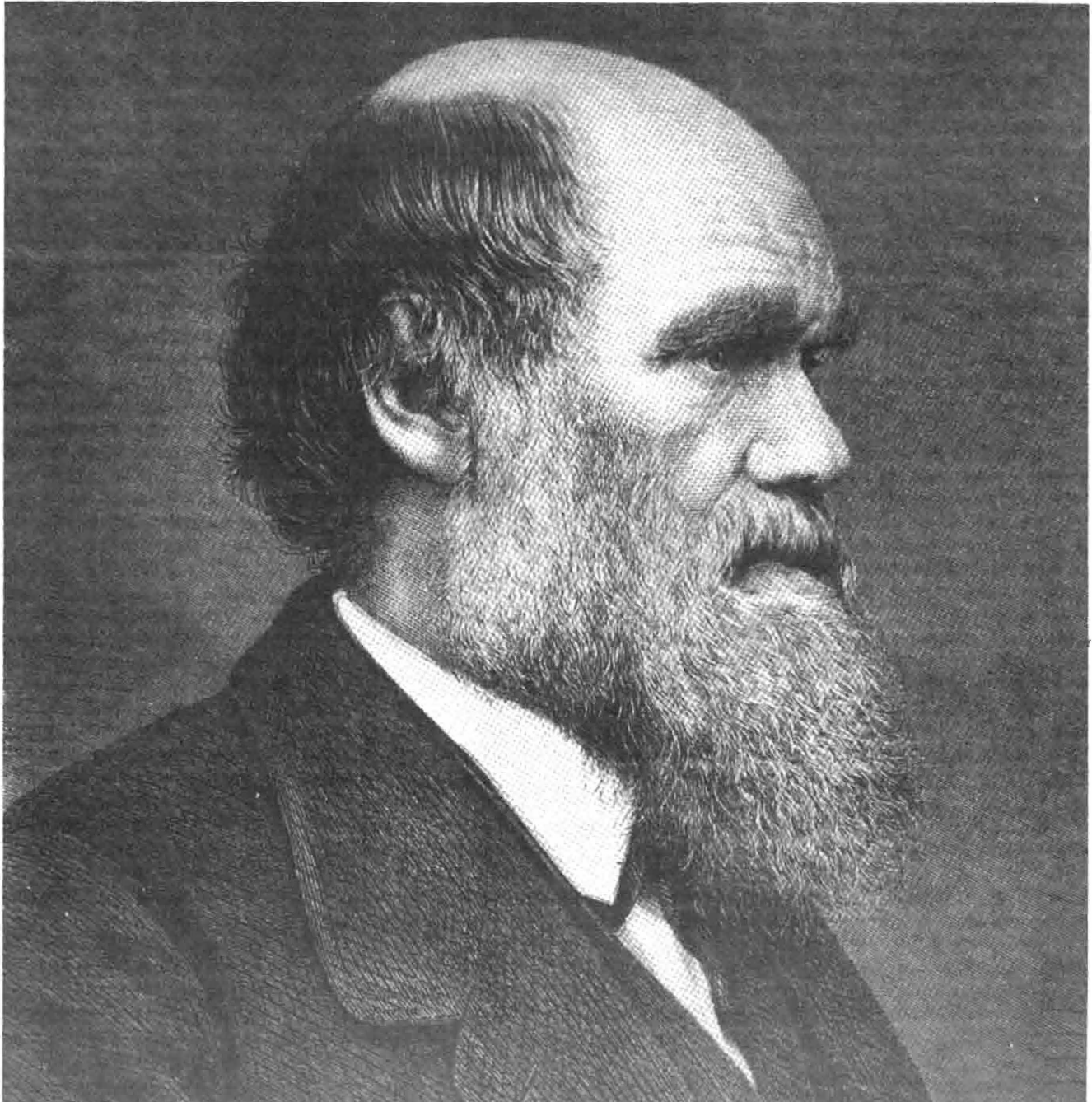


illic heu miseri traducimur!
Juvenal

Instauration®

VOL. 4 NO. 12

NOVEMBER 1979



CHARLES DARWIN

The Safety Valve

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

If the Holocaust is a hoax, then the world is mad. I don't know. It probably is. The Jews are pulling out all the stops. Perhaps the more that is written the more the lies will be apparent. I just wish a good, careful and methodical German or British historian would write an exhaustive exposé. The Butz book and other works are second rate.

276

One of the sights of Vienna is the Middle Easterners (camel drivers to the Austrians) who sell cheap newspapers on the streets -- often in the middle of the exceedingly dangerous traffic. The Viennese say that this is a lovely example of cooperation: the Jews produce the newspapers and the Arabs sell them.

Austrian subscriber

The great Czech patriot Thomas G. Masaryk (today wholly forgotten) repeated and repeated his maxim "democracy is discussion." If this definition is correct, our liberal-minority drumbeaters are not democrats, but pseudodemocrats. As a freshman professor, Masaryk fought against abuses of pan-Slavism, exposing Wenceslas Hanka's "old Czech" poems as fraudulent concoctions. In his last years he vainly worked toward a just compromise between the Czech majority and the minorities.

221

If we must sink, let us go down in truth, and not throw out life jackets of lies.

321

Our administration insists on majority rule in southern Africa, but it favors minority rule in this country. It supports the black point of view in faraway territories where blacks constitute the majority. Here it ignores the black's minority status.

321

You should occasionally stress the diversity of the Jewish people. For example, Senator Stone is Jewish, but if I lived in Florida, I would never vote for him. I am pro-abortion and he constantly votes against abortion rights. You had an article about the Jewish wives of well-known Gentiles. Your conclusion (I am doing this from memory) was that each wife had a rabbi around the corner, guiding and manipulating her. I doubt that very much. A woman who normally takes orders from a rabbi probably would not marry a Gentile in the first place. As for religion, I am an agnostic but I like the Jewish religion better than the others. It teaches that the righteous of all nations will enter heaven. This seems more broadminded than believing that only people that are "saved" by Jesus Christ will get into heaven.

Jewish subscriber

"Was Jesus a Jew?" (*Instauration*, June 1979). I doubt it! Jesus's personal nature and character would be proof enough that Jesus was not a Jew.

752

You have never published a more brilliant or seminal article than "A Difference of Minds" (*Instauration*, July 1979). This line of thought should certainly be worked out in detail.

100

I am disappointed that *Instauration* thinks there are national divisions in Russia. There are national divisions in the Soviet Union, but none in Russia. The two largest are the Ukraine -- the Ukrainian Soviet Socialist Republic -- and Russia -- the Russian Soviet Federated Socialist Republic. Briefly stated, the Soviet Union is not synonymous with Russia. Ukraine is not a part of Russia, nor is it located in southwestern Russia. Ukrainians are not "Little Russians" -- they are Ukrainians. Russians are not "Great Russians" -- they are simply Russians (or Muscovites as many western Ukrainians still refer to them). Ukrainian is not a Russian dialect. The ancient name for Russia is Muscovy. The ancient name for Ukraine is Rus. Ukrainian nationalism is not a new phenomenon -- it is quite a few centuries old. Ukrainians are not newcomers to the U.S. -- they began coming in substantial numbers after 1875. There is no need for the superfluous article "the" in front "Ukraine."

191

In a talk of several hours' duration many years ago, a former Hungarian Consul told me that at the end of World War II imprisoned SS men in France were given the choice of starving, joining the French Foreign Legion or doing heavy underground tunneling work in Israel. Though they were to remain slaves, they would be given Israeli wives and their children would become Israelis. I was so aghast at hearing this that I would not believe it. Yet this man, whom I admire and respect, seems incapable of lying.

German subscriber

Bouquets and bravos to *Instauration!*
How refreshing to find refutation
At last amidst such saturation!

763

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□ I get disgusted with people who seem to think that the search for truth means searching for someone who tells them the truth.

Norwegian subscriber

□ For the first time I found Cholly boring (*Instauration*, June 1979). But then, the population stratum he comes from has always been boring. I wonder what the story of the degenerate family has to do with possible solutions. It's always the worker and the farmer who count in any revolution, with or without bloodshed. I still say, "Skip the preliminaries, Mr. Bilderberger."

German subscriber

□ There is plenty of freedom of speech in the U.S. if you say the right thing. You even have the freedom to lie, if you want to. In fact, it actually seems to help.

400

□ "The Family as Race" (*Instauration*, July 1979) is OK in parts but fuzzy in others. Its main fault lies in accepting the so-called inevitability of the proletarianization (and miscegenation) of people in a technological society. The most successful societies are either comparatively homogeneous (West Germany, Japan), or else have local rights so built in that different languages and peoples can get along together (Switzerland). Most peoples are incapable of developing technology, let alone originating the ideas upon which it is based. Without family and racial solidarity, there is not even any technical progress. Let the author answer this question: if Hitler had won the war, would there have been an "inevitable" proletarianization of the German people? I think not. Yet they would have lived on in a technological society. It is science which enables us to explain the importance of race and family, and it is science which points the way to the only solution to our problem -- separation of the races.

British subscriber

□ Cholly's recent articles are blockbusters. A kind of calculus of the West. He gets right to the heart of the matter and paints that heart in a few masterly strokes. Great writing and thinking without any literary distractions. Almost mathematical in its precision and clarity. I think it's what I've been longing to see for about 30 years. I'm sure he could work out the details in volumes, but he's done something better, and probably harder -- distilled it to its essence. For the remainder of my life, I'm sure I'll be drawing out the various implications of his thinking, viewing all my reading and experiences of life with it as a key check reference.

731

□ Léí con mucho interés el tema "Wetback English" (*Instauration*, March 1979), o alguna cosa parecida. Se me ocurre que el remedio sea, quizá abolir los idiomas. Así que cuando todo el mundo hable así con gruñidos ñon ñon ya no habrá más prejuicio lingüístico, you know what I mean? Mojado power!

258

□ The plan for resettling American Negroes provides some telling points. The sooner, the better. The only trouble is that Negroes realize that, with only themselves to rely on, their standard of living would rapidly fall.

British subscriber

□ Arthur J. Demarest is way off in his cost allocations for the resettlement of America's Negroes in Africa (*Instauration*, July 1979). Ninety-five percent would commit suicide rather than be ejected from this racist, oppressive country for which they have so much hate.

021

□ I read "The Family As Race" twice. At the first reading, I thought it rather overblown and elusive of focus. On rereading it a few days after Carter's speech to the nation, I found it crystal-clear and brimming with controversy.

Was "our" President calling for the coalescence of what the author of your piece would call a modern "family" -- namely, our race? It sounded like it. He seemed to be urging the revival of familial ties to counter our dehumanizing technology and the narcissism it spawns. And how can a nation be turned into a family if not through some sort of blood brotherhood in a species of racism/fascism? Carter has been called a hard-nosed Afrikaner (by Andy Young). It may be true. Perhaps he had the Brüderbund in the back of his mind. I'm sure he would piously deny it, and so far none of his black supporters has suggested it. Yet I could have sworn he was coming on like a sotto voce redneck.

821

□ The correspondent who worries about how to portray racism as other than "spiteful, hateful and narrow-minded" is on the wrong track. The logical end of compassion is self-destruction. We cannot outbid the enemy. But we can sneer at him. If there is one thing the liberal hates it is being laughed at, or having his opinions taken to their absurd conclusions. The next time a liberal uses arguments based on compassion, just suggest that it is morally wrong that some people should be better off than others, and that he should set an example by offering to exchange his apartment for one in a ghetto.

British subscriber

□ You probably find the current extortion and expulsion of the Chinese minority in Vietnam of great interest. American Negroes should take note. Let them contrast that way of doing things with the plan proposed in *Resettlement*, a chapter of which appeared in *Instauration* (July 1979). Incidentally, inhuman as it sounds, the Vietnamese have a point, for there are two sides to the Chinese character. In Asia, outside of China, they are known as "the Jews of the Orient." Whenever they get a foothold they slowly but inevitably bring about social convulsions. The foothold becomes a stranglehold. Like the Jews, they begin to own and control everything. Also like the Jews, they are clannish and, once in control, contemptuous of all other races. The Malaysians hate and fear them (hence their reluctance to accept refugees). Even the Japanese, who so strongly resemble them, look upon them as the Enemy People.

953

□ You are getting better and better while the ol' world gets worse and worse.

430

□ The function of the less physically attractive members of the European races is to promote the racial ideal without themselves representing that ideal. Whether they like it or not, approximations of the tall, cool Nordic blonde and the tall, athletic, self-controlled Nordic male are much more likely to provide the raw material for the next evolutionary leap than dark types which are represented all the way from northern India to the Atlantic. None of us represents our racial ideal in every respect. The whole point about ideals is that they are beyond us. In any case, the weaker Nordic brethren will gradually be eliminated, simply because queers seldom breed.

872

□ A journal like *Instauration* will necessarily be infiltrated. If allowed to sabotage, the infiltrator will waste no time in doing so. I have had this sort of deliberately planned "critic" in every course I have taught here. I can spot him a mile off (sometimes a her). His method is to interject quibbles -- good, bad or indifferent it does not matter. If he is allowed to get away with this (and in a university class one cannot be as heavy-handed as one should like to be, especially when sawing against the grain anyway), then my teaching becomes mired. Whatever point I try to make is blunted or even lost. I know if I were the enemy I should be trying to blunt and bog down every menacing thrust issuing from *Instauration*. If I could, I should use the letter columns for this purpose. I know they are almost religiously read.

903

The Safety Valve

□ I think that Audrey Shuey missed the point. The academic-intellectual community is nothing but a put-on. *The Testing of Negro Intelligence*, which you plugged in *Instauration*, will be laughed at by the typical prof who will say, "I'd like to see a book on *The Detection of Negro Intelligence*." These academics have to teach and counsel black students. Nobody knows better the simple truth of low IQ. In fact, the issue has been conceded by the liberals (but not the blacks) because it no longer matters. Low IQ is just another excuse to give blacks more money.

852

□ Many years ago the librarian at my university assured me the book most commonly stolen from the library was the Bible. We agreed that that was precisely what was to be expected. *Ob iter* I remember a report from the 1880s, at the time the shamans were bawling about the immorality of the stage, since they didn't have a war to promote. An actor whose name meant nothing to me, although he may have had some reputation in his day, was so annoyed that he conducted a census of state and federal penitentiaries: fifty-eight clergymen but only eight actors were enjoying the hospitality of society. Again, that was precisely what was to be expected.

618

□ Andy Young got the ax. The conservatives and moderates couldn't make a dent on old liver lips, but the Zionist lobby got rid of him in nothing flat for daring to talk to a PLOer. Even blacks can only get away with so much. But then again, is all this another maneuver by the Trilateralists to expose Zionist power to the great American Slobocracy? There is no doubt that American politics is carried on at two or more levels and I cannot say how many of them are superficially conscious and how many are deeper and unverbalized. Which is why the Majority mind is morbidly fascinating. I do not claim to understand it, but most people don't even know it exists.

580

□ I know you are aware of the terrible state of the public schools in this country, but since I teach in one I can give you a closer view of this mess. I last took a math course back in 1962 (college algebra, which I passed with a gentleman's "C"), but I know ten times the math the moron knows who teaches it at our high school. I have more students who can't read than can, and we have more illiterate than literate teachers.

364

□ The subject of the article "A Difference of Minds" is one which Colin Wilson treats at some length in his recent book on the occult, *Mysteries*. He claims that psychic experiences originate in the mammalian brain. However, his explanation of Jewish psychology is different from your contributor's. He quotes the views of one Stan Gooch, who claims that the Jews resulted from a cross between Neanderthals and *homo sapiens*! But I still incline to the reptilian theory. Dealing with Jews is indeed like hobnobbing with crocodiles.

British subscriber

□ Cholly Bilderberger is interesting, as usual, and obviously writes as an insider. I do not, however, accept his defeatist implications. I believe that it *is* possible to defeat the enemy, provided we stop trying to maintain the system with one hand while attacking it with the other.

068

□ Raymond Cattell's *Beyondism* is the best book that I have read. In fact, at this stage, we might call it the bible of the eugenics revolution. It is certainly more researched and scientific than the works of Marx, Rousseau or Jefferson, upon which whole cultures and civilizations are based. Or should I say debased.

420

□ I found out from the Iranian Embassy that the Jewish millionaire who was executed tried to bribe the judge to free him with \$500,000. Naturally they shot him faster. I was also told the assassination group called Forgan that is trying to do away with the Ayatullah's crowd is backed by both the CIA and the Reds.

218

□ He who cannot act except when inspired by a leader remains a follower. He who works for the cause without first looking around for a charismatic boss is a potential leader.

Dutch subscriber

□ A major point of conflict between me and *Instauration* is its overall tone, which is still too aggressive for my tastes (although a vast improvement over nearly all previous racist publications). One of my dreams has been to have a magazine which would take the position of the white, especially the Nordic, and paint the race's woes in a really pitiful light, using something similar to the rhetoric of the Jews, blacks, Indians and other underclasses. I know that some will say this is "unbecoming" of the overrace, which should never appear to cringe and beg and cry.

