger

I was, of course, flattered by *Instauration's* introduction to "Inside Out" in the September issue. Even though no one could be quite that inside, nor that omnipresent and omniscient. Not even this definitive insider, this insider's insider, this horse's mouth (to say nothing of the rest of the beast), privy to nearly everything in the great world, and in many of the small ones.

I should also point out that I am not the deepest of throats, nor even the shallowest. I am not going to reveal where the bodies are, who sold who out, who betrayed who, and all the other tidbits. For both ethical and esthetic reasons, especially the latter: the mechanical details are boring, predictable, and not particularly illuminating.

What is important, I think, is what can (or can't) be done about it, and so I am offering comments on *Instauration's* gallant efforts from my insider's understanding of what is possible and what is not. And why. In the process, forgive me any inadvertent lapses into patronization, presumption and the rest of the common vanities. To say nothing of my colloquial style. In short, as we used to say at the State Department, if the shoe fits . . . don't burn the shoe store down. At least not until you own it yourself.

Now to *Instauration*: Your "Holocaust Strategy" piece puts the whole story into one succinct, well-organized outline. There are original insights—i.e., the Holocaust mongers are arousing, playing and perpetrating hate to a far greater degree than the alleged atrocity perpetrators.

What also needs to be noted is the how and why of the mongers. The U.S. and much of the rest of the West is the helpless dog relentlessly wagged by the Zionist-Holocaust tail. How did it happen? Who did it?

I don't think it was a conscious conspiracy, but rather the unthinking grasping by all Jews of a golden opportunity. In 1945, the announcements of the atrocities were not novel and isolated, but the culmination of twelve years of carefully recorded Hitlerian intransigence. Hundreds of thousands of Jews had already found German persecution to have its silver lining. They had been given every political, social and financial consideration by host countries, particularly the U.S. All they had to do was look mournful, sigh deeply, imply that they had been subjected to brutalities too frightful to mention, and the liberal largesse was immediate.

The revelation of the atrocities made it just that much easier. Jews were given every opportunity, every assistance, and it is not surprising that they availed themselves of everything they could get. All they had to do was invoke the Holocaust and the dol-

lars flowed. It was purely Pavlovian—pull this lever and the world is yours. Is it really so remarkable that they pulled the lever? Would non-Jews in a comparable situation—six million Americans suddenly floating around in China and able with a single word to put the Chinese to work for them—do any differently?

When we see all Jews behaving exactly the same—thumping the tub for Israel, the Holocaust, etc.—we tend to assume conspiracy. But isn't it just that all of them saw (and see) a good thing at the same time?

Those who didn't see it strongly enough were brought into line. For example, when Kissinger first came to Washington, he was not a rabid Zionist. He had been relatively sheltered from the table-pounding, Congress-intimidating Jews who raise the billions for Israel with jackboot ferocity. We who watched him made book, in a manner of speaking, as to how long it would take them to get him in proper line.

It didn't take forever, of course, but he resisted total subordination longer than generally anticipated. Partly because of his own enormous ego. Interestingly enough, it was the Holocaust itself that he couldn't resist in the end. When they leaned across the table and asked him if a Jew in his exalted position wanted to jeopardize the Holocaust-based gains of millions of Jews by not being sufficiently excited by the Holocaust, he had to admit he didn't. But I can't afford to make it obvious, he pointed out, because I'm supposed to be part of *this* government. Of course not, they replied soothingly. As long as we all know you're with us, you can set your own pace.

In Bonn last month, at the height of the Shcharansky noise, an exasperated white reporter, in private conversation with a few other non-Jews, forgot his place to the extent of asking the following excited questions: Is there any doubt in your minds that this is part of a pattern? That the format is always the same? That first the Jew creates the situation himself by breaking some law or ethical understanding, and then howls persecution when the transgressed society holds him responsible? That the media and the government—up to and including Carter—would not pay any attention to the Russian dissidents were it not for Jewish pressure?

He glared at us challengingly, and we stared blandly back. In the state to which non-Jews have been reduced, no one dares acknowledge such remarks, let alone agree with them. (The correct technique is to change the subject, to turn to your neighbor and start talking about something innocuous, to ignore the black sheep completely, at least until he comes to his senses.) We are as careful as those in the

Continued on page 25

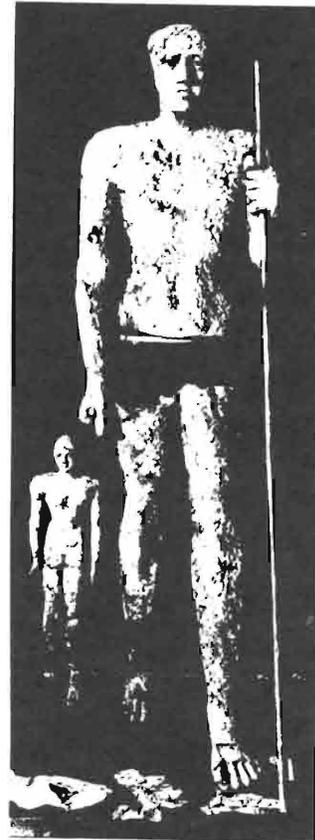
The editor of *Instauration* once met a sapient Englishman who told him that better than talk about race we should visualize it. When it comes to race, he said, pictures are not worth a thousand words. They make words unnecessary.

In the belief that our English friend is on the right path, we present below some drawings or reproductions of a few sculptures, bas-reliefs or portraits that interest us because they imply that Nordics, both very early in history and fairly recently, always seem to be around when high civilization is around.



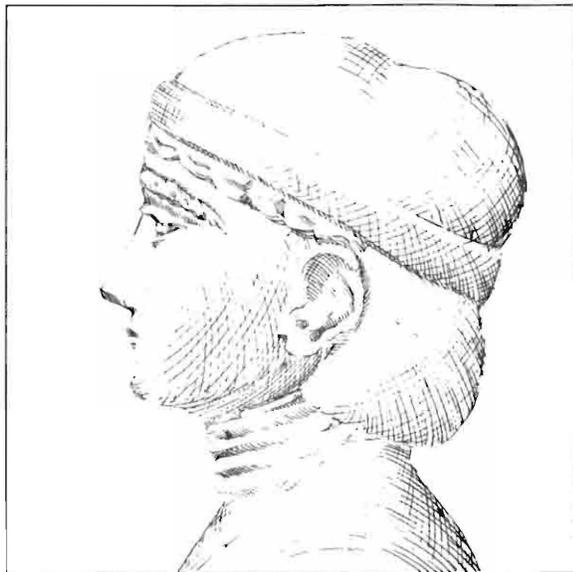
Amorite prisoner captured by Pharaoh Ramses II in the battle of Kadesh (circa 1288 B.C.). Amorites, who were in the forefront of the resistance to the first Jewish invasion of Palestine (second millennium B.C.), had fair skin, light hair and blue eyes.

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A copper statue of Pharaoh Pepi I (2590-2570 B.C.), the conqueror of Sinai and Palestine

E T H N O L O G Y



A Gutian woman, Sumer, 2542 B.C. The Gutians, possibly Goths, ruled Sumer for at least half a century



*Houston Stewart Chamberlain (1855-1927), the aristocratic Englishman who married Wagner's daughter, Eva, became a German citizen and wrote *The Foundations of the Nineteenth Century*, which ascribed the great civilizations of the West to the high intelligence packaged in Nordic or Teutonic genes.*

Solzhenitsyn Dehaloed

Pity Solzhenitsyn. He never realized that to be an enduring hero in the U.S. you have to do more than commit an heroic act. You also have to be a working liberal.

He should have boned up on the roller-coaster history of Lindbergh, who one day was the Icarus of the modern world, the following day an incipient Nazi. He might have studied the ups and downs of General MacArthur—a sadistic oppressor of bonus marchers in the 30s, the conquering hero of the Pacific in the 40s, the Truman-fired, liberal-ridiculed Colonel Blimp of the early 50s. Everything was right off when he was fighting the North Koreans and the Chinese Communists, who were not Hitler's allies.

Then there is Neil Armstrong, the first man on the moon. After he returned to Mother Earth, he attended no ADA or ADL rallies, never bought any Israel bonds, never damned the PLO, dated Jane Fonda or drooled over a Bob Dylan record. Before long, he was bluelined by the media.

Solzhenitsyn hates the Soviet bosses. The American Jewish Committee hates the Soviet bosses. Sharing enemies makes the best of friends in the editorial columns of the *New York Times*. But Solzhenitsyn moved to Vermont, not Beverly Hills. He didn't make speeches for the NAACP. He wasn't seen at "21" and he didn't hop around the country in Frank Sinatra's jet.

The dehaloization set in slowly. First came hints that Solzhenitsyn was practically a Czarist, even a little anti-Semitic. No serious charges, just gossip, just whispers to warm things up. Then his *Letter to the Soviet Leaders* proved he wasn't a democrat or an internationalist or an equalitarian or a socialist or a capitalist. But the Harvard speech, in which he described Western leaders as "cowardly" (they are) and our music as "intolerable" (it is), was too much. The *Washington Post* assigned old hatchet man Arthur Schlesinger Jr. to cut Solzhenitsyn down to size. And both the *Times* and the *Washington Post* came out with anti-Solzhenitsyn editorials so identical they should have aroused deep suspicions in the bleeding hearts of the Justice Department's antitrust division.

From the dizzy heights to the dismal depths in just one speech! Solzhenitsyn said that the press was the most powerful force in the West. Again, as his own experience proved, he hit the nail on the head.

Call for Ashley Montagu

Eighty-nine percent of the junior class at Cocoa Beach High School, Florida, passed the math portion of Florida's new functional literary test. Ninety-nine percent passed the communications part. Now let

us travel 150 miles north to Jacksonville. Ninety-four percent of the junior class of Stanton High in Jacksonville failed the math portion; fifty-six percent failed the communications portion. Of Cocoa Beach High's 1,080 students only five are black and six are Hispanic. At Stanton High the student body is all black. The Supreme Court's ruling, *Brown vs Board of Education* has now been in effect for twenty-four years. There is no question but that more money per capita is spent on Stanton High students than on Cocoa Beach students.

Ashley Montagu, who is more of a true believer than Jefferson in human equality, will certainly have a quick explanation for all this, but as the lame arguments grow lamer with time, as the dialogue gets stickier and stickier, the explanation will not trip so easily from the master's tongue. The facts are growing harder to quash, the statistics harder to "reinterpret." Soon, of course, the theories will become so weak that they will have to be upheld by force.

When Montagu's pen becomes blunt, you may be certain his disciples will resort to bombs.

Anti-Americanism

"We have lost everything," concludes Joachim Fernau, author of *Hallelujah: The History of the U.S.A.*, a new German bestseller. Fernau, speaking for most decent Europeans, says Europe faces a Hobson's choice of a capitalistic, overexploited, unlivable social order populated by an animal-like mass or a Communist slave theocracy which will permit Europeans to endure on a bare subsistence level for 150 years until the time comes for a rebirth of civilization.

