

illic heu miseri traducimur!
Juvenal

Instauration®

VOL 7. NO. 11

OCTOBER 1982



CLASSICAL CONSERVATIVE METTERNICH — RELIGIOUS YES, RACIST NO



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

In the excellent two-part article, "Man As Sense Organ of the Earth" (May and June 1982), there is one paragraph that touches on a subject I have given much thought to: What really makes the Jews so different from the rest of us? Obviously it cannot be the environment alone. I know of instances where Jewish children had absolutely no contact with a Jewish environment and were raised as "Christians." Yet they are definitely Jewish not only in looks but also in characteristics. That paragraph in the article may get close to the truth: "We are not saying here that heredity forces or compels the Jew to promote social change . . . We are merely saying that the inherited structure of the central nervous system makes it easy for a given type to choose a given mode of life, a mode which is comfortable and desirable because of genetics."

068

The number of Jews handling the very few radio talk shows in my city is astounding. Topics are tightly controlled, and the caller is introduced by a "secretary" who wants to know what you are going to talk about. The show hosts just love to slobber on sexual topics -- the more disgusting the better. They vent their rage against the few persons who try to inject a sense of decency by protesting some of the excesses of the day. If one wants to subject himself to such a treatment, he calls and waits almost an eternity before being given a chance to get on the air. Consequently, very few people with Majority views are willing to call. So the idiots have the airwaves practically to themselves.

190

Since I will soon be unemployed, I refuse to spend my last dollars on trivia. I sincerely hope that every conscientious Majority activist has a priority list. Leading it in order of importance should be *Instauration*. It is as important to our spiritual well-being as food is to our physical well-being. You give me food for thought and a desire to fight on. I have one other friend who is an *Instaurationist* and he avidly reads every magazine I get. However, he's afraid to subscribe. He thinks Uncle Sam is keeping tabs on all of us. As long as we remain divided, clandestine and under-the-surface, nobody, including Uncle Sam, would notice. But who cares? Maybe the Majority traitors on Capitol Hill would also take notice. We've got to do something. Every second, every minute, every day, every week, every month, every year that we waste cannot be brought back. Although we are growing qualitatively stronger, we are growing quantitatively weaker. Let's get together and do something. Soon!

636

Budweiser is a nasty, weak, gassy beer. The original Budweiser (now produced by Czechs) is as good as ever -- a strong, well-hopped brew. Pilsner Urquell, also produced by the Czechs these days, is even better. Just as well. Nothing else in Czechoslovakia is outstanding in the food and drink line.

Swiss subscriber

Every time you push country music, I am convinced that you are doing the mass of your readers (if there is a mass) a great service. Re the side references to "serious" music, please allow me to protest against the minority ploy of slipping bits of Schonberg into Mozart, Haydn or Beethoven concerts. Radio programmes do this all the time. May the souls of those responsible wither like dead leaves.

Irish subscriber

Perhaps it's my imagination, but it appears to me that *Scientific American* is becoming increasingly militant lately on behalf of the opposition. The April issue features a glowing "review" of Stephen Jay Gould's *The Mismeasure of Man*, echoing the author's contention that IQ tests were devised by either charlatans or racists or both. The May issue contains an interesting bit of "scientific anti-racism" called "Life Expectancy and Population Growth in the Third World." The article asks the question: "Should the industrialized countries make a strenuous effort to help reduce the death rate in the Third World?" Authors Davidson B. Gwatkin and Sarah K. Brandel (naturally) by an ingenious application of the renowned "Laffer Curve of Voodoo Demographics" demonstrate that in about a hundred years the world population will increase to about 8.5 billion and then miraculously stabilize. The work suffers from the familiar doctrinaire limitations imposed by contemporary egalitarian dogma, since without the slightest sign of embarrassment the authors venture to estimate that in a hundred years the Third World will have reached a uniform cultural (and presumably economic) level comparable to the contemporary West. This projection is blandly put forth in spite of the fact that empirical observation suggests the Third World is clearly not developing in the ordinary sense of the word. "Emerging" Black Africa appears to be undergoing retrogressive evolution back to the Stone Age. Having demonstrated, however, that all will be well, the authors confidently conclude, "Reservations about efforts to reduce mortality faster because of concern for population growth are therefore misplaced." In short, keep 'em fat and breeding, the problems will work themselves out.

142

When blacks kill whites, it isn't news. When whites kill blacks, it's the hottest news in town, and Mayor Koch holds interviews.

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Instauration

is published 12 times a year by
Howard Allen Enterprises, Inc.
Box 76, Cape Canaveral, FL 32920

Annual Subscription

\$25 regular (sent third class)
\$15 student (sent third class)
Add \$10.50 for first class mail
\$32.50 Canada and foreign
Add \$17.00 for overseas air
Single copy price \$2, plus 75¢ postage

Wilmot Robertson, Editor

Make checks payable to Howard Allen

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I spent Saturday with the men of the Border Patrol, first visiting a checkpoint on the main road to El Paso where they often set up random inspection of cars. No such check was in operation at the particular time I visited because traffic was too heavy. Immigrant smuggling is an incalculably big business, prices varying by agreement on services -- destination, guaranteed delivery, etc. The drivers ("mules") are carefully selected to confuse the Border Patrol agents. Blacks are popular, as are young Caucasian women. The usual fee for the smuggler is \$100 per head, the mule receiving \$50 or sometimes \$100.

One night I rode with the agents and saw them picking up Mexicans. They have a helicopter, an infrared scope, horses and C.B. radios. Another vehicle reported 10 in our area. Fairly soon our driver radioed, "I see them. Come on in and pick them up. I've got them in my headlights." Well, I couldn't see any sign of anything. Sure enough, they were lying flat, frozen like rabbits, in the tall grass. The agents are gentler with them than the average mother would be with her child because they are plagued by civil rights groups that are ever ready to give them a bad time. Last year alone the particular area I visited netted thousands of illegals per month, and the agents' estimates vary from a 10 to a 40 percent apprehension rate. We visited the lockup -- a large room with double-decker beds (all occupied), a bathroom and shower. Hardly a cheerful accommodation, but infinitely more luxurious, I'm sure, than what gringos might expect to find when incarcerated in Mexico. My opinion of the Border Patrol soared. They are dedicated, efficient, intelligent (many Marine Corps-type Anglos and a surprising number of Mexican Americans). I'm amazed that morale is so high in an undermanned and underfinanced organization. Their most important job is to apprehend the invaders before they can get into the city, become lost in the crowd, reach a "safe house" or make contact with the "coyote" who will transport them further. All those detained in the cage will be returned by bus to Mexico the next day. The main reason for detaining them is to avoid having to pick them up again on their second or third or fourth attempt to cross the border the same night.

751

One has to laugh at the notion that "the Know-Nothings knew everything" (Instauration, April 1982). One thing they didn't know was that a civil war between whites over the abolition of Negro slavery would be fratricidal madness, and drove of them swarmed into the Republican party to help bring about just such a catastrophe.

In truth, Instauration of late has sounded at times like a meeting of the Union League, with denunciations of Southerners and Irishmen, and encomiums to such perfervid abolitionists as William Ellery Channing and Walt Whitman. Perhaps in forthcoming issues we can expect laudatory treatments of Charles Sumner, Ben Butler, and that glorious one-time Know-Nothing, Thad Stevens, spiced with Thomas Nast cartoons depicting gorilla-faced Fenians and cruel Southern planters teaming up to oppress black freedmen.

222

I just watched a parade of U.S. female soldiers of many colors. Now I know why we'll win the next war. When our enemies see our motley troops, they'll laugh themselves to death.

325

Having once priggishly ruled that the fine old appellation "Chinaman" was an intolerable racial slur and must yield to "Oriental," the Canadian Human Rights Commission, in a startling about-face, now decrees that "Oriental" is also a no-no. Henceforth, "Orientals" must be known as "Asians" or "Asiatics." But since "Asiatic" is "sometimes taken to be offensive," that incipient insult itself may soon be on its way out. "Asians" alone is then expected to get the next official nod. White Canadians should be ever vigilant. Just one Occidental slip, just one inadvertent use of the latest forbidden word and they could land in court. They would, of course, have to pay for their own defense. Our Human Rights Commission would take the plaintiff's side and assume all his or her legal costs. The best way to avoid harassment, financial ruin and jail terms is to contact the highly capricious Commission every few days to check out the racial adjective on the currently approved list.

Canadian subscriber

I wonder if the American public realizes Lebanon is not a real country. After centuries of Turkish rule it was liberated by the French at the end of World War I, while Palestine was liberated by the British. Lebanon is composed of a number of distinct peoples: the Christian Arabs, congenial peddlers with all the faults of the Jews except the latter's cruelty; the Druses, who worship Allah and are basically a country people; the Moslem Arabs, who are not as miscegenated as the Christians. The country is a rotten society, though contemporary events are altering the century-old structure. The incursion of the homeland-seeking Palestinians has brought Lebanon in closer touch with the Arab world. The Palestinians have no inferiority complex vis-a-vis the "Western varnish" of their Lebanese hosts.

French subscriber

I believe Zip 304 is wrong about the South. It is true that the war had a devastating effect on the manhood of the region, but those who were left were not culls or rejects. I always figured that the Snopes and the Lesters were caricatures -- funny and sorry, but not to be taken too seriously. They were mostly for the "edification" of the Northern readership. By and large the sharecroppers and small farmers were honorable and hard-working people.

317

Don't overlook the anthropological aspects of the women's lib movement. A cold war exists between the sexes that dates back to a time when the women lived in all-female enclaves within the tribe. A truce from direct confrontation has been maintained (until recently) because we needed each other's special talents in order to survive. Tribal survival and our unique male and female abilities are irrelevant in the 20th-century Western loony bin. We no longer need each other, so the ancient war heats up.

304

I cannot understand why it is the assumption of some people (Arnold Leese, Father Machree, even to some extent David Irving) that Mosley didn't quite look kosher. True, he had dark eyes and a hawk-like face. So did Sir Walter Raleigh, whom he resembled, and he was also much like the Elder Pitt. He was about 6' 4", though he limped from his World War I crash. He was a fine physical specimen when it came to swimming in his long, narrow garden pool. His conversation was most impressive. I once overheard a couple of Jews discussing whether the British fascists would have treated them like the Nazis did. One of them said, "I'm sure Tom Mosley would have been humane."

British subscriber

A coalition of religious, political and educational groups filed suit on June 30, 1982, to prevent the CIA from performing certain of its functions. One of the 36 plaintiffs was the National Council of Churches, which represents the single largest coalition of Protestant churches in the U.S. There is absolutely no logical reason for such an egregious example of church meddling in the affairs of state.

748

The article on Central America (June 1982) neglected to mention that the wife of the newly installed president of Costa Rica, Dr. Luis Alberto Monge, is Doris Yankelewitz Berger, the first Jewish First Lady in any Latin American country, according to the American Jewish Committee. Dr. Monge was once the Costa Rican ambassador to Israel.

321



The Safety Valve

□ The way miscegenation is going, it's becoming less of a battle between white and nonwhite and more of a guerrilla struggle between a few true whites on one side and nonwhites and white defectors on the other. A recent shopping excursion to downtown Philadelphia proved illuminating. On the way to the subway station I passed a white Moonie-type male street vendor cuddling a coal-black baby. Less than 100 feet away I witnessed an attractive young blonde girl holding hands with a black man. My companions at the station included a white woman engaged in an animated, flirtatious conversation with a light-skinned young black. At a pet store, where the caged canines evinced a better pedigree than most of the allegedly sapient customers, I encountered, in the space of five feet, one young white man with a Northern Asian girl and another with a darker-skinned Filipina. One block away I was passed by a pregnant (with what, I shudder to speculate) white girl and her black male companion. Ten years ago, such sights produced headshaking, frequent whispers and insulting remarks. Today, nobody even gives a second glance.

190

□ A while back you did a Negro lawyer test that was a classic piece of humor. I caught a lot of flies with that honey. It was a great intro into the more serious problems which cause it to exist in the first place. Yet some yo-yo wrote in to complain that humor was out of place in a "serious" magazine. I figured that the guy just needed the laxative which Nietzsche suggests would relieve 90% of man's inclination to religiosity. However, Instaurator's humor content since then has been too low. I hope that that grouchy, unimaginative constipate hasn't caused you to leave out anything in the humorous vein. Humor is the greatest weapon we have. Excess gravity is our worst enemy. Dig out all of the humor you have in the files and publish it. Make Instaurator a magnet for humor and you will succeed beyond your wildest dreams.

221

□ I rate the contributions on pages 14, 15, 16 and 17 of the April issue as unsurpassed in the printed word in America since one Rolfe noted in his diary that a Dutch man-o'-war had come by Jamestown and traded "twenty negars" for provisions.

503

□ The West Point Glee Club was in New York City in May on one of its periodic tours. Channel 5 broadcast the group's most important selection, "The Israeli National Anthem." In Hebrew, no less!

The U.S. Army Band in its nationwide tour visited New Jersey in early June. There were a few marches and one symphonic extract. Of the 75-minute concert, 20 minutes was given to selections from "Fiddler on the Roof," that dreary operetta of Jewish life under the Czar.

686

□ Professor Faurisson's morale is excellent. He is back on the battlefield and has acquired some important financial support. He is also aided by the collapse of the famous "Jewish monopoly of compassion," as a result of the Zionistic holocaust in Lebanon. Jewish behavior is cancelling all the advantages obtained from Third Reich persecutions. Prominent newspapers are publishing stories and editorials which, only two months ago, would have brought the writers to criminal court.

French subscriber

□ I did appreciate your front-page commentary on the Falklands (June 1982), but consider your text as basically romantic. Haig and Thatcher belong to the same kind of people who helped the blacks invade the United Kingdom.

Belgian subscriber

□ Should the 14 million Jews spread in the Diaspora -- mainly in the U.S. -- be a real nation with dignity, they would have congregated in Palestine. They did not, and history offers no example of a decreasing group of people surviving in the middle of a constantly increasing population without at least adjusting to an adequate and appropriate social structure. The Jewish future has never looked so black. Though they are looked upon from some quarters as the most powerful people in the world, they are a mere lobby.

777

□ Washington, D.C., is 75% black and locked in the Democratic fold. There were 11 blacks and one white on the nutty jury that found Hinckley nuts. But would they have been so insane if Hinckley had tried to kill a Democratic president?

221

□ Stephen Decatur freed us from paying tribute to the Barbary Pirates, who have now moved to the eastern end of the Mediterranean. We need another Decatur to end our multi-billion-dollar-a-year tribute to the corsairs of Zionism. George Washington won our independence from Britain. Where is the modern George to lead us in a war of independence from Israel?

821

□ Though Hawaii has had a multiracial society for a century, there were never any blacks (except in the military). Now all that has changed. Negroes are swarming through the islands. I mentioned this to a friend who said it's probably due to (1) an improved "self-image" (Why not? We've spent billions to polish it.); and (2) general acceptance by the community. They seem to have money to burn, as I see them on tour groups in some not inexpensive hotels. They are easy to spot (aside from the obvious) because their "holiday attire" makes the traditionally bright Hawaiian clothing look like a widow's weeds!