221

□ *Instauration* is a continuous source of delectation. Cholly Bilderberger's column alone is worth the subscription cost. The treatment of Soviet and Eastern European subjects is insightful. No other publication comes near the level of sophistication.

Pleased as I am, some recent issues have contained articles of questionable merit. Particularly troublesome were the ones which dealt with education. The fellow responsible either is a blockhead or suffers from an irresistible compulsion to play the *enfant terrible*. Other contributors show the same symptoms. The writer on brain physiology (internal evidence suggests he is the same as the expert on education) should trephine himself with a rusty awl. He would then be able to conduct a firsthand investigation into the subject. If the operation proves fatal, then so much the better for the world of letters.

222

□ I have just finished reading Cholly Bilderberger's column describing the American produce-and-consume system and can say only that it summarized my feelings exactly. Excellent! I'm so glad to know I am not alone with my thoughts as I wait every week in the grocery line, surveying my "fellow Americans."

208

□ I am just delighted to learn that whites are at last refusing to watch black basketball. In England, cricket has similarly suffered from the West Indian and Pakistani participation. Rugby football, however, remains a strongly Majority sport. Minorities do not seem to appreciate its rugged ethos.

British subscriber

□ Cholly Bilderberger hits the nail squarely on the head. My only advice to him is to look at economic cycles as a clue to when crises materialize. These cycles have been obtained in an economic model, at long last, made at MIT. The question is what *constructive* things can be done? The basic values of the System should be attacked, and the New Left has done this better than the Right. If I had to single out one issue above all others it would be that the Nordic is unwilling to do physical work. He will indulge in frivolous sports (now he pays blacks to do this) and even dangerous ones such as automobile racing and war, but he does not like to exert his ectomorphic frame with physical labor. The Jews are similar, but they prefer gin rummy and artsy-craftsy things to sports. Both the Jews and the Nordics are on the express track to oblivion, which may be located in the Saudi oil fields.

661

□ *Instauration* is one of the best journals I've come across. I *detest* low-class propaganda.

973

□ Thanks to the everlasting Arab-Israeli war, we are badly squeezed as to fuel. However, we have huge deposits of lignite -- the most suitable rough material for both liquefaction and the (more economic) gasification of coal. The Germans knew how to do it. They even developed mini-gasifiers running on wood chips and sawdust. Germany's coal hydration plants had been destroyed after World War II, but the victors could not annihilate the technical know-how. In the near future a medium-sized German plant will produce 1.5 billion barrels of oil per year. Perhaps we can obtain some important advice from the stupid clods so vividly depicted in "Hogan's Heroes."

121

□ Bravo for "Down With Blond Queers" (*Instauration*, June 1979)! I've had it too with the "superior Nordic" hypothesis. My preference runs in the opposite direction -- short, stocky, hair color irrelevant, none at all for that matter. Men need not be handsome, only masculine.

556

□ The most uninhibited atrocity mongers claim that Nazis made soap from the bodies of their concentration camp victims. There is a serious blunder hidden in this claim. Even high school chemistry postulates that for one molecule of soap produced one molecule of body fat is required. So how can soap be made from starved, virtually fat-free corpses?

421

□ Let's face it, we've become a slob society, slobbering over everything detrimental to our best interests and welfare, encouraged around the clock by the prostituted press. We must make our own happiness, finding it within ourselves.

773

□ If we had a real Defense Department, our military leaders would have taken over the federal government long ago. Sworn to defend the nation "against all enemies, foreign or domestic," the professional military have sat on their hands for generations, watching the country go to hell.

325

□ This phrase might be addressed to "legalized" homosexual sex relations and interracial couplings: *Non omne licitum honestum*. Not every lawful thing is honorable.

606

□ Listening to a Carter press conference, I asked myself, "Does a person lie in little bits and pieces, in a single word or syllable, or in whole sentences?"

308

□ I have just found the most atrocious and phony account of a German concentration camp yet -- *The Day of the Americans* by Nerin E. Gun. It concerns Dachau and has been in libraries since 1966. The most obvious error is Gun's statement that 3,166 persons were gassed there, even though Jewish organizations now admit no gas chamber existed at Dachau. Heart-rending anecdotes of women and babies going unawares to their doom, handed cakes of fake soap and waiting for water to come out of the shower heads! Gun devotes an entire chapter to attacking Werner von Braun for being no different from SS murderers because of his work on the V-2 rockets. A photo of a typewritten document in German is captioned, "Orders to Kill Elser." Actually, it is a request to enlarge the cell of Kurt Schuschnigg, former Austrian chancellor. No mention of an Elser. It goes on and on, this weird hoax. Gun claims his hair turned white from his ordeal, yet pictures of him after liberation show a nice crop of dark hair. He tells of an SS man "no taller than 5 feet," yet any SS history book tells of height limitations of 5'5". Gun was imprisoned for being "one of the most anti-German journalists" in the Third Reich. Today, he is a reporter for American periodicals, an American citizen, and still spreading his gospel of racial hatred.

478

□ The note on Czechoslovakia in "Stirrings" (*Instauration*, May 1979) is afflicted with a printing error. There existed more than 3.2 million German speaking inhabitants of the Sudeten area, not 2.3 million. In all, 270,000 Sudeten Germans were holocausted. Dr. Benes's stubbornness in handling the Sudeten problem in a Moscow-based, pan-Slavic spirit was against T.G. Masaryk's anxious warnings. It is a carefully concealed fact that under Benes's expulsion decree Masaryk himself would have faced expulsion because of both his mother tongue (a Moravian dialect) and his Teutonic schooling (the Universities of Vienna and Leipzig). His son, Jan, who was defenestrated in 1948, was a decorated officer of the Austro-Hungarian army.

221

□ Congratulations on the details of King David's life (*Instauration*, July 1979). As we all know, he made his name by felling Goliath with a slingshot. But the main point about Goliath is never stressed. He was a typically Indo-European *kemp*, or champion, who stood out between the opposing armies to challenge the best man on the other side. No wonder he filled the Hebrews with awe and horror. There is something very archetypal in the *kemp* tradition. The Hebrew story, however, shows how guile may defeat force.

British subscriber

□ Glad to hear that sensible whites are at last beginning to refuse to buy tickets to National Basketball Association games. I only wonder why the other whites still watch, read about and discuss Negro basketball and football games as if these were still All-American sports -- instead of All-African sports. They root for their old Alma Mater as though it was still theirs. I wonder even more why white girls lead excited cheers at race-mixed games and why their parents and boy friends (white, I hope) allow them to cheer for blacks. What have they got to cheer about?

912

□ Best of luck with your magazine. I'm making serious plans to move to Argentina and leave the American political and racial scene behind me. I'm too old to learn the judo and self-defense techniques required for survival in the violence to come, and too young to understand what's going on from month to month.

246

□ My trip to the USA has opened up a number of new perspectives on many things, and not the least of these is a strengthened sense of the oneness of our struggle and of the oneness of the race on whose behalf that struggle is waged.

I shall continue to wait for *Instauration* with the childish pleasure of a small boy who waits for his monthly treat. I have just finished the July issue and was stimulated particularly by the "Two Instaurationists Go After Cholly" piece. Especially powerful are the 5th and 4th to the last paragraphs of the Vonnegut article.

British subscriber

□ The "Nuke Spooks" article (*Instauration*, July 1979) was very poor. Well, maybe not. It does illustrate that what plagues the Majority is a sickness of the soul, and not just minor problems with pushy Jews and large, muscular Negroes.

411

□ Like most people of aristocratic mentality, Cholly tends to see a golden age in the past, whereas it is to the future we ought to look. Either we evolve a superman, or we go under.

073

□ The abolition of the Old Testament as a religious textbook would abolish the age-old attempt to turn us all into spiritual Jews.

German subscriber

□ Ticked pink to read your denouncement of Billyboy Buckley, fraud that he is.

038

The history of evolutionary thought in the U.S. contains some surprises

DARWIN IN AMERICA

Cynthia Eagle Russett, a lecturer in American History at Yale, has written a book *Darwin in America; the Intellectual Response, 1865-1912* (Freeman 1976, \$4.95), which demonstrates that far from making a solid, fundamentalist assault on Darwin's theory, as the publicity surrounding the Scopes trial led us to believe, many American divines were eager to make use of it. In philosophy, Charles Peirce, perhaps the greatest American philosopher, drew upon Darwin for a new foundation for science, based both upon the primacy of chance and the active role of the scientist in establishing concepts. In the social sciences, the whole idea of time in a historical process was conceptualized. And in politics, reformers championed what they got out of Darwin to advocate not Social Darwinism but what Russett calls Reform Darwinism. If nothing else *Darwin in America* should give us a sympathetic appreciation of what much later degenerated into "liberalism." Too often have we ripped liberalism out of its historical development and treated it as a disease dropped from on high.

The idea of evolution did not begin with Darwin. There was speculation on the subject by Hegel, Comte, Goethe, Lamarck, and Darwin's own grandfather, Erasmus. But there was as yet "no scientifically convincing alternative," says Russett, to the special creation account of Genesis. It was up to Darwin to develop such an alternative. In 1838, he had become convinced that species changed over time. In reading Malthus's treatises on population, Darwin had concluded (unlike Malthus himself) that the unfit would be weeded out. Thus was born the idea of natural selection, providing an acceptable mechanism for evolutionary change.

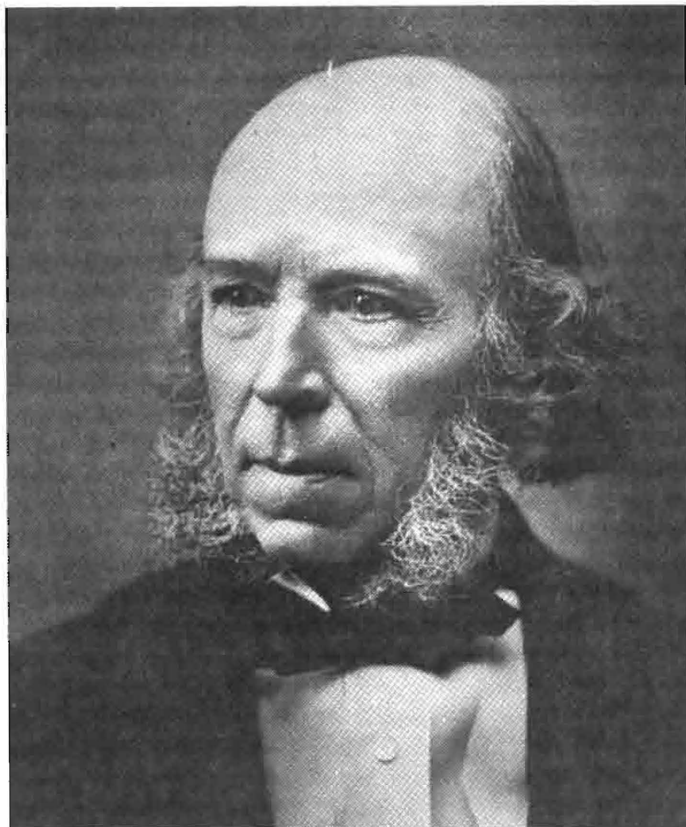
Darwin's theory, however, was not to triumph for some time, indeed, not until the statistician Ronald Fisher rediscovered the work of Gregor Mendel. In fact, in later editions of *The Origin of the Species*, Darwin hinted that Lamarck's thesis of the inheritance of acquired characteristics was in better accordance with newly discovered fossil evidence that seemed to show more direction in evolution than natural selection would allow. Also, Lamarck's teleological inferences were more easily harmonized with theology. "In retrospect," Russett writes, "it appears that neo-Lamarckianism may well have performed a valuable service for its rival by muting the initial harshness of the Darwinian challenge to established truths and this facilitated its general acceptance."

The preachers jumped into the debate more vigorously than the scientists. A chair for the "Harmony of Science and Religion" was founded at Oberlin College for the Calvinist George Frederick Wright, who said, "If Calvinism is a foe to sentimentalism in theology, so is Darwinism in natural history." Other churchmen saw evolution as a mechanism created by supernatural design, leading to the announcement of a "higher theology" whose end product was man. One reverend went so far in taming Calvin that Christ himself was turned into an evo-

lutionist who had redeemed man in an upward spiral, whereby "the whole human race would become what Christ was."

It was toward this kind of conciliation with science that American theology quickly moved after a short, initially hostile reaction. Religion, in any case, was not in a commanding position in the post-Civil War period. The second Great Awakening, which included the Mormons, had died out by then, and Christianity had not recovered from intellectual attacks ranging from David Hume to the new geology in the 1830s. Besides, Russett argues, the small-town, individualist outlook of Protestantism was inadequate for the increasingly urbanized society of the post-Appomattox years.

Most of us today are inclined to think that the early response to Darwin was a profound pessimism about the human condition; "nature red in tooth and claw," in Tennyson's overworked phrase. In point of fact, an optimistic response prevailed. "Darwin's theory, a biological principle, became transmuted into Darwinism, a set of principles of presumably universal application," Russett explains. Grand indeed were the evolutionary philosophies that started emerging even before Darwin's *Origin* appeared in 1859. Herbert Spencer's essay, "The Development Hypothesis" (1852), prefigured his own



Herbert Spencer

system of "cosmic evolution." "It always rankled just a bit that he [Spencer, a civil engineer by training], who had coined the term 'survival of the fittest' in an article on human population, had not thought to extend the principle to the plant and animal world as Darwin had done." Not a few books by putative "liberals" claim that Darwin (good guy), unlike Spencer (bad guy), never used this expression. However, chapter 4 of *Origin* is titled "Natural Selection; or the Survival of the Fittest" and the phrase also appears in Darwin's *Autobiography*.

While Spencer argued for untrammelled capitalism and the furtherance of evolution, he "outlined a universe ever ascendant toward a more perfect equilibrium" -- a cosmic optimism that had an impact often greater than Darwin's constriction of evolution to the biological world. John Fiske was one of those who fell under Spencer's Zarathustran spell. An amateur historian best known for his heroic histories of the United States, a jolly endomorph, and the author of *Outlines of Cosmic Philosophy*, he spoke of a future "lighted with the radiant colors of hope, when peace and love shall reign supreme and strife and sorrow shall disappear."

Fiske belonged to what Charles Peirce called the "Metaphysics Club," an informal discussion group of amateurs and Harvard faculty members in Cambridge. The club's membership, which included William James and philosopher Chauncey Wright, read like an honor roll of topflight American thinkers. Charles Sanders Peirce (1839-1914), the leading member of the club, criticized Spencer's variety of evolution as being deterministic and argued that determinism was not necessary for science and had not in any case been proven by experiment. He remarked, "Mr. Darwin proposed to apply the statistical method of biology. The same thing has been done in a widely different branch of science, namely the theory of gasses." To Peirce (and only to Peirce), the controversy over Darwin was mainly logical. Peirce held that natural selection was not the only possible evolutionary process, two others being the Lamarckian and the cataclysmic, both of which are being given something of a comeback today by René Thom's *Structural Stability and Morphogenesis*, although in a quite transmuted form.

Peirce's belief in universals should be absorbed by anyone studying evolution. The medieval debate between the Platonist "realists" and the "nominalists" had more or less been won by the latter until Peirce's writings. The Platonists believed that true reality was a series of abstract ideas, of which we can only catch a few glimpses. An antithetic school following William of Occam declared the objects we see are real and that our concepts are only arbitrary names (hence "nominalism"). For Peirce both the concepts and the objects conceptualized have reality.

Peirce was rather aloof from social problems, as was his friend Chauncey Wright, but many others were not. Darwin himself was of two minds about how tough-minded the prescriptions to be drawn from his discoveries were to be. At times he could be as tough-minded (though reluctantly so) as Spencer; at other times he saw no such necessity.

Oswald Spengler, in his *Decline of the West*, snorted that Darwinism was the application of English business ethics to the biological world. But Russett argues that businessmen rarely if ever espoused Social Darwinism. Rather, they were good Christians and believed that frugality and hard work (Max

Weber's Protestant Ethic) were the keys to success. Besides, since only a small minority of businessmen even finished high school, they were unlikely to come across the tomes of the Social Darwinists. This is all contrary to Richard Hofstadter's widely (far too widely) accepted *Social Darwinism in America*, a book by a man who dislikes his subject.

Andrew Carnegie provides a partial exception, as he did espouse Social Darwinism to a certain extent. His literary assistant, James H. Bridge, had formerly been associated with Herbert Spencer, some of whose ideas he put into speeches written for Carnegie. But, according to Russett, it was not all "survival of the fittest" for Bridge, who "looked forward to a 'rational industrialism' prefigured by the trusts, in which 'we are to pass from the cruel egoism of the old system to the kindly altruism of the new.' "

Not all Social Darwinists were so rigidly against government as a matter of principle as Spencer. William Graham Sumner, while more pessimistic than Spencer on the whole, believed that most arguments for collective action should be rejected but could be justified case by case. For instance, Sumner supported public education and municipal sewage systems, both controversial in those days. Nor did Sumner have any use for Spencer's "natural rights." He saw the best of society residing in the middle class. In his essay, "The Forgotten Man," he made the famous characterization: "He works, he votes, generally he prays -- but he always pays -- yes, above all he pays."

