

illic heu miseri traducimur!
Juvenal

Instauration®

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THE RACIAL BASIS OF POVERTY



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

□ Those Norwegian cuckoos should have awarded posthumous peace prizes to Genghis Khan and Tamerlane. By comparison the Nobel literature bauble to Isaac Bashevis Singer, scribbler of interminable ghetto yarns, is tolerable. The minority publicity machine starts decades in advance in preparing fellow members for a Nobel prize and the Pulitzers. After decades of yowling "he's the greatest," they eventually set their boy up. By being patient they have even succeeded in selling "economists" like Friedman.

249

□ Good tidbit on Thomas Mann. Heinrich and Golo have played as reprehensible a role over the last forty years. What a polecat family.

632

□ Re the piece on German-American relations, anything can happen. The Germans and Russians have got along well for long spells of time in the past, and have collaborated on four partitions of Poland over the last few centuries. NATO is as it has always been—a racket, not to keep the Russians out, but to keep the Germans down. The thought of a unified Germany must paralyze the type of nightcrawler that has sat astride the world since 1945 and the thought of a new German-Russian understanding must be utterly unbearable.

763

□ Now that the National Council of Churches has an Afro "leader"—the World Council of Churches had one for years—there should be more correlation between the cannibal murder of missionaries and funding of same.

467

□ Because you published that anti-Masonry letter in the "Safety Valve" (Nov. 1978), I will not resubscribe.

489

□ Knowing what I know now, I would not recommend steering any young Instaurationist toward a Ph.D in the sciences. To be a successful scientist one must be bright, arrogant, very hard-working and a real jackass. One cannot stop at making mountains out of molehills. Galaxies must be made of them. But for all their pretensions and pompous bluff, scientists are still not much more than house blacks on Uncle Sammy's plantation. A degree in law and/or an MBA is a much better investment of time and money. You don't really learn much in such programs, except how to be a leader, which is all that counts. At least the programs are not as grueling and tedious and long as science graduate work. All the goodies I have received have been bribes to keep me quiet for a while—promotions, trips, training programs. If I publish a paper (it doesn't matter if it is an in-house or a low or high prestige journal), nobody gives a damn. There is no praise or rewards, only grumbling about paying page charges.

201

□ I've read a number of your excellent publications. Next to *The Dispossessed Majority* I've placed more *Why Civilizations Self-Destruct* in deserving hands than any other you offer. This latter book is one of the few effective vaccines for the blue-eye disease, to which we've no more resistance than smallpox. "Empathy" and "Goldenrulitis" are equivalent terms, but not so snappy.

381

□ Is there relief? Will our day come? Is there hope? Will it be internal revolt, or invasion from afar? Bah to the right wing and the conservative clucks!

438

□ The West has reason to be very grateful for Germany's attachment to NATO. She could so easily have done what Austria did—allow herself to be demilitarized by treaty in return for reunification.

English subscriber

□ There is no doubt that Australia needs immigrants like us. We are so much like Australians we have no difficulty in adapting ourselves. We pay our own way and ask for no assisted passage. No unnecessary obstacles have been put in our way, once Australian immigration authorities have satisfied themselves that we are healthy and will become self-supporting citizens.

Ex-Rhodesian

□ People tend to forget the curious coincidence of Nordicism and monarchy. The most Nordic countries in Europe are Sweden, Norway, Britain, Denmark and the Netherlands. All are monarchies. Belgium is in an intermediate category, and the monarchy gets shakier as the country continues to divide. It should be noted, however, the more Nordic Flemings are much more pro-monarchist than the Walloons. True, the Spaniards now have a monarchy, but how long will it last?

903

□ It seems that the American Enterprise Institute has come out in favor of more immigration (the line taken by Donald Carpenter, former YAF head, in a recent issue of *New Guard*). Also, I recently noticed a comment by John Chamberlain, another laissez-faire advocate, to the effect that he had no concern about illegal aliens who "only want to work."

405

□ The Jews, one must admit, however, are admirable in two respects (but no more than two): in insisting on a racist religion and on keeping always foremost in their mind, race. I really should have said, one respect. Insisting on a racist religion and keeping race always foremost in one's mind are pretty much one and the same thing.

803

□ I am very surprised that I never heard of *Instauration* until recently, but I suppose that any forthright discussion of verboten topics soon finds itself relegated to "samizdat" status. I am one who is deeply interested in the murky points of world affairs studiously avoided by our good professors.

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□ It is well known that certain species valued for their pelts, such as muskrats, raccoons, beaver and Americans, are skinned because they respond to the delicious aroma of bait set out for them and do not have enough intelligence to perceive they are walking into a trap. In favor of the first three species, it may be said they repent of their folly when they find themselves in a trap from which it is physically impossible to escape. For Americans, however, a financial trap suffices; instead of trying to escape, as they readily could, they crawl after the next gob of bait so they can be skinned in easy stages. I offer an example from my own community. A few years ago, when the "educational" gangsters were whooping it up for "colleges" at every crossroads for the sake of the mentally underprivileged (and for the undisclosed purpose of corrupting what was left of an academic tradition by using the "boom-and-bust" technique), the stupid taxpayers here, soused on humanitarian hooch, voted themselves a brand new college and then bond issue after bond issue to build a campus that is a noteworthy eyesore.

Now, as anyone could have foreseen, this bloated academic fungus is short of meeting its budget for next year by \$600,000, partly because the number of youngsters seeking a refuge from work has declined, and partly because the amount of land that can be exploited by taxation has contracted.

The solution? Go international and import lots of Chinese because there is an apparently unlimited supply of young Chinese whom Peking and "our" State Department are eager to subsidize so that they can learn and appropriate all the techniques of the hated foreign devils. In a town less than a hundred miles away this happy solution was tried last year, and quantities of a slightly different brand of Oriental were imported to balance the budget. The studious Orientals are now pushing around the white boobs, and the local police department is at its wit's end, trying to control the internationally privileged invasion. Everyone here well knows what is happening in the afflicted town, but isn't the United States the land of opportunity for all its implacable enemies? And how else can we get \$600,000? So please come, dear little Chinese, and kick us around while we love you.

618

□ I have long been aware, courtesy of our national media, that black is beautiful, obscenity is beautiful, porn is beautiful, homosexuality is beautiful and even drugs are beautiful. Now something new has been added. A TV show informed me yesterday that FAT is beautiful.

328

□ "Discrimination Theory" (*Instauration*, Nov. 1978) was pretty silly. Excessive and/or shrill voices only play into the hands of their opponents. Stick to sweet reason.

468

□ I have translated "The Racial Basis of Tyranny" from the May *Instauration*, which may be published in *Nordische Zukunft*, and I'm at present busy on the "Bakke Case" from the same issue. In doing the respective translations, I could not help being made aware that the latter contribution is a good deal more sophisticated and exacting from the point of view of intellectual standards.

German subscriber

□ Be careful not to be too rabid in your anti-Semitism. The Jews have made many positive contributions to science, medicine and the arts of the West. If you take the position that any Jewish contribution must be denigrated, you are boxing yourself into a corner with little room for maneuver. As a Southerner I can, of course, afford to be liberal re the Jews, as we have so few of them about. Nevertheless, those few are often well assimilated and, I would dare to add, white supremacists. There is hope, at least, for some of them.

293

□ I am aware of your mentioning lately such names as Jean Cau, Joachim Fernau and Henry Montherlant. Although they may be counterproductive, I can't help but have a certain feeling of understanding for what they write. *Ubi bene, ibi patria* reads an old Roman proverb. Flesh is weak, indeed, and most of us are weak, but those people are not!

087

□ In a fang and claw society there's nothing to philosophize about. Natural philosophy and its handmaiden, materialism, is the keystone of civilization and must precede social philosophy. It's time Instaurationists climb off the pedestal, face the reality that both blacks and Jews are in some ways their superior and have outsmarted them for years. Aryans have produced great philosophers, but they had little practical effect because Aryans like to dream. Instead of an obvious, sustaining philosophy, we just had to let the Jews (who else?) sell us a ready-made 2nd-, 3rd-, nth-hand mythology religion, tailor-made to rip us off. But only us. No religion ever got in the way of the self-interest of any otherwise progressive people. If we had to pick a thing based on faith that couldn't be proved pro or con, why not something of a higher intellectual caliber? It can't be both ways. Either support man, the ideal, or man, the degenerate. Since the latter feeds and multiplies at the expense of the former, both cannot exist. Religion is the philosophical justification for all the isms that enslave mankind. Any moron can see where communism got its start. To save face vis-à-vis our religious idiocy we are forced to shed our raiment, turn the other cheek, love our brother (preferably black) and speak well of the delights of Jewish-controlled finances and arts, all in the name of being broadminded and tolerant as a good Christian Nordic should be.

468

□ I do believe that Majority members should vote more, where there is someone to vote for. But they had better watch the count. I was present at the 1959 election in North Kensington when Sir Oswald Mosley tried to get back into Parliament. Thousands upon thousands of people attended his meetings, most of them local, and he says in his autobiography that he fully expected to get in. In the event he obtained only 8% of the vote. Not wanting to appear a spoilsport, he accepted his defeat like the gentleman he is. His faithful henchman Raven Thomson told him that enormous quantities of voting papers had been destroyed by the authorities, but Sir Oswald closed his ears. He couldn't believe that such a thing could happen in England. I am convinced from my experience with leftists in university politics that they will always do their best to destroy our voting papers—on moral grounds, of course. There is no point in our voting unless we watch the count very carefully.

British subscriber

□ The real menace to the world will come not from communism, which is gradually changing, but from the yellow race. This race has already overpopulated its lands and has nowhere else to expand. Oriental eyes are set now on white Eldorados. The Sino-Japanese treaty is a first clue to their intentions.

Canadian subscriber

□ When the red tanks roll into Vienna, I expect to get some forewarning. There nearly always is such forewarning, but few people move in time. Well, I plan to take a sudden holiday in Italy with my family. When things hot up there, I know a way over the French frontier where there is no customs post. We would then make for Le Havre and take the ferry to Ireland. From there we would drive up to my remote vacation cottage somewhere south of Galway. I reckon Ireland will be the last part of Europe to be overrun. If necessary, I would have time to make it to Shannon Airport and fly over to Canada, where we have friends in the Rockies. Note that all my hideouts are away from obvious atomic targets.

Austrian subscriber

□ You have *overestimated* Northern Russians, whose blood is strongly diluted with the Mongoloid. "Scrub a Russian and you'll find a Tartar." You have *underestimated* the military threat of the USSR. Soviet leaders are not fanatics. They are cunning and relentless pragmatists who already have military superiority. They control the horn of Africa and can stop oil tankers at any moment. Whenever they choose, they can invade Germany and reach the English Channel in a week. They respect only power. Only an aggressive, centralized, patriotic organization with strong military discipline and its own communications and media will save the U.S.

555

□As to the "six million" hoax (the figure was originally set at 12,000,000, but the Jews decided that was going a little too far), I, who happened to be in Military Intelligence, knew, as we all did, that it was just a story devised to pep up the cattle that were being stampeded into Europe, just as we knew (from an American military man who was present as an observer when the bodies were discovered and disinterred) that that massacre of Polish officers in the Katyn Forest had been perpetrated by Soviet troops under the command of Jewish officers. But that, too, was blamed on the Germans, primarily, I think, to make the "six million" hoax sound a little more plausible. The lie factories in Washington, most of them under Jewish supervision, were quite efficient. Immediately after the fall of Hitler, a detachment of the O.S.S. was rushed to Germany to construct gas chambers to substantiate the hoax, but for some reason the persons in charge merely sent back photographs of shower baths so absurd that they had to be suppressed. Much latter, sometime in the early 1950s, a model extermination centre was built in Germany for exhibition to the rubber-necks, who, if they think to inquire about the date of construction, are told that it is a "restoration" of a structure that was accidentally destroyed during the war.

Before 1939, the Zionists tried very hard to incite pogroms in Germany—see Josef G. Burg (Ginsburg), *Schuld und Schicksal*, Muenchen, Damm Verlag, 1962—but failed; hence the need for the big hoax. The "final solution" mentioned in German official circles was a plan to establish a "homeland" for the Jews in part of the conquered Russian territory. Before 1939, the German government had tried very hard to persuade Britain and France to permit the emigration of Jews from Germany to Palestine, Madagascar, or some other suitable territory, but the German efforts were frustrated by British and French Jews who wanted spectacular pogroms in Germany to whip up emotions for a crusade.

Near the end of the war, some Jews were exterminated unofficially. I have verified the fact that a Roumanian regiment retreating before the Soviet on the front in Bessarabia, charged with protecting a large number of Jews and transporting them westward, short of both trucks and food, decided to "lose" the Jews on the way, certain that in the confusion of the retreat the higher command would not inquire into what happened. Earlier in the war, when the Germans occupied Polish territory, German troops were charged with the unpleasant duty of protecting the local Jews from the accumulated resentment of the natives, and there is a story, which I cannot verify, that in one place an officer of the S.S., when the situation got out of hand, said to his subordinates, "I'm not going to shoot white men to protect a pack of Jews."

816

□I was interested in the "Selection Theory" article and can see that one nought in a geometric assessment of the mean will result in another nought, however many pluses there are in between. I am not sure I approve of such rigorous selection except for absolute insiders. Uses may be found for those who have only one or two credible qualities. We can't afford to be too choosy when our whole future is at stake.

111

□In the eyes of the Alpines, Adolf Hitler committed the unforgivable crime—he failed. Alpines, on average, just are more conformist than Nordics and less liable to stick their necks out. Comfort and stability are their principal social aims, though they will follow anyone who appears to be a strong leader. It is no accident that European armies have a strong Alpine element among the noncommissioned officers.

456

□Prince Charles let our side down by hobnobbing with West Indian muggers. Left to himself he might well be quite a reasonable person. After all, he did try to study the relationship between race and language at Cambridge, and he holds Solzhenitsyn in high regard. The pressures on him are very great.

British subscriber

□A question for Instaurationists to answer. Are we trying to preserve or destroy the civilization of which we are a nominal part? I know we are hostile to the forces of disruption, but to a considerable extent these have already taken over. Do we want to protect them from the consequences of their malice?

999

□I think it absurd to pretend the West German government could engage in any independent act of importance. There is still the *Feindstaatenklausel*, which means the Allies may—at any time they please—simply march out of their German bases and take over again.

German subscriber

□A good friend who is active in politics is a Democrat by label, but a conservative. I asked him why he didn't get into the Republican fold and he said he could do more good for his nation and his race as a Democrat. As the chairman of an important party committee, maybe he can.

303

□The big-toothed father was elected to head *our* government, not the world. The Constitution directed that he would "execute the office of President of the United States and will, to the best of my ability, preserve, protect and defend the Constitution of the United States." It said nothing about the Middle East, Africa and blacks.

416

□The U.S. State Dept. spends \$1,000 per Soviet emigrant from the time he gets off the train in Vienna until he arrives in the U.S. In 1977 we spent over \$8 million on them. In 1979 it is estimated that this figure will top \$14 million.

926

□Last summer Jim Blanchard of the National Committee for Monetary Reform led a demonstration outside the White House against government anti-gold policies. At one point official photographers (CIA and FBI) took close-ups of everyone who was there. I know from one of those present that this really put the wind up the marchers. This technique is also employed by the media at National Front marches in England. The idea being to impress upon all marchers that they are henceforth under surveillance. It is time we began sending people to take films of big minority meetings.

119

□"Anarchy, Society and Social Racism" (*Instauration*, Oct. 1978) was absolutely tops.

783

□I met some very good people through the John Birch Society when it was a local force to be contended with, but I was one of those "purged" for daring to espouse an anti-Zionist philosophy. Most of the real old-time fighters from the days of Father Coughlin have either died or are not far from it. Our ranks have thinned. As I see it, since corrective action is denied us via the normal channels of open debate and propaganda, eventually the populace, angered by ever more apparent excesses of the collectivists and mongrelizers, will erupt and we will have a leader arise much in the manner Hitler did in Germany and corrective action will necessarily be brutal and somewhat oppressive. But isn't that the price we must pay? I may not be here to witness the event, but as sure as God made little green apples, it will come and many innocents of all races and ethnic origins will suffer because they are as duped as the Majority. There is no room for dissent—or defense. The built-up hatred and passion will blossom forth to support the first leader who is able to stand up against the onslaught of the media and the criminal justice system. December Instauration calls for an end to Nuremberg trials. I disagree. We must have our own Nuremberg trials. We must never forgive those who never forgive, never forget those who never forget.

190

□Methinks Cholly is talking foolish. Why shouldn't anyone inheriting wealth live on it, for heaven's sake, and be delighted with the prospect?

415

THE RACIAL BASIS OF POVERTY

In the first issue of *Instauration* and in a succeeding edition, two articles appeared, "Economics and Race" (December 1975) and "The Racial Basis of Tyranny" (May 1978). The first connected the issue of ethnic composition with a particular economic condition, the second with institutionalized political despotism. Neither mentioned the apparent color basis for human poverty. It would be interesting, particularly to taxpayers who find themselves under the rule of Liberal-Minority Coalition ideologues, to explore the close link between human skin color and poverty. Although a magazine article, necessarily limited in space, cannot include masses of statistical and financial data that could mathematically establish the relationship between economic distress and a human physical feature that can be defined as a relative cutaneous incapacity to reflect light waves, it can scan the phenomenon sufficiently to alarm the middle-class suburban taxpayer.

Poverty everywhere seems to parallel skin color, that is, in a direct, descending order from lightest to darkest amongst humanity there is an equivalent descent from group wealth to group poverty. Observing nations closely, we see that the wealthiest per capita, with one doubtful exception, are usually the lightest in skin aspect, the poorest the darkest. This condition appears to prevail to the finest, almost imperceptible shadings, sometimes to such a degree that in some countries individuals will try to avoid sunburn in an effort not to be taken for a member of the poorer class. This is particularly true in South America. Persons with unwelcome doses of melanin, who seek social status, often resort to whitening cosmetic techniques to avoid being confused with the poor. In America the word "poor" has come to be used as a euphemism for persons of dark color. Santo Domingo, for example, with a lighter-complexioned population than Haiti, although on the same island, is also less poverty-stricken. Within Haiti itself the poorest class is the blackest, the wealthiest class the lightest. A leading U.S. jazz impresario, very dark, visiting Brazil, said, "If ev'body's equal down heah, how come mah people's always pushin' a broom?" Moving across the planet to India, we witness a similar state of affairs. The wealthy Brahmins are the lightest, the Untouchables the darkest. Varna, the Sanskrit word for caste, is also the term for skin tint. Moving back to the Western Hemisphere, we espy, poised on the Mexican Border, seeking entrance to the United States by whatever means may be available, a mass of poverty-tortured people. A cursory inspection of these desperate poor reveals them as the darkest citizens in Mexico, with no fair faces visible although Mexico has a large number of light-complexioned inhabitants. The term "wetback"

alludes to the moisture on the vertebral region occasioned by jumping into the Rio Grande to get into the U.S.—it does not describe the shading. However, an illegal migrant is invariably identified, instinctively, by U.S. Border Patrolmen as of dark skin. If a rosy-cheeked Mexican were apprehended on the wrong side of the fence, it would be assumed automatically that he had wandered over in error.