637

□ I found the article on "Man As Sense Organ of the Earth" to have been especially thought-provoking. In his way, the author provides a plausible biological explanation of the Jungian notion of a collective unconscious composed of archetypes. Interestingly, in a lecture entitled "The Archetypes and the Collective Unconscious," (Collected Works, vol. 9,i), Jung attributes National Socialist developments to the revival of archetypes rooted in the Aryan unconscious:

Can we not see how a whole nation is reviving an archaic symbol, yes, even archaic religious forms, and how this mass emotion is influencing and revolutionizing the life of the individual in a catastrophic manner? The man of the past is alive in us today to a degree undreamt of before the war, and in the last analysis what is the fate of great nations but a summation of the psychic changes in individuals?

The archetype corresponding to the situation is activated, and as a result those dangerous and explosive forces hidden in the archetype come into action, frequently with unpredictable consequences. There is no lunacy people under the domination of an archetype will not fall prey to.

When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis.

It has long been a source of optimism for me that somewhere, perhaps buried under successive layers of rank neurological growth in the "deepbrain" of our racial brethren, there lie latent but powerful archetypal responses awaiting activation. To successfully trigger the most positive and powerful of these responses will synergistically effect an arousal of our currently comatose Volkseele. The initial epiphanic insight will hopefully be nurtured to fruition by Instauratorists and others who are prepared to provide the requisite guidance.

113

□ The fear in Ronnie's face as he tries to mitigate the monstrous crimes of his master, Menahem, tells it all.

Canadian subscriber

□ It seems to me that the only Majority members who have much of a future in the U.S. and Canada will be those who physically remove themselves to remote areas and join (or form) all-white communities. I hate to say it, but I think that the demographics of the American racial situation preclude any pro-white political solution to our country's problems. I include Canada in this scenario not because of its political or demographic situation, but because once America becomes completely Third World in composition, Canada's border with the U.S. will be simply undefinable. America's fate will be Canada's fate.

633

☐ My grandfather, Quartermaster Sergeant Samburn Woodson Cockerham, who was wounded while scrounging for flour and cracklings for Ol' Jubal Early up there in Virginia, told me clearly that the Yankees did not whup us. "They starved us out."

303

☐ I believe it is better to take action and make mistakes than to remain passive and take no action at all. The hallmark of failure is pacifism, which is a deplorable feature of any movement. I think it's most unrealistic to believe that the future of our race can be rescued without ultimately facing some form of violence. The colored hordes of the world look upon us only from the standpoint of brutality. I have visions of a day where the white race will face relentless force and impetuous terror, if circumstances are not reversed. Once the question of violence is placed in the proper perspective, it can be understood easier. I don't like violence, but I hold in reverence self-defense. And we must be poised strategically, emotionally and spiritually, for action. A famous German statesman once said: "There you stand with your law books, and here we with our bayonets. Let us see who is right." The law books and the law-makers can wreak more havoc and violence with the mere stroke of a pen than can any patriot with his bayonet. Let us put the question of violence in a different light: Who is currently using it and the threat of it, and against whom? And for what reason? Let us answer this, and decide where we should stand.

Prison inmate

☐ George Pratt Shultz, the new secretary of state, got his Ph.D. in industrial economics at the Massachusetts Institute of Technology in 1949. Henry (Heinz) Kissinger, ex-secretary of state, got his Ph.D. in history at Harvard in 1954. The media address Kissinger as "Dr." -- Shultz as "Mr." Why?

242

☐ There are areas on the aircraft carrier Nimitz where whites do not go except in twos or threes for fear of violence.

253

☐ A return to Odinism as some Aryans and Germanics advocate is, simply put, "Quatsch." We shall not suffer from the illusion that it was the "bad," "mean" Christians (like Karl der Grosse) who did the Odinists in. Not having lived then I can only surmise that the old, nature-based Germanic religion had run its course and was about to go down the drain of history anyway. If it had been viable it might still be with us today. One cannot resurrect a corpse that had been dead well over 1200 years. Many people on our side do not realize that the Christianity of, say, Luther was really a Germanic religion with a very thin veneer of Roman mysticism. I believe that our forefathers a thousand years ago did not find it strange to pray to a Messiah from a land as far away as Palestine. That was at a time when there had never been any national borders (for the Germans, anyway). For these people the Holy Land was really a part of their own world.

021

☐ I hope most readers got past the forbidding title "The Thermodynamics of High Culture" in the March issue. No Instauration article was ever written more clearly. Few have had as much to say. It got downright exciting in the final section on Parasitism. Why not reprint the following important section for the benefit of those who missed it?

World Jewry . . . has records of civilizations from the earliest times, and knows the rules of life on an individual and cultural level. This knowledge, representing a high degree of order, was produced by the labor of Jewish historians and intellectuals interacting with various cultures in which they were immersed. This information remains the property of the Jews, with no credit given to the cultures in which they lived and thrived. Letting this information flow outward would no doubt benefit Western nations. The leadership of Jewry has, on the contrary, chosen to keep this information under lock and key. Instead, Jewish leaders use this knowledge to inject disorder into the Western nations in which they live. This disorder takes the form of social theories (Marxism, Freudianism, equalitarianism) whose fundamental axioms have been known to be false from the outset. Have any theories produced so much suffering and confusion in all human history? The conscious or unconscious implantation of false ideas in a cultural system loads it with entropy.

Superb stuff!

202

☐ My favorite "liberal" story is about the Yale professor and his wife who were tutoring students, if we may use that word, at the all-black housing project in New Haven. One of their charges did not appear in class, so they decided to go to the housing project to find out what was wrong. They were grabbed by a group of blacks and held for two days in a cellar. The man was repeatedly beaten and bugged, the wife beaten, raped and bugged. When a reporter asked him if he was angered and wanted the criminals caught and punished, the professor said no, because "you have to understand the underlying socioeconomic reasons for their behavior." This really happened in 1970 or 1971.

021

☐ Did you read where the former cellmate of lifer Joseph Paul Franklin, recently acquitted of shooting Vernon Jordan, had received \$15,000 for his "testimony" and that he is now behind bars again as a result of burglaries committed while he was out on parole?

841

☐ It is a pleasure to chew my fingernails to the quick waiting for Instauration every month. Getting it is like devouring a racialist Sacher-torte mit Schlagsahne. Bring back Willie -- please! The cartoon gives me some rare belly laughs. Marv is a bust and can never equal Willie.

086

☐ The Miami area has really become a dreadful place that must be seen to be fully fathomed. Prior to the Mariel boatlift more than two years ago there existed some, but not a lot, of hostility between the Cuban and Anglo "communities"; however with the addition of over 100,000 more Cubans and the influx of Haitians, the Anglo resentment has grown tremendously. It was, in effect, the straw that broke the camel's back and the two communities are quite polarized today. The Anglos are thoroughly intimidated by what has become a very powerful economic, cultural and political force.

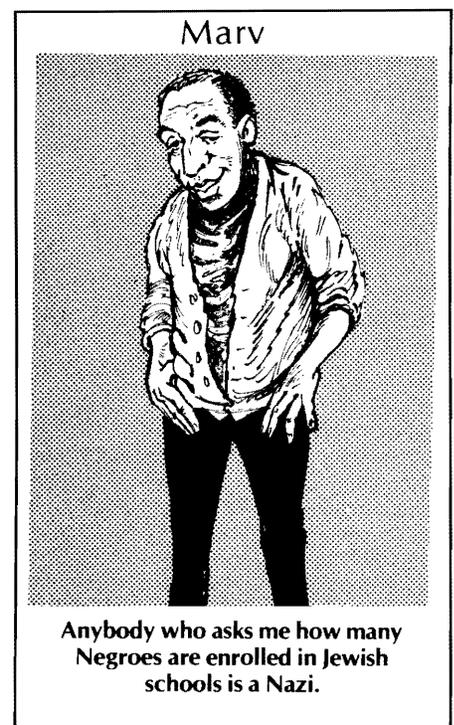
The Cubans have sought to become more Cuban. Radio station WQBA "La Cubanisma" -- which means "the most Cuban" -- is opposed to adopting the host country's culture and language. Spanish is spoken by Cubans who would have used English only a few years ago. Organizations like SALAD (Spanish American League Against Discrimination), which have as their goal "the promotion of Hispanic culture," have swelled in numbers dramatically in the last 3 to 4 years, even before the boatlift.

I had a well-educated Nicaraguan say to me during the time of the boatlift that although he was Latin, he did not think we should be letting in all these people from Cuba and Central America because even though they will soon be eating "Big Macs" and Kentucky Fried Chicken, they are bringing with them the same inherent instabilities that exist in their home countries. Last November during the mayoral election between a Cuban and a Puerto Rican, there were four political bombings of campaign workers' houses and offices, as well as other acts of violence. Welcome to the nicest city in Latin America!

333

☐ I try to keep my views on racial matters quiet, but they do come out. The rest of my family has bought the liberal-minority lie all the way.

967



In this time and place they are more inimical than amical

CONSERVATISM AND RACISM

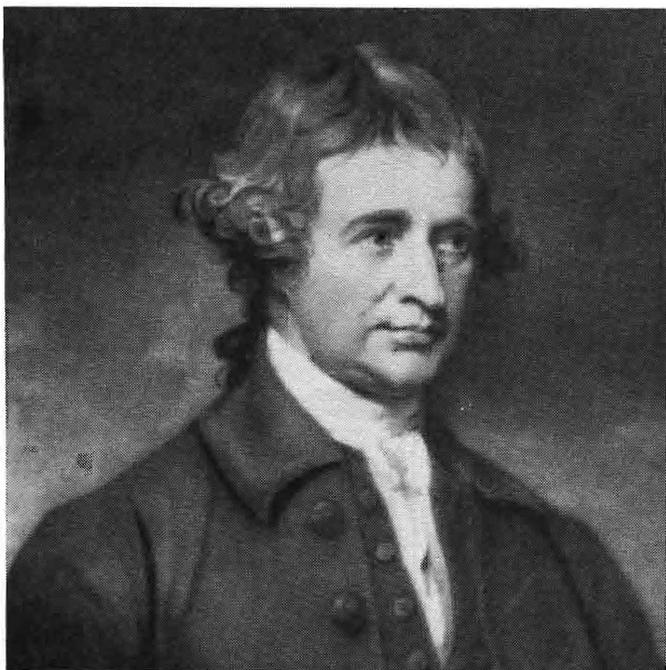
A commonly held belief among both racials and their opponents is that racial thought is part of or is consistent with political conservatism. Historically, there is much to be said for this belief, since in both Europe and America the political Right has been the strongest voice for racial integrity and Eurocentric supremacy. However, the foremost exponents of racialism in this century -- the German National Socialists -- never called themselves conservatives, although they were temporarily allied with the German Right. Today the American Conservative Movement (ACM), which is philosophically distinct from the classical conservatism of the Old World, vigorously denies that it is racist. This movement has never hesitated to enlist the support of prominent right-wing Jews (Will Herberg, Milton Friedman, and the late Frank S. Meyer having been the most prominent) and has in recent years been able to boast of the addition of some blacks (Thomas Sowell of UCLA, Walter Williams of Temple University, Clay Claibourne of the "Black Silent Majority Committee," and the *Lincoln Review* -- a black conservative quarterly run mainly by whites and Jews). Former conservative Republican Senator Bill Brock publicly stated his intention to attract the "black middle class" to the GOP during his tenure as chairman of the Republican National Committee. The denial of racialism by the contemporary conservative movement therefore constitutes strong evidence that there is no necessary linkage between its ideology and that of racialism, despite the leftists' tactic of trying to "brand" or "smear" conservatives as racials. While conservatives continue to oppose integrationist tactics such as affirmative action, busing and instruction in Black English, they do not

do so on racist grounds, but on the principle that they generally oppose all attempts at social engineering or establishing special privilege. Nor did the ACM ever oppose integration on racist principles. The original conservative objection to *Brown v. Board of Education* was that it was bad law and bad sociology, not that it was bad biology and bad anthropology.

All these positions and statements, however, could be, as critics allege, mere "code words," and American conservatives might really be motivated either by race prejudice or by a "secret doctrine" of white racial supremacy. Many Majority activists seem to believe that this is so and that conservatives are in fact their natural allies. Many racials indeed consider themselves conservatives and regard their differences as merely tactical. This belief is a serious mistake, and to demonstrate the error, the basic premises and goals of conservative thought should be clarified and contrasted with those of racialism.

American conservatism, as a sociopolitical theory, is complicated, and no attempt will be made to expound it completely. However, three themes, common to almost all American conservative thinkers and journals, stand out in significant contrast to racialism.

First, American conservatism is, like the classical European conservatism of Burke and Metternich, *religious* -- principally Christian and more often specifically Catholic, but admitting the common interest of Judaism and Protestantism. Many prominent Catholic conservatives appear to think more highly of Judaism than Protestantism; the late Will Herberg was one of the most influential exponents of



Classical Euroconservatives: Edmund Burke and Clement von Metternich

conservative theism, although an observing Jew until his death.

Secondly, American conservatism, again like its European analogue, is *legitimist*; in place of a hereditary dynasty, conservatism in America defends the Constitution as the sole legitimate source of sovereignty and legal authority.

Thirdly, unlike the organicist, communitarian and aristocratic conservatism of Old Europe, American conservatism is individualist and capitalist. Essentially, conservatives want to conserve the moral, cultural, legal and economic order that has stood the test of time and has given America what they believe is its fundamental identity as a civilization. Most conservatives, intellectuals or not, take these ideas very seriously and genuinely despise the antireligious, unconstitutional and collectivist forces of the Left.

Racial attitudes, however, stand in contrast to these conservative ideas and cannot be reconciled with them. Racialism is secularist, tending to atheism, agnosticism or paganism, and it affirms the vital importance of secular action. Moreover racialism has no claim to validity if it is not founded on science, and throughout American conservative religious thought there is a strong skepticism and hostility toward science, the scientific method, technology and the application of science to society and politics. Anything remotely smacking of eugenics, for example, quickly becomes a target of conservative wrath. It was William A. Rusher, publisher of *National Review* and a leading conservative spokesman, who undertook to debate William Shockley at Yale.