While the Social Darwinists grew more flexible in regard to reform, the reformers themselves were using Darwin's ideas to advocate change. Lester H. Ward pointed out the great waste in nature and noted the benefits of animal breeding and improved nutrition in crops. He saw the mind as an entirely new factor emerging in evolution. Man had managed to acquire some control over his evolutionary destiny, as well as being a part of it. Education was urged as a means of stimulating men to make more use of their mental facilities.

In a somewhat similar vein, John Dewey searched for a "theory of consciously organic activity." He said the thinking process correlated organism and environment and opposed what he called the "spectator-theory of knowledge" of the British empiricists. Dewey has been given a bad press by the conservatives, but Russett offers us a sympathetic view of Dewey's quest to place the unique aspects of the human mind into an evolutionary perspective. The book, unfortunately, does not cover the whole development of Dewey's thought, so one will have to turn to Dewey's later writings to see whether his own kind of pragmatism and his ideas on "progressive education" were really the monsters they have been made out to be.

Dewey, like many American intellectuals of the last century, went to Germany and soaked up Hegel. But Hegel was too metaphysical for an American empiricist. Still, the attempt was made to effect some sort of fusion between Hegel and Darwin. James M. Baldwin saw the individual as a product of society (though not quite of the "state") and Charles H. Cooley saw collective customs arising from their social utility after a Darwinian struggle. A fusion, then, was made between the collectivity as the only reality (Hegel) and the individual as the only reality (the Social Darwinists).

In the economist Thorstein Veblen we meet another great evolutionary optimist, who saw competitive predation giving way to cooperation. He criticized competition not for its ruth-



Thorstein Veblen

lessness (which could be excused), but for its inefficiency (which could not). The most radical of the reformers, he wanted to replace capitalism with economic control by engineers.

Among those whom Russett calls the Reform Darwinists we do not recognize the egalitarians and environmentalists of today. Nor do we see the maudlin do-gooders. Rather we see men who absorbed the meaning of evolution and its importance, but who, through that very understanding, came to re-

gard nature's way as not being as efficient as what could be devised by men (products, but very active ones, of that evolution). Hence the possibility of improvement. How this degenerated into the contemporary "human betterment industry" is a subject for another book.

It would be poor history to regard Dewey or Veblen or any of the Reform Darwinists as the conscious or unconscious founders of the present-day liberal-minority school of thought. One of the principal legacies of Darwinism has been the idea that history is the result of cumulative causation. It is neither the confirmation of biblical prophecies nor the result of mechanistic (Newtonian) progress. Until Darwin's era, Russett asserts, the irreversible, evolutionary character of time was not appreciated and thought was based not upon "the study of origins, histories, developments" but on abstract deduction and idealization. The new way of looking at time was then called the "genetic method," and this term is still used by Jean Piaget, the psychologist who studies the progressive unfolding of children's mental abilities.

Another legacy of Darwinism is cultural relativism. This should be nothing more than the elementary observation that cultural institutions also undergo a selection process and should be judged according to the utility of circumstance rather than a set of abstract principles. But relativism, like the reform movements, has been misused to the advantage of the present ruling class, the education-welfare establishment. Evolutionary optimism has gone out of liberalism, which now seeks to perpetrate itself by moral abstractions.

The essential points of Darwinism, its optimism, its promise of eugenics as well as effective and meaningful social reform, its challenge to better self-understanding, most of these are now under lock and key in liberalism's dark tower, awaiting rescue by a new generation of Majority scientists and philosophers.

ROBERT THROCKMORTON

Young's dismissal touched a raw nerve, but...

IS THE BLACK-JEWISH ALLIANCE REALLY CRUMBLING?

Instaurationists should not hold their breath about the great split in the minority ranks moaned about in the media in the aftermath of Andrew Young's forced resignation. In a showdown between Jews and Negroes no one ever doubted who would hold the top cards. Jews are much more racist than Negroes and, of course, immeasurably richer. All the black states in the world together cannot approach the power of Israel with its atomic arsenal, its worldwide spy organization (Mossad), and its opulent and influential network of supporters spotted throughout the West. But the blacks do have one ace up their sleeves -- their procreational talent -- which gives them a potential five-to-one voting edge over Jews.

There are, however, other ways than sheer voting power to skin a political cat -- and Jews are not unpracticed in these ways. It can therefore be expected that when Jody Powell's

tears finally dry, Jews will try to get blacks back on the track. No other population group has given or is able to give blacks more money, although the Arabs may be thinking about it. No other nonblacks can preach, promote and carry out as well as the Jews the institutional breakdown which has been the clue to black advancement since World War II.

Blacks and Jews have already had a go at each other in New York about the preponderance of Jewish teachers in Gotham schools and in the Harlem retail trade. But this exploitable nettle will probably be removed as Jews decamp from central cities and leave the economic scraps to the Negroes. Obviously, there was some division of Jews and blacks over Bakke. Jews didn't want to be quota-ized out of their bloc of reserved seats in medical schools. When Weber came along, Jewish organizations were much less agitated. Weber was only a Majority



Andrew Young

working man. So who cares if he was chived out of a promotion by black racism. Also, it must be remembered that Jews played both sides of the Bakke and Weber cases.

Then what remains as a source of division? Israel's ties to South Africa are galling to blacks, but the Jewish media more than make up for it by attacking the Afrikaners twenty-four hours a day. So putting South Africa aside, the principal hitch is the Palestinian issue. But why should Negroes worry about Palestinians? Because some American blacks worship Allah? The religious orthodoxy of the Black Muslims is severely questioned by Middle Eastern mullahs. When all is said and done, about the only reason for blacks to keep the feud with Jewry going would be to indulge in some political and economic blackmail. Negro congressmen might threaten to vote against future appropriations for Israel unless they were assured of some extra pork barrel for their constituents. Or leaders of Negro organizations might offer to modify their thinking on the PLO in return for a big boost in their personal or their organizations' checking accounts.

It would be in the Majority's interest to exacerbate the black-Jewish squabble. Divide and rule, as the old saying goes. Instead, all the Majority foundations and all the Majority politicians and all the Majority clergy are doing everything they can to smooth things over. Those most dedicated to this work of racial reconciliation are obviously the old and young pols who run the Democratic party, whose life blood is the black-Jewish vote. Jimmy the Tooth, having sacrificed Young to the Israeli lobby (to the applause of State Department officials like Vance who were humiliated by the buffoonery of the U.N. ambas-

sador), must now move heaven and earth to win back the blacks, whose support moved him into the White House. He has begun by appointing a black nonentity, Donald McHenry, to fill Young's shoes as U.N. ambassador. For those with short memories, McHenry's inept handling of the Vlasova airport siege made an ass of himself -- and the U.S.

One positive result of Young's dismissal has been to focus public attention on the close black-Jewish entente that has been ravaging the American social order throughout so much of this century. The average American, thanks to the media's reluctance to talk about it, has never really understood the guide-dog role played by Jews in the civil rights campaign. Every white parent whose child is bused to an integrated school owes a crushing debt of ingratitude to the Jewish organizations which made it all possible.

Another positive result has been to stimulate some open debate on the Palestine question. Because of fear, the threat of financial retaliation, and charges of anti-Semitism, the debate is still low-key. But now at least it is being heard. Though Jewish organizations have been able to muzzle WASPs by racist red herrings, it is harder to control Negroes, who are much less afraid of the character assassination tactics of the *New York Times*.

A third dividend has been the exposure of the large and hitherto untouchable Jewish spy organization known as Mossad. It was Mossad which apparently bugged Andrew Young's tête-à-tête with the PLO official. With 1,000 agents scattered across the globe, one of Mossad's many missions is to collect intelligence both in and on the U.S. After quoting a U.S. intelligence expert to the effect, "they have penetrated throughout the U.S. government," *Newsweek* (Sept. 3, 1979) wrote, "with the help of American Jews in and out of government, Mossad looks for any softening of U.S. support, and then to get any intelligence the administration is unwilling to give Israel." The magazine quoted a former CIA agent, "Mossad can go to any distinguished American Jew and ask for his help." Why is this serious breach of American security permitted? *Newsweek* attributes it to a reluctance to anger the American Jewish community. The magazine also explained that Israel's license to spy freely in the U.S. is of great help to the Soviets. Another intelligence agent said that anything Russia cannot get from the U.S., it "can steal back from the Israelis."

But before everyone is carried away, it should be remembered that though the Negroes and Young are responsible for unwrapping the Palestine issue, the Jews are also making considerable headway in the opposite direction. There is now more war talk than ever. Only a few years after Vietnam, Jewish intellectuals are "reassessing" their abandonment of Saigon and we are hearing more and more about the "wisdom" and the "necessity" of invading the Middle East, seizing the oil fields and teaching those Ay-rabs a lesson. Senator Pat Moynihan, to please his New York constituency, is taking the lead in beating the war drums, while Jack Anderson, who inherited his column from the vilest columnist of them all, the hybrid Drew Pearson, bleeps about sending in the Marines. So from a hard-line Israeli viewpoint -- the viewpoint that wants to fuel an expanded Zionist empire in the Middle East with the blood of American servicemen -- things are not going too badly.

On the other hand, black power is now a harsh fact of American life. It affects and shapes both foreign as well as domestic

policy. It is no longer exercised by civil rights gangs or by strutting bucks in leather jackets toting guns or dumb demagogues stirring up naive college students with rhetorical rhapsodies of antiwhite racism. On the contrary, black power is now the sophisticated synchronization of organizational pressure, political lobbying, executive branch bullying and judicial branch shilly-shallying.

Blacks in the State Department, the CIA and other government agencies threatened mass resignations and grave domestic consequences if Carter called off economic sanctions against Rhodesia and recognized the new Muzorewa government. Vengeful American Negroes cared not at all if these measures pushed the beleaguered little country further into the gaping jaws of black terrorists hiding in the bush on either side of the Northern Rhodesian border.

It is oil from black OPEC countries such as Nigeria and Gabon that forced Britain's conservative government to revise its plans to recognize the present regime in Rhodesia, in spite of Mrs. Thatcher's earlier hints of reconciliation. To twist the knife, Nigeria nationalized all British Petroleum's share of a large Nigerian energy consortium.

It was the clout of the Urban League, boosted by that of the American Jewish Congress, which recently defeated a congressional attempt to end the Electoral College and replace it with the direct election of presidents. The blacks do not want to give up their voting strongholds in the swing states that almost guarantee the election of a pro-Negro president, even though the candidate might receive a minority of votes cast.

It was in deference to black power that the Justice Department prevented the city of Houston last summer from absorbing some outlying white suburbs. Justice officials explained it would dilute the strength of Houston's minority voters. There was, of course, no objection from Washington when Houston had previously annexed Negro and Hispanic areas.

As for Jewish power, the blacks are learning -- the street blacks as well as the white-mimicking middle-class blacks. Listen to a black clergyman, Herbert Daughtry, holding forth at a meeting in Brooklyn called to protest the killing of a black criminal. Reminding his audience that New York's mayor was Jewish, that the borough president was Jewish, that the New York district attorney was Jewish, Daughtry asked, "Why is this? We got the numbers. The federal government itself says

we got 700,000 black people in central Brooklyn...So don't let nobody say you're a minority! You're not a minority! You're a majority!"

Daughtry then went on to demand a meeting that would set up vigilante patrols. "We're tired of the cops killing our people. We're tired of the Hasidims beating on our kids. And we're tired of congressmen corrupting our children!...We're gonna set up some patrols and then we'll see what happens when men meet men."

A Negro speaker named Gill then tried the Lysistrata approach. "I want to say something to the women. If your nigger don't go to that meeting on Monday night, then I want you to cross your legs for two or three weeks!"

Gill concluded in a more philosophical vein:

Black people are not anti-Semitic. They're not anti-anybody. Sometimes they're not even for themselves. This is about power. And jobs and the political system itself are based on racial and ethnic power. Now it's the Jewish era of power. Imagine if we were all Irish, 700,000 Irish in Central Brooklyn alone, and we had no one on the Board of Estimate, we were cut off from power. If we pressed for power, would we be called anti-Semitic? The danger's very real. If we press for a share of these things, and we are labeled anti-Semitic, then on a street level maybe a lot of people might actually become anti-Semitic. And someone might ride that anti-Semitism to power. When you can't take the high road, someone will take the low road.

In spite of the obvious buildup of black anti-Semitism, leaders of the two key components of the minority half of the liberal-minority coalition are going to think twice before they destroy the alliance that has worked so well for them in the past. Blacks may scream and Jews may fume, but the more moderate elements will surely try to stick together in the crunch of the 1980 elections. The wiser Jews and blacks know very well that if there is a serious defection in the ranks of either side, it will accrue to the advantage of the Majority -- an intolerable thought!

All of which provides some interesting food for speculation. Suppose a final and irreparable split in the black-Jewish coalition did occur and the Majority found itself in a position to join one side against the other. Whom should the Majority choose as allies, the blacks or the Jews?

Comments from Instaurationists are welcome.

Quality variance within and between populations is a stern fact of life

THE COWBIRD PATTERN

The explosive growth of populations in Europe in the Industrial Revolution and in Mexico and the Philippines today, is most heavily concentrated in the lower class. To the degree that class correlates with quality of endowment in a society, such explosive population growth is associated with the more poorly endowed minds in the gene pool.

Sociologist Edward C. Banfield in *The Unheavenly City* postulates differences between the social classes based on their differing span of future vision. The upper-class member is more likely to be concerned with time spans of a century or more.

The United World Federation is a classic example. The middle-class man and wife limit their family size to the number of children they feel they can support and educate. The lowest class, Banfield calls it the incompetent half of the lower class -- does not look much beyond tomorrow.

Today, an intelligent woman, particularly a professional, is unwilling and probably unable to dedicate more than a few years to childbearing unless she can afford full-time domestic help. The IQ scores of spouses fall within approximately 10 points of one another. The reduction of the middle-class birth-

rate because of taxation and transfer payments to the poor, including fecund unmarried welfare mothers, is essentially a constriction of the middle and upper level of intelligence in our society in order to subsidize the birthrate of the lowest level.

There is a prolonged debate in the science community as to the heritability of intelligence. It has grown puerile between the two extremes of those who discuss only the heritability of intelligence and those who cavil at the inheritance of any human capacity. What is being overlooked is research demonstrating that other significant personality areas have a basis in heredity and are significantly correlated with intelligence. Such research indicates a high heritability for significant personality traits such as social conscience, pathological extremes of extraversion or introversion, and neuroticism.

Raymond Cattell defines neuroticism as a lack of internal buttresses against the stress of socially imposed inhibitions. In view of an indicated correlation between IQ and various personality traits, a population group in a multiracial society would be unwise to develop a generally lower IQ range. If it did so, it would likely have a higher rate of neurosis and a lower level of orderliness, although such traits would be excused in the prevailing environmentalist bias as "cultural diversity" or evidence of invidious discrimination.

Conversely, should a population group develop a high range of inherited traits, the personality of its members and their behavioral norm would take on external indications of ethnicity or tribalism. It would not be easy to settle a thousand Icelandics in the midst of a thousand East Londoners or Appalachians of their own race and coloration and seriously expect much group or cultural commonality. This is even truer for groups with different levels of intelligence and with sharply differing physical traits.

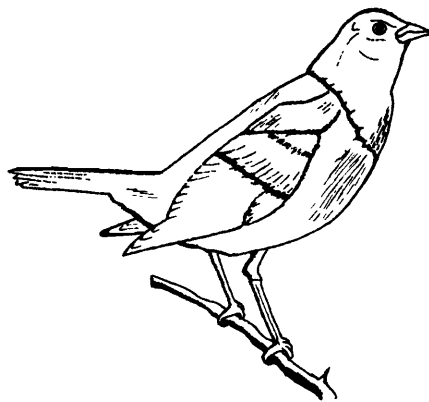
The U.S. was settled by what was essentially a "founder population" of self-motivated immigrants, the select, abler members of populations consistently associated with complex social and economic structures. But there were significant exceptions: the poorer class of colonial immigrants included convict exiles from the underworld of East London and Liverpool. Later immigration contained large groups of so-called "contract laborers," non-self-motivated migrants chosen for their availability and suitability for hard or repetitive labor. These groups were the irritants that provoked recurring cycles of American nativism. Benjamin Franklin, before the Revolution, suggested exporting rattlesnakes to England as a form of payment for its convict exiles -- two rattlesnakes for each convict on the basis that rattlesnakes at least give warning before they strike.

Ethnicity is a strong bond. It is both visceral and esthetic. Ideology is only cerebral. The State of Israel was established on an ideological-religious basis, as most modern states are. Yet the ethnic strife between European and Oriental Jews is straining the bonds of Judaism. In an analogous group of founder populations, it is only to be expected that there would develop a perceived or quasi-ethnicity comparable to the group feeling of a thousand Icelandics set down in Harlem or Appalachia. The American old stock that railed against the inflow of convict exiles later gave birth to the Know Nothing movement and other manifestations of nativism. Most Majority members still hold the "objectionable" immigrants at arms' length. It was the Southern whites who defined the "other side of the tracks" as the boundary that separated them from the Tobacco Road whites.