Fernau thinks that God seems to have ordained a modern flood for Europe. In prophetic thunder he advises his readers: "Out of love for that which we hunger and which has been destroyed forever, I say to you: Hate! Love has become powerless. Over there, over there across the ocean, stands the criminal."

When anger threatens to overwhelm him Fernau quotes the French writer Henry Montherlant. "A single nation which has succeeded in destroying the morality and quality of men over almost the entire surface of the earth is not qualified to exist. I accuse the United States of being in the permanent business of committing crimes against mankind."

When, if ever, are Fernau and other intelligent European rightwingers going to understand that the America that committed such ghastly crimes against Europe—and they are even more ghastly than Fernau admits—is not the America of Americans, but a state occupied and directed by renegades and minority racists. Are the lowly muzhiks to be blamed for Lenin's and Stalin's gulags? They died there. Is the American Majority, which until Pearl Harbor was overwhelmingly against our entry in World War II, to be blamed for the

barbaric acts of Roosevelt and the B'nai B'rith?

We are to blame if slaves are to be blamed for the acts of their masters. If we are guilty, so, too, is Fernau for permitting the wild efflorescence of the putrescent proprietors of the present political entity known as West Germany. The truth is West Germany is no more Fernau's country than America is ours. Let him criticize and curse, as he should, the rulers of America, but not those Americans who have fought them and are still fighting them—fighting them much harder, incidentally, than most Europeans. Let Fernau separate the destroyers of his—and our—race from the race itself.

It is so easy, and so counterproductive, to confuse the hangman with his victims.

Jungle Town

In an astounding article in *Guns And Ammo* (April 1978) Norman Whisler, a longtime prison administrator, describes in living color what goes on behind the bars of a federal prison with some 1,300 inmates. Since guards are not allowed firearms, the only way they can restore order is to move en masse against troublemakers, who more often than not operate in groups. Discipline, or what passes for it, can only be maintained by beefed-up guard details, which could easily be replaced by a couple of men with guns or one man with a submachine gun. Here again the taxpayer pays a high unnecessary premium for permissiveness, while guards suffer more and more injuries and casualties. If out of desperation a guard should acquire a gun and be caught with it in his possession, he would face up to ten years in prison. He might even end up in the same cell with inmates he had previously guarded, with results that need no elaboration. If a guard should actually shoot at a prisoner, no matter what the provocation, he would face up to 99 years in jail.

Law and order in the prisons is impossible with unarmed guards, so crime soars to new heights. In the penitentiary Whisler writes about there is a robbery every two days. Dope traffic is the biggest business, with rape and extortion coming in second and third. There are at least a dozen assaults with pipes and knives every month. In 1976 alone there were 40 stabbings. Since 1972, 174 men in the prison had been stabbed to death. Based on a population of 1,300, says Whisler, the average inmate or guard "has a one in six chance of leaving in a pine box in any given 4-year period." The isolated, unarmed guard can do little to prevent crime, since the better-armed inmates with their knives and pipes would beat him to a pulp if he interfered. Whisler writes:

It is really unfortunate that some of the anti-gun legislators and bleeding hearts don't have the benefit of living in my neighborhood—seeing a man run through from stomach to back with an 18-inch knife and then set upon by others who stab his eyes out does wonders for one's perspective concerning the possession of firearms.

Cont'd on next page

Cultural Catacombs (Cont'd.)

Whisler saves the worst for the conclusion of his article. The Federal Bureau of Prisons, he states, incarcerates four blacks for every white. Yet Whisler's prison is only 50% black. Since prison administrators with their unarmed guards are totally unequipped to keep an overwhelmingly black inmate population in line, black criminals are paroled to keep the racial balance in prison roughly even.

Affirmative action is really hitting its stride

Carlyle's "The Nigger Question"

In the old days Carlyle was required reading in most good American boarding schools. His book *On Heroes, Hero-Worship and the Heroic in History* taught up-and-coming teenagers that economics and politics did not shape history. Men did—extraordinary men who twisted nations and races and events around their fingers and produced results that would never have happened or could never have been predicted if history had run its normal course.

Today in this age of anti-heroes Carlyle's theory is about as popular as a Milton Friedman rally in Moscow. Carlyle is as out of vogue as Houston Stewart Chamberlain or Madison Grant. His literary demise was speeded by his style, a pompous, convoluted, souped-up Victorian English that makes the reader fight the author through every sentence. This style reached its most absurd and most affected pitch in the *French Revolution*, which nevertheless remains one of the great works of history.



Thomas Carlyle

Not to rehabilitate Carlyle, an effort far beyond its power, *Instauration* offers a few remarks on perhaps the most forgotten essay of a very forgotten man. Carlyle's "The Nigger Question" can only be found in

the dustiest volume of his complete works (we found it in volume 29 of a reprint of a London 1899 edition). It is worth discussing, not just because it is the product of a brilliant Western mind, but because of its topicality. Although written almost 130 years ago—after Britain had freed her slaves in the West Indies, but before the outbreak of the Civil War—it shows that as far as the process of Negro uplift is concerned, there is very little new under the sun.

Emancipation, in Carlyle's view, saturated the British West Indian slaves with lethargy. Instead of working, the newly freed Negroes concentrated all their efforts on doing nothing, with the possible exception of growing pumpkins. They existed "with little labour except to the teeth, which surely, in those excellent horse-jaws of theirs, will not fail."

Carlyle accused British philanthropic societies (the Ford and Rockefeller Foundations of his day) of caring more about the "sweet blighted lilies" in the West Indies than they did about millions of hungry Englishmen at home, about Chartist riots or hostile Irishmen. While the Negroes gorged themselves on foreign aid—and pumpkins—the sugar crop rotted. The whites in England have no potatoes to eat, Carlyle complains, but rich Englishmen pay Negroes to grow all the pumpkins they want for their own consumption. To have an overabundance of such native delicacies, the Negroes have to work but half-an-hour a day (which is a half-hour longer than millions of Negroes now do in the more advanced welfare states).

Meanwhile, the men in Parliament think they can overcome the ex-slaves' reluctance to work by bringing over thousands of "free Africans" from the dark continent. But the new arrivals, after a few short stabs at work, retire and grow their own subsidized pumpkins. Carlyle warns about turning the Caribbean islands into a black Ireland.

The author says the pumpkin-growing black, among all the rights given him by Abolitionist philanthropists and the British government, also "has an indisputable and perpetual right to be compelled, by the real proprietors of said land, to do competent work for his living. This is the everlasting duty of all men, black or white, who are born into this world."

"Do I, then," asks Carlyle, "hate the Negro? No; except when the soul is killed out of him, I decidedly like poor Quashee; and find him a pretty kind of man . . . A swift, supple fellow; a merry-hearted, grinning, dancing, singing, affectionate kind of creature, with a great deal of melody and amenability in his composition. The black African, alone of wild-men, can live among men civilised. While all manner of Caribs and others pine into annihilation in presence of the pale faces, he contrives to continue; does not die of sullen irreconcilable rage, of rum, of brutish laziness and darkness, and fated incompatibility with his new place; but lives and multiplies, and evidently means to abide among us, if we can

find the right regulation for him."

Carlyle deploras slavery, but he says the worst kind, which "prevails in nobler countries . . . is the slavery of the strong to the weak; of the great and noble-minded to the small and mean! The slavery of Wisdom to Folly."

Carlyle devoted a large part of his essay to warning slave-owning Americans to put an end to Negro bondage and substitute some more equitable arrangement that recognized Negro limitations without going to extreme forms of exploitation. One of his suggested remedies was an employment contract for life. This, he thought, would provide the necessary doses of paternalism without the stigma of slavery. Serfdom, said Carlyle, worked very well in the Middle Ages. Would not a less painful version of serfdom fit the needs of New World blacks? The alternative, he pointed out, might be the all-Negro hell of Haiti.

Prophetic Article

Sometimes a book appears whose importance is felt only in the light of later events. Such a book is *Drug Dependence—Current Problems and Issues* (edited by M. M. Glatt, University Park Press) which came out last year. The book derives its significance solely from one ironically relevant chapter, namely, "New and Innovative Techniques in the Treatment of Drug Abuse" by, you guessed it, ex-White House advisor Peter Bourne. Among the "new and innovative techniques" attributable to Dr. Bourne is what now has become known as "practicing medicine without a patient."

Burn, Kill, Blow Up

For more than a decade blacks have been celebrating Kwanzaa, an African seven-day harvest festival, from December 26 to January 1. It was becoming a sort of black-on-white Christmas. Magazines like *Ebony* and *Jet* gave it a big play. Now it turns out it was all a big joke. It was spun out of whole cloth by M. Ron Karenga, a Negro swami, who couldn't "imagine 30 to 40 million people not having one national, non-heroic holiday.

Karenga made his confession before a meeting of the National Conference of Afro-Americans at Howard University. The black audience broke up in laughter.

Currently, Karenga is a college professor. Not too long ago he was serving time for ordering the beating of one of his female disciples. A Ph.D. in "urban development," Karenga is also an author. In *The Quotable Karenga*, a thin handbook given to his followers, it is written:

When it's 'burn,' let's see how much you burn.
When it's 'kill,' let's see how much you kill.
When it's 'blow up,' let's see how much you blow up.

Bob Grant's Crumb

The June 1978 issue of *Instauration* noted that "about half of the preface of *The Dispossessed Majority*" was read over station WOR at 2:00 a.m. by Bob Grant, "one of the top talk show hosts in Fun City." Since most Instaurationists have the good fortune neither to live in Fun City nor to suffer from insomnia, they are probably unfamiliar with Mr. Grant. Before anyone sends him a carload of gift subscriptions to *Instauration*, it might be wise to consider the following biographical data:

Bob Grant (né Robert Gigante) has certainly made a name for himself as an anti-liberal in the heart city of the Chosen. He favors restoring the death penalty, opposes busing and affirmative action, advocates the mandatory sterilization of welfare mothers (thereby out-Shockleying Shockley), adores Anita Bryant and spends more time worrying about Soviet military might than Fred Schwarz and Billy Hargis. He exudes utter contempt for the Big Apple's politicians, dubbing his principal villains John (the tower of jelly) Lindsay, Abe (almost a mayor) Beame and Ed (King) Koch. Such philippics have given the Bob Grant show a whopping 17.2 rating, probably an all-time high for the midnight to 5:00 a.m. time slot. He has swamped Candy Jones, whose show has inherited the ragged audience of fruits, UFOlogists, slow studies and deadheads of her late husband, Long John Nebel. Grant's only real competition comes from black disco WBLS (6.2 rating) and WINS (also 6.2), the all-news station with the Tel Aviv hotline.



Bob Grant

Could this be the start of a media instauration? Not exactly! Bob Grant is also an astrology freak and an unscrewed psychic. Indubitably, his mystic powers have shown him the only way to get away with his heterodoxy is to hold tenaciously to the most orthodox of orthodoxies. Grant is above all else a Zionist who boasts of being "an honorary Jew." Among his favorite possessions is a certificate attesting to the grove of trees supposedly planted in Israel in his name—supposedly because at least

one Israeli tree salesman has recently done time in the Big House for mail fraud.