As for constitutional legitimism, racialism must regard the U.S. Constitution and all legislative and formal documents as epiphenomena; the underlying reality for racialism is, of course, race. In so far as laws and constitutions protect white racial supremacy, they are good things; in so far as they do not, they are bad. The U.S. Constitution was originally a racially explicit document, recognizing the inferiority of Indians and the legitimacy of racial slavery. Since the Civil War, and more especially since the 1950s and 60s, the Constitution has been molded into a leveling and egalitarian force. It is impossible for racialists to defend it in its present form. To amend it and restore its explicit racialism merely presupposes the prior victory of racial thought among the population. It would not be necessary to amend the Constitution if explicit racialist ideas were so widely and publicly shared as to make its amendment possible. Moreover, any constitution, written or not, depends for its efficacy on an underlying consensus of values, institutions and societal goals. That consensus, which was once operative in America and was itself a legacy of the Northern European race, no longer exists, since minority-dominated "adversary centers" have done their utmost to challenge, ridicule and subvert it. Without a consensus a constitution becomes a mere scrap of paper. Indeed there is less and less reference to the Constitution in our political conflicts and more and more debate as to what it says or said, means or meant. What racialists must seek is not merely the occupation of formal political office, but rather the control of social and cultural power. The centers of this kind of power are to a large extent beyond the Constitution and the electoral political framework it establishes. In the end it is the victory in the struggle for social power that determines the viability and level of civilization of a society. Whoever wins that struggle -- and

the historical trend is against the Majority -- may draft whatever laws and constitutions he wishes.

Finally there is the conservative principle of individualism and its attendant values of liberty, self-help and self-discipline. Historically individualism, as an ideology and as a social phenomenon, is unique to Europe; it developed in association with the Protestantism and capitalist economies of Northern and Western Europe and is unknown to Oriental, African and Levantine cultures. Although classical pagan thought recognized the moral autonomy of the individual, the social and political context of ancient society was strongly oriented to the authoritative groups of family, tribe and city-state. Racialism, however, cannot endorse individualism as most contemporary conservatives understand it. To conservatives the individual is the only reality, not society and not race. In so far as social and political institutions allow for the maximum development of individual talents and virtues, they are good; in so far as they do not, they are bad. Only very clear and present dangers to social survival justify, in the conservative mind, the mitigation of individualism. Racialism, however, affirms the reality and importance of race, and the racial imperative overrides the value of individualism. It is on the grounds of individualism that conservatives justify equality of opportunity and denounce racial privileges (whether white or black) as artificially entrenched privileges. Racialists cannot believe in equality of opportunity, which logically entails the abolition of segregated schools, of laws against miscegenation and of obligatory eugenic programs. In regard to capitalism, the economic systematization of individuality, it is also impossible for racialists to accept wholeheartedly either the free-market capitalism of conservative economic theory, the chief exponents of which are Jews (Milton Friedman and the late Ludwig von Mises) or today's big-business managerial capitalism, which, again, is most strongly defended by "neo-conservative" Jews like Irving Kristol and the *Public Interest/Commentary* group. The ideal free-market economy, according to its conservative advocates, must exist in an environment of even more untrammelled individualism than what most conservatives would condone as safe, while managerial capitalism has become an integral part of the welfare and egalitarian power structure. Large corporations are committed neither to individualism nor to racial integrity. They have themselves accommodated every collectivist and leveling measure of the "progressive" forces in this century and have played a major role in financing the foundations, parties and publications of the ruling liberal-minority coalition. What precise economic system racialists should seek to develop remains uncertain, but it would probably involve a mixture of the individualism of the capitalist ethic, itself a racial trait of Northern Europeans, and the awareness of the racial imperative that restricts individual action. In any case, racialists must identify as one of their enemies and eventual targets the bureaucratic power structure of contemporary capitalism. They must plan either to control this structure themselves or to dismantle it.

The primary goals and values of American conservatism (and much of European conservatism as well) are at odds with those of racialism. The theoretical disparities exist on a practical level also. While conservatives and racialists can make common cause for or against certain mutual enemies (e.g., *against* socially engineered racial leveling, *for* an

America First foreign policy), it is doubtful if conservative-racialist cooperation can extend very far. Nor is it likely that the ACM will succeed in taking power from the "liberal establishment." Within this movement there are, to paraphrase Kevin Phillips, more chiefs than Indians, and the mass following of conservatism appears to be composed of marginal types -- chiefly old people with fixed incomes, who are frightened of permissiveness, crime and most forms of social innovation.

More important, the values conservatives hold most dear are obsolescent and unappealing. The two strongest political forces of the 20th century have been, in one form or another, nationalism ("us against them," whether literally a nation, class, race, culture or sect) and socialism ("something for nothing"). It is not necessary to define these two terms any more precisely, since the minds of the masses to

which they appeal do not demand precision. But Adolf Hitler and all other successful demagogues saw their importance clearly enough. Essentially, nationalism and socialism appeal to human fears and human greed. Their classic tactic has been to pay for the socialism by collectivizing the assets of the targeted group-enemy. American conservatism appeals to nationalism and group identity in only very polite ways. It is careful not to offend any particular group. It appeals to socialism and greed not at all, for its characteristic individualism promises nothing but hard work, blood, sweat and tears, in contrast to the oceans-of-lemonade promises of the collectivists. In short, American conservatism has no sense of mass appeal, little sense of history, no realistic political strategy, no control of the dynamic forces of society -- and, hence, a minimal chance of ultimate political success.

An insider's tale of mediation, oscillation and frustration

THE OBSESSION OF THE BLACK MIDDLE CLASS

In the small town on the north shore of Massachusetts where I grew up, there were perhaps 100 blacks in a total population of 15,000. With the exception of my own parents, nearly all of the adult "colored people" were doormen, porters, janitors or day laborers. Although there was no official segregation, blacks suffered the usual discrimination in employment and housing and they were excluded from social contact with whites.

My father, an engineering Ph.D., and my mother, a former schoolteacher with a master's degree, occupied a peculiar position in the town. They were active in civic affairs and politics, but, despite their education and intelligence, they were at bottom as socially unacceptable as any of the blacks who lived far down in the dingy neighborhood by the river mouth.

In the United States, racism seems to begin in the first grade, and at the age of six, I found out that I was a nigger. My parents tried to comfort me by telling me that only "cheap" white people were racially prejudiced, but from my experiences at school I was convinced that the non-cheap were few in number.

My parents, like most middle-class blacks, had a kind of racial credo which they repeated to me again and again:

1. Bigots were found only among the lowest classes of whites.
2. If all blacks spoke standard English and behaved modestly, there would be no race problem.
3. Association with whites was the only salvation for blacks in the United States.
4. The only acceptable standards of comportment were those of the Anglo-Saxon upper classes. Emily Post was *de rigueur*.
5. It was a greater achievement to be "accepted" by whites than to attain material success independently within black society.
6. Catholics, especially those from Ireland and Eastern and

Southern Europe, were racially inferior whites who would do anything at the bidding of the Pope.

7. Jews were successful only because of their vulgar aggressiveness and conniving; socially, they were less acceptable to white Protestants than middle-class blacks.

8. Dark-skinned, excessively Negroid blacks were intellectually dull and incorrigibly crude in their behavior.

I was constantly exhorted by my parents to prove myself to whites, to demonstrate my intelligence and good breeding, to show how acceptable I was. I tried and tried, but it never worked. I am a former Fulbright research scholar with an international reputation, but I am still, as I discovered on the first day of school, a nigger and a member of the dwindling and forlorn black middle class. All my parents' wishful thinking and their obsession with what has come to be called "integration" has come to nothing.

The so-called blacks in the United States fall into two distinct groups. These are the descendants of plantation field hands, mostly of pure African origin, who form the great mass of the black lower classes. Then there are the descendants of plantation house servants and their masters, who display a mixture of British, African and Amerindian racial strains and make up the great majority of the black middle class.

Despite its claims of solidarity with the black poor, the black bourgeoisie holds the black lower classes, the inhabitants of the ghetto, in contempt. The black middle class has always considered lower-class Negroes too loud, too emotional, too undisciplined, too ignorant and, above all, too black to associate with. My own grandmother, the wife of a biology professor at a black college in the Upper South and indistinguishable from a Caucasian, would say without a trace of shame that she "wouldn't allow a funny-looking, liver-lipped black nigger on my front porch."

When we speak of the black middle class, we must remember that the term "middle class" is more broadly con-

ceived than when applied to whites. The middle-class black may not earn as much as the middle-class white, but he nevertheless exhibits the stable family life, modest public behavior and standard English of his white middle-class counterpart.

It is ironic that the middle-class black has even adopted the color-consciousness of the whites. Although the middle-class black integrationist claims that race and physical appearance should not be a factor in human relations, most of the models in black magazines have delicate facial features and light skin. It is a tradition that middle-class black men do not marry women darker than themselves. At black colleges the desirability of fraternities and sororities increases with the paleness of the members.

Because the black middle class is so small, perhaps not more than 20 percent of the total black population, its members seek cultural reinforcement through integration. Since, in their cultural orientation, middle-class blacks more closely resemble northern Europeans than they do any other racial group, their continuing search for assimilation is actually the expression of a desire to associate with people who share their cultural attitudes.

In exchange for a modicum of integration the black bourgeoisie serves as a buffer between the whites and the ghetto masses. He is the confidence man who sits at the boardroom table in his Brooks Brothers suit and tells the white bankers and business executives and city councilmen that the "unique culture of the ghetto" will produce a great gittin' up mornin' and that the New Jerusalem is just a few more black (bourgeois, of course) administrators, a few more inner-city boondoggles and a few more billions away.

But the black bourgeois who pretends to compassion for the black masses, who has a list of stock excuses for all that black sloth, pimping, dope-dealing and bloody random violence, is not really interested in breaking the cycle of black poverty and crime. The ghetto provides hundreds of jobs for the bourgeoisie: black lawyers defend it, black sociologists investigate it, black MBA's administrate it, black educationists tinker incessantly with its schools.

The middle-class black knows that millions of Bad, Bad Leroy Browns, wearing sunglasses and the inner-city clown suit of the moment, will always be there on the main drag in Hough or Harlem or Watts, hustling or jiving or just holding up a lamppost and that a lot of money can be made by keeping Leroy down on the corner and out of the suburbs -- away from the whites whom he so terrifies.

Leroy will always be there because neither he nor the black middle class nor the whites can design the machinery to raise him to the level of Western civilization by democratic means. The ghetto blacks earnestly desire the power and privileges of the whites, but their unstable family life, their contempt for education and knowledge, their undisciplined public behavior and their high degree of sexual delinquency condemn them to life as a perpetual underclass, supported by whites and overseen by middle-class blacks.

The bourgeois black wants the ghetto black to remain a permanent, lucrative problem -- too poor to escape the ghetto, docile enough not to pose a threat outside the ghetto and thus provoke white retaliation against all blacks, restive enough to form, in a supposedly egalitarian society, an embarrassing minority whose depressed state must be camouflaged by welfare and massive social programs.

The middle-class blacks and the whites play a little lying game with each other. The black bourgeois claims that the salvation of all blacks is more integration; the whites then create more jobs for middle-class black administrators, who in turn design more social programs to keep Leroy happy in his ghetto. The black masses, lacking the Anglo-Saxon culture of the middle class, content themselves with increased welfare payments and the sporting life of action and violence which dominates ghetto existence.

The black middle class is so obsessed with integration that it puts all its efforts into remaining a permanent minority, a group of privileged lackeys living at the periphery of white society. The middle-class black is driven to prove to whites that, despite his appearance, he is an Anglo-Saxon. He will suffer any slur, bear any indignity, risk any insult to ingratiate himself with whites. He tells them cute little stories about his home and family and relatives to prove to them that his way of life is no different from theirs. He raises his children to be fatuously optimistic about acceptance by whites and prepares them for a kind of country-club slavery in which whites will let them live among them and provide them with jobs in exchange for their services as sentries on the frontiers of the ghetto.

Middle-class blacks define their success more in terms of invitations to white cocktail parties than in the attainment of professional goals. Many blacks know that George Washington Carver dined with Henry Ford, but few can name any of Carver's scientific achievements.

If the black population of the United States were almost exclusively middle class like the Scandinavian population of the Middle West, there might be a greater degree of integration; but the black middle class must carry the burden of the ghetto dwellers, all those Leroy's with funny little hats and shades strutting on the avenue with top-of-the-line radios stuck in their ears.

The "Leroy Factor," the social degeneracy of the black masses, presents the middle-class black with a dilemma. On the one hand, he can make money administering the ghetto and devising clever programs to maintain the illusion of the perfectability of the black masses; on the other, the welfare programs which he administers allow the ghetto degenerates to breed unchecked at public expense. The geometric increase of millions of black people who are related to him racially but totally opposed to him culturally terrifies him. He sees his children, to whom he has imparted the ideals of discipline, self-restraint and sense of duty inherent in Northern European culture, falling back among the black masses. He sees them forced to marry and live in a community without order or ambition.

The black bourgeois has always assumed that whites would recognize his superiority over the ghetto black, but since he has so long used the inhabitants of the ghetto to advance himself and continually defend their often inexcusably poor behavior, he is viewed as condoning, even accepting that behavior as his own.

If whites complain that, after 400 years on American soil, nearly three-quarters of all blacks continue to speak a Negro dialect rather than standard English, that ghetto blacks are poor workers because they are given to clowning and malingering on the job, that black illegitimacy and family disintegration hinder the progress of blacks as much as white bigotry, then the bourgeois blacks cry "racism," even

though they privately deride ghetto blacks for just such behavior.

Middle-class blacks are insulted when whites seem surprised that they do not grinningly gobble watermelon, tap dance on street corners, drink cheap gin and make love on fire escapes, but they themselves are to blame because they tacitly accept such ghetto folkways as a part of a universal black "lifestyle." Thus, in their quest for integration, middle-class blacks seem to want whites to accept the worst forms of lower-class black behavior while choosing a middle-class, Anglo-Saxon standard for themselves.

Because of his obsession with integration, the middle-class black has failed to consider the matter of class in his support of school busing, in which the children of the middle- and working-class ethnic whites are confronted with the children of ghetto dwellers.

Middle-class blacks with their adopted Anglo-Saxon culture have never really understood the subtle complexities of the white ethnic constellations in northern cities like Chicago, Philadelphia and New York. They cannot comprehend that the ethnic whites are divided among themselves, existing in a fragile harmony based on turfs, truces and alliances.

When the first black immigrants began to stream into the northern cities during World War I, the urban ethnic whites assumed they would settle down, raise families and, of course, work. Unlike the southern Anglo-Saxon whites, the ethnic whites did not favor institutionalized segregation, but neither did they understand why one ethnic group would want to abandon its traditions and mores, the foundation of its social stability, in order to mix with another group.

There is simply no tradition of integration among the ethnic whites. The Greeks, Irish, Italians and Slavs came from countries which had often been subject to the rule of strangers and it is small wonder that they were hostile to strangers in their new homeland. They built separate churches, founded separate clubs and sent their children to separate parochial schools. They did not attempt to adopt the manners and customs of the "old stock" Northern European Protestants because they felt, with some justification, that to make such an accommodation would not assure them of acceptance.

Before World War II, there was relatively little friction between blacks and whites in the northern cities because many of the urban blacks, perhaps a majority, shared the attitudes and habits of the ethnics. Although most of them were forced by discrimination and lack of education into menial jobs, they were still able to form stable families and support themselves. Black neighborhoods were not dangerous, and black parents, despite their depressed social status, raised their children according to the moral standards of their immigrant neighbors.