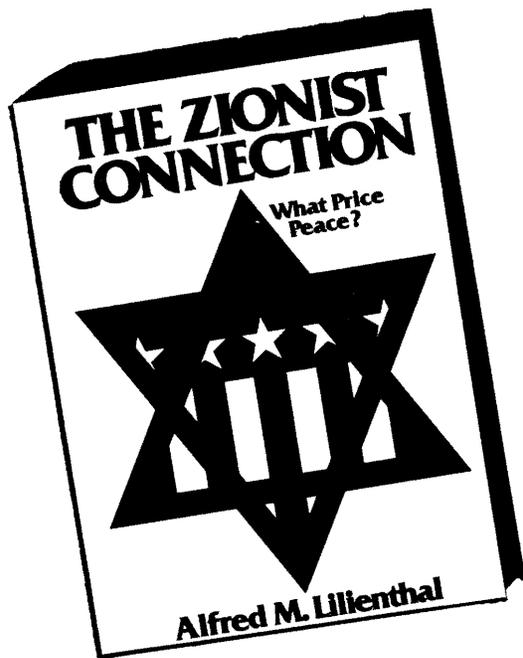
In the Middle East a similar condition prevails. The authentic Jews in Israel are of consistently lighter skin color than the neighboring Arab nations. This would reflexively indicate a condition of less poverty in Israel, and this is indeed so. However, Israel in its ingathering of co-racists has corralled, to its reputed distaste, a sizable number of citizens considerably darker than an average Jew. Sure enough, these dark fellows now constitute a serious poverty problem.

The question can here be posed as to whether melanin, the pigment, is somehow genetically interlaced with a poverty gene. Science, however, has not progressed far enough even to begin to unravel such complexities. Nevertheless, the conviction that poverty is synonymous with a dark face is deeply rooted in the human subconscious. This can be very evident to a fair-skinned American tourist in a nonwhite country, where his complexion may be spotted by a starving mob at the distance of hundreds of yards, whereupon he is pursued in full cry. By contrast a U.S. black man can stroll about, unhindered, and enjoy the sights. A light-skinned, flaxen-haired man applying for relief at, say, a Detroit public-assistance office will be looked at with surprise by the receiving clerk who will wave on, without a second glance, a horde of dark people. A completely black Brahmin in India would be looked upon with suspicion as an imposter. A poorly paid Punjabi conscript marching by in ranks during the British administration of India, led by an affluent, light-colored officer, would seem natural enough; the reverse would not. Circumstances, however, can create a temporary reversal, but not for long. Such a case would be a group of Arabs in London made rich by the providential stroke of an oil bonanza. This condition would last only the length of time required for the surrounding lighter population to separate them from their money and reduce them to their former condition of destitution. Such wealth among darker people seems to be an unnatural—and temporary—circumstance.

Humanity can be broadly divided into two general economic categories: (1) the productive and prosperous; and (2) the nonproductive and poor. (Sancho Panza's words to describe the dichotomy were *El tener y el no tener*.) The first, the productive, is seen compulsively attached to the giving of foreign aid. The

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Everything you need to know about the Zionist dance of death is now between the covers of one book



REMOVING THE BLINDFOLD

This may seem like a giant step forward, but it's only small beer. Since the books were published by unknown or little-known publishers, they get next to no notice in the mass media and next to no sales in the big retail outlets.

Now, at long last, a major breach has been made in the Great Wall built around the most hushed-up subject of modern times. A "respectable" publisher, Dodd, Mead, has come out with *The Zionist Connection* by Alfred Lilienthal (872 pages, \$19.95).

Almost nothing that has to do with Israel has been left out of *The Zionist Connection*—from the day the new Jewish state first took form in the neurotic mind of a frustrated, Gentile-mimicking, assimilationist Jewish playwright named Theodor Herzl, who suddenly rediscovered his roots after a psychic upheaval induced by the Dreyfus Affair. For many years, as he went about drumming up money and support for a Jewish homeland in Palestine, he was actually unaware that any such people as Arabs lived in the area. Leaving Herzl, Lilienthal moves on to Weizmann and the shadowy international quid pro quos that led to the Balfour Declaration and also helped to lead the U.S. into World War I. Zionist cooperation with the Nazis in the Hitler years is examined thoroughly, as well as the incredible Zionist excesses, both before and after World War II, against their own people in order to garner world sympathy, the most horrendous excess (to this reviewer) being the blowing up of a shipload of Jewish refugees by Jewish terrorists. Zionist corruption of the U.S. executive and legislative branches is a favorite Lilienthal theme, beginning with Truman's going behind the back of the State Department on behalf of Jewish statehood, even though he knew very well that Zionists had at one time planned to send him a letter bomb. Future events proved that American diplomats had been 100% right in predicting the chaos that would be saddled upon the Middle East and the world by American support of Israel. Instead of being rewarded for their prescience, however, they were fired or disciplined.

The dynamiting of crowded hotels, the ravaging of peaceful Arab villages, the Lavon Affair, the deliberate sinking of the *Liberty* by Israeli planes and torpedo boats, the uranium hijacking—no Zionist crime has been omitted, no Zionist ploy unmentioned, no Zionist treachery covered up. So intent is Lilienthal to lay it all on the table, to hang it all out on history's washline, that he even quotes from *The Dispossessed Majority*.

It is Lilienthal's belief that Jews should be distinguished from other members of the human family only by their religion. To him the agnostics, doubters

In ancient times only the high priest was permitted to penetrate the inner sanctum, the holy of holies of the Temple of Jerusalem. Though the Temple is no longer, the impenetrability remains. Since the birth of Zionism very few have been permitted more than a fleeting glimpse of the interior workings, the arcane mechanics, of Israel.

Bit by bit, micron by micron, in recent years the curtain has been drawn back to reveal what is really going on in the Middle East—going on behind the propaganda and pathos that have been our daily bill of media fare. And what has been revealed is racism run amuck, waves and waves of Jewish ethnocentrism and xenophobia washing over a backward, divided, desperate Arab world, a much greater chunk of which might now fly the Star of David, were it not for that sticky, viscous fluid that fertilizes the desert sand with dollars, marks and yen.

Once in a blue moon a slightly more objective than subjective article has swerved a few inches from the standard Zionist party line in the *Washington Post* and the *New York Times*. After decades of pro-Israel puffery, CBS has finally run a prime-time segment on the plight of the homeless, almost hopeless Palestinians. Hollywood, of course, has not deviated one inch. No theater in America has yet shown the pro-Palestinian film that brought such professional grief to Vanessa Redgrave.

Book publishing is another matter. A few pro-Arab or neutral books have appeared—though the ratio still remains about a hundred to one in favor of Zionism.

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THREE TONGUES OF MEXICAN AMERICANS

Mexican Americans are increasingly in the news. Latest estimates put the number of those legally in this country at approximately six million and the number of those illegally here, including the floating population, at around seven million. A recent prediction by former CIA director William E. Colby sees the illegals augmenting their numbers by an *additional* 20 million by the end of the century.

Since in an economic sense the Mexicans—both those long resident here and the newly arrived—are usually in the lower levels and since illiteracy so often accompanies poverty, we should not *a priori* expect these people to speak with elegance and refinement. They do not. The majority of those born here speak English but haltingly and with a pronounced accent, and many of them speak Spanish in precisely the same way. The *recién llegados* speak Spanish fluently enough but with a sublime ignorance of grammar and a constricted vocabulary. For the most part illiterate or semi-literate day laborers or descendants of day laborers, devoid of schooling and culturally disadvantaged, they bring to the linguistically impoverished residents already here the speech of the lower classes of the Mexican homeland, modified every few years by some newly coined slang. One might expect the constant influx of new Mexicans would reshape and reform the speech of the Mexicans here established; nothing of the sort occurs. On the contrary, a kind of linguistic Gresham's Law seems to operate so that the immigrants, rather than improving the speech of long-term residents, acquire all the latter's peculiarities of utterance and after a few years of such contact are looked down upon by their own countrymen when they return to their native land.

Deficient in both English and Spanish, Mexican Americans end up speaking a language that contains elements of both and yet is neither one nor the other; a language or rather a lingo called *pocho* talk or *chicano* speech or simply *chicano*. *Pocho* is itself a *pocho* term. It is the Mexican Americans' own word to describe themselves. Formerly the nearly universally accepted label, it has in the last twenty or thirty years gradually been acquiring a pejorative color and is yielding in popularity to *chicano* (a corruption of *meshicano*, as the Indians of Mexico call themselves, which word the Spanish transcribed as *mexicano* or *mejicano* and mispronounced accordingly).

Pocho talk or *chicano* is a hybrid tongue, composed of a matrix of low-grade Spanish, badly pronounced and structurally mutilated, into which are worked, as needed, English words and phrases, just as in making tortillas small bits of twigs or other foreign matter are

sometimes kneaded into the mass of corn dough. The bits of English that fall into the matrix are mistakenly understood to start with. When they are "Spanished," they become unrecognizable. The Spanish matrix, of poor quality in the beginning, drifts further and further from the homeland Spanish as it incorporates more and more English elements. Without radio and television as countervailing forces, *chicano* would almost certainly evolve into a totally distinct language in the not too distant future (indeed, it may do so anyway). In the meantime the homogenizing influence of these ubiquitous devices whereby the ear is constantly corrected by an unending flow of programs from the homeland holds that evolutionary tendency in check. Because of this, Mexican Americans still understand upper-level Spanish, even though among themselves they do not speak it, possessing neither the vocabulary nor the enunciatory faculty nor the cultural prompting to do so. Their situation is much like that of the *Platt Deutsch* of a German peasant who may understand the High German of Berlin but who will, by inclination and habit, converse in his own dialect, however uncouth this may appear to the outsider.

Chicano has been described by George Alvarez as "a snarl language" (Calo: *The "Other" Spanish*, etc, March 1967). "[Its] most distinguished characteristic," he says,

is its connotative element. The combinations of phonemes and morphemes that comprise its principal terms are such that its utterance necessitates a low, harsh, and sometimes shrill elocution. It is predominantly a snarl language; it implies an uncompromising attitude of anger, sarcasm, cynicism, and undifferentiated rebellion.

This is an interesting interpretation and at least partially true (although we should not be uncritically led into creating a stereotype of the Mexican American as ill-humored, malicious, embittered, quarrelsome, and resentful, which is simply not the case). To those who have learned Spanish in Spain or in Mexico, Argentina, Uruguay, or Colombia, the hybrid *chicano* speech will seem uncouth and offensive in the highest degree. The beautiful double "l" is eliminated entirely, *ella* becoming *ea*, *silla* *sia*, *caballo* *cabao*, etc. All the vowels suffer minor changes difficult to describe but harsh and grating to a sensitive ear. The rhythm and intonation of sentences is different, enunciation is less precise, and the whole liquid and musical quality that makes Spanish one of the world's most beautiful tongues is missing.

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WHO WILL STAND UP FOR RHODESIA?

MEMORIAL SERMON

The following words were spoken by the Very Reverend J. R. Da Costa, Dean of the (Anglican) Cathedral Church of St. Mary and All Saints, Salisbury, Rhodesia, in commemoration of those killed in the crash of a Rhodesian airliner near Kariba, Sept. 3, 1978. The plane was shot down by a Soviet-made, heat-seeking, anti-aircraft rocket. Subsequently, ten of the eighteen survivors were machine-gunned to death. Joshua Nkomo, head of the self-styled Patriotic Front, based in neighboring Zambia, claimed that his forces had shot down the plane. Members of Nkomo's group also butchered the men, women and children who survived the crash.

"Clergymen", I am frequently told, "should keep out of politics." I thoroughly agree. For this reason, I will not allow politics to be preached in this Cathedral. Clergy have to be reconcilers. That is no easy job. A minister of religion who has well-known political views, and allows them to come to the fore, cannot reconcile, but will alienate others and fail in the chief part of his ministry. For this reason, I personally am surprised at there being two clergymen in the (Rhodesian government) Executive Council. It is my sincere prayer that they can act as Christ's ambassadors of reconciliation. My own ministry began in Ghana, where Kwame Nkrumah preached: "Seek ye first the political kingdom, and all these things will be added to you." We know what became of him. We are *not* to preach a political kingdom, but the kingdom of God.

Clergy are usually in the middle, shot at from both sides. It is not an enviable role. Yet times come when it is necessary to speak out, and in direct and forthright terms, like trumpets with unmistakable notes. I believe that this is one such time.

Nobody who holds sacred the dignity of human life can be anything but sickened at the events attending the crash of the Viscount "Hunyani". Survivors have the greatest call on the sympathy and assistance of every other human being.

The horror of the crash was bad enough. But that this should have been compounded by murder, of the most savage and treacherous sort, leaves us stunned with disbelief—and brings revulsion in the minds of anyone deserving the name "human." This bestiality, worse than anything in recent history, stinks in the nostrils of Heaven.

But are we deafened with the voice of protest from nations which call themselves civilized? We are *not*! Like men in the story of the Good Samaritan, they "pass by on the other side".

One listens for loud condemnation by Dr. David Owen, [British foreign minister], himself a medical doctor, trained to extend mercy and help to all in need. One listens—and the silence is deafening. One listens for

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Probably every General Staff and Propaganda Ministry in the world is preparing a study of the Rhodesian affair. It is the perfect example of a successful psychological war. An intelligent, well-educated, technologically advanced people with ample supplies of food and raw materials, have been convinced that they have no option but to surrender their country.

The propaganda "lines" have been carefully selected to appeal to various sections of the community. They have been highly successful, so much so that many patriotic Rhodesians have made them their own and propagated them as their own. Some of these are listed below.

THE REALIST

His opening sentence is: "I agree with you, of course, and God knows I don't want to hand Rhodesia over, but we must be realistic." He then proceeds to list reasons why we must surrender. Never from the realist do you hear a reason for fighting on, though there are plenty of them. If you want to know about world opinion, ask the realist. You won't have to ask him, in fact, because he will tell you anyhow. The thought of six million blacks, never more nor less, just six million, makes him nod sagely and say that of course we can't oppose them. He never says why we can't. His realism tells him that South Africa will never rest until we have a black government. For some reason he thinks it "realistic" to suppose that South Africa wants, and is taking steps to ensure, an implacably hostile Zimbabwe on a long and indefensible common border. He never explains why South Africa should want such a state of affairs. Courage, pride, dedication and determination to him are not "realistic", and mention of patriotism makes him uncomfortable. Oddly enough, many of these realists recall the Battle of Britain, which no realist would have fought. "Realism" is a most appealing propaganda line because it enables the realist to remain uninvolved. After all, since we haven't an overwhelming weight of allies on our side it would obviously be unrealistic to fight, wouldn't it? It stands to reason!

THE ECONOMIST

The economist tells you, with every appearance of inside knowledge, that though he is the last to want to surrender we are in such economic trouble that we must. Inquiry will very often show that in a job like his he can know very little of our economic affairs, especially with the secrecy which today surrounds such matters. But it doesn't matter—he *knows*! He convinces the unthinking that we are in dire trouble. Like the realist, he is fertile in reasons why we must surrender, because in his view economics says so. He agrees eagerly that after years of war we must be hurting economically, as is indeed the case. What he will not accept is that a country which can feed itself and export food, which can produce manufactures for export and minerals which are in wide demand, can ever have a chance of survival. In his view we have no chance unless and until all the world is trading openly with Rhodesia. To attain this we must of course lose our country. The plea of economic necessity has a nice learned ring about it, makes him sound like a clear and unbiased thinker and above all exempts him from the awful necessity of making a stand.

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WHICH WAY WESTERN MAN?

The truly inquiring mind, the Western mind in all its devotion to the undercoat of reality beneath the fancy paint job of appearance, may start out in a fog of illusion. But the more it searches, the more it matures, the more likely it will come to roost on a racial, hereditary, genetic perch.

Take the case of William Gayley Simpson. A half century ago, a recent graduate from the Union Theological Seminary, he became a worker preacher in the industrial wilderness of northern New Jersey. He loved Christ, and he loved St. Francis as much or more because the latter was the truest symbol of Christ. Never one to keep his emotions and his intellectual infatuations to himself, Simpson went whole hog. If St. Francis followed Jesus' instructions about poverty to the letter, so would he. Simpson even gave his shoes away and carried on his ministry barefoot for two years.

But religion never closed Simpson's eyes entirely. One day they chanced to fall on some pages of Nietzsche and his Christianity gave way to another faith—one of self-improvement, of self-testing, of joining the superhuman struggle for the unattainable.

Out of this strange theological and philosophical amalgam coalesced the dynamic mind-set that drove Simpson for the next fifty years to peer into every mainstream and every trickling tributary of modern thought. If there is ever a man who has read and studied and pondered and weighed, not just the standard library of human knowledge, but the unknown and the should-be-known, it is he. And all this mass of learning and relearning emerges from the 758 pages of small print that constitutes Simpson's magnum opus *Which Way Western Man?* (privately printed, of necessity, since every paragraph is a sword dripping with blood drawn from liberal-minority orthodoxy).

Simpson's work is divided into two parts: his and our inner battle for the light; his and our external battle against the outer darkness. The latter war, which is far from won, has nevertheless been provided by Simpson's work with a huge ammunition supply depot. Some of the allusions and references are a little dated—Simpson is 82—but they are encyclopedic in scope. All of us need an intellectual foundation for our beliefs and those of us who think we have developed such a foundation can always afford to have it strengthened. Simpson's is the kind of book that not only enlightens the mind; it broadens and deepens it. After the first reading, it should be placed in an easy-to-reach section of the library shelf where it will serve as an incomparable reference source.

Simpson's final view of Christianity is that it has nothing to do with the teachings of Jesus which, he

says, are essentially elitist and only meant for a chosen few. The present social gospel into which modern Christianity has degenerated is a democratic perversion and can only be described as the culmination of the "folly of Christian pity." This interpretation puts no great difficulty in the way of Simpson's attaching himself to Nietzsche and in his call "for a *new religion*, a religion that is our own, consonant with all the best in our past, equal to all the exigencies of our present." Meanwhile, Nietzsche "will ultimately prove to have been our Moses who got us out of the desert into the land of Promise."

There is almost no unpopular subject that Simpson does not dare to meet head on. He even has some good words to say about slavery. He comes out foursquare for eugenics, both negative and positive. He despises the very thought of human equality. He prefers blond to any other hair color, blue to any other eye color, and the Nordic to any other race. He sees a lot of good in Hitler and a lot of bad in Jewry. He senses that physical beauty is linked to spiritual beauty, that ugly races act ugly. In a day when the very word aristocrat has become a sort of blasphemy, he promotes aristocracy and a leisure class with all the power of his intelligence. He knows very well that the high-octane fuel of Marxism, feminism and minority racism is envy. He is not afraid of too much inbreeding and warns of the anatomical and functional disharmonies that appear in hybrids, among which he includes Nordic-Alpine crosses. His antagonism toward self-made men would give Horatio Alger a connoisseur's fit. "When I learn that I am to be governed by a man who has had to fend for himself since he sold newspapers in the gutter, and has fought his way to the top, I have an instant suspicion that he will go on fending for himself rather than for me."