At any rate, lest we be accused of ingratitude, we must compliment Grant on his nightly fireworks. In the midst of his pernoctating twenty-one gun salutes to Israel, he did shoot off a popgun for us. Breadless publishers like Howard Allen must be grateful for crumbs.

Censorious Race

What does the name Torquemada evoke? Usually, pitiful heretics burning at the stake, bones broken on the rack, blood gurgling over cobblestones—in short, a medieval Holocaust. To Protestants the inquisitor-general of Spain also symbolizes the acme of religious intolerance.

There is, however, a blur in the picture. Torquemada, the most Catholic of Catholics, although the *Encyclopaedia Britannica* (15th edition) carefully avoids saying so, was a Jew by birth. The article does admit he was personally responsible for bringing 100,000 "heretics" and others before the Inquisition.

That's appropriately the same number that died in the Soviet Union's Bielorom slave camp, which was run by a modern Torquemada, N.A. Frenkel, also a Jew.

What we are getting at is that Jews, not withstanding the unctuous amiability accorded them by the media, have a long history of persecuting their fellow men and an even longer history of thought control. Considering what they have done or tried to do to Chaucer, Marlowe, Shakespeare, Dickens, Pound and Eliot, it might be fair to call them the most censorious race in history.

They are experts in the art of pre-censorship, the most effective kind of all. They know better than any other population group how to extend the silent treatment to their opponents, another extremely efficacious way of taking care of criticism. They have also developed to a "t" the technique of branding as "anti-Semitic" any work by any author anywhere critical of Jewry or Zionism. This exposure then either forces the publisher to withdraw the work from sale or scares bookstores and wholesalers away from ordering it. With all avenues of distribution firmly blocked, the work then expires in a suffocating cloud of oblivion. For the edification of those who believe that Jews are always on the receiving end of oppression and censorship, we list the following news items snipped out of various domestic and foreign publications in the last few months:

Jewish organizations have recently been directing the world's attention to various books published in Russia, which the Russians claim are anti-Zionist and the Jews say are anti-Semitic. The books have such titles as *Wild Wormwood*, *In a Plot with Executioners*, *The Black Hundreds of Zionism*, *Judaism, a Past Without a Future*, *Invasion without Arms*, *Creeping Counterrevolution*.

Jewish groups point out that in the past Soviet authorities have removed such books from public circulation after protests from the West. The news about them is obviously designed to energize such protests.

The *Oberammergau Passion Play*, presented every ten years, is coming around again. Jewish organizations are gearing up to force the removal of the play's "anti-Semitic" passages, which follow the New Testament too closely by blaming the death of Jesus not on Pilate, but on the machinations and demagoguery of the Jewish priesthood. If a more philo-Semitic script is not substituted, Jews are threatening an international boycott.

British foreign office documents are usually released to the public after thirty years. Documents that concern the British-French-Israeli attack on Egypt in 1956, particularly those pertaining to the secret meetings of the three governments in Sèvres, France, October 24 and 26, 1956, will be held much longer, perhaps forever. Diplomatic hanky-panky with Israel supersedes the British public's traditional right to know.

In Canada a New Brunswick elementary school teacher, Malcolm Ross, wrote a book *The Web of Deceit*, which attacked Jews for being in the forefront of world disorder and for lying about the Holocaust. Dr. Julius Israeli, a Jewish professor in New Brunswick, is now seeking to have the book examined by government authorities on the ground that it violates Canadian laws against "hate literature."

Jewish groups in London are bringing a great deal of pressure to bear against a TV news program which calls Palestinian terrorists "commandos." The same program has always called Jewish terrorists "commandos."

A Memphis reporter, Joseph Shapiro, authored a series of articles exposing Ku Klux Klan activities in Tupelo, Mississippi, where black groups have been carrying on a campaign to force businessmen to fire whites and replace them with Negroes. In deference to Shapiro, the FBI sent agents to Tupelo to investigate the Klan, but not the Negroes.

Ruth Carter Stapleton, Jimmy the Tooth's god-fearing sister, cancelled a scheduled appearance before a Hebrew Christian group. She announced her decision at a "press conference convened with the assistance of the American Jewish Committee." She said brother Jimmy had talked to her about it. Rabbi Marc Tannenbaum praised her action as "an expression of moral courage, civility and decency."

All discussion of the Middle East crisis and a proposed Nazi march in Skokie, Illinois—the media march that never hap-

Cont'd. on next page

pened—was forbidden on a radio talk show on WJNO, Palm Beach. The host was sent away on what may be a permanent vacation. Jewish organizations hailed the ban as a victory. There was entirely too much straight talk about Jewish matters.

Keng Piao, Chinese Communist vice premier who specializes in foreign affairs, was approached by Representative William Lehman of Florida during a meeting with a visiting delegation of congressmen Ignoring American interests, Lehman immediately began to criticize the Chinese Reds for their anti-Israeli stance. Keng cut him off sharply: "You are a Jew! So you have a special concern about Israel!" Future American delegations will probably have to spend a great deal of time attempting to rectify this untoward snafu in Sino-American detente. Indeed, Keng may have to be relegated to the hellhole where the Gang of Four are languishing before any further improvement in American relations with Peking can be expected.

Midge's Friends

One of Midge Constanza's last gestures before she was fired from her White House sinecure was to welcome a delegation of illegal aliens, one member of which had already been deported four times and several members of which were picked up by the Immigration and Naturalization Service on their way to the meeting. Midge was told by delegation members that Carter's promised amnesty is inadequate. They preferred the "unionization" of illegal aliens (the government, for fear of offending them, now calls them undocumented workers). Midge cooed appropriately when she heard complaints of police brutality and miserable working conditions. She said she would visit the California citrus groves to check out the complaints. Now that she has departed the Carter staff, she may have to do this on her own time and at her own expense.

Hamitic Scene

Draft-dodger Cassius Clay in 1975 "America don't have no future America's going to be destroyed. Allah is going to divinely chastise America." Draft-dodger Cassius Clay in 1978, in answer to questions about white oppression of American blacks: "The leader of Los Angeles is black, the leader of Detroit is black, black people are mayors in more than a hundred cities. We have got black people in Congress and in the White House. We've got the most progressive black people in the world."

Georgia state senator Julian Bond, the well-known Negro public figure who is at least 75% white, recently demanded that affirmative action be stepped up to include black psychiatrists. He said white shrinks

don't understand the problem of Negroes and prefer to treat "neat, attractive, affluent white patients." He blamed lack of proper mental health care for the disproportionately large number of blacks in mental institutions.

A group calling itself "Black Jesse" has set out to terrorize Fort Wayne, Indiana, with hardly a whisper in the national media. The group already claims to have burned three white houses, "lead-piped" six whites, severely beaten a security guard, "with more to come and more white blood to be shed." The group sent a knife and some human hair in its message to a Fort Wayne newspaper, threatening further violence to the community. The mayor and police chief humbly offered to meet with the black gang, which so far has rejected the invitation.

The Black Panthers, who have been committing crime after crime in recent years, including the intimidation of witnesses to their crimes, have been receiving cash subsidies from Oakland, Berkeley, California's Alameda County, the state of California and even the federal government's Law Enforcement Assistance Administration. Oakland finally ended its subsidy this spring, after the firebombing of the car of a reporter who had written about the Panthers' misappropriation of public funds. Huey Newton, the Panther chieftain who fled to Cuba after his arrest on a murder charge, has been back in the States for a couple of years committing more mayhem. He was recently arrested again after another of his chronic shoot-outs. Jewish liberals came quickly to the rescue and easily raised a sizable part of his six-figure bail money.

The booklet entitled *Milk-White Is In* is out. Although the subject is milk, the new publication of the California Milk Advisory Board has been denounced as racist. Minority groups have asked Governor Jerry Brown to halt the campaign instantly. As for the white model used in the booklet's photography, she was hired at the request of the Federal Trade Commission, which had insisted that black models should not be used because milk is not as easily digested by blacks as by whites. To rub salt into the wounds, the FTC is suing the Milk Board for having said in a previous campaign that "Everybody needs milk" and using black athlete Vida Blue to advertise the message. Perhaps the eventual solution will be either to ban milk altogether because of its inherent racism or only allow its sale in the form of chocolate milk.

A Swiss watch manufacturer has given Stanford University graduate student Francine Patterson a \$27,000 grant to pursue her research with Koko, a six-year-old female gorilla with an alleged IQ of 96, which puts Koko somewhere between blacks (average IQ 85) and whites (average IQ 100).

Black actor, Raymond St. Jacques is de-

solated about *Star Wars*. He is sure its all white cast suggests "that black people shall not exist in the galactic space empires of the future."

Popping Population

According to Department of State demographer Marshall Green, the world's less developed countries will be burdening the already overpopulated earth with some 78 million new colored babies a year beginning in the 1980s. Towards the end of the century Third World storks will be flying in 90 million newborn each year. Nepal, Haiti and Java are already ecological disaster areas, says Green, as are parts of Africa. He estimates that in the last quarter of this century twice as much land will be lost by urbanization and soil degradation as will be reclaimed by cultivation.

Speaking of urbanization, it is proceeding at a much faster clip in the Third World than in the First or Second, even though the Third World's urban population is only one-fourth of its total population. In the developed countries two-thirds of the population is urbanized.

By the 2020s, unless something snaps demographically, the world population will be 11 billion, largely because most Asian, African and Latin American parents feel compelled to have five to six children. For tourists who like strumming Mariachis, tequila, bullfights, high altitude and dysentery, we recommend Mexico City in the year 2000, when it is due to have muchos hombres, muchas mujeres, muchos muchos muchachos, muchos muchos muchos ninos and muchas muchas muchas ninas—all told, about 45 million of them.

In spite of medical and welfare meddling with evolution, nature still retains one way of cutting down the proliferation of the unfittest members of the human family. Gonorrhea and other venereal infections tend to block female reproductive tubes—one reason why prostitutes are frequently infertile. Venereal disease also helps reduce the inner city birthrate, or at least it did until the arrival on the scene of Medicaid.

In the old days a young unmarried black girl, unemployed, on perpetual relief and sterile from gonorrhea would have remained sterile. Now she can get Medicaid to pay for fertility treatments. The going price is \$200 for tubal surgery, \$1,300 for the delivery of the baby, and \$3,300 for public assistance and medical care for mother and child during the first year. All this, of course, is on the fertile, noninfected taxpayers. Eleven million dollars was shot in New York City last year for such treatments, which are given females whether or not they are married and whether or not they intend to get married.

The Fall of Rome

Continued from page 7

idea that Rome's decline could be ascribed to the spread of Asian "mystery cult" religions. (Like Gibbon, he believed that even Christianity deserved inclusion here, although its doctrines were considerably attenuated by the infusion of Greek common sense, at least in the version reaching Rome.) The mystery cults, he pointed out, were only faintly to be seen in the north and west of Italy, and even less in Gaul or the Frankish areas or in Spain or Britain. They had taken hold so powerfully only in Rome and environs because so many "Romans" were from Asia Minor and beyond. Said Frank, "The mystery cults permeated the city and Italy . . . only to such an extent as the city and Italy and the provinces were permeated by the stock that had created those religions."