It was not until the late 1940s, with the massive migration of Negroes to the cities of the North and West, that ghettos as we know them today began to appear -- dangerous areas inhabited exclusively by blacks with high rates of crime, delinquency and social dependence.

The spread of the urban ghetto drove many of the white immigrant groups out of the cities. The remaining whites -- the Irish in South Boston, the Italians in South Philadelphia and the Poles in Detroit -- resisted the further encroachment of this new group of black ghettos on their neighborhood

and made any natural racial mixture impossible.

In condemning opposition to school busing, middle-class blacks and white integrationists confuse irrational color prejudice with the quite rational fear for the safety of one's children at school. A psychologist can tell us *why* a ghetto black kid wears sunglasses and a hat to class, *why* he interrupts the teacher with his obscene comments, *why* he shakes down younger children for lunch money, but no psychological analysis can neutralize the effects of that behavior on the children who are compelled to attend school with him.

The literature on life in the black ghetto invariably describes in great detail the shattered family life, the beatings, the drug addiction and the gang warfare which warp and often extinguish the life of the ghetto child. Why should white parents not fear for the safety of their own children when they are thrust into classrooms and turned out into schoolyards with black children thus brutalized? There is certainly no evidence that the ghetto child abandons the hostility engendered by his savage surroundings when he attends school with children of a different race and class. Indeed, jealousy and frustration over his own impoverished and neglected state may make him even more violent and hostile to middle-class white children.

Since the passage of federal legislation against nearly all forms of racial discrimination in the 1960s, the various individuals and public and private organizations concerned with civil rights have seen themselves elbowed off center stage by the environmentalists and the terrorists. By supporting forced busing they have reintroduced all the violence and chaos of the early days of the civil rights movement, created a dandy little cause for which to pass the hat and opened up lots of new jobs for professional race-mixers.

Perhaps the best example of busing as lucrative turmoil can be found in South Boston. The most cogent argument against busing in that community is South Boston itself. No one really believes that the largely Irish population of that community, a drab near-slum, consists of affluent intellectuals who are trying to keep their excellent, well-staffed schools all to themselves. A few newspaper columnists, intent on romanticizing good old Southie, depict it as a sort of shamrock-green paradise where everyone sits around in well-appointed Celtic pubs, drinking Irish coffee and composing poetry in the style of William Butler Yeats.

South Boston's schools rank among the worst in the city and South Boston's population, in the main decent, hard-working Christian folk, nevertheless boasts a good number of drunkards, brawlers, wife-beaters and even welfare recipients. Given a different pigmentation, plenty of residents of Southie would fit right into the toughest sections of Harlem or Watts or the South Side of Chicago.

Anyone who has visited South Boston or seen television interviews with its inhabitants, knows that many of them speak ungrammatical English and are not only poorly educated but really have no idea what a good education is.

Busing between Roxbury, Boston's black ghetto, and Southie, the closest thing Boston has to a white ghetto, has proved that there is no profound pedagogical advantage to be gained by pinning a racial tag on a child, putting him on a bus and shipping him across town to a school no better than the one he left, to comply with an ethnic tally sheet cooked up by a sociologist who sends his own children to private

schools.

The sociological pipe dream proposes that, despite all the laws prohibiting discrimination in employment, education and housing, there must be some subtle discrimination, some deprivation of "social contact" which only busing with its percentages and assignments can remedy. With all the tools of social engineering and a computer-planned racial scorecard we shall achieve that perfect equation, that ideal blend of black and white which will create orderly schools, brilliant scholastic achievement and universal harmony.

In reality this tangle of bus routes, this jumble of court orders, false starts, mothers' marches, facedowns, fistfights and stabbings reduces urban education to a kind of alchemy complete with astrology charts and witches' cauldrons, an art based on blind juggling and the tragic optimism of the black middle class.

The advocates of busing are the dupes of the proponents of black intellectual inferiority. In Boston, seven "little mas-sas" are necessary to insure that every three black children will learn to read and write. The idea that whites are somehow indispensable to the successful education of blacks feeds white feelings of superiority: "The niggers need us, but we don't need them."

Because the generally poor scholastic attainment of ghetto blacks is all the more evident when a school is all black or has a black majority, the integrationists apparently desire to submerge the incompetence of the blacks in a mass of whites. The same is true of all other forms of forced integration. Such amalgamation is a way for middle-class blacks to conceal the deficiencies of the lower elements of their race and make them permanent wards of the white population.

Racial integration is ultimately a game for have-nots. Because blacks own so little property, they have no sense of property rights. It should be obvious that it is unfair to force a man to sell his house to someone who would be unacceptable to his neighbors. It should also be the employer's right to determine the composition of his own work force. Blacks cannot comprehend such things because they so seldom own houses or businesses.

When I was in college, I used to visit an old aunt of mine in New Jersey who had to qualify as one of the country's few black archsegregationists. Whenever Rev. Martin Luther King, Jr., would appear on television to plea for open hiring and open housing, she would lean forward in her chair and hiss: "It's the white man's job to give away. If there were as many nigger businessmen as nigger preachers, they wouldn't be so damn quick to hire every piece of white trash walked in off the street."

The old lady shocked me at the time, but she turned out to be quite right. Despite the models of commercial organization provided by whites, the black middle class is so fond of integration that it would rather seek jobs among whites than found an independent business community. But despite all the laws against discrimination, the progress of blacks within the white business community has been slow simply because it is perfectly normal to favor members of one's own race over those of an alien race.

The black middle class must learn that the only way for a black to escape discrimination completely is by working for a black firm or by starting his own business. The middle-class black has too long expended all his energies chasing

after whites and prescribing more integration as a remedy for ghetto hooliganism. It is this obsession with integration on the one hand and a largely hypocritical concern for the fate of the ghetto masses on the other which prevents the black bourgeois from achieving economic freedom and freedom from discrimination.

The American black middle class has the talent, the education and the organizational ability to survive and prosper in an industrialized Western society. It must have the courage to maintain its acquired Northern European culture in the face of the sloth and disorder of the ghetto while seeking economic independence from whites; for as long as middle-class blacks must seek employment almost entirely within the white community, they are still in bondage.

The black bourgeois is obligated to help those poor blacks who reject the violent, aimless life of the ghetto to escape it, but it is useless for him to countenance or idealize that life, for there is no real solidarity between middle-class blacks and ghetto dwellers. In ghetto areas, the few black-owned shopping centers and automobile dealerships suffer the same thievery and vandalism that plague white businesses.

The black ghetto is destruction, the antithesis of culture. Its inhabitants grow up amidst scenes of demolition, human and material. Their lives are too early broken. There is nothing lyrical or bittersweet about these hellish places, no undertones of *Porgy 'n Bess*. They are the symbols of the inability of the descendants of black Africans to find a place in Western civilization.

The middle-class black must stop telling the ghetto dweller that his condition is entirely the result of white racism and that more "integration" will solve his problems. A majority of the blacks in the United States are, by the standards of an industrialized society, uncivilized. They are 15% of the population and yet they produce almost none of its technicians, artisans, engineers, scientists, businessmen, scholars. They are the perpetual day laborers and criminals of the nation; they are overrepresented only on the welfare rolls and in the jails. The more of a burden they become to the rest of the population, the closer they come to complete suppression or annihilation, race war, a black holocaust. They insist on being garbage and they cry out to be burned. Their continuing dependence places them in mortal danger.

It is the obligation of the black middle class to attack the deficiencies of the black masses and achieve the final emancipation of the race by leading it to economic independence. Black and white will only then look on each other with respect and without hatred when they are finally free of playing the game of master and slave.

Mark F. Curtis

Salute!

To all you Instaurationists out there who "sweeten" your subscription renewals with a few extra bucks -- thanks. Our small, almost invisible staff just doesn't have the time to acknowledge these surplus remittances (eleemosynary from your end, serendipitous from ours) with a personal note. But don't think we don't appreciate what you are doing. Every extra dollar counts at a time when all of us have fewer dollars to count.

FEMALE CIRCUMCISION

Why do most American women accept with equanimity the brutal sexual mutilation (routine circumcision) of their male infants? Is it because they are so shallow-minded and self-centered they are virtually incapable of mounting an emotional and intellectual assault upon a savage "medical" rite that has been elevated to the status of a social and cultural sacrament? Wherever the answer lies, if these women had some understanding of the extent to which their own sex has been subjected to circumcision -- not only in the distant past, but even today in certain parts of the world -- they might be able to summon up the courage to take a hard look at this barbarous practice.

The belief was long held in the West that female circumcision was limited to a few African tribes. Not at all. The practice has been so widespread for so long that it seems impossible that it could have arisen in one specific area. Although Africa shows the widest distribution of female circumcision, no continent has been free of the practice.

Some evidence indicates that female circumcision is nearly as old as the male variety, with a few authorities dating it back to Ancient Egypt. Strabo, the Greek geographer, said of the Egyptians, "Circumcision and excision of girls is customary among them, as among the Judeans."

Further evidence that the Egyptians circumcised their females was found in a Greek papyrus scroll telling of a mother whose daughter was old enough to be circumcised, but who refused to allow the operation to be performed.

Circumcision of the youth of both sexes by the Egyptians is referred to by St. Ambrose. "The Egyptians circumcise their males at their fourteenth year, and the women are said to be circumcised in the same year, because from that very time the passion of sex begins to burn and the monthly periods of women begin."

Moslem authors believe that the early Israelites circumcised their females. Risa writes that the Midianite woman Hagar was circumcised by Abraham at the request of the jealous Sarah.

Most, although not all, teachers of the Koran regard circumcision as obligatory for males. Circumcision of females is not considered essential, though believed to be beneficial. As prescribed by Islamic law, female circumcision was restricted to the removal of a piece of skin "the size of a date-stone." The practice may have originated as an aid to cleanliness in a region where water is scarce.

In ancient Arab tradition a woman was regarded impure unless declitorized. A passage in the *Kitab al Aghani* declares that "a mother circumcised is a mother joyous." *Ibn-el-Bezzreh* (son of an uncircumcised mother) was a stock expression of scorn to be hurled at an opponent.

In the present-day Sudan, girls are first subjected to excision, with the entire clitoris removed, then to infibulation. After marriage the Sudanese girl usually has to undergo surgery in order to have sexual relations.

In 1946 a law was passed in the Sudan forbidding infibulation and substituting for it a method known as "govern-

ment sunna" -- a much milder form of the rite. Authorities hoped the enactment would serve to do away with the more extreme method of female mutilation. But "government sunna" was considered to be a dilution of the practice and most Sudanese refused to submit to it.

Dr. Alice I. Muir Leach has described in *Lancet* (the British medical journal) her experience with female circumcision during the years 1944-46 when she was an assistant medical officer in the Sudanese government: "Of a total of 3,002 girls examined . . . 1,488 had been circumcised. Of these, 1,103 had undergone the severe Pharaonic type of mutilation and 385 the milder or sunna form."

In addition to the Sudanese, Egyptians, Kenyans, Somalis and Ethiopians, the African Masai and the South American Indians of the Upper Amazon practice the excision of the clitoris. Anthropologist Felix Bryk describes the custom of circumcision among the girls of northeastern Peru: "The circumcision of women is performed immediately after the celebration of their first menstrual period. An old woman performs the operation [with] a bamboo knife The girl remains secluded for six days following. The men are not circumcised."

To Sigmund Freud, the removal of the clitoris accented femininity by destroying a symbol of masculinity. The practice can be compared to the excision of the male nipple. The French traveler, Borelli, who explored Southern Ethiopia, noted on January 2, 1888, in his diary: "My zingaro [guide] has returned with a compatriot who, like him, has had his breasts cut. Both assured me yet again that it is a general practice inspired by scorn for women. A man should not resemble them in anything, they both say."

H. Ploss, the German anthropologist, tells of Catholic missionaries to Abyssinia in the 16th century and their attempts to suppress the practice of circumcision of females. Deeming it to be a pagan rite, they forbade their converts to practice it under threat of excommunication. As a result, the uncircumcised Abyssinian girl was unable to find a husband. When the matter was referred to Rome, the Vatican dispatched a surgeon to investigate. He followed the path of least resistance by reporting that the operation was surgically necessary. From then on missionaries did not interfere with the rite.

Essentially the same thing happened in this century. When Christian missionaries tried to outlaw female circumcision in Kenya, uncircumcised girls found it difficult to find husbands. Though a law was enacted that afforded protection to any woman who did not wish to be circumcised, it could not compel a man to marry the woman. Since it is considered a disgrace in Kenya for a woman not to marry, few women availed themselves of the law's protection. Finding themselves in much the same position as that of the Catholic missionaries in Abyssinia, British authorities concluded it was best to follow a policy of limited interference in such matters.

In 1956 Dr. Charles G. White of the Ganta Methodist

Mission in Liberia informed the *Journal of the American Medical Association* that almost every African woman examined in the prenatal and gynecologic clinics at his mission had been circumcised. The unfortunate consequences of this procedure, explained Dr. White, were "a high incidence of obstruction of birth at the outlet, intrauterine fetal death, ruptured uterus, vesicovaginal and rectovaginal fistulas [abnormal canals or openings], and perineal lacerations."

O.W. Dapper, who visited some of the primitive tribes of Africa way back in 1671, reported what is undoubtedly the most unusual method ever devised for the mutilation of the female genitals: circumcision performed by ants. "The boys are circumcised in the Mohammedan manner and the girls also have their special circumcision, for when they have reached their tenth or eleventh year, they insert a stick, to which they have attached ants, into their genitories, to bite away the flesh; indeed, in order that all the more may be bitten, they sometimes add fresh ants."

The age at which female circumcision takes place varies considerably. Among the Abyssinians it is performed on about the eighth day; in Somali, from three to four years; in Upper Egypt, at nine or ten years; in Australia, generally from fourteen to fifteen; among the chief Kenya tribes, at puberty; and in Loango the operation is performed eight days before marriage.

Wherever practiced, the rite has always applied to *all* the females of the tribe. There is no evidence of its being restricted, like circumcision of the male in some cultures, to authoritative, royal or religious figures.

Female genital mutilation, according to Felix Bryk, must have originated in a matriarchial society. Women, in the process of asserting themselves, wanted an external token of maturity and the obvious one was a parallel to the circumcision of boys.

Although it is not generally known, women of the civilized Western world have also been subjected to sexual mutilation. In the 19th century, reports psychoanalyst Marie Bonaparte, European surgeons advocated the removal of the clitoris as a possible "cure" for little girls who masturbated excessively. An article by Dr. Rowland G. Freeman entitled, "Circumcision in the Masturbation of Female Infants," was published by the *American Journal of Diseases of Children* in 1914, although by then the practice was rather uncommon. Describing the clitoris as an "electric button which rings up the whole nervous system," Dr. Freeman warned that special attention should be paid to the condition of the organ in all young girls with symptoms of nervous irritability. The clitoris was frequently buried by adhesions, he added, and the only satisfactory method of treatment for self-abuse in such a case was the complete removal of the foreskin -- "a very painful operation."