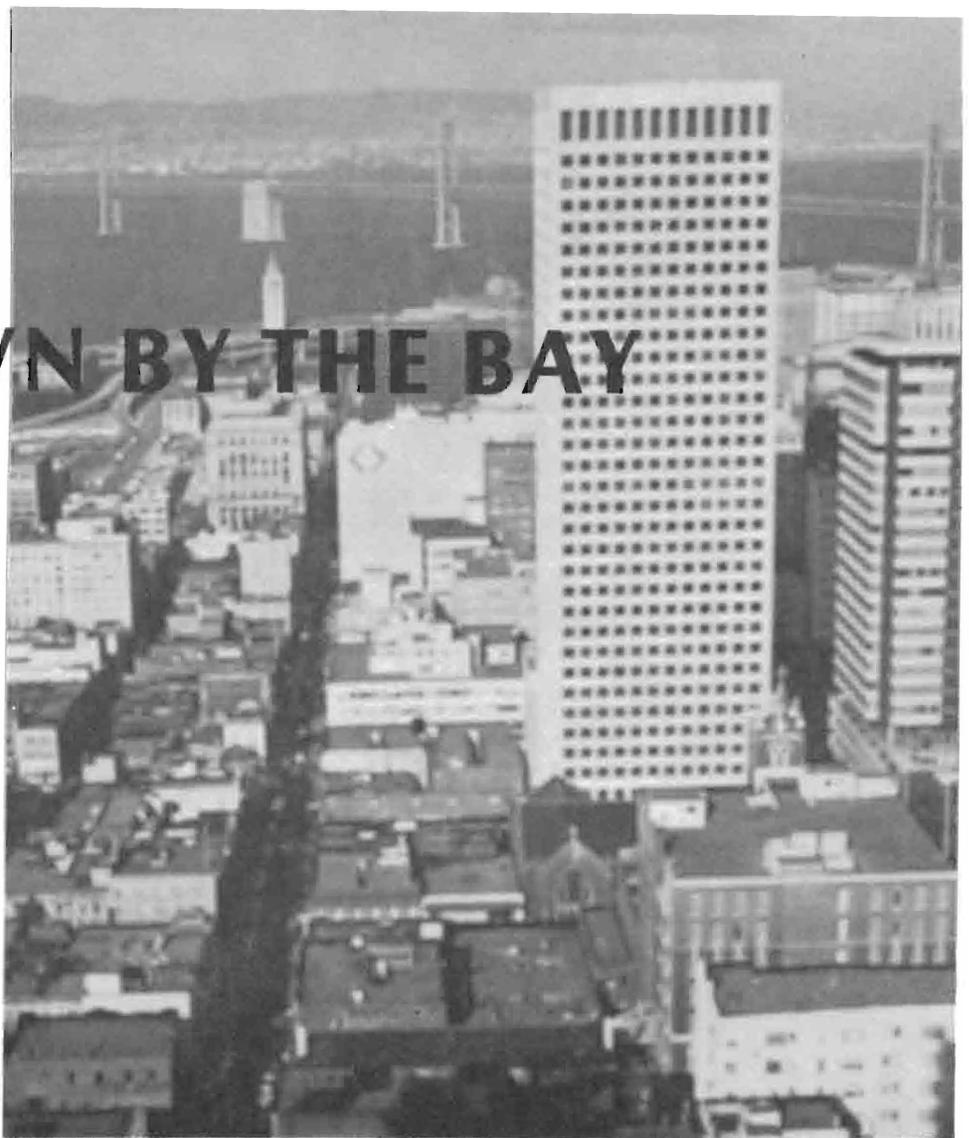
At this point it is almost redundant to remark that Simpson believes in the separation of the Negro, who "still has one foot in Africa," whither he wants him shipped as soon as possible.

As already made plain, Simpson is a researcher of researchers. In his discussion of race he unearths a musty old citation that should be engraved in bronze and hung in every schoolroom—and in every walnut-paneled office of every Supreme Court Justice. The words were spoken by Dr. Alfred H. Kelly, professor of history at Wayne University in connection with his experiences when working with the NAACP to develop constitutional and historical arguments for the 1954 Supreme Court desegregation ruling:

The problem we faced was not the historian's discovery of the truth, the whole truth and nothing but

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JONESTOWN BY THE BAY



The tunesmith who cranked out the teary, "I Lost My Heart in San Francisco," lost his own anatomical bearings. He should have written "head" instead of "heart."

For the last quarter-century San Francisco has been the symbol and reality of Western degradation and animalism. It was in the Bay Area that the Filthy Speech Movement sprouted, thereby launching the global deluge of pornography. The student rebellion in Berkeley set the pace for similar outpourings of banality and terrorism not only across America, but across the world. The Students for a Democratic Society was the model not only for the Baader-Meinhof killers in Germany, but for Marxist crazies up and down the Western and Eastern Hemispheres. It was in San Francisco and environs where dope first became as popular as chewing gum, where hippies hypnotized the media, where the flower children bloomed and blustered, where the Black Panthers were first organized, where the Symbionese Liberation Army did its murdering and kidnapping, where marauding black Zebras killed scores of whites, where the Zodiac maniac stalked, where Charles Manson fathered his brood of zombies, where last year an epidemic of syphilis was traced directly to the anal antics of the world's largest concentration of gays.

Was it any wonder that San Francisco was the American headquarters of the Peoples Temple? Was it any surprise that the black-haired, sallow-pigmented Rev. Jim Jones there recruited most of the slaves for his plantation in Guyana?

When the United States and white civilization everywhere become a vast Peoples Temple, San Francisco will undoubtedly turn into the Mecca and Jerusalem of the 21st century. Hindus will bypass the Ganges to dip their shrivelled bodies in the sacred waters of the Sacramento River. Cripples will forego Lourdes and throw their crutches away beside some mystic shrine in North Beach. Perhaps the College of Cardinals will desert Rome and hold its future conclaves in the Oakland Coliseum, where the first homosexual Pope may be elected. On Alcatraz there will

surely be erected the world's largest and gaudiest mausoleum (in the shape of a phallus, of course) where the miracle-manufacturing, cancer-curing ashes of Jim Jones will be interred. Around him will be the remains of his apostles, the late Mayor Edward Moscone, who depended on Jones for the swing vote that secured his 1977 election, and of Harvey Milk, the bosom companion who visited him in Guyana. On the ceiling there may be a fresco, not of the Last Supper, but of the famous lunch with Rosalynn Carter and the various sensitivity sessions with Ruth Carter Stapleton.

Earnest Lawrence built the first cyclotron in the Berkeley hills, ushering in the atomic age, and William Shockley and Arthur Jensen still work in the Bay Area in their brave attempts to rescue modern science from its reversion to witchcraft. But Lawrence is dead, and Shockley and Jensen will have to go. The Peoples Temple or its successors will have no truck with any science except the science of the obscene.

The river of human filth which has flooded San Francisco in recent times was too much of a torrent to be purified or cleansed by the river of white fog that rolls in from the Pacific. The catenary grace of the two great bridges, among modern man's greatest artistic and engineering accomplishments, has been tarnished by the plague of suicides. A century of masculine history—the Gold Rush, the Barbary Coast, the earthquake, the Hearstian jingoism—has been completely

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Baby Soup



Little Rubin Almeyda did not have a chance. He was born in March 1977 and died in June of that same year. And it was all on account of the soup. No, he was not fed soup that turned out to be bad. He was the soup. His father had decided to make "baby soup" and cooked him in a pot on the stove. His parents were both 20 and on Welfare. According to the newspaper reports there were at least 14 social workers on the family's case at one time or another. One of them even described Rubin's mother and father as "capable and good parents" just four days before his culinary demise.

The three month old baby had many unhappy experiences even before he went into the pot. He was found with 54 fractures; each rib was broken at least twice. The taxpayers of New York City suffered too. This family had cost the City's Child Welfare Services at least one thousand dollars per month.

Though Rubin was made into soup there is no evidence he was actually eaten. With six day old Carra Bashold there is evidence. She became a meal for a hungry dog. Joanne Bashold, her 24 year old mother, applied for welfare when six months pregnant, and received an allotment of 270 dollars per month. In September 1976 she entered New York City's Bellevue Hospital to give birth, leaving her German Shepherd dog in her apartment. The dog was not fed during her six day stay in the hospital. Miss Bashold was discharged from the hospital in the evening, after the property office had closed, thus was unable to retrieve her money and possessions. She brought the baby to her barely furnished apartment.

The next day she returned to Bellevue to get her possessions, leaving the baby alone in the apartment *with the dog*. So what happens when you have a neglected baby, a hungry dog and a careless mother? When Joanne Bashold returned an hour and a half later she found that the dog was no longer hungry and she was no longer a mother.

Four year old Candy Cunningham and her half-brother, two year old Rodell Mackell, suffered a different kind of fate. Their mom went shopping in a Queens department store just before Christmas in 1975 but they never got to see Santa Claus. She reported her children missing in the store, when, in

fact, they never came in with her. That did not stop her from going on television where she tearfully begged for her missing children.

Their bodies were later found burned and mutilated in an empty Harlem lot. The mother, Debra Mackell, 20, was separated from her husband and living with 30 year old Alfred Forte, and was on Welfare. Police theorized that the children were beaten to death in his apartment before being removed to the lot. Mrs. Mackell had been to court before for child abuse but the news reports did not say how this previous case had turned out.

Some get eaten; some get beaten, and others—well, let us take a look at a report from the New York State Assembly's Select Committee on Child Abuse dated April 1972:

"The study of suspected child abuse fatalities raises questions about the efficiency of the Aid to Dependent Children Welfare grants in providing protection and care for children. The purpose of the ADC grant is to maintain not adults but children. In the fatality cases that involved families on Welfare, the ADC grant obviously did not ensure the survival of the child. The grant was used for other things, especially in cases where the children died of starvation, and did not prevent situations of neglect or abuse from claiming the life of the child."

Under the headline A FAMILY THAT COULDN'T BE SAVED, the Dec. 11, 1976 New York Daily News told of a Bronx mother of nine (three fathers) who was arrested because her children were found half naked and starving. She and her family had received a total of ten thousand dollars under a special Welfare program for troubled families.

So this is what happens with a good part of our tax dollars. If wasting our money is the only harm inflicted by Welfare upon the rest of us, that would be bad enough, but its sins run much deeper. Welfare provides us with a steady stream of juvenile delinquents and adult criminals to inflict chaos upon our society. It does this by encouraging women (with payments) who are least fitted for parenthood to have children; such as, drug addicts, alcoholics, the retarded and immature teenagers. The children who sur-

vive (as already shown, some do not) are subjected to parental neglect, child abuse and other poor rearing practices. Thus we are provided with continuing generations of criminals and misfits. The system perpetuates itself.

The Aid to Dependent Children Program was conceived to help needy widows with children, but now serves an entirely different type of population. The average working man has some type of life insurance to cover his family if he dies, thus very few widows of today end up on ADC rolls. The majority of mothers on ADC are not widows, having never been married. In 1973 New York City had 17 thousand Welfare births, of which 12 thousand were out of wedlock. In 1975 the city had 23 thousand Welfare births, of which 17 thousand were out of wedlock. In 1977 we had 24 thousand Welfare births, of which 18 thousand were out of wedlock.

In an article called THE UNDERCLASS Time Magazine of August 29, 1977, reported:

"For many women in the underclass, Welfare has turned illegitimate pregnancy into a virtual career. Says Barbara Wright, a Welfare mother of four in Brooklyn: 'A lot of young girls in the ghetto believe that the only way for them to get something in this society is by becoming pregnant and going on Welfare.'" (Page 18)

In an article entitled THE PREGNANT TEENAGERS: A MILLION A YEAR by Renee Leff in the New York Sunday News Magazine of August 28, 1977, Al Moran of Planned Parenthood is quoted as saying:

"They look around and come to the conclusion that of all the choices available, having a baby and going on public Welfare is best."

You do not have to be a child psychologist to realize that giving birth just to receive Welfare payments is not a very good motive for motherhood.

The above article is the first chapter of a small study entitled Social Eugenics by I. Siev. Other chapters contain interesting ideas and comments about the state of eugenics in the world today, its history and its future. Social Eugenics may be ordered for \$1 postpaid from Current Concepts, P.O. Box 57, Jamaica NY 11420.

What Causes Wages and Earnings to Rise in the Free Market?

According to the marginal productivity theory of wages, the theory accepted by most free enterprise theorists and non-Marxists, wages rise because of increases in the marginal productivity of a worker. A boost in the worker's marginal productivity can be accomplished in two ways: by a reduction in the labor supply so that each available worker becomes more valuable; or by an actual increase in the individual worker's productivity.

What then is the justification for the tre-

mendous increase in the wage of the average U.S. worker since World War II? It is obviously not due to a decrease in the labor supply, since the work force has increased steadily during this period. It can only be justified on the basis of greater worker productivity.

In the late 1940s several economic studies indicated an annual increase in productivity per worker of approximately 2%. The United Auto Workers at General Motors then put this evidence to management,

demanding that a 2% annual raise be automatic because of the annual increase in productivity. It was felt by both General Motors and the UAW that this was non-inflationary, as wages were presumably just keeping pace with productivity. Other corporations and industries quickly followed suit in setting up automatic "productivity" wage increase plans.

Federal Trade Commissioner Mayo Thompson has publicly gone along with this tactic, "Since the annual rate of increase in productivity in the United States is appro-

ximately 3%, wages could increase by that amount each year without causing any inflation."

Economist Kenneth Boulding has written, "In the marginal productivity theory, wages can rise through increases in the marginal productivity of labor, which may arise through higher worker skills, increases in the quantity of capital used in production or technological improvements."

The United States Council of Economic Advisors has stated, "The general guidepost for wages is that the annual rate of increase of total employee compensation (wages and fringe benefits) per man-hour worked should equal the national trend rate of increase in output per man-hour."

The error here is the assumption that the increase in productivity created by new technology should accrue to labor. The marginal productivity theory, correctly interpreted, states that the profits from an innovation should be divided between capital and the inventor. Capital should take some of the profits because of the risk and uncertainty involved. The inventor should be rewarded by virtue of the fact that it was his idea which created the productivity increase. The profits created by the technological advancement should not accrue to the worker, as long as he performs the same duties without learning new skills.

The only real means of increasing wages in a free society is to work harder, to improve one's skills or to innovate. It is not capital or labor which creates wealth, but ideas. It is interesting that John Kenneth Galbraith in his widely acclaimed *American Capitalism* was not alarmed by the demise of the free market in America because big business and big labor had enough power to prevent each other from causing economic excesses. It is sad that in a book devoted to

an analysis of the most productive economic system in history, innovation is considered of such minimal value that no countervailing power is necessary to protect it.

The free market theorists who reject Galbraith's analysis understand the significance of innovation. But it is obvious that there has been some misunderstanding about the conditions which maximize innovation. If most or all of the increase in productivity accrues to labor, this would destroy the incentive of the innovators to invent. Thomas Edison once said, criticizing the patent system, that he never made any money at all off his inventions per se. Yet his inventions were the core of the productivity of the most productive man who ever lived. How many lesser men than Edison decided against developing an idea because they felt it would not be economically worthwhile?

If it can be said, as even Marxists assert, that a man has the right to the fruits of his labor, then it is the inventor who has been the greatest victim of exploitation. It is the inventor who has been left out of the traditional concept of the three factors of production. It is the inventor who is most responsible for economic progress. The Cobb-Douglas production function, a macroeconomic equation which purports to explain the constant share of wages of total U.S. income since 1900, is inconsistent with marginal productivity theory, as the share of wages should decline with every successful innovation.

Is the share of the national income accruing to labor going to decline in a free market? The question implies that the laborer's standard of living will decline or, at best, fail to rise. The answer is that the laborer's standard of living will rise not because his wages will rise (they will remain

constant), but because he will be able to buy more goods with the same wage. This is the way in which the innovator is the real key to economic advancement.

A businessman or investor will back a productive innovation only if it makes a better or a more competitive product. If a laborer is able to obtain a better product at the same price or a comparable product at a lower price, his standard of living is raised without the need of raising his wages.

By allowing the innovator to reap the fruits of his labor, which rarely happens today, we give him the maximum incentive to invent. The more inventions we have in society, the higher the standard of living of both the capitalist and the laborer. The capitalist is able to increase his profit by sharing the risk of production with the inventor, and the laborer, whose productivity is constant, is able to purchase more or better goods with the same wage that he has always had.

To answer the question posed in the title, only increased individual productivity can cause wages and earnings to rise in a free society. This does not include increased capital expenditures which allow the worker plus the machine to increase productivity. Even with constant earnings, however, the real standard of living of the non-innovative laborer will rise through the actions of the innovators.

The wage policy advocated by the government, large corporations and the unions is, in effect, only a large-scale redistribution of income from the inventor to labor. The inevitable effect of all income redistribution schemes is the decline in incentive among the true producers. The economic stagnation and inflation our country and the world are now experiencing is a logical consequence of this policy.

Big Apple Blowup?

Events seem to be right on schedule in the never-never land of New York City. As predicted in *The Dispossessed Majority*, once the Majority is removed from the scene, the coalition of minorities breaks down as the motley Unassimilables turn on each other and scrap and scrounge for power.

Black-Jewish tensions in New York are not exactly new. The Forest Hills controversy, as well as the confrontation over school decentralization in the late 1960s, are eloquent rebuttals to any argument to the contrary. But the troubles seem to be piling up higher every year, particularly in the Crown Heights section of Brooklyn, where Hasidic Jews face blacks in a sort of perpetual battle alert and where, after another black killed another Jew in December, a Hasidic mob raided and half destroyed a police station.

An article by Dorothy Rabinowitz, "Blacks, Jews and New York Politics," in *Commentary* (Nov. 1978) focuses on Mayor Koch, who appears to be more militantly Jewish than his predecessor, Abraham Beame. The result has been an increase in

anti-Semitism that has overlapped black areas. Ms. Rabinowitz writes: "During the [mayorality] election campaign, on a tour of the North Bronx stronghold of his rival Mario Cuomo, Koch was assailed in the streets by anti-Semitic epithets of so hoary a vintage that one of Koch's chief aides had to explain to his young daughter, who had grown up oblivious of such terms, what a 'kike' was."

Since his election in 1977, Koch has surrounded himself with fellow racists. For the first time in several decades, there are no black members on the Board of Estimate. When Koch began restructuring and cutting anti-poverty programs and appointing "so many Jewish commissioners," black leaders, as is their custom, threatened violence if the government programs were not reinstated. The former head of the city's Human Resources Administration said, "there is seething discontent in this town on racial grounds that will make the past look like Fourth of July fireworks." Congresswoman Shirley Chisholm added, "I think the frustrations are going to build to such a point that things are going to explode."

To those who wonder why the city of New York is going bankrupt, Ms. Rabinowitz provides some interesting clues:

Shortly after Koch took office, it was announced that the city would terminate contracts with five anti-poverty organizations. Among these were the sprawling Bedford-Stuyvesant Youth in Action program, whose audits showed that 95% of the funds for which it had been responsible had been (as the Mayor's office explained with some delicacy of phrasing) "managed with accounting systems inadequate to safeguard their resources." Other audits and investigations had uncovered a high degree of corruption and incompetence. In one program, for example, designed to provide college scholarships for the poor, it was found that in an annual budget of some \$4.6 million, nearly \$1.5 million had been devoted to "administrative expenses." In another, the Fort Greene Poverty Corporation, the board had voted in as director an administrator who had just been convicted of stealing the corporation's funds; he was finally removed when the Mayor's office threatened to withhold further funding.

One raging conflict developed over the

appointment of Blanche Bernstein as head of the Human Resources Administration. Black opposition to Ms. Bernstein centered on a 1973 paper for the Joint Economic Committee in which she wrote that high welfare benefits destroyed the incentive to work. Bernstein had also dismissed, "on the grounds of poor performance, one of the

heads of the Family and Adult Services Division of HRA, an administrator well-connected in black political circles." These actions made Bernstein's name synonymous with Earl Butz in the Negro community.