In Rome Frank conceded that the Asian religions exerted increasingly powerful cultural and political

pressures. Soon the emperors were publicly honoring these cults and their external objects of worship, to the extent that Frank observed that "one after another of the emperors gained popularity with the rabble by erecting a shrine to some foreign Baal, or a statue to Isis in his chapel, in much the same way that our cities are lining their park drives with tributes to Garibaldi, Pulaski and who know what -vitches."

This latter observation was a striking indication of Frank's attitude toward domestic politics in the U.S. in the early World War I period, an expression of distaste which obviously compared the American melting pot with that of Rome and in the same pejorative sense. It was an incredible expression to emanate from such a prestigious academic source, but the forces against such sentiments had not yet gathered their full weight in 1916. Only with the capture of historical writing and teaching by the liberal-minority coalition in the late 1920s (increasing to nearly full saturation in the 1970s)

did expressions of racial preference such as those of Tenney Frank become suppressed and ultimately unheard of.

Frank remained almost alone in urging "a more thorough study of the race question" in evaluating the Roman decline. In his celebrated textbook *A History of Rome* (1923) he incorporated almost all of his earlier research, including this somber final salvo, which undoubtedly contributed to his progressive defamation in later years, even while his defamers persisted in stealing generously from his signally competent labors:

If Scipio could have risen in Domitian's day to see his native city, he would have found stately marble temples and palaces in the place of huts, but the features of the new Romans would have amazed him. The crowd of the Forum would have resembled the populace he once saw at Pergamum, a city in Asiatic Turkey, and the senators would have differed little from the people on the streets.

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his view of what society should finally be, and his critique of existing society, would classify him with most liberalistic reformers. He did not regard the authoritarian methods of the social democrats and communists as sufficient reason to break with them. Other anarchists, notably Bakunin, deserted this mainstream. He pointed out the discrepancy wherein the communists gave support mainly to the urban proletariat, neglecting the peasants. While Engels and other social democrats derided what they called "the idiocy of the countryside," Bakunin wanted an alliance of peasants with urban workers. The thought that peasants had any place in a revolutionary movement made Bakunin an outsider among social reformers.

For Proudhon the postrevolutionary commune would resemble the existing rural community. He accepted the eventuality of limited private ownership. Large blocs of property would not exist. Large-scale farming and industry—private or collective—would disappear. The French anarchist Belle-garrigue put it this way:

He works and therefore he speculates; he speculates and therefore he gains; he gains and therefore he possesses; he possesses and therefore he is free. By possession he sets himself up in opposition to the state, for the logic of the state

rigorously excludes individual possession.

It was Caspar Schmidt who most clearly realized what all anarchists were fighting: the law. The so-called extremism of Schmidt is really based on a crucial insight, namely that the greatest oppressor is not so much government as laws. A government could conceivably be "of the people" if all that is meant here is leadership. In essence a law, on the other hand, is always alien to the people. This alien nature of the law may consist simply in the fact that all abstractions, legal or moral, are foreign to the spontaneity of direct and personal human relationships, foreign also in that legal and moral codes frequently emanate from abroad and are introduced by an alien priesthood.

So aloof and removed from the people is law that it is almost as though it were not of human making. But being human, nevertheless, it can be changed or altogether abolished by an act of human will. Schmidt recommends that law be abolished. He compares himself favorably to other thinkers who called themselves revolutionary, but did not renounce law. Schmidt asserted that partial revolution is no revolution at all.

The role of law is perhaps the most sensitive issue for anarchists and ultimately causes irreconcilable division between social democrats and an-

archists. Holding the law to be inviolable, the social democrats, followed by their successors the modern liberals, have vented the statement "No one, not even a king or politician, is above the law." Government is sometimes violable, the law never. Recognizing that personal influence and command can creep into government, communists, in theory, have always put abstract authority before personality and personal relationships. Schmidt and certain other anarchists have asserted that every person is above the law.

But when the issue of law is pursued within anarchist ranks, it appears that there is a distinction between formal or governmental law and moral law. Few anarchists other than Schmidt could free themselves of the notion that there is somewhere in the universe something (an absolute law, which, for instance, Kant identified with God) or someone (God) to which or to whom, men can look for authority and standards. It was Schmidt who had the metaphysical courage to say that man is both solitary and at the same time morally autonomous in the universe.

This last view is both inevitable and liberating. If a person does not go the limit and repudiate every law and every moral standard whatsoever, but in the midst of all the devastation leaves even a single principle standing, the result is that he finally winds up where he started—bowing to everyone and everything. For, *the principle of*

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moral authority is the basis of all other abstract authority. Government is simply objectified morality.

In order here is a fine distinction and some ideological hair-splitting. The issue in question is crime. Proudhon and Kropotkin rejected official or state laws (but not moral laws) on grounds that crime is committed in reaction to laws. It is argued that, because laws are harsh and repressive, men naturally violate them. This is the theory. The facts show otherwise. Experience leads to the conclusion that laws do not provoke criminal behavior. They shield it in such a way that ordinary people, who would live peacefully and cooperatively even without law, are helpless to defend themselves. Laws do not create criminals. They harbor them. Human rights in these terms are the rights of the disruptors of peace and the violators of human security. Laws are an inversion of the natural order of instincts, the experience, so to speak, of the race in its evolutionary development, standing as they do between the criminal and the well-justified revenge of peaceful members of society. It is precisely in the eruption of anarchism that the violence on the part of the normally peaceful majority would stop the violence of the disruptive few. The anarchism promoted here is that of the majority against the minority. It was the anarchist Georges Sorel who said that the only justifiable law is that of lynching! He specifically selected for commendation the American Southerners.



Kropotkin

Anarchism as a doctrine and an overt political movement has been a failure in the modern political arena. Even its proponents concede that the autonomous individual and small group has no chance for success against the power of an organized

mass society. The history of the anarchist movement is farcical. But the matter is not quite so simple. It turns out there are forces which, although not explicitly identified as such, are anarchist by implication.

Foremost is the conspiracy of the family. This is the benign group that is formidable simply because it lives! The family is clandestine in that it resists any intrusion of abstractions, allowing them in only when it is unhealthy. Examples of this are not hard to find. Laws apply to marriage only in the event of divorce, religion only in case of instability. Otherwise instincts rule. There is the utterly secret conspiracy, for instance, in the elemental biological bond between mother and child. The real and formidable anarchist revolution begins when the mother, after giving birth to her child asks for *that* particular child and not some other. Society, in order to advance its own interests would willingly snatch that child from her, but it dares not. It is precisely here at the moment of human birth that the struggle between society and the primary anarchist cell, the family, begins.

Once the mother has that child she loves it and no other. This is an exclusive relationship that stands outside and in opposition to the open, abstract relation of the wider society. A bond is established here which is utterly beyond the control of the formal society because, being rooted in instinct, it has no abstract aspect or handle which society can take hold of. It is the feeling of solidarity and exclusiveness which in the later years of the individual becomes the racial bond. The first manifestation of racism is consequently an inevitable consequence of the conditions of human life itself, the bond of solidarity between mother and child. From the maternal contact onward any two persons coming together constitute a revolt, a secret, unspoken plot against the authority of society. The Irish racial movement begins when the Irish mother, having given birth to her child, clutches it to herself. But examples need not be sought among the better publicized ethnic movements. Even a people without ostensible traditions or a conscious hold on the past—Wilmot Robertson's Majority, for instance—nevertheless has an essential instinctive racial bond so long as the family is intact. There is racism within anyone who has had parents in the biological sense, for *this* tie is the essence of racism. It is a racism moreover that, precisely at the moment society strikes at the jugular vein of the family, stalks through the abstract

mansions of society as an invincible spectre.

I propose the word Social Racism to designate this neo-anarchistic ideology, for the reason that it is a doctrine specifying the social conditions wherein race can flourish. It is against all imposed authority, in favor of spontaneity, race being a spontaneous, instinctive force. Other racisms are incomplete because they attend only to the special features of a race *qua* race—its physical and mental characteristics, for example—without considering the social conditions for the existence of that race.

The main points of Social Racism are these: (1) Anarchism—life that is spontaneous and free of government, law and "society"—is possible and desirable. (2) Spontaneity leads not to chaos but to an order prior to the state—the order of the family, an association based on instincts. The person born into this group is not without a collective identity. On the contrary, through direct experience of and participation in this group, he becomes a group being in the only way possible. He must follow the rules of this group because he *is* the group. (3) Continual warfare is carried on between the family and "society." In order to meet the challenge of organized society, the family extends itself in principle to a larger yet equally natural human group, the race. Race is the form the family takes in opposition to centralized and abstract supersociety. Race in these terms is simply instinct or even life itself rising to save itself in the face of a formidable enemy.

So far we have concluded that anarchism is negative not with respect to life in general but simply toward one side of it. Bakunin points out in this connection the "precise distinction between the official and...dictatorial prerogatives of society organized as a state, and of the natural influence and action of the members of a nonofficial, nonartificial society." By this latter group Bakunin meant of course the family and the more limited, homogeneous group. Hence, although the state is superfluous, this is not to say that structured or organized life is not good and necessary. There is an ordered life prior to the state. There are ordered human relationships without which life would be impossible. A person who has not had in infancy the intimate attention of a parent or a surrogate parent is likely to be incapable of meaningful relations later in life. But this psychological "socialization" process needs people other than the

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parents—persons “close” to the individual. It is only through this group life that a person can become truly human. Any group that is instinctive can be called a family.

Anthropology has shown how in different cultures and under different technical and economic systems the family takes alternate forms. The American anthropologist Lewis Henry Morgan (see *Instauration* Vol. 2, No. 2) was the first to demonstrate a relation between technology and the specific form of the family. Most generally the family can be called a group that is intimate because of long-termed living together. This group can forge itself so intimately only in a space of many generations. Any group claiming intimacy and solidarity by virtue of its relatively small size and its history and tradition can be called a family. But anthropologists since Morgan have stressed that, given varying technological and economic circumstances, the family also varies in the way that it formally interprets this history. By virtue of this interpretation, certain people are included within the family and others left out. The claim is made therefore that the real foundation of the family is not biological or genetic but economic.

Indeed it is a fact of great interest that among highly technological and commercial peoples, the union of man and wife and children is stressed, whereas in primitive society the extended family—including blood relatives reckoned in one line, that of the father or mother—is most important. The position taken by Social Racism, on the other hand, is that, adaptation to external economic conditions notwithstanding, the real family tie is in fact instinctive. Evoked in the child's first feeling of the warmth of its parents and siblings, this instinct is the basis of all future relationships. It extends itself outward from the family to those *most like* the members of one's family. But there is a great deal more to say on this point. Ideas and abstractions invariably creep into one's interpretation of the family's membership. It is in these ideas that the family

responds to its external circumstances, in organizing itself for economic purposes or forming political and social alliances. Ideas do therefore play a role. But these ideas are not random but are the direct objectification of the life impulse itself. Proof of this is that in every idea of the family there is in the background—dimly at first but later in history with greater precision—a notion of genetics and genetic continuity. To the extent that people have actual knowledge of genes, the notion of the family likewise bases itself on this knowledge. Primitive man can directly observe that a certain child is born of a certain mother, so that the descent of the child tends to be reckoned primarily through the mother's line. This much anyone could observe without genetics. As knowledge progresses, the role of the father is not only better understood but the family tie between father and child is emphasized. Thus even though technology and industry, with its mass social organization and its human mobility, has undermined the old extended family, the idea of paternity, maternity and genetic continuity has remained as strong as ever, perhaps even stronger.