Luckily for American women no better reasons could be found to justify the operation. By 1940 the *Journal of the American Medical Association* was counseling that circumcision of women could not be recommended except in rare instances. If the advice had come a half-century earlier, thousands of needless, senseless circumcisions could have been prevented. But thousands of circumcised females are a mere drop in the bucket compared to the tens of millions of unfortunate male infants circumcised in our callous society in deference to the tragic myth that male genital mutilation is an indispensable adjunct of the American way of life.

Nicholas Carter

Mr. Carter is the author of *Routine Circumcision: The Tragic Myth*, 144 pages, \$4 postpaid, published by Noontide Press, P.O. Box 1248, Torrance, CA 90505.

North America's Richest Family

Terrence Robertson, a writer who had been commissioned to compose a biography of the Bronfmans, "found out things they don't want me to write about." Robertson explained in a phone call to an editor of the Toronto *Daily Star*, Graham Caney, that his life "had been threatened and we would know who was doing the threatening but that he would do the job himself." Caney kept Robertson talking, and had the call traced to a New York hotel. The police arrived to find Robertson semi-conscious from an overdose of barbituates. He died a few minutes later.

Peter Newman was the next writing pro to try a Bronfman biography, which was finally published under the title, *The King of the Castle* (Atheneum, N.Y., 1979). As far as anyone knows, Newman is still alive. Although his account of the Bronfman family is fairly laudatory, it does include Sam Bronfman's seedy bootlegging beginnings in Canada. He aged his booze with sulphuric acid, and his brother-in-law was

murdered in a gangster feud. Newman also mentions the late Sam's arrest by Canadian law enforcement officers in 1935 for smuggling and conspiracy to avoid taxes. The judge conveniently threw the case out of court. Neither does Newman pull too many punches in describing the animal-like behavior of the man who pushed his and his brothers' fortune to the \$7 billion mark, which makes the Bronfmans the richest family in the world, this side of the Arabian peninsula.

Today the Bronfmans are the paradigms of respectability. Son Edgar is in charge of Seagram, the world's biggest dispenser of alcoholic beverages. Daughter Minda, the wife of a French-Jewish baron, is the toast of Paris. Daughter Phyllis, the aesthete of the family, directs the architectural destiny of Montreal and has learned to speak French. The only black sheep seems to be Mitchell, who has maintained some dubious connections with a leading Canadian gangster.

The Bronfmans' financial empire is based on 31% of the stock of Joseph E. Seagram, Inc. (Calvert, Seven Crown, Seagram's V.O., John Jameson, Old Bushmill's, Four Roses, Chivas Regal, White Horse, Gordon's gin, Wolfschmidt vodka, Myers rum, Ronrico, Noilly Prat vermouth, Paul Masson wine, Mumm's champagne and scores of other wines, cognacs and cordials famous throughout the world). Other Bronfman holdings include 20% of the stock of DuPont, shopping centers nearly everywhere, 11,000 parking lots for mobile homes throughout the U.S., mines and oilfields in Canada, the Biltmore Hotel in Los Angeles, Atlanta's Peachtree Center, the Fiser Building in Detroit, Montreal's largest TV station, a Canadian football team, etc., etc., etc.

As an ardent Carter backer, Edgar Bronfman boasted he could call up Robert Lipschutz, the White House counsel, and get an appointment with the president whenever he so desired. In other words, one of

the world's leading Zionists had immediate access to the Oval Office. Edgar inherited his Zionism from father Sam, who used his clout with the Canadian government to get it to vote in the U.N. for the establishment of Israel, even though Canada had planned to oppose the measure. Sam personally underwrote the insurance for all the non-Jewish Canadian pilots who flew for Israel in the late 1940s. In 1981 Edgar was elected president of the World Jewish Congress.

Edgar has been married three times: (1) to the daughter of Jewish investment banker John L. Loeb; (2) to Lady Carolyn Townshend, a beautiful English aristocrat; (3) to Georgiana Eileen Webb, a British inkeeper's daughter, whom he persuaded to convert to Judaism. Edgar's most grating financial setback (so far) has been his failure to

take over MGM, an abortive financial coup that cost his company \$10 to \$20 million. His most grating personal setback (so far), aside from his sordid divorce from Lady Carolyn, was the highly-publicized "kidnapping" of his son, Sam II, which seemed to be a homosexual caper in which Sam may have abducted himself in order to extort \$4.5 million (\$2.3 million was handed over) from his old man. At any rate, a jury acquitted the accused, two Irish Americans, on the charge of kidnapping, but found them guilty of extortion.

Otherwise, Edgar's life has been pretty much a bowl of cherries. He has a 10-window office on the fifth floor of the Seagram building in Manhattan, without doubt the world's most beautiful skyscraper, designed by the Aryan-German architect

Mies van der Rohe. He hunts Redleg Partridge in Spain with brother-in-law Baron Alain de Gunzburg, Cape Buffalo in Africa and quail in North Carolina. He flew all the way to Istanbul to celebrate Yom Kippur with TV commentator David Brinkley, who says he is a Presbyterian. Edgar has a 4,480-acre estate in Florida, a manor house in Virginia and a \$750,000 Tudor mansion on 174 acres in Westchester County, next door to his good friend, Averell Harriman. And, oh yes, he studies the Talmud once or twice a week.

No wonder when Menahem Begin arrived in the U.S. in June to raise money to pay for the latest Zionist butchery in Lebanon, almost the first person he went to see was the world's most loaded Jew.

Is "Greenery" a Code Word for "Whitery"?

We constantly hear that the "repressed" Victorians were really thinking of sex, sex, sex while they said and did nonsexual things. But our grandparents were never nearly so repressed on things sexual as we have become on things racial. Practically every major trend in America today is directly related to racial dynamics -- but few have the uncommon sense to see it.

A perfect illustration of this appeared in the May 10 issue of *Newsweek*. Carolyn Lewis, the blondish associate dean of the Columbia Graduate School of Journalism, was given the "My Turn" column. (A prerequisite of being given "My Turn" is not having a clue as to what is really going on in the world today, or at least pretending you don't.) Lewis began: "My two sons live lives starkly different from my own. They make their homes in small rural places, and theirs are lives of voluntary simplicity." They are part of a "curious phenomenon": "ambitious, competitive, urban parents spawning gentle, unambitious, country offspring."

"We gave him everything," a parent will say, "and he chooses to weave blankets in Maine." Or, "We invested in Andover and Harvard, and he cuts trees in Oregon." Since the racial makeup of Oregon and Maine just happens to be well over 90% Majority, which is a lot higher than Harvard and New York, perhaps these once-pampered youngsters have decided that high-quality people are worth more than high-quality possessions. Not that they would ever dare admit the fact to their profoundly repressed selves, of course. Lewis: "I confess that every time I return to the big city after visiting my children, I am haunted by a psychic malaise. I go through my days comparing this with that, and more and more the *that* is looking better." Anyone who has spent time in Manhattan recently knows exactly what she means.

The Lewis boys must now be labeled "low income" by any "sophisticated instrument of measure." They grow their own vegetables, catch fish, tend orchards -- and barter skills and labor with neighbors. And they "smile sweetly" like the nice escapist hippies they are whenever mom brings news of city problems. But what about urban "riches" like the New York theater? (!) No, they want "something smaller, simpler and more manageable." At this point Lewis trots out the tedious "they march to a different drummer" cliché. It couldn't be too different a drum, however, if every able, upbeat young white suddenly hears the same beats precisely when his city or neighborhood is "taken over."

A recent article in the *Washington Post* illustrated the same points. It described the 500 to 1,000 young city-born Majorityites who have settled in rural Rappahannock County, Virginia, 65 miles southwest of Washington. This mass move apparently had nothing at all to do with the black takeover of center-city Washington, and the growing Third World presence in the suburbs, or with the reduction of the area's native white workers to a class of utterly demoralized, doped-up dregs. The emigration just happened to take place concurrently with the immigration.

One George Anderson was pictured, a young blond craftsman with the bold Viking features rarely seen today in Washingtonians under 50. "The heart beating beneath this flower-child exterior is unabashedly that of a capitalist," explains the *Post* reporter. "Benevolent capitalist," corrects Anderson. Yes, yes, Sir George, you noble fellow, we all know you're benevolent, we all know you're really NICE! You wouldn't hurt a roach. You'd never be a r--ist. All of your friends have exactly two natural children (though they would like more) be-

cause that is the "decent" and "proper" thing to do. And since you all could not possibly preserve your "sweet" lifestyle around Washington without becoming a r--ist, you high-tailed it to the far boonies with the other idealists. Here, in never-never land, you and Wendy and the "lost boys" can make believe that you are kindly latter-day Thoreaus rather than tough white survivalists. You can do this for maybe ten or fifteen more years.

The *Post* article featured a lean, muscular Baltimore native named Donnie Mullan who was shown relaxing outside his charming Rappahannock County home, "built from scraps of timber and demolished buildings in a clearing he cut by hand. He had to carry each piece to the site because there is no road." Mullan doesn't make much money by working as a woodcutter and a small-town waiter. But he is a lot happier here than in the "new" Baltimore. There is simply no future in being poor, white and able in a multiracial setting.

The Andersons and Mullans of America have that relaxed confidence which only self-reliance can give. Their bodies are sleek and handsome. Their minds are questing -- they own stereos and read good books. They have abandoned the great cityscapes their forefathers built because, once built, the city's anti-eugenic benevolence breeds malevolence. Monsters are inheriting those cities. Some of them are making big money (just now), driving the best cars and sleeping with the unsuspecting sisters of the Andersons and Mullans -- yet the cityscape is decaying around them. Their inheritance is bringing them king-sized ulcers.

Meanwhile, the cheerful barbarians are returning to their sod huts.

It's not the one Theodore Dreiser wrote about

An American Tragedy

by Inmate X

I grew up on a farm in Southern Appalachia. My German grandmother and my Swedish grandfather taught me that work -- hard work -- was the lot of man, and that is the rule I always hoped to live by. I inherited my religion from the English side of my family. As far back as I can remember, I went to a Baptist church three miles up the "holler." It was there that I met Jean, whom I married when we were both 16. We took up housekeeping in a clean, all-white Southern mountain town.

It was 1970, and the Vietnam War was all the news. Two of my uncles, who had been in the army, and my father, an air force veteran, told me I should prove my manhood and "go." Well, in our family you don't argue with your elders. In spite of my wife's objections, I signed up. In no time I was in the 82nd Airborne Division at Fort Bragg. I took three phases of Green Beret training, including parachuting. The next thing I knew I was getting off a plane at Cam Ranh Bay.

My first assignment was behind-the-lines operations. When I learned what I was supposed to know, I was shipped off to the Mekong Delta, where I took part in many search-and-destroy missions. Everybody in my unit became an expert at communications, light and heavy weapons, intelligence gathering and demolition. We were all pretty close-knit. My commanding officer, who was like a father, taught us how to stay alive, how to kill, even how to sweet-talk our complaining wives back home.

When I returned to the States after my hitch was over, my wife begged me not to reenlist. Somehow I couldn't leave the guys in the 82nd Airborne, so I signed up for another year. Our daughter was born when I was 8,000 miles away shooting up gook ammunition dumps, freeing prisoners, blowing up Soviet radar equipment and missiles, rooting out Viet Cong secret hideouts and blasting them with high explosives.

On one such mission I was badly wounded -- bullets from a Soviet AK-47 fractured my skull and tore up my right lung and legs. In a stateside hospital I saw how American TV was reporting the war. It made me sicker than my wounds. When I was released, I was actually spat upon by a group of protesters. I was too weak to get out of my wheelchair and show the creeps how I felt.

Back where I was born, I was treated much better, almost like a hero. People still

honored my Bronze Star and Purple Heart. But in spite of the safe routine of civilian life and the wonder of having a young child, I felt like a loner. Eventually overcoming my psychological and physical disabilities, I got a job with a small manufacturing firm. It was a good job, and I was a fast learner. I bought a home in the pleasant suburbs of a medium-sized city, where the neighbors liked our Southern mountain ways.

The next summer, when I was out of town on business, the world I had put together cracked apart. My wife did her shopping on Thursdays. When she came home one Thursday evening, according to neighbors, she was followed by a tall black man in a car who drove up the driveway and then left. This was before dinner. Then about 10:00 P.M. two neighbors saw his car return. He got out and went to the front door of my house. Sometime later that night my wife was raped and murdered.

When I landed at the airport I was asked by detectives to identify my wife's body at the morgue. The medical report showed that black curly hair and small pieces of black skin were found under her fingernails. She obviously went down fighting before she was carved up by the assailant's knife.

The police locked up a black suspect who was identified by the neighbors as being the same man they had seen at my home on the night of the crime. When a polygraph test was inconclusive, the police let him go. But I didn't let him go! I hired an ex-cop and a former army intelligence officer, who managed to get the killer's long record in the police files. It turned out that among his many occupations, such as pimping, he was a professional informer paid by the police, who apparently didn't want to charge him with anything because he was helping them in several upcoming cases.

Finally, I couldn't take it any longer. It looked like no one would ever pay for my wife's murder. I quit my job, withdrew my \$10,000 in savings and decided to go back to war -- this time not to Vietnam, but to a war in the streets against my wife's killer and the whole rotten system that was protecting him. Whatever the cost, he wasn't going to rape and murder anybody else's wife, sister or daughter. So I started tracking the animal down in the urban jungle that was his native habitat. Wearing a black silk hood, black jumpsuit, black gloves and black combat boots, I kicked down at least 27 doors looking for leads. I was the only

white for miles around. In the daylight hours I didn't move. At night I changed cars and I.D.s like most people change their clothes. I had two fully automatic M-16s with five combat clips, a sawed-off 12-gauge shotgun and a 9 mm. Walther with 12 chest clips, along with a couple of Vietnam vintage hand grenades to take care of any crowd which might seek to interfere with my mission. After 63 days of this, I spotted my prey in a car with three bodyguards. I killed the bodyguards, but he got away. About a week later I sent another party as a decoy to lure him out of the poolhall where he conducted his lucrative pimping business. I put three slugs in his heart.

With the help of the Feds, the cops finally arrested me. Since I refused to say anything, they had to fabricate evidence and get an ex-mental patient and dope addict to testify he was with me at the time I got my revenge. I was given a life sentence by an all-white jury. There is a bare possibility that I may get out someday, if and when the Parole Board decides I have been "rehabilitated." If they don't, I will spend the rest of my years in jail.

Today, suffocating in the middle of a largely black criminal society, I sometimes dream about going back to the mountains, doing a little fishing and even writing a book about the 24-hour-a-day torture hole that is called the American prison. I would also like to spend more time with my daughter, who has only been able to make a few visits because she lives so far away.

The Christian preacher here knows how this place kills whites, even while it lets them live. But he won't get on radio or TV to expose what is happening. The preacher, like the guards and the warden, is only concerned with "getting by."