One black spokesman said, "the very elements in her [Bernstein's] makeup which rendered her unfit to head the Human Re-

sources Administration—racism, insensitivity, lack of charity toward the poor—were attributable to her Jewish middle-class background." The *New York Times* story, in which this quotation appeared, further noted that many blacks identified as Jewish, not as white, the members of the Koch administration they most disliked.

Jewish Wives Of Non-Jews

You would have to be blind, deaf and dumb not to be aware of the Jewish ascendancy in the U.S. But one aspect of Jewish power has never been adequately weighed and investigated—Jewish wives. The number of Jewesses married to non-Jews is not inconsiderable. We were reminded of it in a recent book by Peggy Dennis, the wife of Eugene Dennis, longtime head of the American Communist Party.

Peggy Dennis is Jewish, as were or are many wives of non-Jewish Communist officials. Earl Browder, head of the Party during the critical World War II and pre-World War II years, had a Jewish wife. The chances are that the better half of Gus Hall, present "Aryan" Party chief, is not a Gentile. Non-Jewish officials of the American labor movement also are known to have frequently married Jewesses. The case that comes prominently to mind is that of the Jewish wife of Walter Reuther, late head of the United Auto Workers.

As for non-Jewish Communists elsewhere, Molotov had a Jewish wife, as had Gomułka, the postwar dictator of Poland. Brezhnev may have a Jewish wife. Older Bolsheviks grew up in a thoroughly Jewish ambience—one that began with Marx and did not disappear until the latter days of Stalin. Even Stalin himself was supposed to have had a Jewish wife, but this was vehemently denied by his refugee daughter, Svetlana, who herself had a Jewish husband or two.

In England some distinguished aristocratic families have Jews in their family trees—notably the Mountbattens. Female Rothschilds have married non-Jews in both

France and Britain, as have female Guggenheims, female Schiffs, female Warburgs, female Meyers and female Sulzbergers in this country. Probably the greatest agglomeration of Jewish wives is to be found in the arts and social sciences. Almost every prominent non-Jewish refugee from Hitler's Germany had a Jewish spouse or mistress—Heinrich and Thomas Mann, Bertold Brecht, Paul Hindemith, Walter Gropius, to name a few. Andre Malraux, De Gaulle's cultural factotum, married a Jewess during his ultraleft period. Enrico Fermi, the Italian physicist, has been falsely called a Jew by Nathaniel Weyl, apparently because he wedded one.

It is hard to assess the influence Jewish wives have exerted on their non-Jewish husbands. The writer of this article has known a few mixed marriages of this type where the Jewish wife has more or less swallowed her Jewishness and where the husband has actually shown signs of anti-Semitism.

James Cozzens, married to a Jewess, wrote what might be termed a quasi-anti-Semitic novel *By Love Possessed*. John Cheever, another American author with a Jewish wife, has not been known to be an outspoken Semitist. One of the most publicized mixed marriages was that of Katharine Meyer, daughter of Eugene Meyer, owner of the *Washington Post*, to the brilliant young Majority lawyer, Philip Graham. After Meyer's death, Graham took over control of his father-in-law's publishing empire, while Katharine took a backseat. Here was a non-Jewish husband inheriting one of the world's leading newspapers by

marriage. But as Graham rose higher and higher in the power structure, at one time even becoming a close advisor of Lyndon Johnson, his mind was reported to be giving way. He actually began to berate his wife for being Jewish. Not long afterward, his body was found in an isolated corner of the family estate in Virginia. A suicide? That's what the coroner said. In a few months Katharine assumed direct control of the Washington Post Company.

The Jewish wives of non-Jewish Europeans made it mandatory that they try to escape the long arm of Hitler during the war, although the famous geopolitical wizard Haushofer remained comfortably and safely in National Socialist Germany with his Jewish wife.

The Jewish wives of politicians, particularly Communist politicians, probably exert very little influence. The anti-Zionism of their spouses seems to increase with each passing day. In the economic field Jewish wives bring along that all-important ingredient known as money. In the arts they probably have some indirect clout because of their family connections to producers, directors, publishers and agents. There is an old proverb that she who advances careers controls them.

The great and lasting influence of the Jewish wife, however, is exerted through her half-Jewish children. In Talmudic law the offspring of a Jewish mother are Jewish, no matter who the father is. The Jewish mother is consequently under a kind of historical compulsion to make her offspring favor the Jewish component of their inheritance. If she forgets, she will probably be forcefully reminded of her duty by a watchful rabbi.

Oral Witness

An Instaurationist has an interesting run-in with a Holocaust huckster

I recently attended a meeting with our local Optimist Club, at which a university professor named Dr. Crawford appeared and gave his "oral witness" to the Holocaust. Judging from a pamphlet he distributed, he is apparently the only non-Jew involved in a group seeking to contact American soldiers who "liberated" the concentration camps in Germany. The "liberators," to his mind, constitute a neglected historical source and he thinks it important that their eyewitness accounts be preserved. I was particularly interested in his statement that the organization paying for his expenses was started for the specific purpose of giving the lie to those who are

beginning to question established Holocaust dogma.

After displaying the usual pictorial assortment of piled-up bodies and crematoria, Crawford recounted that while serving in the American Air Force in World War II his bomber was shot down over Hungary. He claimed he and other POWs personally witnessed an average of ten persons being hanged every day in the concentration camp in which he was detained.

Crawford observed that the Holocaust was not only a time of horror; it was also a time of great nobility. He told, almost in passing, of a man who risked his own life to save him, the American enemy, from death.

When Crawford had finished the audience was left with the clear inference—never directly stated—that it was the fixed policy of the Axis governments, Germany specifically, to exterminate American prisoners of war. This was the first time I had ever heard such a charge, and deep in the recesses of my brain a little voice whispered "lie." I got up and asked the speaker if he would be willing to answer questions. Crawford replied he would be delighted.

"Would you please tell us the story of how the man you mentioned saved your life?" I asked.

Crawford then related the following. Forced to parachute from a crippled plane,

he floated down to a field where a number of peasants with pitchforks and other weapons rushed up and grabbed him. He could not understand what they were saying and could only recognize a few words such as *Jude* (Jew) and *amerikanisher Schweinhund* (American dog). In a killing mood, the peasants dragged him to a tree and prepared to string him up.

Although Crawford is a Presbyterian (his son is in Columbia Theological Seminary), he happened to buy a small cross necklace the week before he was shot down. When the peasants ripped open his shirt, they saw the cross and began arguing among themselves. Before they could decide whether to go ahead with their plans, a policeman came up on a motorcycle and intervened, taking Crawford with him. The policeman turned out to be the man who risked his own life to save Crawford's. According to Crawford, the policeman's friendly act was a "violation of his government's policy."

When Crawford finished, I asked him to repeat the words the peasants had uttered. He did so. I then recalled that he had said in his speech that he was shot down over Hungary. He nodded. I asked him if the Hungarian peasants were bilingual. At this point he asked me what I was driving at. I explained that *Jude* and *amerikanisher*

Schweinhund were not Hungarian, but German words. He let on that he still didn't understand.

I rose to the attack, after first apologizing to the members of the audience by explaining that it was difficult to appeal to people to have an open mind after the kind of emotional program they had just heard. I stated that I had to look at the situation from both sides, as an American whose uncle was a colonel at the Normandy landing and as a person of German extraction on my mother's side. I told the audience how hatred was deliberately and continuously being whipped up in this country against Germans and Germany by programs such as this one, all in the name of love and brotherhood.

As far as I could see, several things had been established by Crawford's account of his hairbreadth escape. First, the peasants were not Germans, but Hungarians. Nonetheless, Crawford had claimed the peasants had used German words, which just happened to be very familiar to any American brought up on anti-Nazi war movies and TV shows. Since the words were not Hungarian, they would not have been uttered by Hungarian peasants and I could only guess that they had been thrown in to spice up the narrative with that familiar Hollywood touch.

Second, it was clear that several pointed references in Crawford's speech, which he gives to civic clubs everywhere, were deliberately intended to leave in the minds of his hearers the idea that Germans had a fixed, government-mandated policy of killing helpless American prisoners.

Now that my question had brought out the whole story of the man who risked his life for him, I explained that the truth was actually 180 degrees from the inference made in his original talk. His rescuer was a policeman in uniform carrying out his country's policy of detaining prisoners of war and preventing a handful of irate peasants from showing their resentment of American bombing raids. I would be very curious to know, I asked Crawford, why he busied himself going about making such false statements and misleading allusions.

After the meeting had adjourned, Crawford grabbed his slides and notes and scurried from the room. I followed him and cornered him in the parking lot, where I asked him if he would look at a book (Butz's *Hoax of the Twentieth Century*) that pointed out serious errors of fact in most Holocaust stories. He stated that neither he nor anyone else involved in the "Oral Witness to the Holocaust" would be interested in reviewing such material.

The Paretian Distribution of Intelligence

One of the central problems of the ability theory of personal income distribution has been that income has been found empirically to be distributed according to Pareto's law, $N = Ax^{-B}$ where N is the number of persons receiving x income or more. A and B are constants, the latter being about 1.5 and a normal distribution being assumed for ability (A). The purpose of this paper is to analyze this latter assumption.

Historically, the justification for the assumption of the normal distribution of intellect was based upon analogy with physical traits such as height and weight. Originally, even income was *a priori* assumed to be distributed normally until Pareto's empirical evidence destroyed this belief. His findings indicated a lognormal distribution with a skewness to the right having a flat tail.

The error of the historical assumption of normal distribution of intelligence was aggravated by the development of intelligence tests designed to fit the normal curve. This was done by greatly limiting the range of item difficulty on tests of intelligence and loading the tests heavily with very simple items, in comparison with the universe of knowledge. If, for example, test items are selected by randomly choosing entries from a comprehensive encyclopedia, the number of correct answers indicates that most people know only a very small amount of the world's collected knowledge, while a very few know from ten to a thousand times the norm. Such extreme inequalities demonstrate that knowledge is diffused more in line with Pareto's law than with a normal distribution.

Why has this escaped notice for the more than sixty years that intelligence testing

data have been statistically analyzed? Quite obviously because the assumption of the normal curve biased the selection of questions. "Who wrote Hamlet?" is the middle question on the information subtest of the Wechsler Adult Intelligence Scale and is missed by half the testees. Out of the entire universe of possible information items, this is a very simple one. Yet it is the item of median difficulty on this test.

Assuming that ability, as measured by achievement, has a Paretian rather than a Gaussian distribution, the question must still be answered why intelligence is not analogous to normally distributed physical traits. If one thinks about this question, it seems that all behavioral traits such as knowledge of physics, tennis-playing ability, bridge-playing ability, etc., are distributed according to Pareto's law, i.e., there is a very uneven distribution of ability with a few people having an ability of many magnitudes the ability of the average person. This evidence which seems to contradict the normal distribution of physical traits, can be reconciled by taking the well-known fact that normally distributed factors interacting multiplicatively will yield a lognormal distribution (one consonant with Pareto's law). One can assume that the physical aspects of the brain, as with other physical traits, are distributed normally, but that within us these factors interact multiplicatively to yield a lognormal result. Normal differences in physical traits yield lognormal differences in behavioral results. This is true in every field from physics to football. The implication for the ability theory of personal income distribution is that there is no longer a contradiction between the distribution of ability and the

distribution of income.

The implications of the above for the IQ scale are profound. Dashed are the hopes of those who argue circularly that the IQ scale is an interval scale. On the Paretian assumption, the intervals are quite different from those based on the Gaussian assumption. From Pareto's equation, assuming $B = +1.5$ and $A = 100$, then $N = 100$ when $x = 1$. We have here what is probably the closest approach to an absolute intelligence scale which is also a ratio scale where a score of 1 is the absolute lowest score. From the equation we find $x = 2$ is the 64th %ile; $x = 3$ (that is, 3 times the ability or knowledge) is the 80th %ile; $x = 5$ is the 95th %ile; $x = 10$, the 96th %ile; $x = 50$, the 99.7 %ile; $x = 100$, the 99.9 %ile. We can say on the assumption of the Paretian distribution that a person in the 99.9th %ile is more than 50 times as intelligent as a person in the 50th %ile. This is a measure which was statistically impossible using the old Gaussian scale. The above, of course, may be vitiated by the invalidity of any particular test, but it does show that the old divisions of intelligence levels—dull, dull-normal, bright-normal etc.—create larger distinctions among people than is justified, when compared with the huge distinctions among individuals at the higher levels, who have, heretofore, all been lumped into the homogeneous category "gifted."

The Paretian distribution of intellect and other behavioral traits imply that the great achievements of mankind depend upon a very few men who are many factors superior to the average man, superior to a degree that could not be conceived under the misconceptions of the Gaussian distribution.

Nordics Out-IQ Them All

There is nothing more misleading, often deliberately so, than the various "test results" published by minority psychologists "proving" that Hindus, Japanese, Jews or members of other esoteric races are more intelligent than American Majority members. Provided they have not been falsified or prettied up, all the figures indicate is that a motley collection of whites—defined to include Southern Europeans and the paler-faced Puerto Ricans and Mexican Americans—do less well on IQ tests than a selected group of Jews or Asians. The method is somewhat like looking in a garbage can for the leavings of last night's dinner, fishing up a piece of chicken that is not too badly decomposed, and then comparing it with the remainder of the contents.

Audrey M. Shuey, late professor of psychology at Randolph-Macon Woman's College, Virginia, who probably knew as much as anyone about IQ scores (see her classic *The Testing of Negro Intelligence*), was not the type to be taken in by intellectual bingo games. In a little-known paper in the *Journal of Social Psychology* published during World War II (vol. 15, pp. 221-243), Dr. Shuey described how she had organized her own series of tests to discover if the claims made for Jewish mental superiority were really true or merely based on wishful thinking. Her findings, it turned out, directly contradicted the conventional wisdom.

Instead of testing haphazard samples gathered from ghettos, skid rows, minority precincts and inner-city public schools, Dr. Shuey administered the American Council Psychological Examination to freshman students entering Washington Square College, New York, in 1935-37—2,985 in all, of which 2,250 identified themselves as Jewish, 399 as Catholics and 336 as Protestants. This background information was verified and expanded by data secured from the college recorder's office as to race, religion and birthplace of father and mother.

On the first round of tests, according to Professor Shuey,

the Catholic boys obtained lower means than the Protestant and Jewish boys, and the Catholic girls obtained lower means than the Protestant and Jewish girls. The Jewish boys had lower means than the Protestant boys on three of the five tests and on the total examination, and the Jewish girls secured lower mean scores on all the tests than the Protestant girls. Combining the sexes we see that the group means rank in order of: Protestant, Jewish, and Catholic, with the Protestant average superior to the Jewish on all tests except one and the Jewish average superior to the Catholic on all tests.

When foreign-born students and students of foreign-born parents were eliminated from the tests, the results remained significantly the same. In regard to performance in different test segments, the Protestants

were better on the completion, opposites and arithmetic parts; Jews did better in artificial language and analogies.

White Protestants are generally of Northern European extraction; White Catholics of Southern European, Central European or Irish extraction; Jews of Eastern European extraction. That White Protestants came out ahead in Dr. Shuey's tests says more for the Nordic race than it does for any religious denomination. Americans with the lowest IQs are also Protestants (Negro Baptists). The fact that Jews have a reputation for intelligence, based on their vast overrepresentation in American political, cultural and economic activities, is in part due to a certain innate mental and verbal agility. But is also due to racism. Nordics as individuals can beat individual Jews in almost any mental—or physical—contest. But when it comes to collective action, the Nordic, who has an almost instinctive aversion to any group activity, will always be at a disadvantage. Only war or similarly great catastrophes ever seem to rouse the Nordic to the collective pitch at which most minorities operate every day. Perhaps when the Nordic finally realizes that in an increasingly racist world he is on the verge of extinction, he will put his considerable talents to work for his people instead of limiting them to himself and his family. But even if he should win a last-minute victory and thereby insure his survival, the Nordic will almost certainly revert to his traditional lonerism, which produces great individuals but, compared to Jews, Orientals and Negroes, only second-rate racists.

Racial Percentiles

Nature, the British version of the *Scientific American*, has announced that the dearth of U.S. blacks in science is a "national scandal." Blacks, laments a *Nature* editorial, comprise 15% of America's 15-21 age group and 10.7% of college students, yet account for only 4.7% of the physical science undergraduates. Worse, complains the magazine, are the statistics for higher degrees. Of the 3,166 males receiving doctorates in the physical sciences between 1973-76 only 20 were black. Of the 113 females receiving such degrees during the same years, only 3 were black.

There was better news, or at least better headlines, on the West Coast. In Pasadena blacks increased their percentile in the nationwide Comprehensive Test of Basic Skills from 27% in 1975 to 36% in 1978. The norm is 50%. Hispanics increased their percentile from 35% to 41% in the same period. Whites went from 65% to 71%, though this improvement was all but ignored in the *Pasadena Star-News*, which headlined the story MINORITIES AND WHITES: GAP CLOSING. Since the gap between whites and blacks was 38% in 1975 and 35% in 1978, it seems to be closing more slowly than the headlines indicated.

In Montgomery County, Maryland, the news was also upbeat. The black-white gap in one year decreased from 55% to 37% for seventh graders, as a result of massive expenditures on remedial programs for non-white students. Just in case anyone should get any wrong ideas, county school superintendent Charles M. Bernardo explained: "The gap . . . is not a function of race. It's a function of socioeconomic backgrounds."

Bernardo's words seem to prove that, though the black-white percentile gap may be narrowing slightly, the credibility gap in education is widening.

Unbirth of a Nation

One of the most talked-about, up-and-coming Hollywood director-producers is Larry Cohen. What kind of movie does Larry make? Horror films woven around the theme of black hatred for whites.

Are there any heroes in Cohen's films? None, unless it be the monster or the villain. The black protagonist who seeks revenge on whites is not glorified even when he smears black shoe polish on the face of the white cop before he kills him. He is merely doing a necessary job.

Are the films political? Yes, they preach social, political, sexual and personal revolution.

Did Cohen make a film about J. Edgar Hoover? He sure did. In his latest production *Hoover*, called by one critic "perhaps the most intelligent film about American politics ever to come out of Hollywood," he depicts the late FBI director as a drooling homosexual. In one cute scene when Bobby Kennedy, portrayed as a young child sits on Hoover's lap, the G-man has an erection.

In Cohen films, black gangs force whites to eat soul food. Blacks push white bodies down delivery chutes marked "No Live Animals." Blacks lynch whites. Blacks rape blondes, who eventually come to like it and even plot with their black ravishers to kill their white spouses. In one film a black actually becomes a god.

Wouldn't it be ironic if Cohen's movies succeed in destroying the Western social order so thoroughly that what he does to his white characters on celluloid is done to him in real life?

Russian Extermination Camps

Better late than never must be the philosophy of the American publishers who have been recently offering readers the truth about Soviet concentration camps some forty years after the event. It's too bad these publishers did not have the same voracious itch when untold millions of

human beings were dying in these camps.

There have always been stories about Stalin's brutal slave encampments. But since the *New York Times* always had a sneaking affection for Bolshevism, it decided—not for the first time—that all the news was not fit to print, at least on its front pages. Of course, in World War II it would actually have helped the Germans if the rest of the world knew what Stalin had done. So—not for the first time—the truth had to be ruthlessly suppressed.