If family is the true basis of all human society, how is it that man comes actually to oppose and challenge the family—precisely in the name of “society”? This is a very perplexing question. Its answer must be sought outside society in the realm of *technology*, which is man's adaptation to his external, nonsocial world. It was Morgan who first showed that the extended family is best adapted to primitive technology. With simple tools, a small group organization is possible. As technology becomes more complex and demands mass cooperation, the extended family loses its relevance. This point has been amply demonstrated by anthropologists since Morgan. Finally the limited nuclear family, of man, wife and children, replaces the extended family.

The family is unto itself sufficient for life. Society is not necessary. But the matter does not end here. Man's mode of *external* adaptation and survival is not through instincts, but through science and technology. A whole new problem opens up with the

question of technology and, more directly, the modes of social organization which come into being through technology. The premise of this technical development is that (a) man has a natural urge to master his environment. But (b) in order to create and sustain technology, he must form his ties with other men *through* technology. Based on formal thought and formal communication, these bonds are abstract and contractual. Just as industry and technology are rationalized, so human ties themselves are attributes of the overall system.

In that they are based on the universal faculty of human reason, all these particular instances of abstract social interaction tend to organize and centralize themselves into a set of universal and abstract principles we call the state. Whether we argue that the state exists to harmonize abstract relations, or whether we say it appears automatically out of these relations by virtue of an inherent centralizing tendency of ideas themselves, the point is nevertheless this: Human life contains the paradox that if man is to have technology, he must have technological organization. Living in this system, he must in principle pit himself against instincts and the instinctive groupings which made human life possible in the first place.

Such is the status of the family in the modern world. It is therefore precisely in response to modernism that the family construes itself as “race.” Primitive peoples have no idea of a true race, only of the extended family. Indeed it has only been in the last century that so-called Scientific Racism has appeared. However, the true causes of Scientific Racism are not within science itself but are political, that is, in the relation between the family and its wider environment. The isolated individual family is helpless in the face of the mass society, so it gives birth to a new idea, which is essentially an *anarchist* idea. It is life itself struggling against its own ossified, confining secretions. Yet one more thing must be said. Emphatically, the rise of the family as expressed in the idea of race does not mean an end to modern technology but only an end to the modern state.

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fessional magicians who were far more accomplished in their art than the best “spiritualistic” necromancers.

We owe to some of the cruder ghost-raisers, however, the one memorable and monitory aspect of the epidemic.

Their performances, though technically deficient, impressed men who would never have put sprigs of vervain in their windows to ward off vampires or have carried amulets to scare away the devil—impressed them so strongly that they thought the newfangled spooks worthy of scientific investigation. Hav-

ing founded societies for “psychical research,” they invented in 1890, if not earlier, the word “parapsychology” to dignify serious discussions of ghost stories. The scientific researchers, however, did accomplish something of value. The British Society, for example, by resorting to ungentlemanly con-

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duct, exposed Mme. Blavatsky as a "medium" and convinced her that it would be safer, as well as easier, to vend theosophy to the simple-minded. But, on the whole, the record of these Societies for Psychical Research is lamentable. Some of the researchers, such as Dr. Hereward Carrington, Ph.D. (to give his name in the form he preferred), simply became the accomplices of the "mediums," and, no doubt, received a percentage of the take in addition to the royalties on many published volumes of boob-bait. Some men of scientific training who wasted their time on such research proved themselves hopelessly incompetent. They had not reflected that what they knew about the methods of chemistry or botany had not fitted them to deal a card from the bottom of the deck, to say nothing of performing tricks that require some considerable skill. More significant, as well as pathetic, is the record of such persons as Dr. Richard Hodgson and Professor William James, who, while evidently honest enough to refrain from fabricating evidence, had their minds so perturbed by lust for spiritual things that they certified the authenticity of "psychic phenomena" produced by only moderately clever females whose performances they refrained from subjecting to critical scrutiny. For many examples of this sorry phenomenon, see Joseph F. Rinn's *Sixty Years of Psychical Research* (New York, 1950).

The great loss of life in the First World War naturally produced a great boom in the spook business as bereaved mothers, wives, and fathers hired "mediums" to communicate with the dead and rejoiced in proof that immortal souls survived "over there," even though their loved ones, to judge by the tenor of their messages, had become happy morons in the spirit world. Among the many thousands of normally rational men and women who were infected in this climactic stage of the epidemic are some whose prominent or honored names one must mention, though with pity and regret, for the warning they so emphatically convey. Sir Arthur Conan Doyle, who had been well trained in medicine and related subjects and attained some distinction as a physician before his great celebrity as a man of letters, sent away to cold storage the powers of observation with which he had endowed Sherlock Holmes, and, apparently not primarily for profit, gave innumerable lectures in English-speaking countries about the wonders that third-rate necromancers had shown him. He is noteworthy for the resolution with

which he kept his credulity undefiled by refusing to watch Mr. Rinn duplicate any "psychical phenomena" he had witnessed and persisting in his refusal even when Mr. Rinn baited it with \$5,000 if he should fail to do as well as the best ghost of Doyle's acquaintance. Sir Oliver Lodge, one of the most distinguished scientists of his day, is still remembered for the brilliant mathematical analysis that finally disposed of the ether theory of light. But he was so grieved when his son was killed in France, and so determined to believe that the universe could not be so cruel as to deprive him of a *post mortem* reunion with the beloved boy, that he was just a baby to any spiritualist who wanted to collect candy from his hands. He made himself an even more egregious ass than Doyle, went lecturing to disseminate his faith, and was as resolute as Doyle in protecting the virginal purity of his ignorance from defilement by the wicked Mr. Rinn and the diabolical temptation of \$5,000. Sir William Crookes, whose name is perpetuated by the Crookes tube, was an even more distinguished man, who invited the spintharoscope (thus first making it possible to observe one form of subatomic radiation), discovered one of the elements (thorium) and a compound (thorium) that elucidated the structure of the rare earths, first measured radioactive emissions, and has other scientific achievements to his credit. He, too, contracted the itch to believe in phantoms and was so entranced by their company that he did not even think of jabbing a pin into female spooks who imprinted tender kisses on his eager lips. He was a gallant gentleman, no doubt, but I cannot bring myself to apply the proper epithet to his talents for "psychical research." I have named three distinguished men, but the most painful thing of all is the crudity of methods by which "mediums" imposed on their "scientific" gullibility. For the sad details, I again refer you to Mr. Rinn.

The evil that dupes do lives after them. When Sir Arthur Conan Doyle was talking sweet nonsense to audiences in the early 1920s, one of his auditors was a man nearly thirty who had started out to purvey salvation from a pulpit, thought better of it, and taken a respectable degree in botany. He had not rid himself, however, of his thirst for eternal life and psychic mysteries, and was, according to his own statement, inspired by the "exhilarating thoughts" of "transcendental importance" in Sir Arthur's weird tales. A few years later the exhilarated

Dr. Inseph Banks Rhine got an opportunity to make big noises concerning "extrasensory perception" at Duke University and set agog with "psi power" and a new brand of "parapsychology" the many persons who need to be exhilarated with "ESP" now that the spirits of the dear departed have broken their habit of jabbering platitudes through the "mediums" they "control." The botanist turned parapsychologist may be acquitted of conscious fraud on the strength of the dazzling naïveté with which he described his methodology in his first book. As the eminent D. H. Rawcliff says in his *Psychology of the Occult* (recently reprinted by Dover under the title *Occult and Supernatural Phenomena*), "That Dr. Rhine should have published the results of such experiments in the first instance as evidence of *telepathy* or *clairvoyance* is almost incredible. Nothing can dispel the impression of carelessness thus created." Dr. Rhine's "discovery" is indeed wonderful, but what is wonderful about it—even more wonderful than willingness to accept as "evidence" performances that could be duplicated by any amateur who entertains his guests with card tricks in the parlor—is the sheer *désinvolture* of a self-styled scientist who considers success at guessing cards a little more often than chance as proof of "extrasensory perception" and failure to guess them as often as chance as proof of "negative ESP"! For the details of the methods and results obtained in this pseudoscientific delusion I refer you to Dr. Rawcliff and to Dr. Martin Gardner's *Fads and Fallacies in the Name of Science* (1957). I must regret, however, that I never had the opportunity to introduce Dr. Rhine's prize example, a horse most abundantly gifted with "ESP," to an amiable grey mare of my acquaintance, who is a Doctor of Divinity and a Minister of the Gospel, licensed to perform marriages in several Midwestern states, and has, framed above her stall, a diploma from an authentic Bible School and state certificates to prove it. I am sure the two spiritual equines would have had much in common, although the sex of Dr. Rhine's marvel unfortunately precludes hope of a race of *Ueberpferd* on which the indolent could gallop to Paradise.

Perhaps I should not have ventured a smile, for the pseudoscientific "research" goes on and on in the "laboratories" at Duke and elsewhere and, when the results are not fabricated or "fudged," produce relatively slight variations from chance that mightily impress persons who cannot

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get through their heads the distinction between *physical* probability and statistical probability, or forget that the latter, calculated by the familiar binomial formula that I shall not tax the ingenuity of our printer to reproduce, applies *only* to very large numbers. Everyone knows that if he tosses a penny the chances are one out of two that it will come down heads. Few, however, can keep it firmly fixed in their minds that if they have obtained heads on five successive tosses, the chances on the sixth toss are still one out of two. And if you toss a penny and obtain heads twenty-five times in succession, you will have witnessed a most unusual event, although not one without precedent, as they will tell you at Monte Carlo, where a phenomenal sequence of red on the roulette is still remembered. It will be unusual and even extraordinary, comparable to your experience of venturing into the concrete jungles of New Jerusalem on the Hudson and meeting on Broadway a Texan whom you knew in college, but let not the result you obtain from the binomial formula convince you that you are endowed with parapsychological powers.