So all that's left for me to do is continue to be what I am, what I have been forced to become, a fighter for my race -- one of the last of the breed.

A few minor details in the inmate's story have been changed to protect his identity.

Unponderable Quote

The United States has been attempting to be a moderating influence in the Middle East.

*Rep. Mark D. Siljander
(R-Mich)*

The Right of Reply

The two-part article, "Man as Sense Organ of the Earth," (Instauration, May and June 1982) provoked warm-worded critiques from a professor of philosophy and a government economist. We begin by giving the floor to the professor.

It is not sufficient that racism is true doctrine, nor even that its truth is constantly confirmed in practice. One must suppose that a belief succeeds in reality because it has some basis in reality. But, today -- at least in the European West -- even that realization is not sufficient. If Aryan racism is to be firmly ensconced in the Aryan ethos, its basis in reality has to be delineated and that delineation has to dictate its acceptance.

Although the members of other races still seem to live by their limbic or reptilian brains -- in short, by tradition and ritual (even a supposed "modern" Jew like the composer Schönberg professes in his correspondence unswerving belief in the notion that the Jews are God's chosen people, ordained to rule the other peoples of the world), the contemporary Aryan lives by ratiocination. His convictions, therefore, call for a metaphysical foundation.

But while the author of "Man as Sense Organ of the Earth" rightly perceives this metaphysical need of ours, that is not sufficient. In this momentous undertaking nothing can suffice except an *impregnable* metaphysics. A metaphysics with gaps or inconsistencies or ambiguities must in the end plant its own seeds of rejection and its rejection, the seeds of metaphysical cynicism, and that cynicism, in turn, the seeds of final surrender to that mindless hedonism and despair which already engulf the Aryan culture to the point of self-destruction.

Unfortunately, the metaphysics propounded in "Man as Sense Organ of the Earth" -- a sort of psychophysical Hegelianism -- contains irremediable gaps, inconsistencies and ambiguities. Because of its inconsistencies it proposes an impossible ontology. Because of its gaps and ambiguities it lends itself, tactically, to the very opposite conclusions from those reached by the author.

In order to sustain these cheerless contentions let me very briefly enumerate the main planks of the metaphysics in question. I quote:

1. "Life is here and now and consists of the immanence of the soul in the body." That is, there exists no such thing as a disembodied soul.

2. A man's "consciousness is only the topmost portion of the crest of the very larger wave of his unconscious." This

premise places the agency of what we are and do outside conscious control.

3. "The whole wave [his 'soul'] is an upthrust from an unfathomable deep; a cosmic inframind." That is, as in Hegel, that an individual mind is something like a mode or action of a larger mind.

4. From 2 and 3 it follows that the agency of what we are and do is not only not of our own conscious doing, but not of our unconscious doing either; it is the doing of cosmic inframind (or what some would call "God").

5. "The essential core of all life is DNA and RNA." That is, without DNA and RNA there is not life.

6. "It is DNA that is the transceiving 'antenna' for impulses from the inframind."

7. "All of these considerations point to one inevitable conclusion: man (as well as every other life form) is a SENSE ORGAN OF THE PLANET."

8. "The earth itself is alive in a transhuman sense and has intentionally produced modern flora and fauna by actively, purposefully, modifying the planetary environment."

The author wants us to conclude from his metaphysical edifice that the Aryan race has, as it were, God's sanction, because it is in line with the inframind's fuller development and therefore is "pro-evolutionary." On the other hand, the Jewish race, among others, is "anti-evolutionary." Presumably, it is something retarding the fuller development of the inframind; thus, in effect, it is anathema to God. But as it can be argued in Hegel that *what is is what is best* so in this system it can be argued: every living thing on earth being the doing of the Planet-inframind (and it, the doing of the cosmic inframind) *what is the case* has to be what is in line with Planet-inframind's transhuman evolutionary apperceptions and creation; therefore, whatever we may as individuals aberrantly think, *what is the case* is pro-evolutionary; therefore, *what is the case* is best. But the "present stranglehold on Western culture (p. 14, *op. cit.*) of the Jews is what is the case; hence, far from its being anti-evolutionary, it has to be pro-evolutionary; hence, what is right and good and should be defended! That, I am sure, is a conclusion that the author would not want us to accept.

The major difficulty with the author's thesis, however, is a purely metaphysical one. Propounded is the notion that the Planet Earth is at least an intermediate inframind (the final one being "cosmic") whose sense organs we are. But tenet 1 says that mind and body are not separable. Tenet 5 says that without DNA or RNA there is not life. Tenet 8 in effect admits that

the Planet Earth, to be an inframind, has to be alive.

Now if the Planet Earth were a pulsating mass of DNA and RNA we might want to agree with the author's contention that it is an inframind whose sense organs we are. But except for the living things on its surface, Planet Earth does not contain DNA or RNA. Therefore, Planet Earth itself is not (by tenet 5) alive. Thus, we cannot be its sense organs, and the entire edifice collapses.

Does this mean that there is nothing salvageable from "Man as Sense Organ of the Earth"? Not at all. The notion that DNA and RNA can serve as the foundation, where similarly put together, for a sort of cultural, mental and healthful intimacy of relationships, as in the case of identical twins, is a valuable contribution, it seems to me, to racial (and thus correct) ethics. But the friendly medium formed by the interaction of individuals with similar genes is after the fact, not something before the fact (like a Jungian cosmic unconsciousness). Therefore it is not the case, as the author argues (p. 13, *op. cit.*) that identical twins "comprise one soul in two bodies"; identical twins are two bodies, each with a soul of its own; but they operate in a more friendly environment than non-identical twins or other persons, that environment being generated by their possession of identically structured DNA and RNA.

An ethical racist might want to agree that the soul is immanent in the body -- indeed, immanent in some deep sense in the body's DNA and RNA. At the same time, he should want to reject tenets 2, 3 and 4. It is not just that their Hegelian payload of *what is the case is best* has uncongenial connotations for Aryanism, but singly and together they divest everything a person might say or think, including themselves, of epistemic standing. For if what I say or think is, in the last analysis, only the saying or thinking of my hidden unconsciousness or some other mind (however *intra* does not matter), then in so far as I am conscious of saying or thinking anything, it is only as a mere transmitter of what is said or thought. But a mere transmitter -- say a television screen -- is not a judge of what it transmits, any judging that appears being itself only more transmission. One does not, it seems to me, want to advocate a theory which says that nothing of a theoretical nature can be advocated. Similarly, one does not want to advocate as truths propositions that deny the possibility of advocating truths. Since 2, 3 and 4 make this denial when their implications are carried out, they in effect, in doing so, refute themselves.

Next we hear from the economist

Certainly an understanding of the brain is necessary to an understanding of religion; indeed, this is the only intelligible epistemology. Many animals are capable of concept formation, and in man such abilities are far advanced. One aspect of religion is to provide a conceptual understanding of the way reality is built, but such understanding is proto-scientific: our concept-forming ability starts running away on its own, without being checked by reality. Only that late, Western insistence on feedback from reality, known as the scientific method, provides a brake upon runaway reification.

A rational hypothesis is that there is a division of labor between the brain's hemispheres, the right one given over primarily to facts, the left primarily to theory. The extent to which the halves interact via the connector cable, called the corpus callosum, is the extent to which the integration between induction and deduction will approach science. It is also rational to hypothesize that the thickness or efficacy of the connector cable is both racially variable and programmable in the individual. Westernization (scientific thinking) is essentially a process of training the connector cable. The whole world is Westernizing because science pays. See Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral* [i.e., hemispherically separable] *Mind* for an extended discussion of the emergence, concomitant with the Dorian invasion of Greece, of hemispherical feedback sufficient to enable self-awareness.

Religion as proto-science is one thing; understanding religious emotion is something else. The author of "Man as Sense Organ of the Earth" claims that religious emotions well up from the older, limbic centers of the brain. This is a debated, not an established, theory. Its supporters would probably include Paul D. Maclean, the discoverer of the three-tiered brain in advanced animals. But Julian Jaynes holds that messages from the right hemisphere of the cortex to the left can be interpreted as voices of the gods by those with poorly developed hemispheric integration and by modern schizophrenics. He notes the decline in such voices in the Bible as Old Testament times wore on and consciousness spread among the Hebrews.

The author should be forgiven here if he was ignorant of rival theories. But what is rather disturbing is his highly arbitrary table of correspondence of innate factors and their rather symbolic religious expressions. Quite different tables could be constructed by the dozen. Sigmund Freud, a man not best characterized by intellectual prudence, made a table of dream archetypes in his *Interpretation of Dreams*, also without any effort at substantiation. Man the

reifier has a high propensity to make archetypes and theories of archetypes (the Bible is full of them), and ethologists have established symbolic activities even in reptiles. But ethologists tread cautiously, for they know they need to understand (1) what symbolism is (a point of dispute even among logicians), (2) the brain mechanisms that make symbolism possible, and (3) evolutionary explanations for their emergence.

I was pleased, however, to be reminded of the existence of religious archetypes, which of course have to do with the brain. I should have liked to have had a summary of what is known about racial variation in these archetypes and some (necessarily highly) speculative hypotheses about the variation. Georges Dumezil has done some good work on Indo-European religions in this regard.

From this point in the article, speculation mounts and threatens to leave the domain of reason altogether. The current consensus of cosmologists is that the universe we observe is the result of a giant explosion, the Big Bang, that occurred ten to twenty billion years ago. The accidentalists see each necessary condition of the Bang (and there are many beyond the small imbalance of matter over antimatter) as wildly improbable even separately, while the evolutionists search for mechanisms at work right at the very start to weed out extremes and channel the primordial evolution of the universe narrowly down the path that leads to us.

This is the debate among cosmologists.

But what is only slightly less improbable than God, who is infinitely improbable, is the author's claim that man today is somehow the cause of the universe blowing up as it did. The mechanism by which a few billion tons of people would modify the greatest of all explosions defies imagination. This looks like a new religious archetype, or maybe just plain old sympathetic magic.

Nor will it do to invoke the "Gaia hypothesis," which decrees that the universe is an Ineffably Interconnected One. Science does not deny (partial) interconnections; it does try to describe and delimit them and explain them.

As far as paranormal phenomena go, the author surely must know that the evidence for it is all extremely dubious. Given man's demonstrated capacity for error and delusion, the only proper attitude to the paranormal is one of healthy skepticism.

Instauration will lose much of its credibility if its articles credit fringe theories, including those that say Aryans have more E.S.P. than blacks or that the Earth is a reservoir (how?) of DNA formulae. Racial differences are compatible with established science; in fact, they are so compatible that the burden of proof is on those who would argue equality. We are merely urging the establishment to catch up; we are not urging the abolition of reason. Our cause is doomed, if we start equating racial differences with paranormal rumble-bumble, for our country will have abandoned the rationality, and shortly thereafter the genes, that made us great.

Rubin's Eyesore



This horror, which has no name but might well be called the "Vortex of Hideousness," is only one of 39 sculptures commissioned by the Washington Project for the Arts. Forty feet high, it occupies a prominent place beside the capital's much-traveled Whitehurst Freeway. It is a piece of junk composed of thousands of little pieces of junk -- burned-out toasters, short-circuited blenders, old radios, broken clocks, and whatever other ugliness "sculptress" Nancy Rubins could lay her paws on.

Of Tubes and Troglodytes

Last winter, globe-trotting novelist Paul Theroux was paid by the *New York Times* to spend a week riding that city's subways. There are 3,000 officers on the subway police force (as opposed to 450 patrolling America's borders during any 8-hour period), but they could not prevent 15,812 reported felonies during 1981 -- up 14% from the previous year. Yet numbers alone do no justice to the squalor of underground New York.

"The New York subway is a serious matter -- the rickety train, the silent passengers, the occasional scream . . . Avoiding the stranger's gaze is what the subway passenger does best. Most sit bolt upright, with fixed expressions, ready for anything." A man walks by with Chinese coins woven through his hair. (Yawn.) A crazy old lady comes up and shrieks, "Ah'm goin' cut you up!" (That's nice.) Theroux found Coney Island "populated by drunks and transvestites and troglodytes . . . the whole place looked as if it has been insured and burned" -- as did half the Bronx, for that matter.

Subway rats really are nearly the size of cats. Every sign and map is obliterated by graffiti -- "monkey scratches" as Theroux calls them. (Which is all the worse because "verbal directions are incomprehensi-

ble.") "Who could be blamed for thinking that, in New York City, the zoo is everywhere?"

A few people profess to like the graffiti. Andy Warhol, "the stylish philistine," says he loves it. Norman Mailer produced a big, expensive book entitled *The Faith of Graffiti*. And yet it was "with the appearance of widespread graffiti in 1970" that subway passengers first took fright, and ridership dropped rapidly.

It's the old and the handicapped who get mugged. An officer recalls how "a few years ago, some kids filled a fire extinguisher with gasoline and pumped it into a token booth at Broad Channel. There were two ladies inside, but before they could get out the kids threw in a match. The booth just exploded like a bomb, and the ladies died. It was a revenge thing. One of the kids had gotten a summons for theft of service -- not paying his fare."

Two types of books can be seen everywhere on the subway. "The Bible is very popular, along with religious tracts and the Holy Koran and Spanish copies of the *Watchtower*." And "all over the system riders read lawbooks . . . The study of law is a subway preoccupation, and it is especially odd to see all these lawbooks in this lawless atmosphere."

Theroux calls New York "a land impossible to glamorize and hard to describe. It was beat up, with patches of beauty, like a cityscape in China or India -- futuristic in a ruined and unpromising way." Suddenly the word "futuristic" has come to have a meaning diametrically opposite from the one which prevailed for centuries before the white West lowered its racial barriers.

Some Jewish observers are blatantly worrying about the changes transforming the cities which they have inherited. Columnist Sydney H. Schanberg of the *New York Times* points to some of the same behavioral symptoms: such as, "Only the meek and sluggish obey red lights anymore." Littering, graffiti-scrawling -- "they are no longer the exception, but the norm." He calls the social disease "rule-death":

The breakdown of what Somerset Maugham meant in *The Moon and Sixpence* when he wrote, "Conscience is the guardian in the individual of the rules which the community has evolved for its own preservation."

It's hard to tell exactly when such a breakdown of the social contract begins to happen. But it takes no particular acuity of mind at this point to realize that the disease is now in full bloom here.

A firsthand report of a Wiesenthal harangue by a Buffalo subscriber

Simon Says

Simon Wiesenthal was booked to speak for "Yom Hashoah" on Sunday, April 18, 1982, at the Westminster Presbyterian Church in Buffalo, New York. Not wanting to miss a single syllable, I arrived early, taking a seat in the fourth pew. The church was completely packed with over 1,000 people who had paid \$2.50 to \$6.00 to get in. Simon was late. To while away the time, I reread my dog-eared copy of Arthur Butz's *The Hoax of the Twentieth Century*.

The Prebyterian curate opened the proceedings with "Shalom!" "That's how we greet the little children every morning at our church's day care center," he explained.