Just as the nation has gone through recurring spasms of stress over immigration, so today it is seriously concerned (or should be) about the ethnic composition of the national birthrate. Ten years after the Supreme Court embarked the nation on a prolonged, difficult and expensive course of full social integration for the American black, the black birthrate was one-third illegitimate and subsidized by welfare. Twenty years later, it was one-half illegitimate -- and still primarily subsidized by welfare. The nation is expected to assimilate a group whose high birthrate is financed by the mass of Majority members whose own birthrate is thereby lowered. Since the U.S. as a whole is currently at zero population growth (2.3 children per two adults) and all minority groups are increasing, it is obvious the Majority is decreasing. Assimilation under the foregoing circumstances is mathematically impossible.

The U.S. has made great strides in female equality and in the improvement of legal guarantees for the criminal defendant. It is favored with a unifying language, coast to coast. It has hitherto maintained adequate standards of professional study and performance. None of these advantages and advancements would have been possible without the solid cultural substratum of the Anglo-Saxon law, Northern European behavioral norms, the English language, and the easy assimilation of groups who were already rather similar to the norm group and who themselves were above-average members of complex societies. The assimilation of any other group in the nation's history is as conspicuous by its absence as it is by its presence in sociological myth.

What would happen if we were able to assimilate the present influx of immigrants, as well as the denizens of the black and white ghettos? Assimilation is a two-way street. It is an anthropological cliché that cultural interchange is a reciprocal process. Virtually all the populations that are candidates for assimilation, internal or external, legal or illegal, legitimate or illegitimate, are social groups marked by female inequality, machismo-oriented violence, and a striking lack of orderly legality as an administrative reality or a cultural norm.



The Cowbird is a parasite which deposits its own eggs in the nests of species with physically similar fledglings after first destroying the young of the host species. The Cowbird pattern illustrates current U.S. population dynamics. Integration, assimilation and affirmative action can only be implemented by drastic and indefinitely prolonged reductions of the standards necessary to maintain the complexity and advancement of American society.

WHY NO HIGH ART?

If low art is defined as that art over which the artist has minimal control, then it is hard to argue that art is not in a state of decline. Primitive art is by definition low art as the primitive does not know enough about his materials and his medium to fully control them and achieve the desired effects. Consequently, prior to Brunelleschi and Alberti, art was necessarily a lower art than what could possibly follow, irrespective of the subject of the painting, simply because the artist was limited in his control over his subject by his ignorance of the laws of perspective.

Over the centuries we have learned many of the "laws" by which effective art, drama and literature can be created. Nevertheless, we see a steep decline. Today's artistic bravos are reserved for the "happenings" of an Allen Kaprow, which produce spontaneous reactions totally beyond the artist's control.

John Cage is one of the best-known modern composers. His work ranges from "chance" compositions based on the *I Ching* to several radios turned to different stations playing simultaneously. Jackson Pollock's "action painting," though now somewhat dated, is still probably the most publicized representation of post-World War II art. Its influence is still felt; paintings by a chimpanzee or a pillow chewed upon by the "artist's" cat still win prizes.

There seem to be no standards for excellence or beauty in any of the visual arts and very little public interest in so-called "serious" art for the reason that the artist has absolved himself of responsibility for his creation. He no longer has a goal which he is seeking to fulfill, but is happy to let random sensations -- the communications engineer's definition of noise -- pass for art.

To understand what can be done to remedy this situation, it must first be realized that high art is never going to be fully comprehensible to more than a few. The popularity of high art is a popularity based on emulation. This takes us to the root of the problem. Modern times, to a greater degree than any previous age, are characterized by a lack of emulation of the intellectually and culturally superior by their inferiors. Ortega y Gasset's *Revolt of the Masses* contains a lengthy and excellent discussion of this problem. Unlike the case in ages past when the "mass man" knew he was ignorant and deferred to his betters in matters of taste and judgment, today's "mass man," buoyed artificially by the leveling of his superior's income and schooling, has decided that his opinion is just as valid as anyone's. Not dissuaded by the fact that his appreciation of art, music and literature is the direct result of indoctrination by a teacher or professor, he proceeds to prove the truth of Pope's dictum by rushing headlong into the creation of "popular" art -- disco music, pornographic books and pornographic movies. These he considers to be on the same level of culture as the great art of the past. Since Shakespeare was popular, the Beatles are today's Shakespeares and Andy Warhol is the modern Leonardo.

The error here is misunderstanding why Shakespeare or Hugo or Poincaré, for that matter, was popular. Creators of high art (science, in the case of Poincaré), they and the elite few who could truly appreciate their efforts were the cultural lead-



"The She Wolf" by Jackson Pollock

ers of their respective societies. They were popular because the population at large wished to emulate the cultural elite. Although the ordinary man could never fully comprehend what he was seeing, hearing or reading, the cultural level of the community at large was raised because people were forced to extend themselves in order to try to understand what the great artists of their times were attempting to convey.

Today anyone desiring to create truly high art will most likely be drowned in the flood of popular art. Since it is much easier to understand popular art, very few need make an effort to appreciate any higher art forms, even if they had the opportunity. Such works would then remain unnoticed or at least unappreciated. For this reason it is much easier for those who have the capability of creating a higher culture to debase themselves by pandering to the tastes of the masses or to give up the world of culture altogether for something more directly rewarding.

Changing this sorry state of affairs will involve transforming our entire culture. The two most potent forces causing our cultural decline are economics and educational egalitarianism. Rewarding everyone who can spell his name with an advanced degree for sitting through classes for a specific number of years has blurred the distinction between the truly educated and the merely schooled. For the vast number of Americans an increase in formal education leads only to the superficial knowledge provided by survey courses which make the student think he knows something when he really does not, even assuming he remembers some of the content of these courses, which most students don't. Similarly, in the area of income distribution, the rise in the wage earner's standard of living is not in the least attributable to his efforts, but, rather, to the efforts of the great inventors and scientists who developed the technology that allowed an increase in man-hour productivity, an increase totally usurped by the wage earner in most cases from the exploited innovator. As long as the greater portion of increased productivity accrues to the wage-earning mass man rather than to its creator, the mass man will feel himself the equal of the man whose facts he steals. Only when the income from the superior productivity caused by the innovator accrues to the cultural elite that creates the innovation can we expect the "higher" man, the only conceivable patron of high art, to take his rightful place as the leader and inspiration of the mass man.

THE FEMINIZING EFFECTS OF FORMAL EDUCATION REVISITED

In "The Feminizing Effects of Formal Education" (*Instauration*, Feb. 1979) it was argued that prolonged formal education has the effect of feminizing boys and masculinizing girls and that this effect is pernicious.

Readers have pointed out some recent findings or purported findings that would seem to substantiate the first of these theses but refute the second. In subsequent paragraphs, appearances to the contrary notwithstanding, it will be shown the original claim of perniciousness still holds.

In William Raspberry's column in the *Chicago Tribune*, March 29, 1979, titled "From birth, boys will be boys," it is maintained that boys and girls differ innately in certain aptitudes and dispositions. Boys have an innate aptitude for mathematics and physics superior to that of girls; girls an aptitude for reading and writing superior to that of boys. Boys "are awake more, show more low-intensity motor activity (head-turning, hand-waving, twitching and jerking) and more facial grimacing than girls" while girls "speak sooner, with greater fluency and grammatical accuracy, and use more words per utterance than boys."

Moreover, present-day schools "penalize the natural inclinations of boys," for "by the time they are 5 or 6, children in Western classrooms are expected to behave like girls...In the early school years, children concentrate on reading and writing, skills that largely favor girls. As a result, boys fill remedial reading classes, don't learn to spell, and are classified as dyslexic or learning-disabled four times as often as girls."

What is then proposed is that classroom programs be rearranged to satisfy the needs of boys "to move and explore in order to learn about their world" and, at the same time, through remedial and other programs, to strengthen boys "in those areas in which girls are superior" and to strengthen girls in "the boys' domain," for "there is no reason for a woman to be a complete dunce when faced with a recalcitrant washing machine or a car that won't start."

Now nowhere in his column does Raspberry himself or the theorists he cites (Ray Warner, program coordinator of the Office of Education, and Nancy McGuinness, research assistant in neuropsychology at Stanford University) explicitly say that formal education either does or should feminize boys and masculinize girls or that either of these things is or would be a good thing. But McGuinness, with Raspberry's *prima facie* assent, does say that the strengthening of girl-favoring skills through "remediation" and other devices of a formal education is a "benefit" to boys and she unequivocally suggests that the strengthening of boy-favoring skills would benefit girls. For example, she suggests that girls should be taught the boy-favoring skill of fixing motors.

At the same time, except for certain inconsequential behavior stemming from variations in the intensity of motor acti-

vity (boys not sitting still, girls sitting still), boys are differentiated from girls by the columnist and his mentors simply in terms of learning techniques and aptitudes: e.g., boys learn by manipulating, girls by verbal communication and listening; boys have an aptitude for mathematics and physics which is innately superior to that of girls; girls an aptitude for reading and writing and other verbal skills. No other innate sexual differences are reported and in line with present-day "received opinion" which insists that all differences between men and women be minimized or treated as fictional, we do not suppose that any will be reported -- not, at least, by Mr. Raspberry and his cohorts. But accepting this attenuated account of things we have to say that boys are boys simply because they do not sit still and because they find mathematics and physics easier to master than reading and writing and girls are girls for the opposite reason. If, though, we say that it is only in these attributes that boys and girls differ innately then we are saying that the essence of masculinity (boyness) and the essence of femininity are simply the possession or nonpossession of these attributes. Consequently, insofar as formal education succeeds in improving the verbal skills of boys to a level comparable with that of girls it has to be "feminizing" boys (since in nothing else does femininity versus masculinity presumably consist), while by improving the manipulative and mathematical skills of girls to a level comparable with that of boys formal education has to be masculinizing girls.

But then if this strengthening of innately weak aptitudes is a benefit, the feminization of boys and the masculinization of girls must be a good thing, and the new findings or purported findings of Raspberry *et al.* do appear to refute our contrary claim. For certainly most persons would want to maintain that boys are benefited by acquiring strengthened skills in verbal communication and girls in mathematics and mechanics.

Suppose, then, these recent findings or purported findings show that the feminization by formal education of boys is a good thing and the masculinization of girls a good thing (witness the case of the girl who is no longer a dunce when it comes to motors), then it must be admitted that life and society will be improved when half our motor mechanics are grimy-faced females and half our hospital nurses are impatient, heavy-handed males.

When one considers that in every cell of his body a man differs from a woman and vice versa and that this difference involves in the one case the presence and in the other the absence of that most interesting and spectacular chromosome, the Y (which, unlike the X or any other chromosome, actually fluoresces), one should expect that men and women would differ fundamentally in all domains of their being, not merely in such subtle intellectual features as mathematical or verbal aptitudes, nor even in their gross physical appearance, but, of paramount

importance in their virtues and vices. This theoretical expectation is borne out, of course, in commonly recognized behavior. It is universally recognized, for instance, that vanity is essentially a female vice and arrogance a male one. When a man displays vanity we think him effeminate; when a woman displays arrogance we think her masculine. The word "think," and not "say" has been used deliberately; for today what we think we hardly dare say. Even McGuinness admits in Raspberry's column, "The sexes are supposed to be equal in every way, so information about inequality is suppressed or ascribed to social conspiracy." And Raspberry himself notes that to "contend that boys are innately superior to girls in mathematics and physics is as much of a 'no-no' among educationalists as are the notions of a William Shockley or an Arthur Jensen that whites are intellectually superior to blacks."

To contend, except in the pages of *Instauration*, that the vices and virtues of men and women innately differ -- even though this is known by everyone to be the case -- is much more of a "no-no." In this corrupted age where European males have been undergoing feminization through the agency of prolonged formal education and European females have been undergoing masculinization, it may not be so clear as it once was that men and women do experientially differ as such in their virtues and vices. When men are -- to use Professor Garman's words -- "women in male bodies" and women men in female bodies (or more accurately, counterfeit men), experience will tend to obscure our instinctive insights and we may be left wondering, as spectators, whether, say, vanity is really an essentially female vice and arrogance a male one. To use the language of metaphysics: final cause, as innate in us, tells us one thing; what our eyes perceive (formal cause), another. In an age and place where corruption has not taken place, final cause (being realized) and formal cause (what we perceive as specta-

tors) tell us the same thing.

This digression (sometimes digressions are needed to forestall extraneous objections) should not avoid the challenge presented by the findings reported in Raspberry's column to the contention that formal education necessarily feminizes boys and men and masculinizes girls and women and that this is something pernicious. The answer so far has been that the findings in question obtain a contrary appearance by being founded on an inadequate conception of innate sexual differences; in particular, a conception that ignores innately different distributions of virtues and vices between the sexes. If the effect of formal education upon moral character is taken into account it becomes clear that its effect is pernicious. As pointed out in "The Feminizing Effects of Formal Education," its effect is to replace male virtues with female vices and female virtues with male vices. On the very face of it, the replacement of virtues with vices has to be pernicious.

But while in "The Feminizing Effects of Formal Education" we presented evidence that such an exchange of vices for virtues is produced by prolonged formal education and even presented some theoretic basis as to why such an effect should be produced (citing, for instance, Professor Garman's observations on the feminizing effects upon tadpoles of a non-challenging environment), we left some important gaps in our explanation. These need to be identified and filled in. We shall not try to carry out this further investigation in this present essay, whose aim has been the more limited one of responding to the challenges presented by Raspberry and company. But next month in our second and final revisit to this topic, we intend to. We shall then attempt to show why, theoretically, formal education necessarily produces the effect that it is in fact observed to produce.

Deliberately delayed news about a uranium heist and a supercrook

HOLES IN THE HOKUM CURTAIN

The liberal-minority party line is pretty tight, so tight it could be described as a stranglehold on American public opinion. But every now and then the rope-pullers nod and relax their grip. In these few and far between intervals there appear a couple of pages or paragraphs which say things totally out of keeping with the *New York Times* view of the news. Below are three examples:

A recent issue of the *Washington Monthly* carried an article, "How Israel Got the Bomb." It said nothing that was really new -- nothing that the Nuclear Regulatory Commission, the FBI, the CIA and other federal security agencies have not known for years. But it did permit the reading public for the first time to learn the details of one of the greatest skullduggeries ever perpetrated against the American people, a coverup far deadlier than Watergate -- and all the worse because the chief coveruppers are still walking around free and still holding high-paying jobs in business and government.

In the mid-1960s the pilots of A-4 jets sold (given) to Israel by

the U.S. began to practice bombing runs that are only made by planes carrying nuclear bombs. Richard Helms, at that time head of the CIA, was informed of the matter and immediately reported it to President Lyndon Johnson. LBJ told him not to mention the facts to anyone. The truth might never have come out at all if the CIA's deputy director of science and technology, Carl Duckett, had not announced at a Washington cocktail party some years later that Israel had "ten to twenty nuclear weapons ready and available for use."

The trail led back to the Nuclear Materials and Equipment Corporation of Apollo, Pennsylvania. NUMEC had been founded in 1957 by Zelman Shapiro, a research chemist and veteran of the Manhattan Project of atomic bomb fame. Almost the moment the company was formed Admiral Hyman Rickover gave it the navy's lucrative nuclear fuel contracts. Between 1957 and 1965 NUMEC sold half a ton of uranium-235 to overseas clients. By 1961, however, Shapiro's firm had become a serious security risk. It almost seemed as if no serious attempt had been made to keep accurate records and the govern-



Lyndon Johnson

ment-owned enriched uranium was being routinely mixed with the materials used in other contracts. At the same time NUMEC became a consultant to the state of Israel and an active partner in an Israeli subsidiary organized to develop machinery to irradiate "strawberries and citrus fruits." Soon two Israelis, Baruch Cinai, a metallurgist, and Ephraim Lahav, a scientific attaché to the Israel Embassy in Washington, began to show up at the NUMEC plant on an almost weekly basis.

In 1965 Westinghouse, which had previously shipped NUMEC some uranium for a top-secret nuclear rocket project, was told to its astonishment that 134 pounds of the precious stuff had been lost (22 pounds are enough to make an atomic bomb). Shapiro first explained that the uranium had been inadvertently buried in a pit for nuclear waste. When the government ordered him to dig it up and produce it, he underwent an "emotional breakdown." It was finally determined that NUMEC was short 206 pounds of uranium (\$929,000 worth), which the company quickly repaid. As if nothing had happened, the government continued doing business with Shapiro. Then in 1967 NUMEC was quietly merged with Atlantic Richfield.