Dr. Rhine's reported experiments, when performed in conditions that preclude cheating by one of his assistants or subjects, have produced only slight departures from the chances calculated by the binomial formula. There is nothing that is comparable, for example, to obtaining heads on three successive tosses of a penny. The results are significant, but not in the way in which the enthusiasts of "ESP" suppose. Precognition and telepathy, unlike ghosts, are theoretically possible. The human brain, as is well known, emits electrical waves that can be detected by an electroencephalograph which will, for example, invariably show that the alpha-rhythm supervenes in your own brain whenever you close your eyes firmly for more than an instant. It is conceivable, therefore, that the brain that emits such waves could also detect them when emitted by others. It is certain, moreover, that there are senses which we do not possess, except, perchance, in some very rudimentary form of which we are not conscious, and we do not even know to what stimuli those senses respond. We do not know what curlews, geese, tern and other birds must perceive in their annual migrations half-way around the world, so that they can, for example, fly unerringly from a swamp in Africa to a tiny island in the North Sea and

there find the precise spot on which they nested before. We do not know how salmon find their way across hundreds of miles of ocean and up rivers to the point on some small tributary that is the individual's spawning ground. Nearer to us are the baboons, who have a social organization that deserves the attention of the few sociologists who are interested in studying society rather than changing it with propaganda. Reliable observers report that a baboon can identify a human friend at a distance at which the human eye sees only a black object on the horizon, and that if a baboon is transported in a closed vehicle over a route that is roughly triangular, from one extremity of the base to the apex and then to the other extremity of the base, he will, when released, return home by the direct route along the base of the triangle, perceiving the direction by some faculty that responds to stimuli that we cannot detect with our senses or any instruments we have devised.

Now what these unexplained phenomena make virtually certain is that if some human beings possess senses other than the ones we all employ, they can give demonstrations much more convincing than the slight deviations from the binomial formula in short sequences that are Dr. Rhine's best results. Experiments have shown that if you capture albatross on Midway Island, transport them in closed containers 3120 miles to Puget Sound, and there release them, they will return home, across open ocean and in spite of storms, in ten to twelve days, and if you take them in another direction, they will do as well. And, so far as we know, they will do this, not 0.9% above chance, but 100%, provided, of course, they are not victims of birds of prey or shotguns en route. Now if there are "psychically endowed" persons who, like the albatross, have faculties that we do not have, we may reasonably expect them to make almost as good use of those faculties. What Rhine has proved is that if such improbable persons do exist, they have neglected to call on him.

If Dr. Rhine can be acquitted of conscious deception, the same cannot be said of his associates in research. When I last heard, the great laboratories at Duke, having grown tired of card-playing, were experimenting with something even more wonderful called psychokinesis, which is supposed to be the power by which high-powered minds can move material objects by

just focusing their thoughts on them. I have made no effort to follow the progress of this rarified science, but by an extraordinary chance (which, by Dr. Rhine's methodology, entitles me to claim psychic powers) I happened to notice in 1974 that Dr. Walter J. Levy, Jr., one of the most highly reputed disciples of Dr. Rhine and an esteemed authority on parapsychology, was caught by a chance observer in the act of focusing an experiment with psychically gifted rats—and caught with his scientific pants so far down that he confessed to his fraud and resigned from the Foundation for Research on the Nature of Man so that its venerable "image" might be preserved unimpaired to titillate the credulity of our species. I was not sufficiently interested, however, to take the trouble of watching the news to see whether other parapsychologists were as careless with their britches, so I am willing to suppose that the distinguished Dr. Levy was the last to be caught *in flagrante delicto*.

The excitement about "psychokinesis" in Durham, North Carolina, however, had the happy effect of stimulating the psychic powers of a thaumaturgical immigrant from Israel named Uri Geller, who is so dexterous that the massive scientific brains assembled in the Electronic and Bioengineering Laboratory of the Stanford Research Institute asseverated, and on their scientific honor guaranteed, that the wonder boy had the power to bend spoons by thinking about them. Now I am assured by good authority that the Stanford Research Institute has no connection whatsoever with Stanford University, a once respected institution which recently became notorious when an administrator prevented Dr. Shockley from presenting facts that were not in conformity with the degrading superstitions about race that have been rammed into the minds of Americans by their implacable enemies—but I do not see that it matters. At all events, the "scientifically" verified *eu-angelium* from Stanford was spread throughout the nation by the eager press, and many God-fearing Americans doubtless reasoned that it was only proper and natural that Geller should have the special power to bend spoons by some magic force, and they probably assumed that he could make a pretzel out of railroad rail if he really concentrated. Such confronting thoughts as they may have derived from the victory of Geller's mind over

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matter were blasted by a professional magician who writes under his theatrical name, The Amazing Randi. Vindicating the claims of sanity in his book *The Magic of Uri Geller* (Ballantine, 1976), the professional gave detailed instructions for duplicating all of Geller's wonder-working. It is done, of course, by thought—not brain waves focused on the object, but thought about how to hoax the observer. The Amazing Randi, who merely uses the powers of reason, can far surpass the wonder-boy from Israel in producing miracles, and many audiences have seen him perform feats that Geller would never attempt. I assume that the "bioengineers" at Stanford who had been Geller's dupes blushed when they read the book by a real expert on the subject they had tried to investigate.

One man who probably cursed instead of blushing is John Taylor, a British professor who is said to have shown competence in theoretical physics, and who has demonstrated great competence in concocting hogwash to satisfy a morbid appetite for mystic marvels. He has published a very profitable wonder-book about the astronomical phenomena called "black holes," which, according to the most generally accepted theory, are formed by an implosion of matter so drastic that the result is a body of such density that light cannot escape from its gravitational field. I do not pretend to judge this theory, but apparently the agile mind of Mr. Taylor discovered in the phenomena holes in our knowledge through which he could bring into the universe enough spooks to satisfy the ghosts of Sir Oliver Lodge and Sir William Crookes, if those worthies are, as they hoped, still floating around somewhere.

Geller's is not the only preternaturally powerful intellect known to Mr. Taylor, whose scientific research discovered a whole troop of eleven-year-olds who have equally formidable mental abilities, as he conclusively proved by giving them bits of metal to take away with them for a few hours or days, after which they returned the specimens to him and assured him that they had bent them just by thinking and without touching them. If we make the charitable but precarious assumption that the great theoretical physicist is in earnest about all this, we can predict that his conclusions will be modified when his infantile mind has reached the maturity of the eleven-year-old children's quite normal minds.

Also cashing in on Geller's perfor-

mances and the gullibility of the ignorant is a bizarre individual who calls himself Andrija Puharich and claims, with Geller's assent, to have trained the *Wunderkind's* oversized brain. According to Puharich, Geller receives (on a tape recorder that erases itself) communications from master minds that live (of course) on an oversized "spacecraft" that is at present located precisely 53,069 "light ages" from the earth. To keep Geller informed of current events, these remarkable beings utilize "the skin [!] of the envelope [!] of cosmic rays." Now the sage Puharich does not inform us how many years there are in one of his "ages," and does not even tell us whether he means geological or historical ages, but surely an "age" cannot be less than a century, whence it follows that, unless the skin of cosmic rays travels faster than what it encloses, the astronomical sages must have started their directional broadcasts to Geller's brain at least 5,306,870 years before the nativity of Jesus in Judaea—assuming that Geller had the foresight to be born in that place. And it is with profound melancholy, not unmixed with terror, that I inform you that at least 50,000 Americans paid \$1.95 plus tax for Puharich's book and did not demand their money back from the National General Company, the proprietors of Bantam Books, and said to be in turn a subsidiary of one of the big operators in the business of befuddling Americans while they squat in a trance before their boob-tubes.

Persons who find occult hoochينو an acceptable substitute for lysergic acid diethylamide will rejoice to learn that the appeal to sanity so wickedly made by Randi has not impaired the prosperity of the supermind from Israel. He is currently engaged in peddling through the mails twenty-one volumes of arcane balderdash entitled *The Supernatural*. You have probably received several of Geller's exciting communications, and if you checked your hand in its gesture toward your circular file, you learned that if you have enough "ESP" to discover a "mystery token" that is identified by a printed arrow and neatly perforated for your ease in removing it and affixing it to a "certificate" two inches to the right, you may receive the first volume of printed drivel "without obligation." And if you are a mathematical genius, with a supermind that can perform multiplication with or without the aid of an electronic calculator, you will have discovered that you can enrich

your mind with all twenty-one volumes for a mere \$156.80. In return for this modest investment, you will learn how to ward off vampires, which will get you if you don't watch out, raise spirits from the vasty deep, and admire a psychic female who composes music in collaboration with Beethoven, whose ghost, like all the spirits of the dear departed who used to communicate with mortals through the "mediums," is apparently both immortal and moronic. Persons whose prosperity and curiosity about garbage led them to squander \$156.80 tell me that Geller and associated scavengers overlooked a wonderful proof of immortality, the once well-known Lizzie Doten, who, in collaboration with the ghosts of Edgar Allen Poe and other defunct poets, produced verse almost as good as that which any moderately literate freshman with some sense of versification could write without spiritual inspiration. Accordingly, for the contentment of those whose aspirations are not sated by the twenty-one volumes, I note that Lizzie's *Poems from the Inner Life* were published by White in Boston, went through at least seven editions before 1869, and can doubtless be procured from any efficient dealer in old books. About twenty years ago, I saw an offer of a copy for only \$15.00, but that was before the counterfeit currency used in place of money had been depreciated to its present value, so you may have to give ten times as many pieces of printed paper for a copy, but it will be cheap at the price. Lizzie will give you the assurance that when men of letters become impalpable souls, they become as witless as Uri Geller's customers, and knowing that, you can, like so many of your American contemporaries, happily take leave of your senses.

Where ignorance is bliss, 'Tis folly to be wise.

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Liebowitz's Disciples

Continued from page 12

Hans Werner Henze grew up in much the same atmosphere as Stockhausen, but for several years he was considered more "conservative" because his works continued to use traditional forms. But in 1966 Henze came into contact with the German radical student leader, Rudi Dutschke, and was converted to socialism. His compositions soon became blatantly political, starting with the oratorio *The Raft of the Medusa*. In 1967 Joan Peyser wrote in the *New York Times* about its first performance, which was scheduled in Hamburg in December 1967 and "dedicated to the memory of Che Guevara," who had been killed in Bolivia two months before. The work's finale was an open call to revolution. But the audience learned nothing of all this because the piece was never performed. Before it began, revolutionary slogans appeared on stage, German hippies waved the red flag and all hell broke loose. The police were called; the concert cancelled; and Henze became a media hero.

Henze headlined his way through most of the student upheavals in Germany in 1968. He also made three trips to Cuba, once staying six months, during which time he completed his sixth symphony. This work uses words from a song of the National Liberation Front in Vietnam and from another song by

Greek composer Mikis Theodorakis, then imprisoned by the Greek colonels. To improve his radical credentials, at about this period Henze announced he was a homo *Homo sapiens*.

The contemporary musical scene is much the same in America. A glance at the careers of two of the most prominent "serious" composers, Gunter Schuller and Gian-Carlo Menotti, shows how they dance nimbly to minority tunes. Schuller first gained notoriety as an exponent of jazz and led an attempt to fuse these polar musical opposites. Although Schuller's synthetic musical hash never gained much of a following, he moved up very quickly. Today he is president of the New England Conservatory, one of the most influential musical schools in the country.