Wiesenthal, when he finally arrived, was introduced by the president of the Jewish Student Union of the University of Buffalo. He began his 1½ hour speech by observing that March 13, 1938, the day of the German-Austrian *Anschluss*, happened to be the anniversary of the expulsion of the Jews from the Hapsburg Empire in 1572. After this recondite backtrack into history, he reverted to his stock in trade. "I brought over 1,100 criminals to justice," he announced, but lamented that 300 known "criminals" are now living in the U.S.

"Only 5% of them are Germans," the rest being Eastern Europeans who are "worse than the Germans." If a Nazi is charged with killing 40,000 people, then he should have "not one trial, but 40,000 trials, one for each of his victims." Simon didn't like the term "war criminal," because it implied that the perpetrators were soldiers, not murderers of helpless innocents. Since it was important not to create Nazi martyrs, he preferred using German courts and German judges to bring them to justice. Surprisingly, he evinced a belief in genetics. Because so many "Nazi criminals" remain at large, he was convinced "this matter can only have a biological solution as they all die off."

In 1966, Wiesenthal revealed, he found it impossible to get Brazil to hand over former concentration camp commandant Franz Stangl since that country never extradites anyone for any reason. So he went to Robert Kennedy, "who in my presence picked up the phone and called the president of Brazil." Stangl was promptly handed over to West Germany.

Simon said that Canada was one of the worst harborers of Nazi murderers. Hundreds of them were living there, he com-

plained. Therefore, he had to turn down an invitation from Canada's attorney general to visit the country. He promised never to set foot in Canada until at least one Nazi was put on trial.

Wiesenthal was relieved to report that on this side of the Niagara the situation was much better. When he first visited the United States in 1967, the Immigration and Naturalization Service had only four men looking for Nazis. Now the Department of Justice's Office of Special Investigations has a budget of \$2.5 million a year, with 50 full-time sleuths, lawyers and paper chasers on the payroll.

Wiesenthal's main beef was that "over 100 hate groups" in America were "hiding behind the First Amendment" by sending anti-Holocaust literature to Europe and other parts of the world, where there are laws against such material. Two years earlier he had been shocked to find Spanish language anti-Holocaust pamphlets in Buenos Aires that had been printed in Lincoln, Nebraska! He urged everyone in the audience to write to his congressman to stop such intolerable expressions of free speech.

Hard to Please

Most Jewish readers of the *Washington Post* find little of real substance therein to disagree with. Yet nearly every day the letters column overflows with their vitriol. Very often it is the headlines which displease them. On May 8, Manfred Wasserman was steaming over this one: "Israeli Troops Kill 7-Year-Old in Arab Riot." He alleged that the child died because demonstrators had blocked the street and an ambulance could not reach the hospital in time. An interesting thought, but how could one get all that in a headline?

Six days later Gary Bonnet, a vice president of the American Jewish Congress, wrote:

I must say that the *Post* has a unique way of reporting events involving Jews. I can see no reason for headlining an article "Jewish Crowd Boos a Reagan Statement" other than to attempt to exacerbate tensions and differences between the Reagan administration and the American Jewish community, and to create an atmosphere that serves to promote and encourage anti-Semitism.

He ended a long, picky letter by asking, "Would not a more appropriate headline have been, 'Thousands Gather to Protest Soviet Immigration Policy?'" Bonnet regularly reads the Jewish press, which is chock full of headlines like "Jewish Crowd Boos a Reagan Statement." Yet he and other Jews never accuse the Jewish press of "exacerbating tensions and differences" or "creating an [anti-Semitic] atmosphere."

On June 11, one Zvi Ish-Tov was "shocked to read the *Washington Post's* headline, 'Israel Launches Invasion of Lebanon.'" The headline was a "distortion." A fairer one would have read, "Israel Determined to Eliminate PLO Terrorism." By this logic, "First Men Land on Moon" should have been replaced with "Men Seek Moon Rock Collection."

Hiss-s-s-s!

Alger Hiss, the Grand Old Renegade, has been wearing a crown of thorns ever since he got out of Lewisburg Penitentiary in 1954. About a decade or so ago he really started living it up. He gets huge fees for denying his Red connections before college audiences; he was readmitted to the Massachusetts Bar (Stalinist shysters are admitted; Watergaters are not); he maintains a swank summer house in the Hamptons on Long Island; he is lionized by many of his old Stalinist and liberal sidekicks. Passing secrets to Russia is not too bad a business, if you pal around with Supreme Court Justices and don't mind a few years in the slammer. Last June, Alger, now in his



Hiss in 1977

late 70s, did get a slight setback when a U.S. District Court, 32 years after the one that found him guilty of perjury, rejected his motion for a new trial.

Hiss's career in government was launched by Felix Frankfurter, who descended from the High Bench to testify in court as a character witness for his favorite Happy Hot Dog. Whittaker Chambers, the self-confessed homo and onetime Stalinist espionage agent who blew the whistle on Hiss, died in 1961. *Perjury* by Allen Weinstein (Knopf, N.Y., 1978), contains an interesting little excerpt from a 1943 letter Chambers wrote to an old friend in an attempt to explain how he had switched from a true-blue Marxist to a true-blue Quaker.

... I have had to transform my whole way of life and thought. In this process I have thrown off many-year-old influences. It happened that they were almost completely semitic. There is no question of blaming these influences. Rather I would blame my own susceptibility to them.

No Peace for Orff

Poor old Carl Orff. He died this year, and one would have expected that the world would have let the bones of this great modern composer rest in peace. But no, the ghouls of censorship put on their inquisitorial hoods and started digging around Orff's musical legacy. Apparently it was all right when his greatest composition, the choral Passion Play, "Carmina Burana," was sung in medieval German and Latin with no written translation furnished the listeners. Maybe the ADL goons couldn't

understand these languages. Unfortunately, they do understand English. So when an English translation of the text was given the audience at a performance of "Carmina Burana" at Indiana University, the ax fell. Even though in the performances in New York, no translation was provided and the performers omitted the medieval German words "of Jews" from "Oh, the crime of the hateful race of Jews," Nathan Perlmutter, the nemesis of all Passion Plays everywhere, was not appeased. He wrote to William B. Macomber, the president of the Metropolitan Opera, which had sponsored the performances, complaining, "the thoughts remain mean-spirited and bigoted, only camouflaged, rather than vitiated, by a foreign tongue." As in all such cases, Macomber ate crow and promised the ADL national director that the Met would never again present Orff's masterpiece.

The Most Dangerous Habit

One way to stop one of the deadliest habits of modern times, TV addiction, is to make a log of the programs being viewed and the time spent viewing them. Some Americans, usually women, are glued to the tube 11 or more hours each day. After the log, which makes the addict aware of his or her addiction, a metronome should be plugged into the TV. The loud ticking off of the seconds while the set is on warns the addict of how much time is being wasted on the tube.

"The important point," says Leonard Jason, a professor of psychology at De Paul University, "is to develop some sort of activity, some intervention, that is incompatible with passivity. TV watching is the ultimate passivity. Get people doing something -- anything -- and they'll stop watching TV."

The average American home has a TV set on more than 6 hours a day. American children watch 20,000 hours of TV before they're 16. The average viewer's brain waves enter a pre-sleep phase within 30 seconds of switching on the set, an alpha-wave pattern which itself can be addictive.

In many ways, TV is worse than drugs. The dope addict isn't given a cram course on the glories of liberalism and race-mixing while he sniffs his cocaine or dribbles heroin into his veins.

Bigoted Queen

In 1477 B.C., Queen Hatsheput of Egypt, according to an inscription recently discovered above the entrance to a religious shrine, solemnly announced, "I threw fire against my enemies. And when I allowed the abomination of the gods to depart, the earth followed their footsteps."

Dr. Hans Goedicke of Johns Hopkins University asserts that Hatsheput was speak-

ing of the Exodus. But rather than admit that the Egyptians of those times called the Jews of those times "the abomination of the gods," the learned Egyptologist waffled. The queen, Goedicke explained, was referring to "Semitic-speaking people from Palestine, whose privileges she had curtailed."

As for the mechanics of the Exodus, as for Jehovah's parting of the waters, Goedicke speculated that a volcanic eruption on the island of Thera, north of Crete, in 1477 B.C. caused a huge tidal wave which drowned the Egyptians as they were hotly pursuing the Jews across a desiccated appendage of the Red Sea.

Above the Law

Five people were dead. Everything pointed to the involvement of diamond merchant Irwin Margolies. And yet the FBI and New York City police were both sitting on their hands and saying it was not under their jurisdiction. The entire case was incredible, even by modern American standards. It began last year, when Margolies's Candor Diamond Corporation was forced into bankruptcy by an Irving Trust Company subsidiary which claimed to have been tricked into accepting \$6 million in bogus accounts receivable. Candor's comptroller, Margaret Barbera, 38, admitted to conspiracy to commit fraud in a plea-bargain agreement. Margolies at once threatened to kill her, as even his own lawyer at the time has testified. Barbera was frantic. She began taking karate lessons, put metal bars on her windows, changed her door lock, and installed a car alarm. Then, on January 5, her friend Jennie Soo Chin, the mother of four, disappeared after visiting for the night. Her blood-stained car was found a week later. Barbera and her lawyer, James R. Coley, Jr., asked assistant U.S. attorney Steve Schlesinger for protection again and again. He said that Margolies was under surveillance and there was no danger. On April 12, shortly before Barbera was scheduled to testify in federal court, she was abducted by a masked gunman. Three CBS employees tried to help her, and were shot dead. Barbera's body was found the next morning.

As of April 14, local police still had no interest in Margolies's whereabouts. "That's a federal matter," said a spokesman. At first the FBI wasn't interested either, and called the slayings a matter for city police. Finally, however, the G-men arrested Margolies and his wife at their \$500,000 estate in Greenburgh, New York, on a fraud charge. They were then immediately released on \$200,000 bail.

Sexy Minorities

Playgirl (Sept. 1982) nominated the following as the "Ten Sexiest Men" of the year: George Burns, octogenarian Jewish show-bizzer; Bryant Gumbel, dusky NBC

matitudinal anchorman; Paul Simonon, punk rock racial hybrid; Seiji Ozawa, Japanese baton waver; Ben Bradlee, etiolated WASP news hack who claims some Polish Jewish ancestors; Steven Spielberg, the world's most overpublicized Jew; Kareem Abdul-Jabbar, 7'2" black basketball freak. That left three "sexy" Majority males: David Stockman, 19th-century economist; Tommy John, good ole boy pitcher; Mel Gibson, Fun City film star who now resides in Australia. Executive director of *Playgirl*, which features full frontal nudes of mostly Nordic men, is Diane Grosskopf.

Porn, Porn Everywhere

The pornographers claim they never force their wares on anyone. But anyone who has been a healthy adolescent male recently knows otherwise. When the naked women are on the magazine rack, it can be very hard indeed to sublimate one's interests. As the porno material has become blatantly "gynecological" in nature, since about 1970, many of its young consumers and browsers have come to wish it was less readily available. If this is a recognition of weakness, a confession that we "can't stand freedom," as many liberals and libertarians like to charge, then so be it. The simple truth is that raw sex rapidly drives sublimated sex, romance and the like out of the marketplace, just as bad money drives out good, and nonwhite workers drive out white workers. If we want "total sexual freedom" we can have it, or something approaching it, but we cannot afford to have it in places like the neighborhood drug store or A & P -- or its presence will in turn undermine the freedom of less blatant alternatives. It is largely an either/or proposition. Many over-exposed young Americans are coming to understand this.

No one has better cause for hating the creators of *Playboy* and *Penthouse* magazines than Instaurionists. We believe that Nordic humanity stands at the pinnacle of nature, and consequently we recognize the intense interest of men everywhere in the Nordic female. The popular porno magazines have corralled this age-old interest, which formerly balanced an appreciation of the mind and soul against a love of body, and which concerned itself ultimately with the perpetuation and increase of the admired excellence (as in Shakespeare's *Sonnets*). They have reduced it to an animal lust which aims solely at the present gratification of the often racially illicit lust.

The celebration of Nordic female virtues -- in the most one-sidedly physical way possible -- is used by the big pornographers as a weapon against the Nordic male. Take, as an example, a recent issue of *Pent-*

house. Among its 13 major articles were three nude photo features and three pitches for the hedonistic, super-materialist lifestyle. That left seven articles. Two of them blasted away at white Rhodesians, for this was shortly before their collapse. Another was entitled "Why We Need Illegal Aliens." A fourth rehashed the Holocaust in the most irresponsible way, defaming the entire German medical profession. One lambasted West Point. One showed two Nordic male models cavorting with a black female. And the last, entitled "Sex and the Liberated Arab," gloated over how swarthy sheiks are using their unearned petrodollars to buy up many of Europe's most stunning women:

Like most gentlemen, WOGs [Westernized Oriental gentlemen] prefer blondes, and WOG demand for Caucasian flesh is at a premium.

"*Les Arabes*," a worldly-wise Parisian casting agent confided to me in a studio crammed with hot models, "want blondes."

"Well, what kind of blondes?" I inquired. "Scandinavian?"

"Yes, Swedish," he replied. "You know, tall, long legs, blue eyes. That kind."

I glanced around the studio while the agent opened portfolios. A dozen of the loveliest women I'd ever seen were so close that I could breathe down their necks -- if only I had petrodollars.

A royal flush of antiwhite racism may not appear in every issue of *Penthouse* and *Playboy*, but neither is the preceding case unique. And the amazing part of it is that millions of drooling white males purchase this garbage every month. Publishers Bob Guccione and Hugh Hefner are using the readers' sexual instinct, and degraded versions of several higher instincts, in order to undermine their racial instinct.



Any enemy of Hugh Hefner is a good friend of ours. Foremost in this category is the Chicago Statement Foundation (CSF), Box 40945, Washington, D.C. 20016, a primarily Christian group which is battling sexual exploitation in cities across the country. The *Chicago Statement Report* estimates that up to one million American children are involved in forms of child pornography or prostitution. Madison Avenue's exploitation of Brooke Shields (who only now has reached age 17) sets the tone.

Rival Lazaruses

Remember the famous Holocaust pic of the little boy in the Warsaw ghetto being hauled off to the gas chambers by bestial Nazis? In 1978 the London *Jewish Chronicle* revealed he was alive and well in England, where he had become a prosperous businessman (*Instauration*, July 1979). Well, now he has a rival. Dr. Tsvi Nussbaum, an affluent ear, nose and throat specialist in New York, claims he is the real hands-up heart wrencher.



After the *Jewish Chronicle* exposé the photo was still used to boost Holocaust literature sales worldwide and remained a prominent exhibit at the Yad Vashem museum of horrors in Jerusalem.

In best-selling novels the dead hero often reappears just in time to save the plot. This time two rival heroes come back from the dead to ruin the plot. Nevertheless, it will take much more than the truth to bring the Holocaust story down to earth. Truth may be stranger than fiction, but in medialand it is now inseparable from fiction.