Solzhenitsyn was among the first to give the Stalinist horrors both credibility and respectability. But even his remarkable Gulag trilogy would probably have received a much smaller play in the liberal media if World Jewry had not decided to go after the Kremlin for its increasingly hostile attitude toward Israel. Robert Conquest, an Englishman, preceded Solzhenitsyn in his revelations about Stalin's *Great Terror*, as he titled his book. But this was back in the days when the liberal-minority party line toward Russia was just beginning to change. More recently, Conquest has produced another book *Kolyma* (Viking Press), which is much more specific.

According to Conquest, Lenin had the dubious distinction of establishing history's first death camp—at Kholmogori, near Archangel, in 1921. But it was not until 1937 that the wholesale destruction of human beings got underway at Kolyma, when the Kremlin put the priority of killing off prisoners ahead of excavating gold in the nearby frozen mountains. The chief targets were intellectuals (largely Jews), unrepentant Kulaks and last-ditch Christians—all of whom were giving Stalin's autocratic, nationalistic, collectivist and atheistic aspirations a hard time. They were sent out in subzero weather in inadequate clothing to perform impossible tasks. Those who did not live up to their quotas had their meager food rations reduced to the starvation level.

When the Soviet Union grabbed a large piece of western Poland in 1939, 440,000 Poles were sent to Kolyma. When Hitler invaded Russia in 1941, the Polish survivors in the camps—only 170,000 by this time—were released to fight the common enemy.

Other groups who perished at Kolyma in waves comprised Ukrainian nationalists, Soviet collaborators with the Nazis, and Russian soldiers who had surrendered to German armies. Faced with almost certain death, inmates at one camp revolted and managed to hold off Russian tanks with little more than their bare hands for forty days.

The Western media have always been more critical of Czarist Russia than Soviet Russia. Yet Conquest informs us that more prisoners were executed in one arctic camp in 1938 than the Czar's minions had executed throughout the entire 19th century.

As Conquest has noted, many apologists for Soviet concentration camps, like Jean Paul Sartre, are still running loose in the Western world, are still covered with lit-

erary and government honors and are still called upon by left-wing hate sheets such as the *Nation* and the *New Republic* for articles in which they pontificate about human rights.

Zionism Racism? Never!

Last August a World Conference to Combat Racism and Racial Discrimination was held in Geneva, Switzerland. The White House explained:

the United States is unable to participate in this potentially important Conference, although we will monitor the proceedings, because the definition of "racism" has been perverted for political ends by including Zionism as one of its forms. The United States cannot associate itself with [these activities] so long as it endorses the patently false definition of Zionism as a form of racism.

Pulp King

Myron Fass, whom the *Village Voice* says has "the classic background of the New York Jewish schlockmeister," is the king of the pulps. His Country-Wide Publications grossed \$25 million last year. He publishes UFO books, gun books, dog books, rock-and-roll books, movie books, and detective books with pictures of undressed women covered with whip marks hanging upside down from trees. He comes out with almost fifty new titles each month. He can put out a magazine in twenty-four hours featuring such inspiring personalities as the Son of Sam and Twiggy. Death sells magazines like crazy, he affirms, but "it has to be a fun death." Myron made millions out of Elvis Presley's demise, \$4 million on Kennedy's assassination. He has a \$46,000 Mercedes, a custom Cadillac and a custom Corvette. Son David, according to father Myron, "has total sexual charisma. . . I had to break him up with three married women already and he's only 16."

We could go into much more detail about Myron, but thought this was about as much as our readers could bear at one sitting.

Norsepersons?

Apparently Jimmy Carter hasn't lost all his wisdom teeth. In October 1977 he released a proclamation calling Leif Erikson, "that courageous Norseperson." It was written by a White House hack named Griffin Smith, who knew his boss was opposed to sexist language. But "Norseperson" was too much for a Washington newspaper, which slammed Carter editorially for the malapropism. So this year, after a cursory memo from Carter, the presidential proclamation

for Leif Erikson Day was written in standard English and praised Vikings as "brave men battling fearful odds" and "a race of men who truly were masters of the sea."

A few months ago an Argus-eyed Instaurationist wrote Griffin Smith about the White House's overconcern with sexism, pointing out that the most sexist of all contemporary practices was the use of masculine and feminine first names—Jimmy and Rosalynn, for example. He suggested that this discriminatory practice could be eliminated by substituting numbers for such appellations. Griffin Smith wrote back that the "idea was great" and said he would pass it along to "Number One."

Personnel Changes

The distinguished national director and the distinguished associate director of the distinguished Anti-Defamation League of the B'nai B'rith, Benjamin R. Epstein and Arnold Forster, respectively, have retired from office after decades of distinguished spying on Majority activists. Perhaps the culminating point in their careers came when the ADL helped finance an entrapment scheme with the FBI during which a pretty young Mississippi school teacher was shot down and murdered in cold blood.

After participating in this crime, the ADL, instead of being outlawed, or at least put on the Attorney General's list of subversive organizations, went on to bigger and better things, handing out awards to governors and using tax-exempt money to help Israel kill more Palestinians and seize more Palestinian land.

Today the ADL has a \$10 million annual budget, 350 full-time staffers and twenty-six officers. Replacing Epstein and Forster are Nathan Perlmutter, a former vice president of Brandeis University, and Abraham H. Foxman, a lawyer, one of the six million who got away.

One of the last acts of the ADL under the Epstein and Forster regime was an attack on the U.S. "Arab lobby." Listed as members were ex-Senator William Fulbright, former Defense Secretary Clark Clifford, former Treasury Secretary John Connolly, former Attorney General Richard Kleindienst, former Budget Director Bert Lance, former Vice President Spiro Agnew. Apparently the Israeli lobby, although a thousand times more powerful than its Arab counterpart, cannot endure even the faintest breath of competition.

Recently, however, the ADL has received some damaging publicity from the far-out radical press. *New Solidarity*, the organ of the weirdly motivated U.S. Labor Party, claims that Avi-zemer, the official representative of the Israeli Trade Federation, Histadrut, admitted he was aware that the ADL "has funded and supported the Nazis and other rightist, anti-Semitic groups." "There are always things like this going on," the Israeli official added.

Last of a Breed

"Liberal" once stood for a person or cause dedicated to reason, progress and social justice. Today, it is simply a euphemism for big government, minority racism and watered-down Marxism. One of the few journals in the Western world that can still lay a tenuous claim to the title of liberal—in the original sense of the word—is the *London Economist*.

In recent years the *Economist* has broken nearly all the sacred taboos of modern journalism. It has questioned the veracity of Einstein. It has dared to criticize the British newspaper unions' official order to its members to lie about race and the National Front. It has been the only internationally known journal to give a factual report on the behind-the-scene maneuvers which led to the surrender of Congress to the Israeli lobby in the matter of the Arab boycott.

More recently, the *Economist* achieved a journalistic "first" of particular interest to Instaurationists. It was the first "respectable" journal with a large circulation to mention *The Dispossessed Majority* (Sept. 9, 1978). It is true that the mention appeared in the Letters Column, but it is equally true, and equally astonishing, that the notice was favorable. The letter was signed by a gentleman named Robert Redstone and dealt with the disproportionate representation of "Celts" in the Labour party and in other British left-wing circles. The British trade unions were described as being dominated by Irishmen. The main assault on Mrs. Thatcher's speech on the immigration question and the need to preserve British culture was led by Brynmor John, Mervyn Rees and James Callaghan, none of whom, according to Mr. Redstone, are English. In conclusion Mr. Redstone advised those who want to study the racial question further to read *The Dispossessed Majority*, which he classified as a "brilliant book."

Predictably, the liberal-minority coalition, which operates as effectively in Britain as it does in the U.S., was not going to allow any such heresy to remain unanswered. A month later the *Economist* carried a letter from a Mr. H. C. Mullin of Glasgow, Scotland, one-fourth of which took off against Mr. Redstone for his remarks about Celts, but three-fourths of which was devoted entirely to a bare-toothed attack on *The Dispossessed Majority*. It was, wrote Mr. Mullin, the type of a book that would appeal to Eric Dorf, the most villainous of the Holocaust villains. What is worse, it "raves on about the Jews, Negroes and Unassimilable Minorities. . ." *The Dispossessed Majority*, Mr. Mullin went on in his own style of raving, was "claptrap" and "argues that lesser breeds placed in the same geographical location as the white Nordic-Aryans present a danger to them through mixed marriages. How can Mr. Redstone be so gullible as to swallow such a foolish theory, and think Mr. Robertson's book 'brilliant'? Has not the historical record of

the proponents of this particular theory in Nazi Germany utterly destroyed it?"

In America *The Dispossessed Majority* has been hemmed in by a wall of silence. In England the wall has been slightly cracked, and two whispers, one pro, one con, have been allowed to escape.

Note—the above remarks hold only for the British mass media. They do not include the publications of the National Front and other British right-wing groups which have been more than kind to The Dispossessed Majority and Instauration. Only recently Spearhead, the National Front monthly, was congratulated by a reader for stressing "minority racism." The writer continued:

It may seem an obvious point now, but Wilmot Robertson did something very important when he defined the nature of the present-day racial conflict in *The Dispossessed Majority*. Philosophers today are emphasizing the importance of language in our ability to get at the truth of things, and Robertson enabled us to really conceptualise the race problem with his coining of "Majority dispossession" and aggressive "minority racism," whereby Anglo-Saxon power, institutions and culture are being eroded worldwide.

Vichy Jews

Last month *Instauration* mentioned that Darquier de Pellepoix, a minister for Jewish affairs in Marshal Petain's government, who has been living in Spain since the "liberation" of France in 1944, gave an interview to *L'Express*, the French copy of *Time*, in which he stated the only things exterminated in Auschwitz were lice. The ritualistic furor that followed made international headlines. An Instaurationist thought the following background material might furnish a brief but clearer glimpse of the Jewish situation in Vichy France.

Louis Darquier de Pellepoix was, as far as can be determined, the 2nd Commissioner General for Jewish Affairs in the Vichy regime and successor to Xavier Vallat. Vallat filed a 20,000-page affidavit while locked up by Resistance toughs in 1947, a small part of which was published in an English translation in the three-volume, nearly 1,700-page compilation *France Under German Occupation, 1940-1944* assembled by Laval's daughter, Josee de Chambrun. It would have probably been a six-volume, 3,500-page work if all was printed, but much of the sensitive stuff lies in a French manuscript in the Hoover Institution. The three-volume work was published jointly by Hoover and Stanford. President Hoover played a role in pushing the project through against the opposition of the then solidly warmongering liberal high brass of the institution bearing his name.

Darquier de Pellepoix's unforgivable crime was his eagerness to get foreign Jews out of Vichy France. Vichy operated under a set of racial statutes which had some resemblance to the German Nuremberg laws. The first such

statutes dated from October 30, 1940, and were supplemented by others, most of which had to do with simply identifying Jews and placing restrictions on their movements and their occupations. They were not locked up. Jews could not hold jobs in the Ministries of Finance, Foreign Affairs, National Education, Interior or National Defense. And they were excluded *in toto* from all professions connected with the press, radio, cinema and theater. Jews in Vichy France, however, flourished in other areas, especially the black market, and diligently engaged in Resistance capers in occupied and unoccupied France. Zionist William B. Ziff later boasted that some Resistance groups were 80% Jewish, many of whom were not French Jews, but refugees from a dozen other countries.

The Vichy regime tried to establish 1937 as the cutoff date for foreign Jews hiding under French citizenship and gave de Pellepoix and others the job of trying to get the alien Jews deported, first to work in Germany, and from late 1943 on to concentration camps to the east as the Resistance terror became a serious matter to the German authorities.

There is an interesting remark by one Sam Kessel in a book *Hanged at Auschwitz* (Stein and Day, 1972, p. 16), "When I was arrested [in Paris] on July 14, 1942, I had just crossed the demarcation line carrying a suitcase loaded with automatic pistols." This was the typical case of Resistance aliens running back and forth from Vichy to German-occupied France. Thanks to Churchill and his policy of "trying to set Europe ablaze" by air-dropping millions of pieces of arms and ammunition, Kessel and his friends had all the weapons they wanted. Kessel admitted having been engaged in gun-running for some time before he was apprehended and sentenced to Auschwitz. In most countries he would have been summarily shot. Needless to say, he survived.

Another Kessel, Joseph, who still enjoys some reputation as a "novelist," was also a Resistance figure in Vichy, later emigrating via Spain to England and then to the U.S. There appears to have been very few French Jews who ever were deported during the war. Laval claimed 95% of them never left France in 1940-1945. Meyer Levin, the Anne Frank ghostwriter, later commented in the *Nation* that thousands of French Jews in the first six months of "peace" changed their names from Cohen and Levy to Dumont and the like.

Conversion Rates

What kind of a city is Minneapolis? According to Calvin Griffith, owner of the Minnesota Twins, it's a town that has only "15,000 blacks."

"Black people," Griffith elucidated, "don't go to ballgames, but they'll fill up a wrestling ring and put up such a chant it will scare you to death. We came here because you have good, hard-working white people here."

Griffith's remarks were supposedly not for publication. He made them to a Minnesota Lions' Club meeting. He seems to have forgotten what happened to Earl Butz.

Blacks on Griffith's team were not overly impressed with the boss's remarks. One suggested that the Minnesota Twins obtain a franchise in South Africa. Some local black

politicians wanted to forbid the team to play any more games in the Minneapolis area.

But if blacks were getting a cold shoulder in football, they were finding more and more friends in basketball and baseball. Newark-born Aulcie Perry has now converted to Judaism and is the hero of the Tel Aviv sports scene, though some Israeli rabbis claim the conversion was not quite kosher. At the same time Quinn Buckner, who played in the 1976 Olympics, is considering converting, since he is married to a Jewess.

Then there is Elliot Maddox of the Mets, who has been going with a Jewish girl for some time and is in the midst of the conversion process. In baseball Rod Carew, also married to a Jewess, is thinking about conversion. So far he has not gone beyond the stage of refusing to suit up for games on Yom Kippur.

The slide toward Yiddishkeit (the term appeared in the *Jewish Sentinel*) of these sports figures, brings up the question of conversion ratios. Loud yelps have been heard from rabbis about Christians who make a speciality out of converting Jews. One learned elder has even demanded that all Christian churches cease such missionary activities instantaneously. We are also familiar with the new Israeli laws making it a penal offense to offer Jews money to sign up for Christianity.

But as the news about the black sports converts and potential converts demonstrates, the shoe may be on the other foot. Indeed, in a recent book entitled *Evangelizing the American Jew*, author David Max Eichhorn flatly states that in America and Canada more Christians are embracing Judaism than vice versa.

Predestined Tijuanaization

When the Supreme Court struck down state and city residency requirements as being unconstitutional, the nine old men provided the unskilled and the uneducated everywhere with an open invitation to come and share the wealth in the highest welfare payment states in the country—payments that not only destroyed all incentives to find jobs or to go elsewhere, but also served to lure countless more victims into the ever swelling ghettos. The result was the formation of vast, underground guerrilla armies living on welfare, drugs and crime—and the rapid flight of white citizens and white-owned businesses.

With little more than the single stroke of a pen, the Supreme Court of the United States gave legal sanction to the principal reason for urban decay—the arrival of large groups of indigestible aliens, whose historical contribution to civilization to date has been to destroy it wherever and whenever they found it.

Once again an incredible migration is tak-

ing place, as millions of illegal aliens pour into the American Southwest. Once again everything is being done by the liberal-minority coalition to see that nothing interferes with that migration. (In May 1978, a busload of 59 aliens being returned to Mexico was stopped at the California-Mexico border by order of a U.S. District Judge issued after ACLU attorneys argued that the aliens had not been informed of their right to legal counsel.) Once again, underground guerrilla armies are being formed, this time in the Southwest, and particularly in Los Angeles, the magnet for many of the illegals.

No society on earth can absorb an invasion of this magnitude and provide the jobs, the welfare and the care the invaders demand. No city can survive with a hostile alien army literally entrenched within its walls. In Los Angeles, for instance, the costs have already been fantastic. The public school system is being ruined; welfare payments are skyrocketing; and the ghettos are swelling to the bursting point.

Unless politicians begin acting responsibly by taking steps to curb minority excesses (illegal entry into the country, gang warfare, drug proliferation, and welfare riffs), Los Angeles is a doomed city—a city facing the same destruction, the same gang violence, the same crime, drug and welfare problems and the same white flight as the Eastern cities. Only 34% of the student population in the Los Angeles district are Majority members—down from 54% in 1968. By 1980 there will be less than 20% white students in the district.

For some 600 years—beginning about A.D. 300—the Maya of the Yucatan Peninsula built great cities and ceremonial centers, developed a complex written language and excelled in astronomy, mathematics and time-keeping. Somewhere between A.D. 1000 and 1250, according to most estimates, the Mayan city states “mysteriously” collapsed—after being conquered by the Toltecs from central Mexico. By the time the Spanish conquistadors arrived in the sixteenth century, the civilization of the Maya was little more than an impressive pile of ruins.

Some day historians will wonder about the disappearance of the people who built and maintained the great cities of North America. To us there isn't anything mysterious about “white flight.” And there probably wasn't anything mysterious about “Mayan flight” to the Mayans. Overwhelmed by alien hordes, the Maya may have simply cut and run, leaving their great cities in the hands of barbarians who were no more capable of maintaining them than they were of building them.

A man with brown skin hangs crucified in a huge mural on a storefront in the 200 block of Soto Street in East Los Angeles. Above his head are these words in Spanish, “We are not the slaves of the immigration cops!”

“Don't underestimate the Spanish Americans,” warns a prisoner at the Chino prison. “They dominate most of the crime in L.A.

barrios and have a semi-secret society growing every year.”

“When the Gabachos (whites) and the Cocos (Afros) are driven out or taken over,” Chicano activists tell each other in their code language, “the Southwestern states of Texas, New Mexico, Arizona and California will become the state of Aztlan and be ruled by Mexicans.”

While the Northeastern portion of the United States is becoming one huge South Bronx, a similar movement is now underway that may very well turn the entire Southwest into one vast Tijuana.

White House Coward

Doris Kearns is one of those liberated blondes, whose minds have been imprisoned, hopefully not forever, in the cast-iron ideological bear trap of the Harvard liberal-minority professoriat. After acquiring her Ph.D. she wanted to be a teacher—wanted so much to work with young blacks. But she ended up as the biographer-confidante of LBJ (*Lyndon Johnson and the American Dream*, Harper and Row, 1976).

Ms. Kearns spins a sordid tale of a cheap, unprincipled, on-the-make politician who, after working his way up to majority leader of the Senate by various flukes of fate and political flim-flam, became successively vice president and president. Though Miss Kearns tells much about Johnson, she does not mention that he first got to the Senate by means of a shabby election fraud.



Doris Kearns

It is apparent from every line that Johnson, a segregationist who quickly discovered there were more votes in integration, was the greatest coward ever to occupy the White House. He showed his physical scar to his nation, one of the most tasteless exhibitionist acts of all time, but he managed to hide the mental scars acquired by selling out his state, Texas, his region, the South, and his country, the U.S.A., by what amounted to unconditional surrender to his enemies. He hated the “Harvards,” as he

called them, yet he licked the hems of their flowing academic gowns, ramming their Civil Rights edicts and Immigration Act through a reluctant Congress and then committing the supreme folly of agreeing to their interventionist adventures in Vietnam. When they backed off and left him out on the Indochinese limb, Johnson, instead of finally getting his dander up, instead of finally acting like a president, meekly allowed his country's military reputation and his own political career to be flushed down the drain.