In 1968 the CIA, after discovering the presence of highly enriched uranium at Israel's Dimona facility in the Negev, asked J. Edgar Hoover to put Shapiro under surveillance. The FBI later reported that Shapiro was spending his time traveling across the country recruiting Jewish scientists for work on Zionist technical projects. Occasionally Shapiro used an encoded phone at an Israel Embassy office in New York. Finally, the FBI wiretap was removed and all further investigation halted. Today, Shapiro holds a good job in Westinghouse's Pittsburgh office.

What really happened? One theory is that LBJ and the CIA deliberately arranged a shipment of uranium to Israel to bolster its arsenal of weapons for possible use in the upcoming 1967 war. A second theory is that the operation was conducted by a pro-Israel faction within the CIA. A third, which is probably closer to the truth, suggests it was an all-Israeli operation conducted with the help of Shapiro.

* * *

Concurrent with the appearance of the above article, *Atlantic* came out with something similar entitled, "The Case of the Missing Uranium." It began with the assertion that some 8,000 pounds of enriched uranium had been lost by nuclear plants in the U.S. in the last thirty years. The story then zeroed in on the NUMEC affair and suggested that the missing uranium could have been shipped out of the country in boxes with "innocuous markings" or in the pockets of undercover agents. It was also charged that the man who tried to stop the original investigation of NUMEC was a lawyer named Marcus Rowden, who ten years later was appointed chairman of the Nuclear Regulatory Commission by President Ford. It also seems that the very day Glenn Seaborg, head of the now defunct Atomic Energy Commission, told Congress there was no evidence of theft he had been given a secret government briefing that indicated just the opposite. Another point unmentioned in the *Washington Monthly* article was that NUMEC's records had been "accidentally" destroyed in 1964, though the loss was never reported by the company until much later.

Morris Udall, head of a congressional committee which has been sporadically, but not too enthusiastically, delving into the NUMEC story, admitted to the author of the *Atlantic* article that he believed a theft had been committed.

The *Atlantic* article said seven nations -- the U.S., U.S.S.R., Britain, France, China, India and Israel -- now belong to the nuclear club with perhaps thirty more nations joining in the next ten years. Some 150 reactors are now working in various countries and 435 are under construction. Experimental models of breeder reactors, which turn out plutonium wholesale, are in operation in France and Russia, and the U.S. has already spent \$4 billion on breeder research. The *Atlantic* article concluded by stating:

[T]he failure of the United States government to deal with the mystery of NUMEC was not technical. The system, after all, did discover the large [loss] at the processing plant in Pennsylvania. Rather, the problem was the failure of individual men at all levels of the federal government to insist on confronting the implications of their discovery. The events triggered by the missing uranium do not suggest a mechanical or procedural flaw that can be easily fixed. They suggest a compromise of moral and ethical principles by supposedly responsible officials in the face of a potentially catastrophic challenge. And at a time when the United States alone is exporting more than 1500 pounds of highly enriched uranium a year and the world is rapidly moving toward the wide use of plutonium-fueled breeder reactors, this challenge could easily be repeated.

* * *

At the age of thirty-five, reports *New York* magazine, David Graiver, the centimillionaire Argentine Jew who supposedly died in a jet crash in Mexico last year, controlled banks in

Brussels, Tel Aviv, Argentina and New York, operated a diamond mine in Brazil and owned film studios in Hollywood. His skyscraper office in New York was littered with photos of himself standing beside a pope, Juan Perón, Henry Kissinger and Nelson Rockefeller. He had one of the most sought-after luncheon tables at the Côte Basque, an "in" restaurant in New York, complete with telephone and his daily \$30 bottle of Musigny '71.

In his last days in New York he explained that he had had to leave Argentina for reasons of anti-Semitism and was going to start a newspaper. But a month later came that flaming crash not far from Acapulco. Only three severed hands were found. Brother Isidoro said one of the dead men was David on the basis of a piece of torso and a shred of a shirt. The remains were cremated, though Judaism forbids the practice. The jet's black box with the tape conversations of the two pilots was never produced.

Within a few months Graiver's banks began to go under, including his American Bank and Trust, the fourth largest bank failure in U.S. history. Then members of Graiver's family were arrested in Argentina on the charge they had been dealing with terrorists. Graiver himself, it was discovered, had invested \$14 million for Marxist gunmen, paying them \$140,000 annual interest.

David, the son of a Polish-Jewish immigrant who had arrived in Argentina in 1931, originally wanted to be a poet, then a painter, then a soccer player. When he visited New York for the first time, he expressed a desire to meet Robert Francis Kennedy. He was introduced to him just four months later. Having fallen in love with a Gentile girl in Argentina, he was persuaded by his father to marry a Susanna Rotemberg, who brought him a handsome dowry.

Eventually Graiver met José Gelbard, another Polish Jew in Argentina, who helped him get the wherewithal for the secret funding of *La Opinión*, an influential Buenos Aires newspaper, whose Jewish editor Jacobo Timmerman, was until recently languishing under house arrest despite the wailing of world Jewry. At the same time Graiver set up financial arrangements for the return of Perón from Spain. While attending this second coming, Graiver met with Robert Vesco, the Michigan-born swindler who was hiding out in Costa Rica. For \$300,000 Vesco was assured of a refuge in Argentina, an invitation he never accepted.

When Perón was back in power, Gelbard, Graiver's closest financial associate, was made minister of finance and Graiver's fortunes rose so high he divorced his rich wife and married his first love, Lidia Papaleo, an Argentine of Italian parentage. Soon inflation in Argentina was running at the rate of 1.5% a day and Graiver was hitting it richer than even. He bought ranches, building complexes and a paper mill, supposedly for the future control of Argentina's press. At one Lucullan dinner party, he announced to everyone present, "I make the law."

When Perón died, Gelbard took off to the U.S. with his looted millions (he later died in Washington). Graiver remained and became the banker of left-wing terrorists, taking charge of the vast amount of ransom obtained by kidnapping members of Argentina's richest families. One time, when Graiver attempted to withdraw money from a Swiss bank for his terrorist clients, he was helped out by a member of Mossad, the Israel intelligence agency, who obligingly provided the proper identification.

In New York Graiver joined forces with José Klein, a Jewish millionaire from Chile, who had decamped for a Swiss chateau when his friend Allende was liquidated by the Chilean military. Through Klein Graiver took over the Swiss Israel Bank and the American Bank and Trust Company. On the floor below his huge office he installed his father, brother and brother's father-in-law. In no time he became a friend of ex-Secretary of State William Rogers and George Moore, the chairman of Citibank. In 1976 he moved his official residence to Mexico to take charge of the vast outflow of Jewish cash caused by the devaluation of the peso and by Mexico's vote in the U.N. against Zionist racism.

Graiver's Brussels bank folded when it was discovered \$45 million was missing. The American Bank and Trust crash hit depositors even harder. What was left of the bank was bought by the Israeli Leumi Bank for \$12.5 million.

Robert Morgenthau, district attorney of Manhattan, believes that Graiver is still alive, but a New York judge and the Graiver family's lawyer believe he is dead. An American businessman has sworn that Graiver was at an American airport some days after the crash of his rented jet. Some CIA people think he stopped at Houston en route to Mexico, was picked up by Czech intelligence and flew off to Prague. He has also been reported in the Caribbean, Western Europe, Africa and the Near and Far East.

Hoax, Jr.

When will the hoaxes that men live by -- or are forced to live by -- be exploded? Some have persisted for hundreds of years. Others for millennia.

The Six Million myth may last for another ten years or another ten centuries. It may even turn out that when the sun grows fat and the earth boils into space the last video tape to be transmuted into free flowing atoms will be NBC's *Holocaust*. Who but Pollyanna would dare to say that the lie does not outlive the truth?

One of the junior hoaxes that has grown up around the great senior hoax of our age is the

Diary of Anne Frank. It was almost made to order. An innocent little girl, who also happens to be a budding literary genius, is dragged away from her home and family and consigned to the gas chambers. Then, just in the nick of time to save Anne and her fate from total oblivion, a diary is discovered on the floor of her family's home, which had previously been thoroughly searched by the diabolical -- or depending on the story line -- the stupid Gestapo.

If the Six Million has turned into a six-billion-dollar industry, the Anne Frank business ranks almost as high on *Fortune's* Holocaust 500.

Books, plays, films and museum exhibits have conspired to make Anne a sort of Joan of Arc or St. Theresa of the 20th century. Whenever one raises a question about the diary in West Germany, father Otto Frank, now 90, immediately sues and almost without exception the court fines or threatens to jail the skeptic.

Now, from way up north in the liberal paradise of Sweden comes a new twist in the Anne Frank tale. A strange and esoteric publishing house called the Bible Researcher has assumed the burden of laying Anne Frank's pathos-saturated ghost once and for all. The group has pub-

lished in English an almost unreadable (because of the minuscule type), but extremely comprehensive study questioning about every line of the Anne Frank story. The first volume is the first of three to be devoted to the exposé. To make it all the more mysterious, the authors call themselves David Cohen and Dielieb Felderer. *Anne Frank's Diary a Hoax (Part I)?* subtitled "A documentary exposé proving *The Diary of Anne Frank* to be a palpable fraud," may be ordered for \$3 from Bible Researcher, Marknadsvagen 289, S-183 34 TABY, Sweden.

One Instaurationist who has taken the trouble to read this hermeneutic but well-doc-

umented study has this to say about it:

The booklet is verbose, but, allowing for the writers' loquacity and their insufficient command of English, it demonstrates the utter contempt of the "editors" of the diary for the intelligence of non-Jews. The perpetrators of the hoax were so certain that non-Jews would blubber mindlessly over it that they did not bother to make it plausible. They evidently took the diary of a typical young Jewess who, during the German occupation of Holland, lived quite comfortably with three or four other Jewish families in a large house owned by her father, who was away in England, helping incite Anglo-Saxons to fight Germans. The occupants of the four-

story house behaved as one would expect, quarrelling and screaming at one another, playing their radio loudly and even firing a revolver to annoy their neighbors. Anne and two others took correspondence courses from a business school. We are then told how these same Jews lived in fear of their lives in hiding for two years in a "secret" part of the house that neither the Dutch police nor the Gestapo could find because the door was hidden behind a swinging bookcase. The occupants, who on one page are screaming at each other, on another page are in such fear of being discovered they practically have to smother a sick woman so the Nazis won't hear her cough.

How Dixie can not only rise again, but this time scale the heights

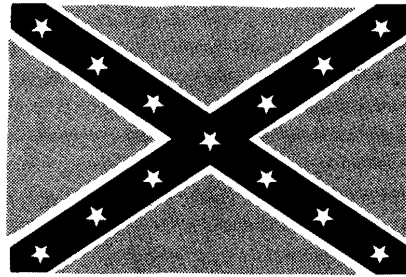
Geopolitical Magnet

A border state Instaurationist has been writing the leadership of the newly formed Southern National party criticizing the group's strident anti-Yankeeism. Like *Instauration*, he recommends that the Southern Nationalists, rather than preach a crusade against Yankees, should offer them a sanctuary where they can survive after emigrating or being evicted from their no longer liveable Northern cities. Hatred for the North, he admonishes, will only repeat the mistakes of the Civil War, a replay of which might well spell the end of the white race in America.

This line of reasoning deserves to be pursued a little further. Suppose by some miracle a Southern Republic did come into being or that somehow one Southern state managed to be "captured" by the Southern Nationalists. Unless the anti-Yankee campaign slammed the door on anyone of Northern origin, in no time at all there would be an inundation of white refugees from the thither side of the Mason-Dixon line.

Let us also suppose that Southern National party leaders applied some subtle pressure to blacks and other nonwhites to vacate the premises of the new Dixie. Such inducements to leave might consist of cuts in welfare payments, reduced medical care, a slowing down of affirmative action and winking at voting rights violations. The piling up of these negative events would obviously trigger a renewed black "great trek" to the North on the order of the earlier one that in this century lowered the South's share of the country's Negro population from more than 90% to about 50%. Once the migration was underway the new Southern state or states would become even more attractive to Northern whites, as well as to whites in the as yet unliberated parts of the South.

The immediate result of such a population



shift would be a greatly improved economic picture due to a higher concentration of producers and the exodus of nonproducers. It would not be long until the "Southern Republic" would become the most prosperous area in the nation. A strong economy, plus racial homogeneity, plus the innate capabilities of whites would add up to power, irresistible power. Eventually such a state or coalition of states would act as a geopolitical magnet for oppressed, persecuted and frustrated whites everywhere in the world.

Indubitably, the process of re-Southernization or re-Dixification would have to be conducted on the QT. Overt rhetoric about what was being done would bring down the wrath of the mighty liberal-minority coalition, both in the U.S. and throughout the Western world. Federal agencies in Washington would be incited to sue until they were blue in the face. Jews and their liberal minions would institute bruising boycotts and publish cataclysms of calumny. Blacks, as is their habit, would riot.

To avoid this, everything would have to be conducted in semi-secrecy. Great flexibility would be required; three steps forward, but two quick steps to the rear when necessary. A black

Lt. Governor and other high officials would probably have to be elected or appointed, but only after they had been certified as 100% Uncle Toms. Much affirmative action would be bruited about in public, as camouflage for the much greater amount of unaffirmative action taking place below the surface. Buses would crisscross white school districts in great profusion, but the teachers would see to it that whites and blacks were rigorously separated in the classroom. There would be an after-school curriculum devised by both teachers and parents in which white children were given the most important education of all -- the history, biology and genius of their race. And all the while everyone -- teachers, preachers, professional people, political leaders, workers and managers, parents and children -- would all solemnly deny what was going on was going on.

The setting up of a geopolitical magnet as described above might be the beginning of the end of the Majority's dispossession in this country -- and perhaps abroad. The racial revolution required to save and strengthen the world's most threatened and most capable gene pool needs an impregnable springboard. After one state or group of states is secured, there is no reason why the Southern Republic could not serve as the political, economic and social nucleus of a new Majority America, which bypassing minority America might eventually stretch as far north as English Canada.

On a more prosaic level, the Southern Nationalists, if their strategy should succeed, could get back at the Yankees in a far more effective way than by pulling off a reverse Appomattox. They would become the rescuers of Northern whites (Yankees) rather than their destroyers. Revenge is sweet, but saddling your supposed enemy with an overwhelming debt of gratitude is even sweeter.

The Cultural Catacombs

Fat Face for President

A full-page ad in the *S.F. Chronicle* (Aug 3, 1979) screeched "Kennedy for President." The ad was signed by such luminaries as Irving Azoff, Jeff Berg and Paula Weinstein. One sentence read:

The unprecedented and complex challenges of the 1980s will demand the qualities of courage, competence, integrity, vision and of dedication to the high ideals which have guided us as a nation in other times of change.



Ted Kennedy

It is a somewhat complicated task to match these qualities with the peculiar traits of Senator Kennedy. COURAGE? Was that demonstrated by the ten-hour lapse between the time Mary Jo was left in the submerged car and the time the Senator from Massachusetts finally summoned up enough guts to notify the police? COMPETENCE? If he wasn't a member of the centimillionaire Kennedy dynasty, would he have ever been more than a bartender in South Boston? INTEGRITY? How much of this virtue was displayed when he cheated on his Spanish exam at Harvard? VISION? Is it visionary to hand over the Panama Canal, to support busing and affirmative action, to help push us into the Vietnam War when we should have kept out and to vote us out when we should have stayed in and won? DEDICATION TO HIGH IDEALS? Anyone who is personally acquainted with Kennedy, including his wife, knows that his principal dedication, in addition to power, is to womanizing and tippling. His boorish displays of drunkenness on airlines and yachts, particularly in regard to "making it" with any blonde

unlucky enough to be in the vicinity, would shame a high-school student on a beer bust.

This is the man who may be our next president. What is worse, this is the man pollsters say most Americans want to have as their next president!

Illic heu miseri traducimur!

Gardner Gossip

Readers have expressed interest in obtaining further news about John Gardner, the Majority novelist who wrote an out-of-season treatise on the need for reinserting morality in Western literature. Latest reports have John living in a small town in Northern Pennsylvania and commuting on a Honda 750 motorcycle to his teaching job at the State University of New York in Binghamton. His travel gear includes a white helmet and a black leather jacket that encompasses his pot belly.

Gardner, separated for several years from a wife who bore him two children, has a 24-year-old roommate named Liz Rosenberg. Is John trying to imitate Thomas Wolfe who also ended up with a Jewish mistress?

Gardner is tested regularly for recurrence of cancer. His colon was removed two years ago. He smokes too much and used to drink martinis by the shaker. He is presently working on a book *The Art of Fiction*, in which he continues his moral crusade.

Somehow he doesn't seem to practice what he preaches. But what preacher ever has? How can the pure at heart ever learn enough about sin to persuasively condemn it?

Co-Responsibility

Eliahu Ben-Elissar (né Gottlieb) is a high and mighty Israeli. The director of Menahem Begin's chancellery, he is like E.F. Hutton -- when he talks, everybody listens. More than that, Begin himself wrote the foreword to Ben-Elissar's new book, *Conspiracy of Silence*, first published in French, now in Hebrew.