Menotti, who has a heavy Italian background, has probably been the most successful opera composer in modern times. Striving to remain in step with the latest ideological strictures, Menotti in 1971 wrote an opera entitled "The Most Important Man." It has to do with a white scientist in South Africa who is working with a black assistant on a formula that will make that nation the most powerful in the world. To enliven the story, the scientist has a pretty daughter who seduces his man Friday. In the end, of course, it is the black who discovers the secret formula. The critics were

almost unanimous in praise for the work, which carefully touches all liberal-minority bases. Only *High Fidelity* dissented by writing, "The plot would be rejected for its thinness by any comic-strip publisher." Menotti is currently the director of the Spoleto summer music festival in Charleston, South Carolina.

A composer with a yen for antiliberalism, a composer who doesn't drool over minority racists simply does not have any outlet for his work, while the leftists, Zionists and Maoists are coddled, subsidized and given the red carpet treatment. In his recent book *The New Music* Reginald Smith Brindle notes the prominence given to pro-Soviet Italian composers like Luigi Nono and Sylvano Bussotti. Brindle writes:

[T]he region of Tuscany, being Communist, organized about three dozen provincial concerts of Nono's music in 1970, which were dutifully attended by the workers. Bussotti's opera *Lorenzaccio*, dedicated to the Party, was guaranteed performances at several provincial Italian opera theaters before it had been performed—a most unusual feat!

Until Majority composers can count on this kind of overt and covert support, American serious music is going to remain largely un-American.

Inside Out

Continued from page 13

Communist countries on their forbidden topics. As careful, and certainly more cowardly. Amusingly (and sadly) enough, the reporter abased himself next morning with all of us, saying he must have had too much to drink (he hadn't), in manner not unlike a brain-washed recanter in a staged Moscow trial. We are very well-trained serfs, as adept at the ingratiating cringe as any in history.

Why are we so? I think because we have been taught from birth that we must keep our mouths shut in order to succeed, and to hold what we have. This applies to the monied, socially prominent and professional classes—the rulers of the country. (Well, once the rulers—now the collective managerial class for the actual rulers.) Before the minorities took over, we only had to put up with the drawbacks of the system itself. Conditioned to passivity, we then permitted the insolences of the minorities and finally gave in to them entirely because we thought (and think) that we must stay quiet in order

to enjoy our material well-being. The attitude is the fatal flaw of the North European stock, far more sinister and repulsive, really, than the succumbing to tyranny of those races with no background of personal freedom.

Interestingly enough, as Shaw continually pointed out about the English, if you threaten the North European physically, he will fight. (Or he would have until recently; now he may well be too comatose.) But if you threaten him with the loss of respectability (synonymous with material possessions), he will roll over. This is the Achilles' heel discovered and exploited by the minorities, especially the Jews, who made themselves and all their works in every field so ultra-respectable that no Majority member would dream of questioning them or their products. They and those products—from Freud's science to Israel to Elliot Gould's acting—are so entwined in the Majority member's mind with his social and financial position that he could no more criticize them than he could tear up his checkbook and give all his worldly goods to charity.

It is a fabulous cowardice, of a type and on a scale unprecedented in human history. Perhaps someday it will be comprehended in retrospect. And perhaps not. In the meantime, we shall very probably remain cowards as long as the country has the resources for the material possessions game, no matter the minority excesses. If that game comes to an end, as it well may, we might then turn on the minorities in primitive frustration, which will not change the fact that we are driven by material circumstances rather than the other way round.

In "Are Instincts Immoral?" *Instauration* grasps the tail of an enormous tiger. Of course morality is determined by instinct rather than thought: it is an indication of our times that the proposition is not only in disrepute but that its inversion prevails. Before our Holocaust—let's say until 1945—this was very well understood by our great writers—even the most intellectual, paradoxically enough. The familiar pantheon—Blake, Adams, James, Lawrence, Shaw, Eliot, etc., plus Dostoyevsky and the rest of the Rus-

Cont'd. on next page

stans, Ibsen and Scandinavians, to say nothing of Shakespeare, Euripides, etc — have dinned it into us for centuries (By the way, I must devise a space-saving word for Our Great Writers—how about OGW, the acronym?) They go further and demonstrate how we wrong ourselves individually and socially not because we are dominated by instinct, but because we don't allow our instincts to exercise their natural domination.

For example, Henry James, one of the most practical of men behind his circumlocutions, wrote book after book in which the present Majority condition is prefigured Caught in the money-material web, his central characters are all given this dilemma: go with your instinctive morality and risk material jeopardy, or go against your instinctive morality and surely perish spiritually They go with and against to varying degrees, and in various complexly human ways (see Isabel Archer in "Portrait Of A Lady"), and provide a comprehensive education in what has happened to us and why But even when we read James, we don't get it. Most emphatically the academician who fights the notion of instinctive morality by day and reads James at night, with no sense of what any of it means, is the definitive example of throttled instinct.

(It is he who invariably misreads his own, most intimate visceral signals and acts against them. In his advanced

state—John Galbraith, for example, or Marshall McLuhan—everything is inverted, and he and his output can only be read backwards, like *Pravda*.)

When one looks—really looks—at the American condition, this stupendously tangled fishline of instinct, thought and action, one is struck with, among other things, the prescience of those who saw it coming: OGW. Particularly Eliot, who most touches us, I think, with anticipated *deja vu*. In 1920, for example, he wrote as though he had seen 1945-1978 and on, and was writing in retrospect. Those reading him then felt a shadow, a chilling adumbration of the future (I have seen it and it doesn't work, he hinted), and felt it without being able to put it into words, the first notes of the long requiem for the North European stock

Now we are moving toward the end, and as I shuttle between New York, Washington, London, Paris and the rest of the dreary, defeated hodge podges, I find the books of OGW (unobtrusive in my briefcase, under the meaningless papers) far more real than the people and places they saw coming.

It is all so arbitrary, so silly. It could all be solved so simply . . . but that has been true for five thousand years, I suppose. And what was not possible for the human heart in the past is no closer now Farther away, if anything.

Leaving Bonn, I saw the contrite reporter, nodding in correct deference to a Jewish colleague Back in New

York, my chauffeur (American Irish), informed me on the drive in from the airport that he was looking forward to "Roots II." That evening the non-Jewish chairman of the board of a major oil company told me we should take all the Arab oil away from the Arabs—we being the U.S. and Israel in military conjunction. Before I went to bed I had a drink on the terrace, looking over the city, so utterly under the heel and in the service of the conqueror, so devotedly about his business. America is awesome all right, I thought, but in a far different way than the boosters imagine.

You should write a book about it, I told myself, something like Dostoyevsky's "Notes From Underground." Tell all. But I'm not really underground. No American is, in that Russian sense. I'm an insider, and we are all insiders to some extent, in both senses of the word: knowingly cynical about machinations in which we play a part; and jailed for life behind bars more real than any the Old World ever dreamed of. And, in most cases, happy to be there: "insider" is not at all pejorative in modern America. On the contrary, the insider is to be listened to, even envied; and the farther inside the more authoritative, so perfectly inverted is our sense of reality. Well, there could even be some sense in that, I suppose, assuming that the most accurate appraisals would naturally come from the most deeply buried cells.

Ecumenical Trends

For \$8 anyone can now obtain a World Birth Certificate, for \$25 a World Service Authority Passport, and for another \$25 a World Identity Card, simply by filling in a form and sending a check to World Service Authority District III, Inc., Suite 440, 529 14th St., N.W., Washington DC 20045. Applicants are required to give their address, height, sex, eye color, distinguishing marks, occupation, but information about nationality, country of origin and social security number is optional. If you are a refugee, stateless person or a political prisoner, you need not enclose any money. If you order the World Identity Card, in addition to providing a print of the right index finger, you must sign the following:

World Government

Pledge of Allegiance

I, the undersigned, do hereby, willingly and consciously, declare myself to be a Citizen of the World. As a World Citizen, I pledge my prime civic commitment to WORLD GOVERNMENT, founded on three universal principles of One Absolute Value, One World, and One Humanity which constitute the basis of World Law. As a World Citizen I acknowledge the WORLD GOVERNMENT as having the right and duty to represent me in all that concerns the General Good of human-kind and the Good of All (fundamental human rights).

As a Citizen of World Government, I affirm my awareness of my inherent responsibilities and rights as a legitimate member of the total world community of all men, women, and children, and will endeavor to fulfil and practice these whenever and wherever the opportunity presents itself.

As a Citizen of World Government, I recognize and re-affirm citizenship loyalties and responsibilities within the communal, state, and/or national groupings consistent with the principles of unity above which constitute now my prime civic commitment.

Signature of World Citizen

France: Having already claimed responsibility for the murder of Francois Duprat, a rightwing leader who publicly questioned the Six Million myth, a group called the "Remembrance Auschwitz Commando" has now sworn out a death warrant for Paul Clementi, a French collaborationist, who was sentenced to death after World War II, but was later released and pardoned. Clementi is accused of being a leading member of the Peiper Commando formed to revenge the 1976 assassination of an ex-SS colonel living in France. The Peiper Commando may or may not be responsible for recent bombings of leftwing establishments, such as the Association of French Concentration Camp Deportees. It certainly wasn't involved in the recent bombing of the Palace of Versailles, one of the more despicable acts of the dynamite-slugging cultural throwbacks now overrunning Europe.

New York: The *National Lampoon's* May 1978 issue contains a comic section supplement *Spritz Family Rubinstein*. The dialogue is New York Jewish, the characters are New York Jewish. There is father Morris, mother Rose, sons Richie, Joe and Allan (note the two a's in Allan), daughter Tracey and a native black who says "I'se" and who ends up as Tracey's marital slavey. There is also, of course, the family Cadillac. It is something that the *Voelkische Beobachter* would have loved to print. Just as things are being said on the CBS Nightly News that could never have been said ten years ago, cartoons and comic books are appearing that could never have appeared a decade ago. We have ten million miles to go, but we have already walked the first two or three inches.

Toronto: The Canadian Society of Muslims has succeeded in forcing Toronto educationists to ban various books containing remarks displeasing to Muslim sensibilities. The books include: *The Foundations of the West* by Professors Fishwick, Wilkinson and Cairns; *Journey Into the Past* by Professors Hardy and Gwynne-Timothy; *Patterns in Time* by Professor Smell; *Selected Studies in Regional Geography* by Professors Watridge, Burbridge and Langman; *The Rise of Western Civilization* by Professors Cruickshank, Merritt and Porter.

The *Campus Alternative* held its fourth Symposium in late spring. Professors Glaister and Evelyn Elmer of the Sociology Department of the University of Indiana presented the first paper entitled "Whither the Unheavenly City," an allusion to Edward Banfield's controversial book on urban problems. The Elmers offered a biosociological viewpoint of the crisis of North American cities, stressing such points as the tensions between the artificial, urban environment and the biological imperatives in man's nature, the crisis of rising expecta-

tions, and the problems caused by a lack of racial heterogeneity. Peter Brimelow, a distinguished Canadian journalist and contributing editor to *The Financial Post*, spoke on "The Clear, Settled, and Preponderant Will," a phrase borrowed from Enoch Powell, and gave a fascinating "insider's" account of the media-academic-governmental complex whose ideology he identified as the real governing mechanism in our society, an ideology opposed to the ideas and ideals of the majority of citizens. This governing elite, he explained, essentially forms a separate nation within, and in control of, the state.