Johnson was a political puppet, who both loathed and cravingly submitted to his puppeteers. He was as much a creation of the Harvard gang as Doris Kearns. Although everything in his nature and upbringing cried out against it, he was just as locked in to latter-day liberalism and minority racism as his biographer. Ironically, Kearns cannot conceal occasional twinges of sympathy for Johnson, just as Lucrezia Borgia could not prevent a little compassion seeping through as she watched her victims wriggling in their death convulsions.

Her job done, Doris Kearns returned to Harvard where she committed genetic treason by becoming the second wife of Jewish egghead Richard Goodwin, John Kennedy's former speechwriter and one of the chief architects of that glorious episode in American history known as the Bay of Pigs.

Let us hope their union is blessed with no member of the Harvard class of 2001.

Barratry

The race issue is getting so hot in this country that everybody is suing everybody else.

San Francisco Nazi Allen Vincent sued the late Mayor Moscone and several city and Jewish officials for \$28 million for violating his civil rights in connection with the burning and looting of his bookstore. District Court Judge Charles B. Renfrew, dismissed the case, although he said, "This Court deplores the acts of senseless violence which resulted in the destruction of the Rudolph Hess bookstore."

* * *

A Ku Klux Klan group in Aberdeen, Mississippi, filed suit against the city on behalf of two members, one of whom claimed he had been fired from his job on the police force, while the other said his job had been endangered. The two men were recognized as Klan members after they had dehooded themselves during a Klan rally.

* * *

Rabbi Marvin S. Antelman of Providence Rhode Island, sued the founder of a Boston black arts center for preaching hatred of Jews. Surprisingly, the jury found the rabbi, not the black defendant, at fault. Antelman was ordered to pay a \$62,000 judgment, plus interest.

* * *

Two whites have sued Muhammad Ali and some black associates for \$10 million claiming they were slandered in publicized remarks

about an earlier lawsuit stemming from Ali's bout with Leon Spinks. "This is a whiteman, blackman thing," said Ali. He went on to say that the whites were upset that "niggers are counting \$6 million." "Why," he asked, "are they picking on some niggers? Why do only big Jews and big shots make all the money? To Jews and white people money is God. . . ." When Jewish organizations charged Ali with "wholesale degradation of a religious minority," Ali refused to genuflect. "Me, Muhammad Ali, go down there and apologize? Never! Apologize for what? For telling the truth?"

Jury Pampering or Jury Tampering?

In recent decades we have watched the creeping death of the American (Anglo-Saxon) system of criminal justice with shock, dismay and disbelief. But it has remained for Al Goldstein, the enterprising publisher of *Screw* magazine, to appreciably hasten the degenerative process by coming up with a new twist to jury manipulation.

In November 1977, Goldstein was acquitted of an obscenity charge by a racially mixed jury in Kansas City, Kansas. The vote was 9-3. A year later Goldstein invited the jurors who had found him guiltless to an orgiastic holiday in his Manhattan home base. Five jurors accepted and were put up at the lush Plaza Hotel, whence they were conducted one evening to Plato's Retreat, where naked couples grunt and groan on mattresses before assembled voyeurs. Mrs. Margaret Rhodes, one of the two blacks hosted by Goldstein, said, "I think this is great." But the owner of Plato's Retreat, Larry Levenson, regretted the jurors were not taking full advantage of his "facilities." Goldstein, on the other hand, exulted, "It's so hectic. It's great. It's decadent."

The \$5,000 Goldstein says he spent on the jurypersons could conceivably be regarded as a delayed case of jury tampering. It might even be considered a bribe, if Goldstein had advertised his invitation in advance. That, incidentally, is exactly what he is now doing. He told a press reporter after the Plato's Retreat bash that, if acquitted in future obscenity trials, he would take the jurors on "bigger and better trips." Maybe even "to Australia."

Biological Doom

Michael Soule, a professor of biology at the University of California (San Diego), was given a big publicity splash in the *Los Angeles Times* when he predicted 10-20% of the animal species on earth will disappear by the turn of the century. Speciation, the evolutionary process by which animal groups separate and develop into distinct species, will end, according to Soule, because men are herding existing species onto smaller and smaller territories, thereby ending their isolation and stopping the evolutionary process dead in its tracks.

It's unfortunate that Professor Soule, since he himself is living in the midst of a vast migration from Mexico which may end human speciation in California, did not draw broader and more terrifying conclusions from his doom-saying pronouncements.

Anti-Appalachianism

Racial slurs against Americans of Polish, German and British descent (with particular emphasis on the Wasp subspecies known as rednecks) are quite acceptable these days and considered to be in good taste by a large section of the minority-maniacal media. There is another subspecies of Wasp, however, that over the years has been getting more minority heat than any other population group.

Recently a Kentucky editor, David Hawpe, described "L'il Abner" and "The Beverly Hillbillies" as extremely offensive to Appalachians and asked this very appropriate question: "Imagine a cartoon that dealt with blacks the way 'L'il Abner' dealt with the mountain people?"

Hawpe then went on to wonder if the TV moguls would dare produce a series entitled, "The Beverly Negroes" or "The Beverly Jews." Apparently he thought it would be a cold day in Hades before such shows appear on the boob tube, though they would be certain to win much higher ratings than their prototypes. David Hawpe also said he rejected the claim that America's mountain people were "human refuse" and of poor genetic quality.

Funny thing is that the more slurs the media heap on America's mountain people, the more Appalachia exerts a magnetic pull on its detractors. There is no doubt that when liberal-minority nihilists finish off the rest of America they will rush to Appalachia as a last refuge, where they will count on enjoying the peaceful, clean and secure life they have destroyed everywhere else.

Hiring the Unqualified

What good did Bakke do in preventing the loss of Majority jobs and Majority employment opportunities? None. The White House and the federal agencies are going ahead full speed with reverse discrimination as if nothing had happened. A case in point is the Sugarman Plan. Scheduled to run for five years and drawn up by Jule M. Sugarman, vice chairman of the Civil Service Commission, the plan calls for federal agencies to use a lottery method for hiring job applicants rather than depending on examination scores. Those who have overcome "economic adversity" would be favored along with those who are presently unqualified, but just might become qualified after two years of special training.



Once upon a time there was a place called Palm Beach. It filled a very important function in American life by making it possible for the newly rich to obtain instant social position. Consider Josh Cosden, a onetime streetcar conductor from Baltimore who made his fortune in Oklahoma oil and moved to Palm Beach in the early 1920s. Within a few years he was entertaining British royalty and was acclaimed nationally as a "social leader." If he had stayed in Baltimore, it would have taken the traditional three generations to achieve such prominence and acceptance. The same was true for the Stotesburys, Richard Croker, Chris Dunphy and at a later date, the Colemans, Kennedys, and so on.

In addition to the upwardly mobile, Palm Beach always had a sprinkling of "old" (at least post-Civil War) names: Vanderbilts, Whitneys, Phippses, Cushings and Munns. The two groups met and mingled in lighthearted American inanity, partying, spending, gambling, fornicating, divorcing—what the rest of the country would have been doing given the same bankrolls and opportunities. (And what the rest of the country has been doing recently, bankrolls or no bankrolls.) It was vicious, but it was a sort of innocent viciousness.

It had its critics, naturally enough. The late Groton headmaster, the Reverend Endicott Peabody, used to caution his flock each spring holiday: "I hope you boys will all have a very good time on your vacation. But do not go to Palm Beach—that den of iniquity!" And for years such Palm Beach "leaders" as Ogden Phipps and Charles Munn warned that the place was going to the dogs. Most socialites didn't care anyhow, because they laughed at Palm Beach and never went there.

The place name and its raffish connotations were familiar to the general American public, but did not become famous until the arrival of the Kennedys on the national scene, and the subsequent elevation of their home to a national shrine of sorts. That hallowing was accompanied by a series of events which changed the character of

Palm Beach permanently. But it probably could not have been otherwise—Palm Beach has always been a national barometer, in its way, and had to adapt to the times.

It has always had its share of Jews, of course. In the early days they were small in number and long on adaptive affability, mostly German-Jewish financiers like Otto Kahn. After the war a less attractive element edged in, but, after all, their prey was less attractive, too, so it rather balanced out. However, most clubs and certain hotels, like the Breakers, were closed to them. This changed dramatically in the mid-60s when the Anti-Defamation League of B'nai B'rith filed a charge against the Breakers with the Justice Department, alleging discrimination against Jews. The case rested on unusual proof: The League had instigated the sending of twelve letters to the Breakers asking for reservations. Six of these letters were signed with what the League was not ashamed to claim were "Jewish-sounding" names, and the other six carried what the League claimed with equal certitude were "non-Jewish-sounding" names. (Interesting fuel for the question of whether Jewishness is racial or religious. Here it is all in a name! And the number twelve has obvious significance, too, but there is questionable profit in laboring these points.) The poor old Breakers fell right into the trap, and confirmed reservations to the "non-Jewish-sounding names" and denied them to the others.

The case was pertinent for several reasons. It was the first to be filed under the new civil rights law which barred discrimination in public accommodations for religious reasons. The selection of the Breakers as the first test was an indication of the importance the Jews attached to it and to Palm Beach. Always compulsive to exclusion, they evidently felt this was a key bastion to topple. The case never came to trial, naturally, but ended in abject capitulation by the Breakers, which promised that it would follow a "non-discriminatory" policy in the future, a promise which has been kept to

the letter in regard to Jews. To such a degree, in fact, that they now comprise some ninety per cent of occupancy. Whether this discriminates against non-Jews is certainly debatable.

The assault on the Breakers was supported by a tremendous influx of Jews buying homes and condominiums. Palm Beach went down like Vietnam when the gates finally burst. I do not myself subscribe to conspiracy theories where the Jews are concerned, but they do follow instinctive migratory and behavioral patterns which are as total as if consciously agreed to. When the target is to be Palm Beach, it is Palm Beach with a vengeance. The antennae of aggressive parasitism give off the "discovery-attack" signal, and all others pick it up.

The onslaught was two-pronged. In addition to the affluent siege mounted in Palm Beach proper, hives were opened across Lake Worth in West Palm Beach for retired Jews of modest means. Chief among them was—and is—Century Village, a condominium complex where some 15,000 elderly Jewish proletariat were packed in tight. South of Palm Beach near the bridge to the town of Lake Worth, thousands of additional condominium cubicles were thrown up for middle-class Jews. Those marketing the "concept of Palm Beach living" in New York, Chicago, Philadelphia and other cities could offer ghettos-to-be for every purse.

By the early 1970s Palm Beach had changed completely. Worth Avenue, for instance, was once a sort of imitation Fifth Avenue or Rue de la Paix, with recognizable Majority types going to shops and restaurants which they regarded as their own, places in which they met those whom they knew. Now it is Coney Island, awash with the poor Jews from Century Village and points south, a lesson in noise and aggression so definitive that even the Jews who actually do live in Palm Beach deplore it. (Not a few of the old-time Jews have even moved out because of it.)

At the west end of Worth Avenue sits the relatively venerable Everglades Club, with the mob pressing up to the very door like *sans-culottes* in the

French Revolution. I arrived there one afternoon with a friend to play tennis, and the ferocious faces—all looking like rather close relatives of Menahem Begin—actually pressed against the car windows as we stopped in traffic at the entrance.

“They can’t get over the fact that we still exist,” my friend said. “I guess their leaders tell them there aren’t any of us left.”

“Well, we are an endangered species, aren’t we?” his wife asked ambiguously. “I think it’s rather scientific of them to want that last look.”

I smiled with what I assumed to be benign indifference at the face centered in the window next to me. It grinned back and grunted incoherencies in an unknown tongue. We finally got moving and passed on, leaving behind yet another chilling omen of things to come.

The Century Village Jews are so undomesticated that some restaurants and shops have had to discourage if not bar them from the premises. They will steal anything not nailed down from any white merchant, and do not regard such pilferage as even questionable, to say nothing of felonious. The issue is a delicate one in the local press, which doesn’t know quite how to report Jewish indignation over being very occasionally booked for shoplifting. In addition, by voting as a bloc they have changed the political complexion of Palm Beach County, a dominance which does not sit all that well with the outlying rednecks.

On the international level, the Breakers has become a kind of Israeli Embassy, the third after those in New York and Washington. Every visiting Israeli dignitary makes the obligatory Breakers stop, to be feted by the local “community.” Vast affairs of Jewish moment are decided at the Breakers, and it is here that the latest edicts are given for enforcement to white overseers like Cyrus Vance and Elliot Richardson in symposia, round tables, discussion groups, etc., of surpassing transparency. The great moment, of course, is the arrival of an individual or party of sufficient official importance to warrant the flying of the Israeli flag from the Breakers. When aloft, it can be seen from nearly everywhere in central Palm Beach, and the feelings of the Century Village ghetto-ite when he sees this hard evidence of his fellows’ triumph can be imagined.

Jews like Stanley Harte and the Cummingses have bought whole blocks of commercial property near Royal Poinciana Way, and there is Jewish talk of Palm Beach becoming a formal financial center. That might be farfetched,

but it is conceivable that it could be the eventual American headquarters of the Jewish Empire. The bulk of the money and precinct work would still be in New York and Washington and Los Angeles, of course, but Palm Beach could serve as the coordinating center, the Jewish equivalent of the Mafia hideaway for the really key meetings. Here, away from the pressures of urban life (but with all the amenities), the strategic as opposed to the tactical questions could be thrashed out and solved at leisure.

(If all this overt organizing seems to contradict my previous reservation about Jewish conspiracy, let me explain that all this empire-building is being conducted—and will continue to be conducted—by the Jews on a level of pious self-righteousness devoid of the usual trappings of conspiracy. They do not get together in a room, for example, and say, “Let’s take over the world,” or deal in other theoretical generalities. They do get together in a room, but it is to say, for example, “The Arabs obviously can’t manage their own affairs, especially their oil, and the whole world would be so much better off if we took care of it for them,” and so on. It is not hypocrisy; they actually believe they are disinterested and openminded. Of course, there are state and intelligence conspiracies—stealing uranium and Eichmanns—but those are confined to admittedly clandestine operations.)

Like everything in contemporary life, this new Palm Beach is not without its comic side. Take, for instance, Peter Pulitzer, a descendant of the famous newspaper publisher and a man who has done very well himself in Florida business ventures. The Pulitzers have been marrying white for several generations, and Peter has never been formally considered Jewish except by purists. And by himself, one must assume. He married Lillian McKim, who metamorphosed into that Lilly who invented the dress of the same name and opened a chain of boutiques. (They are now divorced. Lilly went minority, marrying a Cuban refugee; Peter stayed true to family tradition and to the whites on his remarriage.)

At any rate, here we have Peter Pulitzer in 1979, the results of years of intensive non-Jewish breeding, strolling along South County Road to Doherty’s, a restaurant he owns and has made fashionable just because it belongs to Peter Pulitzer. As he ambles along, all suntan and dark glasses pushed back and young wife on arm and correct fatuity in expression and conversation, he is buffeted about by the swirling crowd of. . . God forbid, Jews. These are

exceedingly undomesticated specimens, what his sainted ancestor would have called the dregs of the ghetto, what that ancestor ran away from so openly, what all the Pulitzers have been breeding away from all these years. And just when it seemed that the game was won, that he had come to the top of the Palm Beach game, what happens? Instead of being able to stand atop the white dungheap and crow sheer joy, he finds that he is not alone, the sole king of the hill. He is surrounded by awful Jews whom he and his family can’t stand, to put it mildly. Watching him closely, I am sure he is aware of what has happened. The eyes are a little glazed, the face a little strained, and final giveaway, he complains with sudden bitterness about “the crowds.”

A core of beleaguered Palm Beach whites still maintains the fiction that they are living the good life there on their own terms, and it is amusing to watch the lengths to which they go to preserve the illusion. They move through this new Jewish City of Gold with vestigial stubbornness, not noticing or pretending not to notice. This is not so odd considering their essential selfishness. After all, this is not Des Moines, Iowa, where some semblance of the country’s virtues can still be found. This is Palm Beach, where the only representative from Des Moines will be the richest man in that town, one already well versed in such vice as he can get into. To him and his Palm Beach fellows, the Jewish hegemony can’t exist, because if it did all their amassing of money would be worthless and their spending of it without significance. Since those conditions would negate not only themselves but the country and all it stands for, it can’t happen. And if it seems to be happening, it must be denied. Oh, there can be as much anti-Jewish invective as you please, but there can’t be a recognition of the extent of the takeover.

(It can be argued, obviously, that the Jews are following a Palm Beach tradition and only using the place to better themselves socially. But the analogy doesn’t wash. However pathetic and greedy the whites, they still acted—and act, however watered down—as individuals, each with his own dream, however tawdry; the Jews come as a swarm, acting from a collective compulsion seemingly devoid of choice.)

On the obverse side of the comic coin, consider the Jewish dilemma: once the white citadels are taken, they are full of. . . Jews. And Jews do not find each other that palatable once the siege is over. (When Groucho Marx said



he wouldn't want to join a club which would have him as a member, it is most doubtful that he meant the remark to sound as anti-Jewish as it does, but it remains an interesting slip.) They glumly go about the business of occupation, but their hearts aren't in it. They look forward to the next conquest, but where will it be? What will happen when they have everything? Or at least all the desirable real estate? Then what? What if, their sullenness implies, we have to stay here forever, with all

these other Jews? Everything, even total victory, has its drawbacks.

The dual dissatisfactions—the whites because they have to pretend, the Jews because victory turns to ashes—casts a pall over Palm Beach. It is a most unhappy, most nervous and most hysterical place. Because of that, it is of American and even international pertinence. Nowhere else have the Jews taken over a white enclave of power to such a degree. (The takeovers in places like New York are still diffus-

ed. There are not Jews absolutely everywhere one looks, for example. There may be other unsavories, but that's another story. On the other side, Miami Beach and a few other spots are full of them, but those were their places from the start; they weren't takeovers.) Nowhere else is the takeover so graphic, so delineated, so undeniable, so physical. Nowhere else does one feel so completely surrounded; nowhere else does one feel so completely the thrust, the blind, antlike juxtaposition of determination and inability to evolve. If a picture is worth a thousand words, Palm Beach, with its thousands of pictures, is priceless.

Racial Basis *Continued from page 5*

second, the nonproductive, is permanently interstructured to the receiving of foreign aid. No government, however absolutist or ruthless, has ever been able to change this white-black imbalance. No amount of U.S. cash poured into an area like Pakistan can possibly alter its basic nature of congenital bankruptcy. Ceylon, made independent, and with considerable exodus of light-complexioned planters, reverts easily to insolvency. The dual nature of what amounts in effect to a transmitter-receiver apparatus on an international scale shows goods and services, as with a Peace Corps, moving endlessly from the productive (always easily identifiable by a comparative lightness of skin) to the nonproductive (represented by dark-skinned people carrying the goods from the ships). One example of remarkable nonproductivity, accompanied paradoxically by extreme physical labor, can be cited in certain Fiji Islanders, very black in aspect, who are generally engaged during each year with the manufacture and transportation of large stone disks. Although their toil is Herculean, they must be assigned to Category (2), the nonproductive, for none of the whites on the boats that periodically rescue them from starvation has ever found out exactly what they are doing.