In a curious sort of double entendre Ben-Elissar almost makes Hitler his hero. The villains are Britain, France, the U.S. and other Western countries. Der Führer, says Ben-Elissar, who was there and in a position to know, sought a peaceful solution to the Jewish question. At the 1938 Evian Conference convoked to aid German Jewry, thirty-two countries declared their willingness to help, but none ever did anything really helpful. Some nations -- Czechoslovakia, Hungary, Yugoslavia, Italy, France and Luxembourg -- actually forced

some German Jews to return to the Third Reich. Switzerland only accepted 1,000 and even this small number caused one Swiss diplomat to protest to the German Foreign Office in 1939 that his country "did not wish to be Judaized."

Kristalnacht, that allegedly horrendous night of anti-Semitic *Sturm* and Nazi *Drang*, was a deliberate attempt on the part of the Germans to get a Hitler-approved emigration of 400,000 Jews underway. This is not some old unreconstructed storm trooper talking, but Ben-Elissar, the voice of Israel. Even on September 28, 1939, the day after the fall of Warsaw, the German Foreign Office was trying to evacuate Jews. But Britain, France and the U.S. refused to cooperate. All plans for Jewish migrations to North America, New Caledonia, Guyana, Angola, Haiti or the Philippines had to be cancelled. The last hope was a new homeland in Madagascar, which project Hitler promoted until 1940.

It almost seems that Ben-Elissar is trying to tell us that the British, French and Americans must share equal responsibility with the Germans for the trials and tribulations of European Jewry, that Churchill and Roosevelt should have been gallows mates of the convicted Nazis at Nuremberg.

Minority Art News

The House of Representatives voted 408 to 11 to appropriate \$25,000 for a bust or statue of Martin Luther King, Jr. to be set up in the capitol. Robert Berks, who did the Einstein horror (*Instauration*, Sept. 1979), will probably not get the commission. He doesn't work so cheap.

* * *

New York's Metropolitan Museum paid \$500,000 at a London auction for a wood sculpture carved in Zaire in the early 1900s. It's a grotesque African rendering of a woman balancing a stool on her head. How many works of American sculptors of the early 1900s have been sold for half a million?

* * *

A Black Muslim group has started a campaign to remove "all images that attempt to portray the Divine" from churches and public buildings in Tulsa, Oklahoma. According to Wallace Muhammad, Black Muslim chief, "These very blatant forms of racism produce superiority complexes in Caucasians and inferiority complexes in Bilalians [Negroes]." Now that the fate of Western religious art has been decided, the only saving grace is that black historians have recently discovered that three Popes were black -- Victor, the eleventh Pope, Miltiades, "who led the Church to final victory over the Roman Empire," and Gelasius, "who burned the books of the Manichaeans." That these Popes all came from white North Africa in no way deters black historians from categorizing them as Negroes. But perhaps we should

be happy that three Popes were black as ink. In their honor Mr. Muhammad, when he takes over the U.S., might relent and leave standing a few examples of Western religious painting and sculpture.

* * *

Black Jockey Boys adorn the lawns of many suburban homes and the entrance to more than a few saloons. Recently they have been disappearing and turning up the next day in nearby garbage dumps. A group calling itself the "Black Jockey Liberation Army" says it will continue stealing them until "all forms of bigotry" have been removed. Lester Grossman, head of the company that mass produces Black Jockey Boys, says he will not be intimidated. "We're here to make money," he declared.

* * *

Aging Peggy Guggenheim, who lives and plans to die in an 18th-century palazzo in Venice, has announced her \$35 million art collection will remain in the city of the Doges after her death. Her biggest haul of paintings came just before the Germans entered Paris in 1940. Anxious artists sold them at cut rates to Peggy, who lit out for New York a few steps ahead of the Wehrmacht. The owner of the last private gondola in her favorite town, Peggy has a dog graveyard in the back of her stately abode, where sixty of her canine companions are buried. Some of the worst art in the history of painting has been produced under Peggy's patronage and encouragement. The administrative control of her collection will be assigned to the Guggenheim Museum in New York, which she calls "Uncle Solomon's garage."

* * *

The student newspaper of New York's City College, the onetime "open university," came out with photographs of a naked woman in a nun's headdress doing obscene things with a crucifix. There was a big to-do in the newspapers, but no one ever mentioned the name of the editor or the photographer. Ralph Ginzburg, the wheeling and dealing porn king, was so enchanted with the photos he offered to finance the student rag if it lost its state subsidy.

Racial Hide and Seek

Middle-class blacks, as most people know, are as anxious to flee to the suburbs as whites. But when suburbs start turning black, whites pick up and move on to more remote suburbs or to the "rural ring." One Dallas suburb, Hutchins, now has a school system that is 97% black, and the blacks who arrived earlier are blaming late-coming blacks for driving out the whites. White children used to be bused to Hutchins' schools. Now almost every face in the bus is black -- and school standards are sinking to urban levels.

Black, as we have been told, is beautiful, but black, we have not been told, is not too crazy

about black. Instead of helping the downtrodden of their own race, blacks flee. We can understand why. Nevertheless, until well-to-do Negroes help poor-to-do Negroes, until bright Negroes help dumb Negroes, ghettos and ghettos are going to be more and more jungle-ized.

As an indication of black and white housing preferences, a recent study of the Detroit area conducted by the University of Michigan showed most whites would not be seen dead in an area where one-third or more of the homes were owned by blacks. On the other hand, 62% of the Negroes questioned would be happy to relocate to any area which was 50% white and 38% would move into all-white neighborhoods.

The figures point up an important difference between white and black flight. The former is away from blacks. The latter is also away from blacks, but toward whites. Black flight is characterized by intrusion and pushiness, which set up negative mental outlooks that practically defy all but the most superficial kinds of integration. There is very little to commend pushiness. It betokens a lack of self-sufficiency and self-esteem, the psychological defects that do not make for respect. It is not easy to be friends with those who are considered to be less than admirable.

Admittedly, WASPs are the supreme racists because they never push *socially* into the racial turf of others. Their Achilles' heel is their half-hearted defense of their own territory. Negroes push and push -- and WASPs take off.

Voluntary racial integration works, even when it involves white and dark skins in India. It may not be good for culture or civilization or for the progress of the country where it is taking place, but it will work and has worked.

But forced integration? Where in history do we find laws that have the same miscegenating thrust as present-day U.S. statutes? There seems to be no historical evidence at all for legally enforced integration, especially between blacks and whites. Alexander is supposed to have commanded his Greek legionnaires to marry the defeated Persians. Even if it were true, and it is open to doubt, the marriages would have been between spouses who were mostly of the same Indo-European race.

Meanwhile, oblivious to lack of precedent, America's racial hide-and-peek goes on.

Richmond's Untergang (cont'd)

The decline and fall of the capital of the Confederacy is a slow-moving tragedy that started with the takeover of the City Council a few years ago by a five-to-four black majority, the result of some shady manipulations by renegade white politicians and the federal government. Today, the majority has increased from

six to three, and black power and the devastation that accompanies it is everywhere evident. The mayor, in setting a new high for intolerant racism, won't even permit white councilmen to look at the trial census figures, which are supposed to show that the white population of the city has declined by 30,000 since 1970 and that blacks now outnumber whites. It is also known that the black members of the City Council meet secretly before the regular council meetings.

Richmond is getting so bad that police turn tail before rampaging black mobs for fear of provoking even more violence. Last August after a city-sponsored dance for black youths, rioters shattered \$20,000 worth of windows while the police tactfully withdrew. As burglaries soar, burglar alarms become ever less effective because blacks have learned how to cut off the power before they break into stores and houses.

Speaking of power, the Virginia Electric Power Company recently inserted a notice in Richmond newspapers with the headline, "Synagogues, Churches and Other Institutions." Note the priority -- a priority which seems to be symptomatic of approaching urban death.

Ugh!

U.S. News and World Report is known as a conservative journal. Marvin Stone, its editor, is known as a conservative. Yet Mr. Stone, in a signed editorial in the Aug. 13 issue of his magazine, concluded with this statement:

But as for the boat people, let us stretch out our hands gladly, in the spirit of humanity and for the good of our own souls.

Will we ever learn that when it concerns the crucial issues of our time, the issues that bear directly on the survival of the Northern European component of the U.S. population, there is not a drachma's worth of difference between modern liberalism and modern conservatism -- and not a kopek's worth between Majority conservatives like Ronald Reagan and Jewish conservatives like Marvin Stone.

On the same sorry subject, the American Heritage Foundation touts itself as a conservative group, and columnist Nick Thimmesch is considered to be to the right of center. Recently Thimmesch received an American Heritage Foundation grant to write a biography of ... Edmund Burke? Henry Adams? Lothrop Stoddard? Robert Taft? Jesse Helms? Not by a long shot. The hero of Thimmesch's new study will be Daniel "Chappie" James, the late four-star Negro general.

Hope Dashed

Ah, how refreshing it was to hear some time ago that a leading American intellectual journal, the *Saturday Review of Literature*, had passed into the Majority hands of young, clean-cut Carll Tucker. Norman Cousins, the ex-publisher and editor, was to be allowed to continue to write a few editorials, but his biting pen and his irrepressible Zionism would no longer call the tune.

Ah, what a welcome change! What a happy reversal of the trend that was putting all our "think sheets" under the control of minority-ites!

But the euphoria was not to endure. Our cultural high plummeted to earth like a burst balloon when we read a recent *New York Times* story on how the *Saturday Review of Literature* was doing since the takeover. Carll Tucker was revealed to have some strange connections. His wife, Diana, is the daughter of R. Peter Straus and Ellen Sulzberger Straus. There's that name Sulzberger again, the same name that pops up in the *New York Times*, in Time, Inc. (Board Chairman Andrew Heiskell is married to one) and in many other important nooks and crannies in the publishing field.

Sadly, we must ring up another victory for their side.

Marijuana Touts

Thanks to *Reefer Madness, the History of Marijuana in America* (Bobbs-Merrill, 1979, \$12.95) by Larry Sloman, we have undeniable evidence as to who played a predominant influence in promoting marijuana as a recreational drug. According to Sloman, marijuana was first used by jazz musicians in Harlem, but it was Milton Mezzrow, "a Jewish kid from Chicago who...developed an ideology that justified its use and even laid a claim to a higher moral standard."

The author says "by the late 30s it wasn't unusual to see Jewish working-class kids from Prospect Park hanging around the Savoy (a black dancehall) digging the music and looking to score." Mezzrow is portrayed as a pot peddler "typical of the early marijuana trade [that] was more proselytizing than mercenary." Describing marijuana addicts as "vipers," Sloman continues. "One of those early would-be vipers was Bernie Brightman." Today "Bernie lives in a nice renovated brownstone overlooking Prospect Park in Brooklyn...a charming, good-humored, gray-haired hipster who at the ripe age of 53 chucked his middle-class businessman's trip and went

back to his reefer roots to establish Stash Records." Brightman is described in many four-letter expletives, of which the author is very fond, as a pioneer in the marijuana and jazz record trade.

Most of Sloman's book is a criticism of the late Harry Anslinger, first commissioner of the Federal Bureau of Narcotics. Of sturdy Pennsylvania Dutch parentage, Anslinger had a long investigative background for the Pennsylvania Railroad, Pennsylvania State Police and the U.S. Department of State. Sloman particularly dislikes Anslinger for his effectiveness as a publicist against the use of marijuana, his decisive role in the passage of federal and state laws against its use, and his talent for enforcing those laws. Significantly, one of Anslinger's earliest and foremost critics was a psychiatrist named Walter Blomberg who said marijuana was not linked to violent crime. Anslinger tirelessly insisted it was.

Sloman has done considerable research into the history of marijuana and its use in the U.S. He nominated Allen Ginsberg, the hipster-beatnik poet, as pot's most famous, and some would say elegant, spokesman. Ginsberg on a television show with Norman Mailer and anthropologist Ashley Montagu discounted the Federal Bureau of Narcotics' support of tough marijuana laws as "too extreme." The author hails this as the first time the weed was given public support. Soon marijuana became an important weapon in the burgeoning counter-culture that sprang up in the sixties and launched a frontal attack on the American way of life. "Pot would be politicalized," as Sloman writes, "its powers established, its myth enlarged, its use further ritualized."

Ginsberg, along with his loved-one, Peter Orlovsky, is credited with being the founder of LEMAR (Legalize Marijuana) in 1964, which was bankrolled in part by Max Palevsky, the minority multimillionaire who throws a lot of weight in the Democratic party. Additional financing was supplied by *High Times* and *Playboy*. In 1964 Ginsberg marched in front of the Department of Welfare Building in Washington, D.C., with signs reading "Smoke Pot -- it's cheaper and healthier than liquor."

Another organization Sloman touts is NORML (National Organization to Reform Marijuana Laws), whose lawyer is Marc Kurzman. Sloman also signals out Bill Gluck, owner of a lucrative headshop in Pennsylvania and Burt Rubin, a "fine example of this new breed of hip entrepreneur." "At the age of 31, Rubin is one of the new marijuana millionaires and a mother's dream." Sloman's roster of pushers of the marijuana concept include Gene Schoenfeld, nationally syndicated coun-

terculture medical columnist known as "Dr. Hip," Roger Friedman, Vera Rubin and N.E. Ginzberg.

The Other Cheek

September 18, 1976 was a big day for Debra Boone, a pretty young Memphis blonde. She had just passed her nurse's exam and, after a brief celebration, set off for her job in the city hospital. At the parking lot she was raped, murdered, horribly mutilated and her body drenched with gasoline and set on fire. One of her two black assailants had kicked holes in her body with a steel-tipped boot. An eye had been knocked out and her brains had spilled out over the cement. Her hair was so full of blood no one could determine its color. Eddie James Lawson, who was 14 at the time, pleaded guilty to the murder. His accomplice, Nathaniel Young, was acquitted on a technicality. Lawson was sentenced to jail for an indefinite period, but the law forbids holding juveniles past the age of 21. Officials of the Juvenile Detention Center, where Lawson is now staying, have tried three times to get him released. They have to make room for newcomers. Lawson plans to live in St. Louis, where he has an aunt.

Mrs. Boone, Debra's mother, is glad that attempts to free Lawson have so far been unsuccessful. But she added that Debra "would not want us to hate those young men. There's never a night goes by that I don't pray for Eddie Lawson and the other one. It's not too late for them. They, too, with the help of Jesus, can find God."

Two Recanting Wallaces

How many Majority politicians have the courage of their convictions? Listen to George Wallace in a recent speech to students of the University of Alabama at Birmingham:

I was for segregation. I was raised that way and I believed that way. I thought it was the best thing for both whites and blacks. But I was wrong. And when we lost the legal battles we all saw that we were wrong...Those days are over, and they ought to be over. And anybody who wants it [sic] back ought to have their [sic] head examined.

Another flagrant political recanter was an earlier Wallace, Henry Agard Wallace, vice-president in FDR's third term, who might well have been president if Roosevelt, at the behest of the machine politicians, hadn't dumped him at the 1944 Democratic convention in fa-

vor of Truman. Wallace ran for president on the Progressive (Popular Front) ticket in 1948 and received a million votes, almost nine million less than George Wallace collected in his third party try in the 1968 presidential election.

Henry Wallace, who gave almost as much attention to Asiatic gurus as he did to the Communist party line, was America's #1 Soviet apologist in the hot and cold war eras. Once after a visit to a hastily dressed-up Potemkin Gulag in Siberia, he went out of his way to praise Stalin's slavemasters for what he had seen. In the 1950s Wallace publicly and privately abandoned almost all the ideas he had previously advocated and cherished. He turned fiercely against Russia and actually voted for Eisenhower.

When the political leaders of a nation do not have the courage of their convictions, when two of the few politicians who dared to take a really controversial stand on anything demonstrate in their December years they have completely changed their minds, what hope can we have for the mental staying power of the common garden variety of politician?

When a man renounces beliefs he has promoted, preached and cultivated for most of his adult life, how much value can we place upon such beliefs -- or upon the man who held them -- or on the system which pushes such men forward?

Old Soldier's Complaint

I retired from the U.S. Army with the rank of Master Sergeant last month after twenty years service. It is depressing to compare today's army to that of two decades ago, when less than 9% of the enlisted men were black and when an additional 2% or 3% represented other species of nonwhites. I look back with fond memories at our high morale and esprit de corps. Today's army is barely more than 50% white male and dropping fast. At the present rate whites will be less than 25% in ten years.

Blacks and other minorities in the ranks are united and militant. Garrison life is dominated by them. In many units whites are afraid to go to sleep at night. They are constantly harassed, intimidated and even beaten if they try to defend themselves.

The last company formation I attended was about 75% nonwhite. As I stood there at attention, rendering a hand salute at the playing of the National Anthem, a black stood on my right, a black stood on my left, and directly behind me was a soldier with slant eyes, kinky hair and yellow skin. To my front was a 4' 10" white female private.

After twenty years of active service, two

tours of duty in Vietnam, three years with an airborne division and twelve years assigned to Special Forces units, I consider myself an authority on the effect of minorities on our army. Most blacks and Hispanic soldiers are much more of a liability than an asset. They hate whites. They are determined to take over. They use their ghetto psychology of being loud and abrasive to get their way, and it works. White soldiers are demoralized and racially disarmed as a result of years of "Race Relations" training.