Washington: The Federal Communications Commission recently received a petition from Friedrich P. Berg, head of a New Jersey organization of German-Americans, that just might prove to be a milestone in the history of American communications. The petition requested the FCC to deny the broadcast license renewal application of WNBC-TV, New York, NBC's key owned and operated station. Mr. Berg claimed that the presentation of the "Holocaust"

constitutes a serious threat to the integrity and security of the New York area German-American community. [that]

- (1) The content of "Holocaust" is (a) false and (b) malicious.
- (2) Negative ethnic stereotyping of German characters pervades the 9½-hour film.
- (3) There was no adequate indication to the viewing audience that the film was a work of fiction.
- (4) No German-American organization was invited or permitted to preview the film or review the screenplay before broadcasting.
- (5) At least two major Jewish organizations with close Israeli ties played significant roles in the development of the final format of "Holocaust."
- (6) WNBC-TV has not complied with the fairness doctrine.
- (7) WNBC-TV is alleged to practice discrimination in the hiring and promotion of non-Jews.

Mr. Berg stated that the showing of the "Holocaust," particularly since it had direct or indirect effects on American foreign policy, was "an issue of public importance" which, according to the FCC fairness doctrine, should be examined from differing viewpoints. He wondered if "Palestinians had the right to demand equal time from NBC." The petition then went on to say:

(i) Throughout the entire 9½ hours of "Holocaust" German characters are deliberately cast as sexually aggressive (Inga Helms), morally corrupt (Muller), untrustworthy (Hans Helms), sinister and overbearing (Marta Dort), hateful and devious (soccer-opponent of Rudi Weiss), cold and ruthless (Eric Dort), not to mention the general portrayal of the German civil service and armed forces as selfish sadistic robots. Jews are characterized as war heroes (Herr Palitz), athletes (Rudi Weiss), charming dignified pro-

fessionals (Dr. Weiss and Berta), artists (Karl Weiss), and, of course, innocent victims of German cruelty. Indeed, to be a "good German," according to NBC's "Holocaust" one must be a total Judaeophile, and even then Inga Helms is condemned for the "concessions" she makes to communicate with her Jewish spouse. Can such untempered distortions, in any possible manner, serve the American public interest, convenience, or necessity?

(j) Those most intimately involved in the "Holocaust" venture, i.e. Irwin Segelstein, Gerald Green, Robert Berger and Herbert Brodtkin, producers, Marvin Chomsky, director, Morton Gould, musical director, Rabbi Tanenbaum, the AIC and the ADL, are exclusively of one ethnic-religious, if not political, fold. Such a concentration of an ethnic-religious group which constitutes less than 3 per cent of the national population and less than 20 per cent (according to Mayor Edward Koch) of the local population, in a production that is to be viewed by over half the American people, can hardly be considered in the public interest, convenience, or necessity.

Mr. Berg concluded his petition by saying:

"Holocaust" is merely the epitome of a generally anti-German, pro-Jewish posture found in NBC and WNBC-TV programming policy. Petitioner however holds that the gross improprieties noted above involving WNBC-TV and its 9½ hour prime-time "Holocaust" presentation constitute more than sufficient cause to grant Petitioner relief by denying WNBC-TV's broadcast application until such time that:

(i) WNBC-TV agrees in writing to grant (a) reasonable on-going coverage of an alternative view of the extermination allegation in general, (b) at least one hour of prime-time programming specifically devoted to the presentation of such an alternative view by a competent spokesman such as Dr. Butz, in direct response to "Holocaust."

(ii) WNBC-TV agrees in writing to review its future programming in an effort to eliminate the negative ethnic stereotyping of Germans.

(iii) WNBC-TV and NBC agree in writing to publicly release regular statistical profiles of Jewish-non-Jewish employment figures by corporate rank so as to assure concerned individuals that discrimination by ethnic-religious heritage is not being practiced.

Pennsylvania: A subscriber writes: Some months ago the Ukrainian Anti-Defamation League (P.O. Box 2142, Jenkintown, PA 19046) was formed in direct response to the defamatory statements made against Ukrainians in the NBC movie *Holocaust*. The league has the objective of refuting allegations that Ukrainians took part in the killing of Jews in the Ukraine during the Nazi occupation. The league wants a half-hour of airtime on NBC to set the record straight. It is also against the teaching of the Holocaust in schools because it claims the material is defamatory to pupils of Central and Eastern European descent. The problem is that the UADL will blame all atrocities on the Germans. Nevertheless, it is in the interest of truth that the league defend its own sector of the front against Jewish attacks. Right now, the UADL is asking all

Cont'd on next page

concerned to send in documented material on the subject of the Holocaust, especially as it pertains to events in the Ukraine during 1941-1945. It is imperative that the hoax be smashed on every front since it is the main psychological obstacle to a Majority revival in America. The UADL also wants published material on the killing of some ten million Ukrainians by the Bolsheviks from 1917 to 1950. Many of those Bolsheviks were Jews. The Ukrainians know that the Jews were the mass murderers, but they also know that Jews run the U.S. and this may blunt their exposure of all the facts of the Ukrainian Holocaust.

Manhattan, Kansas: Gerald Domitrovic, a member of the city's Human Relations Board, was asked to resign when he publicly accused NBC's *Holocaust* extravaganza of exaggerating the number of Jews killed by Germans. If that wasn't enough, Domitrovic has now attacked the city's affirmative action program as "antiwhite." He said the program "is generally of, by, and for the benefit of nonwhites and is or will be administered by people who may be suspected, by some, of antiwhite bias. . . . There are those racial masochists and white-skinned Step-and-Fetch-Its who think they can 'raise up' their beloved minorities by subordinating and debasing their own race." The NAACP, never a group to permit dissent, has again demanded Domitrovic's immediate removal from the Human Relations Board.

Washington, DC: The National Alliance is a small group organized some years ago to offer young Majority members something more politically and racially meaningful than the equalitarian tantrums of the kosher conservative Young Americans for Freedom. For years it has been limping along without doing much except putting out a monthly magazine *Attack*, which has exercised the talents and pens of a few thoughtful writers. But now things are coming alive at the Alliance. *Attack* has been revitalized under the new name of *National Vanguard*. Its contents and format are greatly improved and a cadre of dedicated and intelligent young activists has moved in to assist William Pierce, the head of the organization, who now welcomes Majority members of every age. In September, the first General Convention of the National Alliance was held at group headquarters, 703 23rd St. South, Arlington VA 22202. Nearly 100 delegates and supporters attended two days of interesting lectures and organizational pep talks. All in all, the meeting was quite successful, and future ones will be scheduled in the months — and hopefully years — to come.

Toronto: Dr Robert Jackson was, until recently, a respectable and honored Canadian population expert. Then he announced

that Canadians of European descent were not reproducing themselves fast enough and might soon be replaced by "others who aren't controlling their birthrate." Predictably, the hue and cry of racism was raised from one end of Toronto to the other. Predictably, Dr Jackson ate humble pie and promised he would not say such things in the future.

Deep South: A Southern big-city daily picked up *Instauration's* story about the ongoing Japanese political and economic takeover of Hawaii and turned it into an editorial. A visiting fireman from the Islands read it and sent it to Honolulu's leading newspaper. The editor angrily denied the allegations. Economic and political Pearl Harbors are so slow-moving they tend to be invisible to people on the spot.

Cape Canaveral: *Instauration* subscribers in general are a pretty decent bunch, but there are lapses—surprising lapses. One gentleman from Los Angeles recently wrote in to cancel his subscription and demanded his money back for the issues still due him. We wonder how *Time* or *Newsweek* would handle such a request. At any rate, we paid up. Impecunious magazines have to sail much stormier seas than rich ones.

Moscow: The whole world, it seems, has been shocked and outraged by the trials of the Jewish dissidents in the Soviet Union. But what about Ivan Ivanovich, the Russian Joe Blow? How does he feel about the matter? At the trial of Yuri Orlov in Moscow last May there was some scuffling outside the courtroom and at a nearby supermarket where Western news hounds were trying to interview Mrs. Orlov. Russian passersby shook their fists at the reporters and shouted, "You Zionists, you Israelis, we will shoot you." Others yelled at a woman dissident, whom they described as having the "dirty face of a Yid." Strange doings and strange remarks in a country which many arch conservatives claim is controlled body and soul by Jewish Bolsheviks.

London: Oxford University Press has published a book entitled "The Moral Status of Animals" by Stephen Clarke, who calls himself an "exasperated zoophile." His thesis is that killing animals for whatever reason is nothing short of murder and that eating meat is a capital crime. To Mr Clarke cattle in a corral or sheep in a pen are comparable to Jews in Nazi concentration camps. The author, however, is mildly ambivalent when it comes to insects, admitting that it is not as serious a transgression for drivers to kill bugs on the radiators of their speeding cars as it is "to assassinate them deliberately." Meanwhile, John Aspinall, another animal fancier, expanded on Mr. Clarke's ideas by advocating the total disappearance of mankind from the earth. At a meeting in

Cambridge of the Society for the Protection of Animals, Aspinall said man was "an evolutionary error . . . the gravest insult ever inflicted on our planet. In every essential activity the tiger and the whale are our superiors." He concluded, "Let us attend with feverish impatience the day when a catastrophe will destroy us."

South Africa: A National Front of South Africa has been established in Johannesburg to "stem creeping multiracialism and integration," after John Tyndall, leader of Britain's National Front, urged his supporters in the former commonwealth country to set up an affiliated organization. It is hoped that South African Frontists will be able to counteract the namby-pamby defeatism exhibited by so many British-descended South Africans and move them further into the camp of the Dutch-descended Afrikaners, who have hitherto supplied most of the country's racial backbone. Meanwhile, National Fronts are springing up in New Zealand, Australia and Canada. *Instauration* has already suggested and now suggests again that John Tyndall come over here and set up an American National Front. We need one more desperately than any other English-speaking nation.

Israel: The "only democracy" in the Middle East has passed an interesting new law that makes it a criminal offense—up to five years in prison, up to 50,000 pounds in fines—for offering material inducement to an Israeli to change his religion. Those who are converted under such circumstances receive lesser sentences—a maximum of three years in jail and/or a maximum 30,000 pound fine. Nothing is cozier than church and state in the country so vehemently supported by Americans who cannot tolerate the slightest link between church and state. Israel, by the way, is a signatory of the Universal Declaration of Human Rights, Article 18 of which states: "Everyone has the right to . . . change his religion . . . and freedom . . . to manifest his religion or belief in teaching, practice, worship and observance."

New York: *New York Times* reporter John Rockwell recently lamented "a decline in the number of whites at concerts by black artists and of blacks at concerts of white artists." He admitted that there had been "some incidences of violence at some black concerts, with black teenage gangs menacing whites both inside and outside concert halls." Having said this truth, he then perfunctorily retreated into the lie that must always follow any objective comment about minorities, the reverse racism automatically demanded of reporters, by adding that "a young black crowd tends to be more polite and better dressed than whites at a standard hard-rock bill."