In the interest of a fair analysis, and to prevent misunderstanding, close attention must be paid to a cluster of marginal national shadings. The Japanese now belong in Category (1), the productive, but until conquered and harnessed to the industrial wheels of the United States, populated preponder-

antly (at this writing) by people lighter than the Japanese, they were in a millennia-long slump of poverty. Left to their own devices, with the U.S. light-complexioned market removed, they could easily slip back into Category (2). The Japanese, however, are distinctly fairer in complexion than the Malays in Indo-China, Indonesia, and the Philippines and hence, on their own, usually productive and affluent. Many consider the Japanese somewhat lighter than the Chinese—this would explain their greater prosperity. The Chinese themselves of late, seeing the growth of Japanese prosperity since Tokyo's close relation to the United States, are seeking closer ties to the American cornucopia.

In following the correlation of complexion and poverty, the remarkable cases of Greece, Turkey, Egypt, Ethiopia, Tanzania, Uganda, and Zaire come to mind. The Greeks are lighter than the Turks and more prosperous. The Turks are lighter than the Egyptians and, inescapably, better off economically. The Egyptians have fairer skins than Ethiopians and, of course, have a better financial structure. Ethiopians, though usually facing incipient bankruptcy, are economically superior to Tanzanians. The Tanzanians have almost no economy at all, yet they have more than Uganda, where the population is even darker. The Ugandans have very nearly a zero productivity, but they have at least a well-publicized airfield, built by light-skinned people who administered the country until recently. It is finally in Zaire, the darkest of the seven nations mentioned, where we draw not merely a complete economic blank but even a minus count, accompanied by an almost blue-black population.

In the review of these seven descending examples of productivity, we find poverty in perfect ratio with the national complexion. An Affirmative Action program or anti-poverty legislation in Nigeria would be useless, for Nigeria has almost no white taxpayers. There is also the case of the Eskimos and Lapps. Some Swedish scientists have been puzzled over the relative prosperity of Lapps (who may have originated the idea of a white Santa Claus handing out gifts—Santa wears a Lapp uniform, for example, and drives reindeer like the Lapps). There's no mystery—Lapps are lighter than Eskimos. And it is difficult to imagine Angola, a large, well-endowed country, sending foreign aid to, or fighting starvation in, Iceland, a poor country in resources. This would be a crime against Nature and violate the economic laws of color.

In South America we find approximately the same condition. Costa Rica and Argentina, with the lightest populations, are the best off economically. Chile, lighter than Bolivia, Colombia, or Ecuador, is more prosperous than these three. Panama, darker in pigmentation than Guatemala, is the poorer of the two. Those South American countries with relatively equal percentages of light and dark citizenry have roughly the same poverty levels. Within Brazil there is an important pocket of economic prosperity in the southern highlands but this is explained by the presence of numerous fair-skinned, German-descended citizens. Paraguay, on the other hand, with almost entirely a bronze-skinned population, faced chronic famines until the arrival of some thousands of Pennsylvania Mennonites, one of the world's most productive population

groups and quite light in skin color. It is said that the threat of famine in Paraguay has vanished forever.

One feature worthy of study by the U.S. political establishment would be the percentage of nonproductive, dark ethnic types required to produce a condition of bankruptcy in an American metropolitan area. Another valuable bit of knowledge from a practical standpoint would be the ratio of productive, light-skinned citizens necessary to maintain, on the U.S. standard of living, a given percentage of dark-skinned inhabitants. For example, if St. Paul, Minnesota, began to collapse financially because of inroads of dark migrants seeking relief, perhaps a busing program could be arranged to move a sufficient number of light-skinned taxpayers from Minneapolis to help shoulder the load and prevent white flight. Some observers believe that the flashpoint of bankruptcy in a U.S. city becomes visible when it achieves a 33% dark-skinned population. Cleveland, far gone, runs at 40%, but Philadelphia will soon be in the news—its dark proportion is now hovering at about 33%. Some Southern U.S. communities, under a skillful white supervision, have successfully carried, for long periods, higher percentages than 33%. But many Northern and Western cities, less experienced and knowledgeable about the exigencies of color, are sinking into bankruptcy upon reaching the 33% mark.

It must be pointed out here that some observers attribute productivity and prosperity to a specific economic system. This is a popular view among

Jewish sociologists, but it is, of course, a serious error—the cause is the complexion of the citizenry. Putting fair-skinned Germans under two contrasting economic systems predictably resulted in West Germany becoming the second most productive bloc in the Free World and Central Germany (commonly called “East” Germany) the second most productive bloc in the Communist world. Obviously what mattered was the complexion, not the economic system. The Soviets were, for industrial reasons, compelled to build a wall to keep these productive people inside the Red bloc. On the Soviet Eastern border, however, the Russians vigilantly keep darker-skinned people out of their national territory. And Cuba, a dusky, remarkably nonproductive nation, under capitalism was on the relief roll of the United States. Under Communism, Cuba merely shifted onto Russia’s relief roll. Skin color thus undercuts any so-called economic system and the population inevitably regroups under the aforementioned Categories (1) and (2).

We see from the foregoing that within the skin-color groupings of mankind there are finely discernible differences in group complexions. In certain cases the differences seem superficial and are not considered too important either politically or economically by persons who lack experience with the phenomenon. Nature, however, views these differences with a sterner eye and computes them financially with the mechanical inexorability of a taxi meter. The color parallel with poverty or prosperity inevitably reassembles and asserts itself within blocs. A

perfect example of interbloc poverty-color interplay can be discerned in U.S. cities with large black populations just as clearly as the same process is noted on other continents. The lighter-colored nonwhites inevitably rise above the poverty level of the darker-hued mass, again associating, as everywhere, the equation of varying degrees of melanin with varying degrees of economic success. But the extreme of the phenomenon on a worldwide basis is reserved for the Republic of South Africa, since it is there that almost the lightest of human populations confronts at closest possible range the darkest. South Africa is therefore necessarily where one of the world’s most economically prosperous groups is vis-a-vis dark-skinned poverty at its most excessive. At this moment the light-colored South Africans are still feeding a large part of the African populations to the north. U.S. light-skinned taxpayers do not understand that if their government, through international pressure, somehow interferes with this, the burden will be shifted to the U.S. budget. This is because the racial basis of poverty and financial insolvency is still not understood, in spite of the incipient bankruptcy of leading American cities. Mathematical equations of certitude showing the exact factors of numbers, combined with shadings of complexion, needed to produce the various stages of economic ruin in a society, may eventually be worked out and publicized if the results can be slipped through the iron curtain of the liberal-minority censorship.

Removing the Blindfold

Continued from page 6

and atheists who run the Zionist state are spurious Jews, if not anti-Jews—possibly Khazars from the Russian steppes, who were converted to Judaism a thousand years ago. He makes the interesting point that some non-Jewish Americans probably have a better claim to a Palestinian homeland than many of the delegates in the Knesset. In a more serious vein, Lilienthal accuses Zionism of being a dynamic source of anti-Semitism. He quotes some Jewish notables who not only admit this charge, but favor Jewish support of anti-Semitic groups in order to solidify Jewish unity. He blames the success of Zionism on the pusillanimity of Jews who should know better, and on the hordes of servile non-Jewish politicians, apologists and churchmen, many of whom accept

bribes for selling out America’s national interest in the form of payments for speeches to Jewish organizations. It is the author’s considered view that in the long run Zionism will prove to be a greater enemy of Jewry than Nazism. It is this reviewer’s considered view that if there were more Jews like Alfred Lilienthal in the world, there would be much less anti-Semitism in the world.

The Zionist Connection appeared at a very appropriate time, at the very moment Begin was pocketing his fifty percent (\$86,500) share of the Nobel peace prize, after he had let the American president and the rest of the world know that a Middle Eastern peace would be a Begin peace or there would be no peace. Sadat at least had the tact to send a surrogate to pick up his share of the totally undeserved honorariums. Remembering what happened to Vietnam after the award of the Nobel peace prize to another Jewish head-

line-grabber not so many years ago, we can only perceive the clouds over the Middle East to be darkening, not silvering. The Palestinians remain stateless and countryless, and all the media events in the world, all the Canossa trips to Jerusalem, all the Camp Davids, all the shuffling shuttle diplomacy, will not exorcise the war demons that will haunt the Unholy Land, as one writer has called it, until all the Palestinians are either dead or back home.

There are priceless vignettes in Lilienthal’s book: blueblooded Congressman Joseph C. Baldwin of New York, the former public relations advisor to the Irgun gang, approving Begin’s flogging of four British soldiers, while assuring him that he, Baldwin, will see to it that the Zionist image will not be damaged; Senator Robert Taft’s close association with Abba Silver, the most rabid Zionist rabbi of them all; the

Removing the Blindfold (Cont'd.)

massive payoffs that "swung" the United Nations' partition of Palestine. Quotes galore illumine America's repeated acts of duplicity in Middle Eastern affairs, one of the most duplicitous being Acting Secretary of State Lovett's promise to the Arab leaders after the partition, "If, at a later time, persons or groups should obtain control of the Jewish state who have aggressive designs against their neighbors, the U.S. would be prepared firmly to oppose such aggressiveness in the United Nations and before world opinion."

Lilienthal is not afraid to expose the baleful effect of Israel's racial laws on Arabs, who are treated as a lesser breed without the law. The darker Sephardic Jews, who comprise some sixty percent of the Jewish population in Israel, only hold three percent of the top government posts and their status is only a little higher than that of the Arabs. Although American Jews are among the loudest advocates of affirmative action on the western side of the Atlantic, they shut their eyes to all the unaffirmative action being promoted in the Promised Land.

Lilienthal comes to the conclusion that, though their sword is mighty sharp, the pen is the most lethal weapon in the Zionist arsenal. He tells how Warren H. Phillips, the Jewish head of Dow Jones, has kept anti-Zionist ads out of the *Wall Street Journal*. . . how Elizabeth Taylor, the convert, after harvesting reams of publicity for Israel, was the last person to have an audience with Begin after his most recent visit to Carter. (Could the media adulation of the freakish, dwarfish, top-heavy, sequential polygamist have any connection with her adopted religion?)

The conservative press, Lilienthal insists, is more anti-Arab than most liberal newspapers. Practically all the pollsters, except Gallup, are Jewish and are careful to phrase the right questions so they will be given answers

that best serve the Israeli cause. As for Israel bonds, they are tax-dodging tricks that do double damage to the American economy by boosting inflation, while simultaneously bilking Americans, particularly labor union members out of their hard-earned money—money which is then transmitted abroad to put the U.S. balance of trade even further in the red. Lilienthal neatly sums up America's cringing pro-Zionism by recalling some words of President Carter to Moshe Dayan, after one of those interminable Middle East "peace talks" in the White House. When Carter asked Dayan where he was going, the latter replied he was off to Chicago to speak to a Jewish fundraising group. "Do me a favor," pleaded Carter. "Don't attack me."

In the last century the independent political entity once known as the United States of America has come to be dominated by a group that represents, according to its own count, about 2.7% of the population. In the last thirty years the leaders of our government, although they had or should have had many more important matters on their minds, have given an extraordinary disproportion of their time and effort to financing, arming, coddling and protecting the foreign homeland of this population group, even though the very existence of Israel flies almost spitefully in the face of America's best interests.

Israel and Jewry have become the obsession of the 20th century. The Holocaust has become the happening of the century. One of the great causes of friction between the two superpowers is U.S. intervention in Russian domestic policy to force an acceleration of Soviet Jewish emigration. This meddling becomes ever more dangerous as Russia's nuclear program outdistances that of the United States, thanks in part to such Jews as the Rosenbergs, the world's first atomic spies.

Almost everything a contemporary American reads or sees or hears about

foreign affairs serves to intensify the Zionist fix on his thinking process. Whether a book like *The Zionist Connection* marks the beginning of the end of this greatest of all propaganda barages, it is too early to say. If the fixation is not relaxed, it is almost certain that the U.S. will eventually be drawn into a gruesome war, perhaps even a thermonuclear war, that this time would culminate in a genuine Holocaust.

The best way to end an obsession is to hack away at the outer shells of madness. Mr. Lilienthal has been doing just that for years, though the job is quite unrewarding and has occasionally brought him face to face with physical violence. Americans and their children, born or unborn, owe him a debt of gratitude, and the least they can do to repay the debt is to obtain a copy of his book and pass it around. It is disconcerting that those non-Jews who know as much or even more about the Middle East have not had the scholarly dedication, the courage or the opportunity to do what he has done. The one non-Jew who has matched Lilienthal in his desire to end this universal deception is Norman Dacey, who also has written a blockbuster on the Zionist conspiracy. When his book joins *The Zionist Connection*, Americans will have at their fingertips more than enough material to break the Jewish stranglehold on what they have been permitted to know about the Middle East.

This does not mean that most Americans will immediately get a clear picture of what destiny has in store for them if they don't come to their senses about Israel. There is, unfortunately, a long day's journey between the publication and the reading of a book, especially one that is certain to receive minimal or largely unfavorable comment from reviewers. It simply means that it is now possible for an alert and intelligent American to look at the whole Middle Eastern picture with stereovision. Until now he has performed been blind.

Three Tongues Continued from page 7

Words are variously modified. *Agujero* becomes *bujero*; *Felix*, *Felis*; *en la casa de Pablo*, *enca Paul*; *volver*, *venir para atrás*; *frenos*, *maneas*; *pedir dinero prestado*, *hacer un préstamo*; *aceptar pedidos*, *tomar órdenes*; *administrar el negocio*, *correr el negocio*. These are merely internal corruptions. But when English expressions are wrenched out of their socket and made or mismade into Spanish, the melange becomes truly

remarkable, like fog thickened by smoke. Practically any English word is Spanished by the addition of the proper ending—an "a" if a noun, an "ar" if a verb. Truck becomes *troca*, market *marketa*, while among the verbs the list is inexhaustible: twist is *twistiar*, push *pushar*, soak *soakiar*, wrap *wrapiar*. Some of these words are used as mere synonyms for their Spanish equivalents. One may say indifferently, "*Vamos à pushar la troca*" or "*Vamos à empujar la troca*." Others have so en-

tirely replaced the correct Spanish word that it has passed into oblivion. *Troca*, in most of pocho-land is the only word used for truck, *camión* being almost entirely unknown. So with *marketa* for *mercado*, *bilis* (bills) for *cuentas*, *jacke* for *gato*, *mail-box* for *buzón*, *pompa* for *bomba*, to name but a few.

There is no limit to the number of English words that can thus be transmogrified into pocho Spanish. But in spite of this, few *chicanos* can say more than a sentence or so in Spanish

without having recourse to English direct and undisguised. It is not enough for them to say: *Sokié mi pie en agua caliente y lo envolvi bien* (I soaked my foot in hot water and wrapped it up well). Such a sentence is not sufficiently hybrid. Nine chances out of ten they add something like this: *Sokié mi pie en agua caliente y lo wrapié bien con gauze y adhesive tape y descansé en la casa hasta que el swelling went down*. Another example: *Tengo un brother en el army*. Or: *Fuimos al show y vimos unos actors muy buenos; they sure were funny, especialmente el gordito*. Or: *¿Cómo se llama esta cosa, you know*

what I mean, that thing que está debajo de la otra, over here on this side?

In any discussion of this sort is it impossible to avoid using such emotionally charged words as "good speech", "bad speech", "lower-class utterance", "upper-class utterance", etc. That these are value judgments cannot be denied. But neither can it be denied that upper and lower social classes exist and that their ways of speaking are different. If it be unscientific to emit value judgments, it is equally unscientific, or more so, to close one's eyes to the reality of social stratification, whatever its causes. Many of those

who oppose the use of value-loaded terms in linguistic and anthropological discussions do so less in the cause of science than to promote (while concealing) a deep-rooted egalitarian bias.

The facts are these: (1) social classes exist; (2) prominent among the characteristics that distinguish them is their manner of speaking; (3) prestige accrues to the upper classes, while stigmatization attaches to the lower; (4) *chicano* speech is looked upon contemptuously by the Mexicans of the homeland; still more so by the Spaniards proper, to whom it seems so alien as to be almost unintelligible.

Who Will Stand Up

Continued from page 8

THE MAGICIAN

The magician tells you confidentially that you need not worry, Rhodesia will never be black. Why not? Because, he explains, "They" have "something up their sleeves." You meet him at every cocktail party soothing the fears of the anxious with this line. When asked precisely what "they" have up their sleeves he does not answer. How does he know about the sleeve and its putative contents? Well, it stands to reason, doesn't it? Besides, he went to a meeting some time ago and a party hack told him that all would be well. In his daily life he wouldn't buy a ten-cent lottery ticket on evidence like this, but he is happy to stake his own and his children's future on such drivel.

The magician believes that "they" will keep Rhodesia white. What he seems to mean is that the only people in Rhodesia who are determined not to hand it over are the government, which has just been elected with a mandate to do just that. Put this to him and you receive no coherent answer. The magician doesn't want a black government, of course, but fortunately because of what "they" have up their sleeve he doesn't have to get involved. Suggest to him that it seems from what he says that the only people who do not want to surrender are himself and "they", and that he should therefore give "them" a hand by speaking up for "them" he becomes angry. Yet if he means what he says this is what he should be doing. But he is not. He is waiting for the

magic trick. This of course absolves him from speaking in favor of what he says he believes, because it's going to be all right, you know. So after all, it is not necessary to take a stand. Is it?

THE FINANCIAL EXPERT

Rhodesia has many of these. The very last thing these experts want to see, they will tell you, is black government. But, they say sadly, we are flat broke and must give in.

One would think that the financial expert would be delighted to hear you point out that for years Rhodesians have been unable to move their money out and that the country must be awash with the stuff. One would be wrong. He can hardly deny it, but brushes it aside with the remark that of course he meant foreign currency. The lack of this, he points out with an air of wisdom, is what is really killing us. The amount of foreign currency is one of the Treasury's more closely guarded secrets, but somehow the financial expert knows that we haven't any. Hint that perhaps we have some and are earning more and he is quite upset. He changes the subject when asked if the trainloads of exports leaving Rhodesia daily are being sold for cowrie shells and not foreign currency as one had supposed. Point out that after years of sanctions you can still buy expensive imported clothing, materials, footwear, etc., all presumably bought with foreign currency, and he explains loftily that of course some of our precious foreign currency must be made available for such purchases to keep up morale, you know. Asked to explain precisely how it keeps up morale he is silent. Because of our parlous financial position he of course does nothing to stave off the black rule he says he

doesn't want. We are broke, aren't we, because he has just said so. If he were convinced that his ideas were wrong he might have to get involved, mightn't he?

THE BETTER-NOTTER

This chap has important but unspecified contacts in Britain. He also knows people who know important people in the States. All will be well in Rhodesia, he assures you, because his contacts tell him that we have important friends all working away behind the scenes to keep Rhodesia white. Asked why they persist in doing this when the Rhodesian electorate have conclusively demonstrated that they wish to be ruled by blacks, he becomes indignant. These men behind the scenes are an absolute godsend to the Better-Notter. You see, any action which we might want to take in our own interests might upset these friends and their efforts. Better not do anything, therefore. He cannot name one action taken for our benefit which was based on principle, morality or anything but the most lupine self-interest, but better not take any action of our own.

Neither the Realist nor Economist nor Magician nor Financial Expert nor Better-Notter wants to see black rule in Rhodesia. Or at least that's what they whisper in private. But none will stand up and say so.

St. John knew them all too well. To the church in Laodicea he wrote (Rev. 3:15), "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot."

This article, which first appeared in Rhodesia & World Report, was written by Noel Hunt, leader of the Rhodesian Conservative Alliance.