Practically every young white soldier I've talked with privately reveals a deep hatred of blacks. All they need is leadership. They are fed up. Incidentally, when I attempted to provide a little leadership by passing out some literature against minority racism, I had my secret security clearance revoked and was put behind a desk away from the troops for my last two years.

I fought for my country in the army. Now that I'm out I'm going to fight for my people. The enemy is all around us, not thousands of miles overseas. Unless we beat him here, we might as well junk the army because we won't have anything left to defend.

Household Help

Rosalynn Carter has a retinue that would have made Catherine the Great turn green with envy. At the top of the hierarchy is Edith J. Dobelle, the first lady's chief of staff, who receives the same \$56,000-a-year stipend as Zbiggy and Jody and Hammy. The rest of the entourage comprises a press secretary, four press assistants, a social secretary and two assistants, five schedulers, three project coordinators and three personal assistants. All of this adds up to a lot of pomp and circumstance for the equalitarian wife of an equalitarian president -- a president, incidentally, who solemnly promised to reduce the Washington bureaucracy. Nonetheless, Rosalynn's gang of slaveys doesn't approach in "personpower" the 350-member staff that makes life comfortable for Jimmy the Tooth.

ADL in Court

The mysterious U.S. Labor party, which has a large Jewish membership, is suing the B'nai B'rith Anti-Defamation League for slander. Any legal action that sheds some light on the inner workings of this formidable Jewish espionage network should cause a holiday in the hearts of all its victims -- past, present and future. In the course of its multimillion-dollar suit the Labor party has released affidavits of conversations with various ADL officials. According to one affidavit Nathaniel Kameny, a

member of the ADL's national commission, declared, when asked if the ADL spied on the Labor party: "Absolutely, we go to their meetings. We have people that we pay. I can't say who they are, of course. I mean, we broke the Klan in Georgia that way...We have people in the American Nazi party...It's not to boost their membership, but we try to grab hold of anything we can."



Lyndon LaRouche -- U.S. Labor party boss

Covering (Up) the News

Project Censored, organized by some concerned mediacrats, recently included in its "Ten Best Censored Stories of 1978:"

Large-scale organic farming as an alternative to using pesticides.

The firing of a government scientist after his report on the dangers of low-level radiation.

The Nuclear Regulatory Commission's less-than-adequate safety standards.

Dangerous dams.

The list seems woefully incomplete. *Instauration* herewith presents its own "Best Censored Stories" of the last few years:

The number of whites being killed by blacks in our major (and minor) cities.

The Israeli attack on the U.S.S. *Liberty* and the reason for the same

The veracity of the Holocaust

The secret clauses in the Egyptian-Israeli peace treaty

The lack of movies or TV documentaries about Chappaquiddick

The B'nai B'rith's refusal to register as a foreign agent.



Cholly Bilderberger



Race is a reality which tends to be truer generally than specifically, which makes for argument. And argument is anathema to political and religious systems, which must live by unarguable (insofar as possible) dogmas. This is why the three multi-racial world systems produced in the West -- the Roman Empire, the Roman Catholic Church (often cited as merely a continuation of the Roman Empire), and the British Empire -- could not and did not practice official racism. Officially, position and advancement in these systems was based on merit, and in theory anyone of any race could make it to the top in any field. In practice, this was not always true, to put it mildly, but one of the arts of ruling lies in knowing the enormous difference between theory and practice.

The ruling elite in each of these systems was small, as all ruling elites are. (So-called British democracy tends to obscure the fact that in the days of the Empire the Privy Council ruled; Parliament was a diversion designed to keep the masses tranquil.) From the elites' view, looking out over millions of persons of different races and racial mixtures, the problem was (and still is, with the Catholic Church) to set up programs which would work. To do so required a profound understanding of human nature, and the ability to give men what they really wanted -- in return for which they would allow themselves to be ruled. This was not ruling in the primitive sense, through brutal post-conquest suppression, but in a far more subtle and lasting fashion.

Their position is superbly defined in this segment from D.H. Lawrence's notes on the Grand Inquisitor in Dostoyevsky's *The Brothers Karamazov*:

We cannot doubt that the Inquisitor speaks Dostoyevsky's own final opinion about Jesus. The opinion is, baldly, this: Jesus, you are inadequate. Men must correct you. And Jesus in the end gives the kiss of acquiescence to the Inquisitor...We may agree with Dostoyevsky or not, but we have to admit that his criticism of Jesus is the final criticism, based on the experience of two thousand years...and on a profound insight into the nature of mankind. Man can be but true to his own nature. No inspiration will ever get him permanently beyond his limits. And what are the limits? It is Dostoyevsky's first profound question. What are the limits to the nature, not of man in the abstract, but of men, mere men, everyday men? The limits are, says the Grand Inquisitor, three. Mankind in the bulk can never be "free," because mankind on the whole makes three great demands on life, and cannot endure unless these demands are satisfied: (1) he demands bread, and not merely as foodstuff, but as a miracle, from the hand of God; (2) he demands mystery, the sense of the miraculous in life; (3) he demands somebody to bow down to, and somebody before whom all men shall bow down. These three demands, for miracle, mystery and authority, prevent men from being "free." They are man's "weakness." Only a few men, the elect, are capable of abstaining from the absolute de-

mand for bread, for miracle, mystery and authority. These are the strong, and they must be as gods, to be able to be Christians fulfilling all the Christ-demand. The rest, the millions and millions of men throughout all time, they are as babes or children or geese, they are too weak, "impotent, vicious, and worthless and rebellious" even to be able to share out the earthly bread if it is left to them.

With the exception of the references to Christianity, this was the basis of the Pax Romana (and from Constantine on, those references can remain). It was and is the basis of the Roman Catholic Church, and was the basis of the British Empire. To a degree, it is also the basis of the modern Russian and Chinese systems -- which also rely equally, if not more, on post-conquest physical coercion -- and is the reason for such success as they have had. (China, if not multiracial, is multicultural to such a degree that the same problems arise.) If communism is going to become a genuine world system, this basis will have to become primary.

It has been argued that world systems are dead ends. True or not, they usually come into being as the only answer to large, multiracial societies -- to empires, in a word. The rulers are only carrying out the sole workable solutions to certain problems; under the circumstances, they have no other choice.

In a realistic world system, the rulers may be -- probably are -- entirely racist, insofar as race is a reality for them. It is one reality among many, however, and they would not dream of revealing or openly discussing any realities. Their business -- a sacred trust -- is to sustain humanity in its dreams and illusions, not to break through with realities of any kind, because humanity can't stand them. Not only are the dreams and illusions shattered, but realities are argumentative and thus divisive. So race, like any other reality, would have to be taboo. (In our own time and country, we may think we are free of taboos on realities, because we are "open" -- about sex, in the most obvious example. However, it can be argued that our permissive society is actually asexual; certainly the high incidence of impotence and lack of energy among the liberated young bears this out. If sex is vitality, and a society sexual to the degree that one senses its vitality, we are not sexual, and any discussion of that lack is taboo.)

It is true, distinguishing between this overall policy and day-to-day activity, that plenty of racism can be found in the world systems cited above. Roman and British administrative and military members of occupying forces were often contemptuous of darker skins and different ways; but this was never official policy. This distinction, apparently so slight, actually made a great deal of difference. Under the Romans, at least in their latter days, anyone in their world had a chance to become a Roman citizen, even to attain a high position in the government or army. Under the British, the maharajah's son could go to Ox-

ford, and other possibilities glimmered for his subjects. The Roman or British proconsul might take a very dim view of the Nubian or Indian prince with whom he had to work, but Rome and London made it plain that once the conquest was over, peace was what was wanted, and the native potentates had to be treated politely enough so that they would control their own people and relieve the occupiers of what would otherwise be an intolerable administrative and military burden. Aspirant world systems which did not learn this lesson, like the French and German, failed.

Unspoken racism in a multiracial system does not, obviously, mean that racism does not exist, but that the races are controlled by non-racist rules which apply to all rather than by clearly racist edicts aimed at specific races. Non-racist rules may be more difficult for certain races to observe than for others, and thus can be claimed to be racist by those who suffer most from them, but that can't be proved.

The only workable racist solution by the rulers of a world system is to conceal their private racial opinions while controlling races through laws applicable to all, working with the general and actuarial realities rather than against them. For instance, laws limiting if not prohibiting contributions to and activities on behalf of foreign countries would hamper the Jews more than any other group; and laws setting up and enforcing school curricula from a white standpoint, and maintaining promotion on merit, would hamper blacks and Hispanics more than any other groups. But in both cases, such laws would be defensible, workable and exportable because they apply to all, and benefit and punish all. No matter that the number of whites who agitate for a foreign country or refuse to accept white curricula is obviously going to be a fraction of the non-whites who do so. The point is that if whites do break the law they will be punished like everybody else, and the legal case against the rest becomes unarguable.

Race, like Christianity in the Grand Inquisitor's view, is too controversial for the average man living in a multiracial system, and an overt racial policy will fail in such a society because of that. Politically, race has to be unspoken in a world system; once uttered, it cannot work. When the technical difficulties of racial definition and classification are added in, the problem becomes insoluble. The German failure is definitive.

Now world systems may be undesirable; and in time they all collapse, like everything else. And small homogeneous societies may be more desirable and in certain instances, more advanced. But given the existence of large multiracial empires, a world system is the only answer, no matter how temporary. And a world system demands rulers who have learned the Grand Inquisitor's lesson.

All this is preamble to the dilemma of the United States: a large, multiracial society large enough and multiracial enough to qualify as an empire within its own boundaries, which desperately needs a world system for its own world -- (it has no other choice), yet steadfastly refuses to face facts and institute one. The American produce-and-consume system, lacking as it does any basis in human reality, is not a world system in any sense. Because of that, Americans are only marking time, nervously and unhappily, until their true rulers do appear, whether from inside or outside. Their readiness -- one might almost say their anxiety -- to be ruled (they already observe the 'aboo on realities, as noted earlier) cannot be faulted.

Racism in America has followed the same haphazard course as any other reality here. That is, it is not faced and cannot be faced. The ordinary American is just as incapable as the Grand Inquisitor's Europeans of being truly free, and able to abstain from miracle, mystery and authority. We delude ourselves into thinking that we are different, but we are not. Perhaps we were once, briefly, but no longer. We confuse talk with discussion, and imagine that the vast quacking and enormous amounts of printed material pouring over us make us intelligent, and that we have our own "democratic" future in our own hands.

But in actuality we are slaves, if not to a ruling elite then to the produce-and-consume system itself. That system, which postulates that everyone and anyone can be turned into producers and consumers, regardless of race, color or creed, effectively prohibits any consideration of race or any other serious matter.

After it cracks, however, we will either have to bow to our own rulers (rising from amongst us to fill the inevitable vacuum) and their system and solutions on these matters, or have a system imposed from without. In either case, the racial stew will have to be dealt with. At one extreme, haphazard carnage may make any racial policies from the past, including Hitler's, look positively benevolent, and might last just about as long before being overturned from outside; at the other, a slow but inexorable "legal" squeeze would bring a more lasting order -- barren in many ways, perhaps, but at least successful in keeping our own destiny in our own hands until something better could or would happen.

If one had to guess, though, it seems more likely that the American solution will be naive and violent. Certainly nothing in the collective American character, past or present, shows an appreciation of the Grand Inquisitor's view. The creators of the Revolution were children of the Age of Reason, and incurably optimistic about man's capacity to govern himself. Most Americans have never lost this primitive faith, even in the teeth of proof to the contrary (see 1945 and after) that would have convinced any other society many times over. Only individuals, Abraham Lincoln chief among those in positions of power, have hinted at a darker view.

In a multiracial empire, each race either rules or is ruled; and inside the ruling structure, individuals either rule or are ruled. There is no middle ground in either case -- in any case, we may say. But we Americans refuse to face these realities, and because of that inability we have never produced a system for our multiracial world. And often our local systems or cities don't even work. In retrospect, our moment of crisis may have been the end of World War II when we were the sole possessors of the atomic bomb. If we had understood that we were already an empire, and that an empire has no choice except expansion, we would have put the entire world under our control. In our invincible ignorance, we refused (or funk) the choice, preferring to play at produce-and-consume, and the initiative immediately passed to the Russians.

Send an American to Rome or London, or to the history books, and he does not observe and read, with his immature but powerful preconceptions suspended, and learn from the past experience of other societies if not his own. He does not really analyze what human nature is like, especially in multiracial systems, what it wants and needs, and how those necessities can be provided by a ruling elite. Such thoughts -- such a train of thought -- are anathema to him, even when he wears the

trappings of authority, and he eschews them by simply refusing to entertain them at all. I don't mean, obviously, that he is incapable of rule in the sense of produce-and-consume administrative expertise -- of seeing domestic and foreign affairs as an extension of running General Motors or IBM -- but that he has no capacity for genuine thought. He has a passion for neutrality, for invisibility, for vast irresponsibility, and won't grant that such divorce from life is impossible. He is horrified at the proposition that one can't be excitedly partisan on all sides of every issue and function. He scoffs at basic philosophies of man, and doesn't realize that he himself has one, however childish -- that man is a producer and consumer and nothing else -- and that he is constantly advocating it, especially in situations where it obviously won't work. Despite all his prattle about learning from experience, experience is just what he refuses to learn from. He never listens or sees anything he doesn't want to see or hear. If a sardonic Providence had designed the attitude least likely to succeed in a multiracial world, his could not be improved on. He really only has one choice, and won't see it, to say nothing of taking it.

I once knew an American ambassador in an Asian country who was a wonderfully comic example of all this. He confided to me one day with great shame that he hated Asians.

"I don't know why," he said. "I just can't stand them. I shouldn't feel that way, I know, but..."

"Why not?"

He was aghast. "Well, it's wrong. No one should hate another...human being."

"Why not?"

He was incredulous. "It's wrong, that's why."

"Who says so?"

"Well...everyone says so. But you know it yourself." He placed a long, thin hand on the left lapel of his jacket, evidently indicating his heart. "Here."

"That's Billy Graham talk."

"Maybe it is, but it's still true. You think so, too, I'll bet, underneath."

"I'll give up trying to disillusion you. I would suggest, though, that instead of feeling guilty about this dislike, you ask yourself why it exists."

"Why should I do that?"

"You might get some interesting answers."

"Well..." He stopped, pondering that, and then shook his head as though to say he didn't want to become privy to his own wicked heart to that extent.

Some months later I ran into him in Washington, and found him quite excited.

"Say," he said, "I did ask myself why I...um...hated like that, and you were right -- I did get some interesting answers."

"Good."

"It seems it all goes back to some childhood trauma. Plus the later WASP conditioning." He awaited approbation eagerly, frisky as a pup who has just retrieved and deposited the ball.

"What do you mean, 'It seems it all goes back to some childhood trauma'? That doesn't sound like you talking."

"It is, though. With my analyst's help."

"Your analyst? I advised you to ask yourself the question."

"You can't ask yourself a question like that and get a straight answer." He laughed at the very idea. "You have to go to an expert, and he keeps you on the right track."

It was the ultimate in produce-and-consume. When in doubt, ask the man who knows, the man who owns one, the man who's been there.

"How do you know you didn't hear what he wanted you to hear?"

He smiled at my naïveté. "He wouldn't do that. What could he gain by it?"

"What, indeed?"

After we parted, I thought of Mencken's very sound observation: "No one ever went broke underestimating the taste of the American public." No one could conceive the lengths to which such people could and would go to keep the produce-and-consume cocoon intact. When I had told him he might get some interesting answers if he asked himself why he hated Asians, I hadn't expected him to do so. It was only a way of closing the subject. But he had fooled me, he had figured out a way of asking himself without asking himself, in the best American tradition of avoiding responsibility and self-knowledge. He had had the last word; the joke was on me. (The only possible ray of hope -- that he might have been teasing me -- was dispelled when I checked and found out it was all too true. He is still in analysis.)

The incident may seem a long way from racism and national and world systems, but it is actually quite pertinent. He is, I suppose, as "pure" a Nordic as can be found; and he is also incapable of putting order into his own preposterous interior, to say nothing of his country's affairs. Most important, he is not atypical; it seems that just those Americans most needed for the creation of a system of order in our chaotic multiracial American world are the most reluctant to face facts and do so. Actually, more is required than facing facts or merely changing opinions. Such a system could only be created and administered by men whose very character had changed, men wise enough and courageous enough to see that there is only one choice for order in this multiracial American world. At the moment, the likelihood of Americans like my ambassador going through such a metamorphosis appears highly unlikely. The only chance would seem to lie with future generations.