Memorial Sermon

Continued from page 8

loud condemnation by the President of the United States, himself a man from the Bible-Baptist belt and, again, the silence is deafening. One listens for loud condemnation by the Pope, by the Chief Rabbi, by the Archbishop of Canterbury, by all who love the name of God. Again, the silence is deafening.

I do not believe in white supremacy. I do not believe in black supremacy either. I do

not believe that anyone is better than another until he has proved himself to be so. I believe that those who govern, or who seek to govern, must prove themselves worthy of the trust that will be placed in them. One looks for real leadership; one finds little in the Western world; how much less in Africa!

Who is to be blamed for this ghastly episode? . . . First, those who fired the guns. Who were they? Youths and men who, as likely as not, were until recently in church schools. This is the first terrible fact. Men who went over to the other side and in a few months were so indoctrinated that all they

had previously learned was obliterated. How could this happen if they had been given a truly Christian education?

Secondly, it is common knowledge that in large parts of the world violence is paraded on TV and cinema screens as entertainment. Films about war, murder, violence, rape, devil-possession and the like are "good box-office." Peak viewing time is set aside for murderers from Belfast, Palestine, Europe, Africa and the rest, to speak before an audience of tens of millions. Thugs are given full treatment, as if deserving of respect. Not so their victims' relations!

Memorial Sermon (Cont'd.)

Who else is to be blamed? I am sure that the United Nations and their church equivalent, the World Council of Churches, both bear blame in this. Each parades a pseudo-morality which, like all half-truths, is more dangerous than the lie direct. From the safety and comfort of New York and Geneva, high moral attitudes can be safely struck. For us in the sweat, the blood, the suffering, it is somewhat different. . .

Is anyone else to be blamed for this ghastly episode near Kariba? I think so. Politicians throughout the world have made opportunist speeches from time to time. These add to the heap of blameworthiness, for a

speech can cause wounds which may take years to heal.

The ghastliness of this ill-fated flight from Kariba will be burned upon *our* memories for years to come. For others, far from our borders, it is an intellectual matter, not one which affects them deeply.

Here is the tragedy: The especial danger of Marxism is its teaching that human life is cheap, expendable, of less importance than the well-being of the State.

But there are men who *call* themselves Christians who have the same contempt for other human beings and who treat them as being expendable.

Had we, who claim to love God, shown more real love and understanding in the past, more patience, more trust of others,

the churches would not be vilified as they are today.

I have nothing but sympathy with those who are here today and whose grief we share.

I have nothing but revulsion for the less-than-human act of murder which has so horrified us all.

I have nothing but amazement at the silence of so many of the political leaders of the world.

I have nothing but sadness that our churches have failed so badly to practice what we preach.

May God forgive us all, and may He bring all those who died so suddenly and unprepared into the light of His glorious Presence. AMEN.

Western Man

Continued from page 9

the truth; the problem instead was the formulation of an adequate gloss on the fateful events of 1866 sufficient to convince the Court that we had something of a historical case. . . It is not that we were engaged in formulating lies: there was nothing as crude and naive as that. But we were using facts, emphasizing facts, bearing down on facts, sliding off facts, quietly ignoring facts and above all interpreting facts in a way to do what

[Thurgood] Marshall said we had to do—"get by those boys down there."

Simpson discovered an equally telling quote from the dust-layered works of the late Earnest A. Hooton, professor of anthropology at Harvard:

Whatever may be the sociological value of the legal fiction that "all men are born free and equal," there can be no doubt that. . . in its biological applica-

tion, at any rate, this statement is one of the most stupendous falsehoods ever uttered by man through his misbegotten gift of articulate speech.

There are, of course, a few minuses among Simpson's many pluses. His discussion of the money system descends into conspiracy theories which become a little incoherent and he seems to have missed the bus on the Soviet Union of the late 1970's, which he still views as the nest of Jewish Bolsheviks it was in the floruit of Trotsky. The book's most serious demerit, however, is the lack of an index.

All in all, a book could be written about Simpson's book, a project impossible even to contemplate by the editor of a thin, skimpy periodical like *Instauration*. We will simply conclude by saying it is a lifetime labor of love,

that every word quivers with sincerity, resonates with an obsession for truth and evidences an untrammelled affection for his people.

In the author's own words, it is a book by

one whose primary concern was with nothing so tawdry as mere human survival, but who on the contrary was concerned above all else with *quality* in human life, who longed and struggled everlastingly that Man, and especially his own kind, his own race, those with whom he felt the deepest affinity and for whom he recognized his greatest responsibility—should not only go on but go *up*.

Which Way Western Man? may be ordered from the Yeoman Press, Box 682, Cooperstown, NY 13326. Price is \$12.50 (hardcover), \$5.00 (softcover), plus 50c for postage.

Jonestown By the Bay

Continued from page 10

wiped out by mobs of limp-wristed hustlers, who spend the better part of their lives picking up each other in bars.

Nature created the site of San Francisco. Men improved on it. Half-men, many of them self-proclaimed environmentalists, have destroyed the work of Nature and Man. Already the city is as empty and pathetic as the imaginary, nuclear-wasted San Francisco depicted in Nevil Shute's *On the Beach*.

There is a law of human behavior that states the worst gravitates towards the best, the ugliest towards the most beautiful. San Francisco is no exception to the law. In 1940 the city's population was 634,536, minorities accounting for 31,835 or 1/20th of the total. In 1950 the population grew to 775,357, including 43,502 blacks and

24,813 Orientals. Today the figure has shrunk to 668,000, but it now comprises 102,000 Hispanics, 99,000 blacks, 63,000 Chinese, 24,000 Filipinos, 10,000 Japanese and 3,000 American Indians.

A quarter of a century ago the city was run, as so many others in America, by the Irish, who allowed Wasps, with a sprinkling of civilized Jews, to control the industry, commerce, banks and the arts. *San Francisco Chronicle* columnist Charles McCabe explains that the city "has gone down the tube, because of the minority groups that have come in since 1940 and sent scurrying to the suburbs the Irish and the Germans and the Italians that were the traditional power base around here." McCabe dates Aug. 2, 1977, the day Moscone was elected mayor, as the death knell of San Francisco.

But there are no death knells for cities that are already dead. All

"minority-ized" American cities are dead or dying. San Francisco is the greatest municipal tragedy because it was the most splendid American city. It was only to be expected that almost the first act of the new mayor, Diane Feinstein, after the assassination of Moscone (which certainly had much to do with Moscone's close association with Jones) was an announcement that it was her "moral responsibility" to appoint a homosexual to fill the seat of the late minority fairy, Harvey Milk. Meanwhile, Deputy Mayor Teitelbaum, executive deputy Rudy Nothenberg, press secretary Mel Wax and administrative secretary Cyr Copertini said they would stay on. No lesson had been learned.

Even a leper can appear handsome at a distance in the dark. Stand above the Lawrence Radiation Laboratory at night and look west. Beneath you, stretching from San Jose on the south

to Marin County on the north, is a galaxy of light—one of the world's most enthralling views. Or on a radiant early morning look out upon a white billowing sheet of fog that covers the bay, the peninsula, San Francisco, the Pacific—a veritable magic landscape. All that is visible are the tips of the Oakland and Bay bridges, outlined like giant buoys in a sea of clouds. But in broad daylight and close up the city reverts to the esthetic and demographic disaster that so fascinated Reverend Jones.

However, even Jones and his pack of nihilistic predecessors and hangers-on are not to be saddled with the entire blame. The real killers of San Francisco were ideas—equalitarianism, social Christianity, minority racism, Marxism,

Freudianism and sexual laissez faire. It is no accident that all these ideas, which comprise the received opinion of the modern intelligentsia, came together, nested and festered in the tortured sewer of Jim Jones' psyche. It was no accident that Jones preferred the Black Panthers to the Klan, Democrats to Republicans, Lenin to Hitler, that he was an apostle of miscegenation, that he fawned upon and lived off the poor, that he willed the money he stole from his infantile followers (some \$7 million) to the Soviet Union, that he was arrested for committing an X-rated act at an X-rated movie house.

Jones may be dead, but the ideological distillate that produced him is still very much alive. We hear it every evening on the TV news, find it every

morning on the front page of our daily newspapers, hear it spoken to us from a thousand political and academic throats, read it in almost every book in every leading bookstore and library.

Jones was a miserable creature of the times. San Francisco has become a city of the times. When historians of the remote future cast about for symbols of our age, they may well confuse the Peoples Temple with San Francisco itself. It was only a quirk of fate that the demented degenerate, who sat on a creaky wooden throne in a South American jungle, ordering mothers to squirt cyanide into the mouths of their babies, had not issued a similar order earlier from his pulpit in Jonestown North, Jonestown by the Bay.

Stirrings

Washington, DC: Another book-length expose of the CIA has appeared. This one is by Wayne Collier, an ex-CIA personnel man whose job was to staff the Hughes Glomar Explorer, the ship that tried to haul up a sunken Russian nuclear sub. Collier says he was told to hire: "No Jews, no blacks and no Orientals. Just Southerners, 'true grit' types and patriotic 'roughnecks.'" Is this employment policy also observed in filling the cushier jobs at CIA headquarters?

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It is now taken as a gold-plated, historic truth that Marian Anderson, the colored diva, was barred by the DAR from singing in Washington's Constitution Hall in 1939 solely on racial grounds. The Comtesse de Morelos disagrees and quotes from a letter written by Mrs. Erwin Seimes, president general of the National Society of Daughters of the American Revolution:

The Marian Anderson incident started over the insistence by her agent for a particular date (April 9, 1939). The fact that Constitution Hall was already engaged was blithely ignored. Shortly, with no request yet in writing to the DAR for this specific date (April 9), letters critical of the DAR began to appear in the press. Comment and adverse criticism gathered like a snowball. Conjecture and untruths were published. The question was raised as to whether the Hall was really engaged. The fact that the DAR magazine had published the previous October (1938), the date April 9, 1939 as booked by the National Symphony, was disregarded.

The liberal press always takes license with the truth, under the guise of a free press.

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In 1972 computer cards were so swollen from humidity they could not be inserted in counting machines after a municipal election. In 1974 uncounted ballots were found in the locked drawer of an election board employee's desk. The same year computers

couldn't read the magnetic tape and counting machines rejected many ballots because they were the wrong size. In 1976 two ballot boxes were lost when they fell out of an open truck. They were retrieved some days later by a garbage collector. In May 1976, 120 people were hired to count ballots after another DC election. Only 88 appeared on election night. After the dinner break, many did not return. In November 1977, the city voted for members of thirty-six advisory neighborhood commissions. It took six months to find out who won. In the mayoral election last October with three principal candidates, the winner was not known for fifteen days. While the counting was going on the head of the election board, Shari B. Kharasch, remained at her vacation home in Virginia. Possibly in recognition of its brilliant electoral performances, the District of Columbia is now seeking the right to send to Congress two black senators and an appropriate number of black representatives—a proposed constitutional amendment supported by such great patriots as Howard Baker, Barry Goldwater, Strom Thurmond and Robert Dole.

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The Pentagon has ordered a study as to why black soldiers comprise 51% of the army's prison population and receive a disproportionately large number of dishonorable discharges. Jumping the gun on the problem, Army Chief of Staff Bernard Rogers has ordered a halt to a "disturbing trend" in the punishment of blacks and told all Army commanders to "identify specific relationships or underlying causes which lead to punitive action against black soldiers." This move ought to get Rogers in good with his black boss, Secretary of the Army Clifford Alexander, a professional racist, who recently refused to allow Ian Smith, the visiting prime minister of Rhodesia, to lay a

wreath on the Tomb of the Unknown Soldier in the Arlington National Cemetery.

Haverford, PA: G. Arthur Mihram, who is listed in *Who's Who*, is an expert in computer technology, cybernetics and systems analysis. After being refused tenure that had been granted to two less qualified minority members, he resigned from his teaching post in the Electrical Engineering Dept. of the University of Pennsylvania. He then wrote a thin book about the rigid liberal and equalitarian orthodoxy imposed on the university faculty, even going so far as to attack Kissinger, minority control of the TV networks, and to ask, "how a minority of cultural orientals can very slyly and cleverly lead a primarily occidental (European-based) institution, though they themselves occupy relatively few of its hierarchical posts?"

The book is entitled *An Epistle to Dr. Benjamin Franklin*, the more open-minded founder of the university. It relates that the author, after he had revealed a noncommittal political stance, was subjected to harrowing phone calls, his files purloined and his proposals for research grants rejected.

Mihram is rather unhappy that no publisher would touch his work and he had to go to a vanity press. Apparently he has spent so much time teaching and researching that he never heard about the censorship of silence. He is learning. Anyone interested in reading more about Mihram's beef with the University of Pennsylvania can order his book (\$4.50 postpaid) by writing him at P.O. Box 234, Haverford, PA 19041.

New York: Walter Cronkite didn't mention it, but during the diplomatic wrangling between Israel and Egypt arsonists set fire to the Westchester County homes of members of the Egyptian delegation to the

United Nations. The Jewish Defense League denied responsibility, but highly praised those who lit the matches.

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Bob Grant, who read some paragraphs from *The Dispossessed Majority* over radio station WOR some time ago, was suddenly fired from his job last November. He was informed that the cause was "economic." This is hard to believe, since Grant's was the top-rated late night show in the New York metropolitan area. "Maybe someday I'll find out it was some particular group that did me in," said the fallen microphone idol.

Jerusalem: Israeli economists point out that American inflation is good, very good for Israel, which has a foreign debt of some \$11 billion. Since most of this will not have to be paid off (if it is ever paid off) for another five years or so, the dollar that Israel borrowed, say ten years ago, is now worth only 54c. Borrow expensive dollars, repay with cheap dollars. Without American inflation, Israeli money experts say the economic situation of their country would be much worse.

West Germany: Mrs. Hildegard Laechert, 58, is a defendant in a war crimes trial now taking place some thirty-five years after the event. Among other things she is charged with having mistreated a Mrs. Mary Finkelstein at the Majdanek concentration camp. During an interlude in the trial Mrs. Laechert went out in the street to get a breath of air. There she was attacked by Mrs. Finkelstein's son, who apparently is not averse to beating up older women. Mrs. Laechert was taken to the hospital in critical condition. Mrs. Finkelstein and her son have now returned to their residence in New York.

New Mexico: A white Mormon couple won the right to adopt a child of mixed racial background, after the state attorney withdrew his objection. Meanwhile, a state court in Georgia refused to allow a white couple to adopt a child of "mixed parentage." The county's adoption policy is to place such children in black homes. The U.S. Supreme Court refused to review the Georgia court's ruling. The miscegenators won one in the Southwest; lost one in the South.

California: This letter from a resident of La Jolla appeared in *Forbes* magazine (Sept. 18, 1978):

I am dismayed and somewhat frightened by the passive attitude American citizens take toward the monolithic, narrowly segregated makeup of dogsled teams. Where are the pekinese, the Irish wolfhounds, the German shepherds, the Russian wolfhounds, the poodles and the chihuahuas?

For many months actor Cliff Robertson was blackballed by agents and movie companies. What had he done? He had complained to the police about the \$10,000 check with his forged signature that David Begelman, former president of Columbia pictures, had cashed. The media, which had spent years deploring the blackbaling of Hollywood's Jewish Stalinists during the McCarthy period, hardly emitted a murmur.

Mexico: The present population of Mexico City is 13 million. According to demographic prophets, it will be 32 million in the year 2000, making it by all odds the world's largest and most horrendous agglomeration of hominids. Expected runner-up in the overpopulation derby will be Sao Paulo, Brazil, which will have 20 million sardine-packed inhabitants at the start of the 21st century.

Nicaragua: At a training camp somewhere in the mountains near the Nicaraguan-Costa Rican frontier, Eden Pastora, the leader of the Sandinista National Front and the scion of Sicilian immigrants, while reaffirming his purpose to oust President Somoza, disputed allegations that he would be Latin America's Castro II. "The only thing we have in common," he said, "is that we were both educated by the Jesuits." He made no comment about Israel, which has continued to deliver arms to Somoza after the recent U.S. ban on weapons sales.

London: *From our British man on the spot.* I don't know whether Instaurationists have been reading accounts of the Thorpe inquiry. They are sensational. Evidence is being given that he and some supporters of the British Liberal party conspired together at various times to murder a sordid little blackmailer called Norman Scott. The beauty of it is that the influential lawyer, Lord Goodman, is also involved. He is one of the creatures who have been manipulating the British Labour party since the war. In fact, it looks as though this may have some of the same effects as the Stavisky case had in France in the 1930s. The corruption of public life is being exposed, to the great benefit of the National Front. Taken in combination with the charges that Harold Wilson and Edward Heath permitted oil to be smuggled into Rhodesia, thus breaking their own sanctions, the effect has been to discredit all three parties—Labourites, Conservatives and Liberals.

But there is another aspect of the case which should be kept in mind. Despite the fact that he has a Jewish wife, Thorpe has been behaving pretty well under extreme pressure, rather as Oscar Wilde did in similar circumstances. In fact, his tragedy is very like Wilde's, in that he wanted to have it both ways—be a promiscuous homosexual (which remains a crime to most of the

electorate, whatever the law may say) and at the same time a respected member of society. In court, he has had the nerve to sit nonchalantly with his arm thrown along the back of his bench, as though listening to a speech in the House of Commons, and his face shows few signs of emotion in the photographs. I rejoice that someone who helped to betray us over coloured immigration is in trouble, and also that the liberal establishment is under fire. All the same, I can't help seeing in Thorpe signs of what it means to be a gentleman when things go very wrong. The point constantly made in the media that Thorpe is "arrogant" (i.e. not responsive enough to what people might think) is crucial here. It is that aspect of him not his real misdeeds, which makes inferiors want to crucify him.

Moscow: Professor Valezy Emilyanov in the influential *Komsomolskaya Pravda*, the Soviet youth journal (8 million circulation), came out with a smashing attack on Zionism, Freemasonry, Judaism and the Bilderbergers. Emilyanov asserts that the Bilderberg circle, whose membership includes Prince Bernhard, David Rockefeller, Henry Kissinger, and Edmond de Rothschild (and does not include Cholly), is set up "in the Masonic mold and could be called an American Zionist Masonic Lodge." Ironically, this latest Soviet outburst is in close agreement with the anti-Bilderberger line adopted by several American conservative publications. Professor Emilyanov, a Communist party member in good standing, lectures on the "Judeo-Masonic plot to establish world domination of the Jews by the year 2000." He is vehement about "the Zionist-Masonic concern which controls 80% of the economy and 95% of the mass media of the capitalistic world." As for the Carter administration, it "is the biggest lair of Jews and Freemasons which America has ever known."

Iran: Anywhere from \$500 million to \$2 billion have been shipped out of Iran since the violence erupted against the Shah. The *Los Angeles Times* says much of this money "is believed to be from the Jewish community." There are 50,000 to 60,000 Jews in Iran, some tracing their ancestry back to the Babylonian Captivity, which was ended by Cyrus the Great. Half may have returned to Israel. Half may have gone to Persia with their liberator. At least some of the present-day Iranian Jews have a much more authentic claim to Palestine than the non-Semitic Khazars who, despite their varying amounts of Mongoloid genes acquired on the Eurasian steppes, have become the ruling tribe of Zionism.

New Orleans: The Federal Appeals Court here has ruled for the third time that the Mississippi Highway Patrol must favor blacks over whites in the hiring.