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THE WAY

By Fouzi El-Asmar

*I shall not despair:
Whether my way leads to a jail,
under the sun
or in exile
I shall not despair.*

*It is my right to behold the sun
To demolish the tent and banishment
To eat the fruit of the olive
To water the vineyards
with music
To sing of Love
in Jaffa, in Haifa
To sow the fertile land
with new seeds
It is my right.*

*Let my way be
The reaching of one hand to another
That a tower of dreams be built*

*This is my way
And if the last price to pay
is my sight
my life
I shall
but will not give up
my way.*



(Fouzi El-Asmar, 39 years old, was born in Lydda, in the 1948 — occupied part of Palestine. Like many other Palestinian writers and journalists, he was arrested, two weeks after his first collection of poems *The Promised Land* appeared in 1969, and accused of belonging to a Palestinian organization. He was severely beaten during his 15 months' imprisonment, yet no specific charges were ever made and he was never brought to trial. The poem *The Way* was among those written in Damun and Ramleh prison.)

Americans in recent decades have been exposed to a great deal of Israeli art and poetry. We thought it might be a refreshing change to present some Palestinian art and poetry. The above was taken from a recent issue of the Palestinian Bulletin.

John Nobull

NOTES FROM THE SCEPTRED ISLE

Playwright and actor Peter Ustinov has recently published his autobiography *Dear Me*, in which he complains of outright lies about him put out by a newsagency, including the lie that he is of Jewish origin. (In fact, he is of very diverse origins, mainly Russian.) Of course, he accompanies this information with a lot of varnish about how "the Jews have made a contribution to the human condition out of all proportion to their numbers" but he goes on to tell of the answer he gave the Israelis when they asked him the reason for Russian anti-Semitism. He replied: "The Russians probably found it impossible to forgive the Jews for the Revolution. Lenin and Stalin were two of the very few of the original Bolsheviks who were not Jewish intellectuals." He doubted whether "the Russians would ever have been capable of putting such ideas to the test unassisted by the permanent Jewish fermentation in the world of thought." It seems that Ustinov's aunt married a Palestinian Arab and was forced to flee when the state of Israel was created. She now lives in Beirut.

Ustinov, a portly character who could never feel completely at home in an Anglo-Saxon environment, did write a play *The Love of Four Colonels*, in which he accurately deals with national foibles -- American, British, French and Russian. He also wrote *The Moment of Truth* back in 1951, a drama sympathetic to Pétain, whose trial he had attended. He even had some kind words for Laval, and describes how he was sent to his execution while still groggy from the effects of the stomach pump used to prevent his suicide. His judgment is that Laval "saved millions of French lives by processes which were judged to be below the dignity of France." Several times in his autobiography, Ustinov, the anti-Nazi supporter of U.N. agencies, recognizes the importance of having roots. As he says, "the thoroughbred is often more highly prized than the mongrel, which is as tactful an outlet for racialism as any."

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Recently, Irish-American organizations forced the town council of Santa Rosa, California, to cancel plans for "twinning" with the town of Craigavon, a largely Protestant town in Northern Ireland. The Mayor of Craigavon had this to say, "It is a classic case of intimidation, and I am beginning to wonder whether it is the day of minority rule in America."

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As is well known, concentration camps were invented by the British authorities during the Boer War. It had proved next to impossible to deal with highly mobile guerrilla fighters who could be supplied by their own people at any time. So the decision was taken to concentrate Boer families into camps. Insufficient

care was taken to insure the health of these people, and up to 30,000 died of disease and deprivation.

As we learn from Solzhenitsyn, labor camps had been set up in remote parts of the Tsarist Empire at different times, but conditions in such camps deteriorated when the Soviets took over. The camps, especially after the introduction of the infamous "Brigade" system, became places in which the inmates were quite literally worked to death. The inventor of this system, one Frenkel, was a Jewish businessman from Constantinople -- a beautiful example of cooperation between high finance and communism. This fiendish system put a premium on treachery (informing on fellow workers), brutality and conformism. It also favored the weak against the strong. The best way to understand this is to consider the plight of the rickshaw wallahs in Calcutta. These men immediately make more money than they did as impoverished farmers, but they generally have only five years to live after they first lift the handles of a rickshaw. The same was true in the Soviet camps. The man who accepted the larger ration was in effect allowing himself to be worked to death quickly. The weak followed in due course. Very few survived.

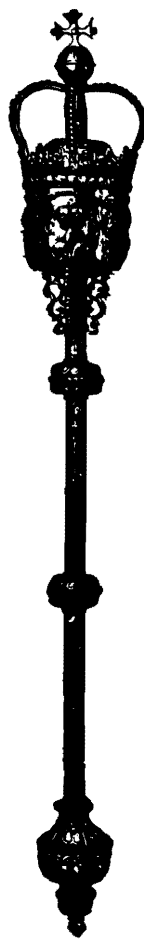
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Despite the newsreels (accompanied by heavenly choirs) which showed the dreadful conditions in the German camps (but not in the German cities nearby), the concentration of security risks continued to be public policy after the war in various parts of the world. For example, Sir Gerald Templer defeated the Chinese Communists in Malaya by gathering all Chinese villagers living near the jungle into supervised villages.

The fact is that in an overcrowded world, camps provide far better facilities for dealing with crime and armed dissidence than prisons. They are also much more humane -- or can easily be made so. England, for example, is widely regarded as a humane country, but the prisons are so overcrowded that they contain *three times* the numbers for which they were built. It does not take much imagination to realize what this means in terms of discomfort and lack of privacy. And all this misery is for nothing. The prisoners aren't producing anything useful. They aren't rehabilitating themselves. They are just waiting in sullen resentment to be let loose on society again.

* * *

I yield to no one in my estimate of the importance of heredity. Like all other forms of life, we have been selected out over very long periods of time, and our predispositions are built into the genes which are passed on from generation to generation. However, our young take longer to mature than those of any other animal, and need more protection during that time. So it can never be enough to look back with satisfaction on our an-



cestors and assume that we shall equal them without effort. We need the most suitable training if we are able to realize what is best in ourselves.

In this connection, I cannot help noticing that middle-class hereditarians are the most anxious to give their children the best schooling possible. If nature were all, why should they bother? They could just sit back and wait for quality to demonstrate itself. But nature is not all. The environment must be right if we are to prove the utmost of which we are capable. That is why nurture is of supreme importance.

I am not for a moment suggesting that all of us are equally capable of benefiting from stimulating environments. What I am suggesting is that, all things being equal, it pays to give one's child the opportunities it will make best use of. It is well known, for instance, that it can make a difference of several percentage points in IQ tests if children are prepared for them. That is precisely what liberal teachers do with Negro children -- though they still fail to bring them up to the standards of other groups.

The trend of all media propaganda is towards our demoralization. We are taught that it is wrong to excel. By implication, we ought to fail on principle, and expect no gratitude when we do.

What to do? Obviously, we have got to stop thinking that being what we are is enough. Maybe we can't afford to give our children a very good education, but we can do a great deal for them at home, and it is the duty of every one of us with special skills to help our children confront the bias of their teachers. This does not mean making our children fight while we skulk in the background. It means teaching them the arts whereby they can surmount the obstacles placed in their way. It means making them understand that the achievements of European culture are the achievements of their own people, and that they may well have within themselves the capacity to create a new concept of culture, surmounting all that has already been created. But a prerequisite for this is the creation of an environment in which our people can bring out what is best in themselves -- free of the minorities we now carry about on our backs. It means giving our children the most healthful food we can afford, preventing them from being mesmerized by television, educating them painlessly in play-groups at each others' homes, instilling pride and love of adventure. It means teaching them to have some respect for themselves, so that they will not, girls or boys, get into bed with the first inferior who makes a play for them. Above all, it means teaching them that life is a struggle in which only the tribe can survive.

* * *

The London *Daily Telegraph* recently offered an update of Shakespeare's England by Sir John Colville:

This royal throne of Kings, this scepter'd Isle,
This muggers' play-ground, this half closed shop,
This Welfare State, this pickets' paradise,
This fortress built to guard trade union power
Against free enterprise and common sense,
This pill-fed breed of men, this racial world,
This garden city set in an oil-slicked sea
Saved by permissiveness from any care
For old discarded themes of right and wrong,
This sparkling jewel of sociology,
This blessed plot, this earth, this realm, this Britain.

* * *

I am prepared to accept that most of what passes for whisky in America, or even England, is an inferior drink. I am not now speaking of the whiskies with funny names. (I once drank something called "Park Lane Whisky" in Yugoslavia and was on my back for three days.) I am thinking of the big blends: White Horse, Vat 69, Black & White, Johnny Walker, Ballantine's, even that advertising creation, Cutty Sark. These are all reliable whiskies, suitable for mixing with soda, or even water (a more demanding test). Frankly, I don't understand why Americans drink them when they have native whiskies like Jack Daniels (black or green label). A good sour mash may not be the noblest work of man, but it is a respectable effort all the same. The same goes for Canadian Club. But I am thinking rather of the malt whiskies, of which more than forty are made in Scotland: Laphroaig, Glengiddich, Dufftown, Glenlivet, and all the others. To put soda or water into a malt whisky is outright sacrilege. What few people know, however, is that Ireland still has some of the best malts. I solemnly affirm that White's Twenty-two-year-old is the best whiskey in the world (note the spelling of whiskey from Ireland), and there are one or two other Irish pot-stills which come close behind it. Old Bushmills used to be a pot-still, though now it is a blend, but it is one of the best blends in existence (together with Teacher's, which is the preferred blend among authentic Scotch drinkers in Scotland). Other Irish blends are to be avoided, especially Paddy. May I add just one detail? White's Twenty-two-year-old and Old Bushmills are both Protestant productions, whereas most of the others are Catholic. To do the Catholics justice, most of the whiskey drunk in London clubs during the nineteenth century (when brandy was still the gentleman's drink) were Irish. Only when the Irish showed that they were incapable of compromise did the clubmen of London switch to Scotch.

Stirrings

Washington, D.C. It would seem that no organization would have more work cut out for it than a Kennedy Truth Squad. Nevertheless, the National Conservative Public Affairs Council has just created such an organization. Among other things Teddy is damned for is being pro-ERA, pro-abortion, pro-gay and anti-prayer.

The NCPAC's address is P.O. Box 7580, Washington, D.C. 20004.

Europe. Because there has been a sort of Zionist ascendancy in Europe since the end of World War II (though another branch of the Semitic race is now chipping away at it with

black instead of yellow gold), it is only appropriate that Simone Veil, the lady responsible for persuading French TV to run the "Holocaust," should become the first president of the European parliament. European unity has been a dream since the Caesars, though no one quite foresaw its first faint parliamentary stirrings would be presided over by a Jewess. Fortunately, the parliament has very little power, so Veil's fierce pro-Semitism will have to be con-

fined to backroom deals and secret understandings with the 410 members. A graduate of German concentration camps, Madame Veil, whose husband heads a French airline, has continuously remained at the top of French public opinion polls. She is currently France's minister of health and the champion of abortion in a supposedly Catholic country. It goes without saying that in regard to human rights she has set herself up as France's Betty Friedan. Madame Veil says her mother died at Auschwitz and her father and brother were killed by the Nazis at an unidentified place at an undetermined time. Her strong Holocaust connections apparently won her some voting support from West Germans, who are still dazed and befogged by the Holocaust TV show.

Britain. In the recent British general elections, the man who reaped the biggest harvest of votes (130,000) of any candidate for parliament was Madron Seligman. In August 1939, Seligman and his friend and fellow Oxonian, Edward Heath, later to become prime minister, visited Nazi Germany, where they supposedly fell afoul of the law. Thereupon Seligman's sharp mind went to work and got them safely back to England, just before the start of World War II. Heath and Seligman have remained bosom friends ever since. The former is often a houseguest at the latter's sumptuous villa on the French Riviera.

* * *

The unblinking eye of Jewish censorship never clicks shut. The latest edition of *Collins English Dictionary* has dropped "skinflint, miser and cheat" as alternate definitions for "Jew." Marcus Shloimowitz, a Manchester businessman, tried to force the *Oxford English Dictionary* to make similar deletions by dragging its lexicographers into court. He failed in this chutzpah-like attempt to censor the great repository of the English language. In OED a Jew is still "a grasping or extortionate money-lender or usurer, or a trader who drives hard bargains or deals craftily."

Paris. A French pop singer has retailored the Marseillaise by endowing it with some latter-day African beebop. Snapping his fingers, rocking his torso and rolling his watery eyes, he recently screeched his jazzed-up version of the national anthem over a French television station. The singer's name, Serge Gainsbourg.

* * *

After the automobile of Serge Klarsfeld was wrecked by a bomb, the French anti-Nazi hunter and his wife moved out of their flat and are now living in a "safe house" under police protection. A neo-Nazi group claimed credit and warned that unless "the Jews stop persecuting our comrades, we shall have to envisage an extreme solution." The anti-Nazis who fire-bombed Arthur Butz's car have yet to be apprehended.

Holland. A Dutch soldier who indulged in a bit of anti-Semitic palaver while home on leave from the United Nations forces in Lebanon will not be allowed to return to the Middle East. His firsthand encounter with invading Israeli troops led him to say things that were at odds with Holland's official policy of philo-Semitism.

West Berlin. It's back to Weimar again. The Café des Vaterlands, a new Berlin nightclub, boasts a World War II decor complete with brothel, sandbags, ladies underwear and obscene pictures of Hitler. The featured striptease artist is an old man.

Moscow. If Bernie Cornfeld and David Graiver had been Russians, they would have been sentenced to death for "economic crimes," as were four of their co-racials in the Ukraine last summer. Out of fifty-four defendants, four were given death sentences. All four were Jewish. The decision of the Ukrainian Supreme Court can be revoked by the Soviet Supreme Court or by the clemency of Leonid Brezhnev. Orchestrated by Amnesty International, the worldwide clamor has already begun.

Lebanon. The defection of Anwar Sadat from the Arab alliance has produced some harsh criticism from moderate and radical Middle Easterners, none harsher than a book called *Sadat from Fascism to Zionism*, just published in Beirut. The book charges that Sadat was once arrested by the British for spying for the Nazis; that Egypt's laws are based on the legal systems of Mussolini and "racist South Africa"; that political offenders in Egypt can be detained without trial for as long as five years. Although Sadat is now hailed as a "hero of peace" in Egypt, the book predicts he will go down in history as the Benedict Arnold of the Nile.

Israel. The Anti-Defamation League has now opened an office in Israel. Are the Israelis anti-Semites? By no means. The ADL has set up a branch in Israel because it is "dedicated to protecting and advancing the best interests of the Jewish people." The ADL, which spends 70% of its \$10 million annual budget in promoting Israel's cause, is still not registered as a foreign agent in the U.S.

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While the rest of the world is celebrating The International Year of the Child, thousands of Palestinian children, some only eight years old, are being herded every day onto the fields of Jewish kibbutzes where they slave away for ten hours for hardly enough money to buy the bread and olives that comprise their daily bill of fare. In the Gaza Strip the children live so far away from the fields and the buses are so dilapidated they often have to get up at 3:00 a.m. in order to be at their jobs at 6:00. All of these

children should be going to school, but they are being forced to grow up as unskilled workers. In America, Jewish organizations see to it that whites are bused to integrated schools. In Israel Arab children are bused to fields instead of classrooms. Sweatshop labor provided mostly by women and children is the foundation of many a Jewish fortune in New York. The same shabby process is now being repeated in Israel.

New Zealand. In 1966 there were 4,104 Jews in New Zealand; in 1971 (the last census) only 3,803. In 1878 New Zealand Jews accounted for 0.31% of the country's population; in 1971 only 0.13%. At this rate, says Benjamin Schlesinger, a Canadian sociologist on sabbatical in Auckland, "There will probably be no Jewish community in fifty years or less."

China. If the Jewish population in New Zealand is decreasing, in Taiwan it has been reduced to one, according to the *Chicago Jewish Sentinel*. A certain Shih Hung-mo, who lives in Taiwan, is supposed to be the last Chinese Jew, the sole survivor of a once thriving Jewish community on mainland China. Shih, a bachelor, speaks Hebrew and once tried to get help to go to Israel, but was rebuffed by a rabbi. Since then he has been keeping his Jewish origins to himself.

India. Two students were killed and ten students and thirty policemen injured in a riot started by college students protesting a crack-down on cheating on examinations. At the University of Meerut in the Kiplingesque state of Uttar Pradesh, cheating has become such an established custom that Jody Powell and the hero of Chappaquiddick would feel right at home. When investigators were sent in to police some recent examinations, one-quarter of the students walked out to protest the "strictness." As in most American universities, not necessarily for the same reasons, most Indian diplomas are not worth the paper they are printed on.

Japan. In Israel, Jewish motherhood is the deciding factor in the question of who is a Jew. In Japan only one of the three requisites for citizenship involve motherhood: (1) If the father is unknown, a child can be granted Japanese nationality provided his mother is Japanese. The other two requirements involve the father, not the mother: (2) The child is qualified to be Japanese if the father was Japanese when the child was born or (3) if the father is dead but Japanese. None of these regulations applies to the case of Saori Wetherall, the daughter of a Japanese mother and an American father. Since her father was known, Saori did not qualify under (1), and since her father was not Japanese she failed to meet requirements (2) and (3). The situation is so confused it has provoked a suit to amend the Japanese constitution.