Attack of the Killer Doughnuts

The eggheads of the Population Association of America recently gathered in San Diego for their 51st annual convention. They proclaimed the 1970s as the "beginning of the end" for segregation [read: the white race] in America. Larry Long, the chief analyst of the Census Bureau's Center for Demographic Studies, had this to say:

The metropolitan area may increasingly be thought of as a doughnut, the hole of which is expanding outward, and the hole is getting deeper as population loss continues to accelerate. I'm convinced that one of the trends that people

will be looking for in the 1980s, and something people will be speculating about, will be just when the cities will bottom out.

We may reach the bottom when the last person who wants to leave St. Louis has left. St. Louis is now back to what its population was in 1890; St. Louis has lost half its population since the Second World War. Detroit is back to where it was in 1925. Cleveland is back to where it was in the First World War.

What about the many people who would have preferred staying in St. Louis? Might all this bustle be a sign of collective madness? No, said urban planner John K. Goodman, Jr. White people are not fleeing crime, blacks or high taxes. It's just that all of the suitable housing happens to be located on the outer side of the doughnut. So are the jobs, noted Long. People aren't leaving the cities because of their "values" or "preferences." It is just that, for some odd reason, the employers keep locating jobs further and further out in the country.

What the demographers should have said is that hundreds of giant doughnuts are wrecking America. The outer edges are gobbling up precious farmland and woods and fresh air. The inner holes are eating away at the doughnuts themselves. These are the real "black holes." We see them appearing right before our eyes. We know their cause and we know their effect. So do the politicians, the bureaucrats and the "experts." We are not afraid to talk about them. They are, so they talk about doughnuts instead of race. For them the only black holes are in deep space.

The Homo Disease

More and more advertisers these days are turning to a "recession-proof market" -- the homosexual community. Reader polls in several "gay" publications show that many sexual inverters now have more money than they know what to do with. The *Advocate's* survey found an annual median income of \$30,000 for homo males in 1980. Nationally, only 6.9% of all men earn more than \$35,000 annually, but 28% of *Advocate* readers make more than \$40,000 -- and they only have their queer little selves to spend it on. Harper & Row, Heublein and Perrier are some of the firms wooing their dollars. Seagram advertises its Boodles Gin with a "famous men of history" campaign: all of those shown allegedly were queer. Ads for Calvin Klein jeans show young, shirtless men, usually blond, lying around in provocative poses. Macy's has adopted the same huckstering approach.

One reason why the "gays" are making a lot more money than struggling family men is the emergence of a "gay-old-boy network" at campus job placement centers

around the country. Another is the readiness of Jewish employers in several sensitive fields to hire homosexuals because their presence seems (deceptively) to demonstrate a lack of prejudice against the Majority. It is increasingly dangerous to let straight white men rise too far on Broadway, for example, because they might spill the beans about the rotten nature of the whole enterprise. David Rothenberg, a member of the New York Human Rights Commission, is alarmed by the growing recognition of "gays" as an economic and cultural elite and finds the resentment against them dangerous.

At Smith College, the lesbian lifestyle now has "a fair amount of trendiness associated with it." Happily heterosexual women have begun saying they want to "try it." Being a part of the mutually back-scratching queer community offers more and more advantages. Queers are becoming "valued allies" and "powerbrokers" in many campus coalitions. Some women are being told they cannot be "true feminists" unless they are also lesbians. One Harvard woman is worried that heterosexuality is coming to seem "weird."

But Mother Nature is belatedly collecting her dues. A deadly disease syndrome is invading several of America's largest queer communities. Hundreds are dying from the breakdown of their bodily immune systems. The victims' T-cells, which normally fight off viruses, funguses and certain cellular parasites, have lost their capacity to combat infection. Rare forms of pneumonia and skin cancer are flourishing in several "gay" centers. The medical profession is at a loss to explain it or cure it. It's a tragedy for the individuals involved. But it is also a stern warning to potential homos that homosexuality has devastating physical as well as devastating psychological consequences.

Understanding the Jewish Male

Some excerpts from *The Shikse's Guide to Jewish Men* by Marsha Richman and Katie O'Donnel (Bantam Books, N.Y., 1978):

- The Jewish tough guy raises his children never to forget their Jewishness. From the street he learned the truth of life: "You only live once and that is with yourself."

- The shikse should know that the first thing her Jewish wooer will tell her is that he is totally honest. The second thing he'll tell her could be a lie.

- The Jewish man knows somebody, somewhere, who can get anything, anywhere.

- He is looking for a woman who will take care of him the way he is taking care of the world.

- He has considered a nose job, but won't grow a mustache unless his Gentile

hairdresser tells him he should.

- He talks liberation and equality, knowing in his heart that no woman could be equal.

- He is not comfortable without money. He is not quite comfortable with it. He overworks for it.

- To the Jewish man, yelling triggers a Holocaust of memories -- his fights with business associates over power, his business associates' fights with him over power, his fights with absolute strangers over absolutely nothing.

- He knows all the horse races are fixed and thinks he knows the cousin of the brother-in-law who fixes them.

- Things a Jewish man should know about a shikse: She never had her nose fixed. She was not taught money is power. She was not taught position is power. She was not taught power was a protection against the bad powerful world. She was not taught power is power. She will lend you money and never think about it again.

- The shikse must realize that her Jewish psychiatrist knows what her problem is: sex is dirty.

Zionist Nuclear Blackmail

It has long been *Instauration's* view that the Arabs are not the only people who have reason to fear Israel. Sooner or later, nations far removed from the Promised Land will be subjected to the Middle Eastern version of Finlandization called Lebanonization. In an age of high war technology, very small nations can control very large nations by the threatened use of weapons of mass destruction. The mouse with the Uzi can bell the cat. Certainly any country, no matter how small or poor, with an arsenal of 50 or so hydrogen bombs and the means to deliver them, can lord it over any non-nuclear country, no matter how large and rich.

Senator Percy has solemnly declared that Israel is considered by some military experts to be the third most powerful nation in the world, an authentic superpower that stands next to the U.S. and Russia in armed might. A new book, *Two Minutes Over Baghdad* by Amos Perlmutter, Michael Hendel and Uri Bar-Yosef, three Israeli professors, claims that Israel now has more than 200 nuclear warheads. What's more, it is busy pooling its expertise with Taiwan and South Africa in the design and construction of cruise missiles capable of delivering nuclear city busters anywhere within a 1,500-mile radius. This would permit Israel to level quite a few Russian cities and allow Taiwan to blow up Shanghai and Canton. As for South Africa, if it decided to launch a nuclear salvo against its northern neighbors, there wouldn't be much left of urban Mozambique, Zimbabwe, Zambia and Angola.

One can well imagine what might de-

velop on the international scene when Israel has an arsenal of nuclear-tipped cruise missiles. Let us suppose that Russia decided to halt the exit of all Jewish dissidents or that an anti-Semitic political movement was about to come to power in Rome or that ragingly anti-Zionist Muslim fundamentalists seized control of Egypt. The Zionists with their fingers on the button might push the button. Or suppose Begin or a racial nut like Begin decided that Greece should send an annual tribute of \$50 million to Jerusalem. What could the Greeks do but comply, if their refusal meant the nuking of Athens?

It is true that Russia could turn Israel into a pile of rubble in response to any Zionist threat. But as every Russian and every Zionist knows, an attack on Israel is equivalent to an attack on the United States, Israel's client state. The Russians would certainly have to do a lot of soul-searching before making a nuclear reply to even the most outlandish and outrageous Jewish blackmail.

By its bombing of the Baghdad reactor Israel set a precedent for other nations. If Zionist cruise missiles can hit any part of the Middle East and large areas of southern Russia and southeastern Europe, then maybe one or more countries in this area might think it wise to launch a preemptive attack against Israel before the cruise missiles were built and ready to launch. Russia might be able to engineer a "Baghdad" strike in reverse by giving ballistic missiles with nuclear warheads, say, to Turkey or some Arab country, or by helping a Middle Eastern nation set up a facility where such missiles and warheads could be built and assembled. This type of under-the-table war aid might allow the Soviets to escape the threat of American retaliation. It would be hard, though not inconceivable, for America to start World War III against Russia because an Arab state decides to jump the nuclear gun. On the other hand, if the Kremlin unleashed a direct attack on Israel, World War III would be a certainty. The American media are all prepared to let America be blasted to smithereens in order to "secure Israel's sacred boundaries."

All Genocides Are Not Equal

When California's 100,000 Armenians saw how miserably the Doubting Thomases of the famous Six Million figure were treated, they quite logically concluded that it was open season on those who publicly question any widely recognized tale of genocide. Consequently, after a UCLA professor of Turkish and Near Eastern history named Stanford J. Shaw and his Turkish wife had argued that the Turks killed 300,000 Armenians in 1915 rather than the 1 to 2 million claimed by professional Armenians, their home was bombed and they had to find a hideaway. A growing number

of questioners of the Jewish holocaust have also been bombed, jailed or forced into hiding without any sympathy from the media. But when Armenian organizations went after Shaw, a fierce backlash developed.

Within days of Shaw's fearful flight the *Washington Post* ran a sympathetic account which actually summarized his revisionist position. This basic courtesy has yet to be extended to the World War II revisionists, who are still routinely branded as "neo-Nazis," despite the fact that Rassinier's socialism, Faurisson's announced dislike for anti-Semitism, Butz's professorial stance, James J. Martin's libertarianism, and Harry Elmer Barnes's liberalism have been carefully elucidated in (unprinted) letters to the *Post's* editors.

Shaw also has the support of Turkish officialdom, one of whose publications argues that "the stories of massacres were in fact largely invented by Armenian nationalist leaders in Paris and London during World War II and spread throughout the world through the British intelligence." Since the Turks refuse to offer repatriations or even apologies for their nationalistic excesses, the *Post* rewards them by calling the events of 1915 a "much-disputed historical incident." The Germans, on the other hand, have paid many billions of marks, and an even greater price in national reputation and self-esteem, for their own spell of immoderation -- only to see it increasingly defined as *the* pivotal event in world history and quite possibly the foundation for a new Judeocentric world religion to replace the faltering old one.

Stanford Shaw maintains that the Ottoman government did its best to control a situation in which "some 6 million people -- Turks, Greeks, Arabs, Armenians, Jews and others -- were being killed by a combination of revolts, bandit attacks, massacres and counter-massacres, and famine and disease, compounded by destructive and brutal foreign invasions . . ." By this account, perhaps *one-twentieth* of the victims were Armenians, though they have gotten most of the press. Not a bit surprisingly, Richard G. Hovannisian, an Armenian American on the UCLA history faculty, says, "I have grave reservations about the caliber of [Shaw's] scholarship."

One despairs of uncovering the full truth regarding brutal episodes enveloped by the chaos of collapsing empires. Less refractory to analysis are the obvious parallels between Shaw's thesis and that of Arthur Butz, who seeks to place the acknowledged Jewish suffering of the 1940s in the context of ongoing partisan attacks, massive aerial bombardment, famine, disease and massive population displacements. There are also striking similarities between the knee-jerk hostile reaction of most Armenians to Shaw and of most Jews to Butz.

A full knowledge of the past is beyond our reach. A clearer understanding of the past-as-present may be well within it.



Cholly Bilderberger



You know you're in trouble if:

You enjoy any of the old Marx brothers films. Or if any of the brothers — particularly Groucho — amuses you.

You can listen to rock music.

You derive any pleasure from modern art. Or modern music.

John Lennon seemed fully human to you.

You spend time watching sports dominated by black athletes.

You vote in any sort of election.

You can make sense out of pronouncements from Jesse Jackson and Ralph Abernathy.

Newspaper accounts of natural disasters in such places as Bangladesh get you excited.

You can read anything by Susan Sontag or Nora Ephron.

You can sit through a Woody Allen film.

Menaheem Begin seems at all human to you.

Any U.S. Senator or Representative seems more than a wimp.

Any U.S. President seems more than a figurehead. Ditto any North European, Canadian or Australian leader.

You can read anything by John Updike, John Cheever, Norman Mailer or Joseph Heller.

You think the state of Israel is "an outpost of Western values."

You took Jack or Bobby Kennedy seriously. You take Ted seriously now.

You laugh (or smirk) at the suggestion that you live in a country controlled by minorities.

You fail to see the propaganda in Steven Spielberg's films.

You fail to see the propaganda in all prime time television.

You believed that Richard Nixon was going to turn the country around.

You think things are going to get better.

You can sit through a Dudley Moore film.

You can read *The New Yorker*.

You think England has a chance.

You like to go to France.

You care about the "Holocaust."

You spend much time with Jews.

You believe that there is still a basic strength in Americans, especially in the working class.

You believe that computers will solve all our problems.

You allow your children to watch "Sesame Street."

You can read the *New York Times*.

You find yourself caring about illegal aliens being repatriated.

You can read books by William Styron.

You believed that Ronald Reagan was going to turn the country around.

You think Harry Truman was our most courageous president.

You can listen to Don Rickles, Henny Youngman, Shecky Green or Rodney Dangerfield.

New York seems an attractive city.

You ever owned a record by the Beatles.

You spend much time with blacks.

You think Frank Sinatra is all right.

You believe in the young.

You think America's most pressing problem is military parity with the Soviet Union.

You think Henry Kissinger had (or has) the best interests of the United States at heart.

You believe that "the ordinary people" of the United States would take steps against minority domination if they really knew how extensive it is.

You imagine that any Jew in the United States does not give his primary allegiance to Israel.

You believe that blacks can be "educated" to intellectual, economic or social parity. Ditto Hispanics.

You are moved by photographs of black welfare families living in cockroach-infested slums.

You can listen to Bill Cosby, Alan King or Milton Berle.

You play video games.

You believe that a modus vivendi can be worked out with any Jew (or any number of Jews) on any level.

You take Jerry Falwell and the Moral Majority seriously.

You believe that technology will solve our problems.

You care about "the plight of the Haitians."

You believe that America has a "free enterprise" economy.

You believe the rich and the powerful when they tell you they care about America. Or about you.

You find yourself embracing formal Christianity.

You believe that any Jew can like you.

You believe in democracy in a large, multiracial country.

You think that it is important to have "the rule of law," and that we could not manage without lawyers.

You take Bill Buckley and the *National Review* seriously.

You can read books by Saul Bellow, Herman Wouk and Michael Korda.

You believe in pharmaceutical remedies.

James Reston has meaning for you.

So do Walter Cronkite and Dan Rather. So did Walter Lippmann.

You think the present United States has a future.

You think Barney Baruch was a patriot.

You believe that, given the choice between retaining their money and being allowed to clean up the "American mess," most conservatives would unhesitatingly let their money go.

You think Menaheem Begin has not read the American character perfectly.

You have no curiosity about the past, but live entirely in the present.

You are afraid to ask yourself what you would do if given a

chance to live fully.

You are a physical fitness fanatic.

You can watch movies starring Elliott Gould, Dustin Hoffman and Barbra Streisand.

You believe in American universities.

You love gadgets — video recorders, stereo systems, food blenders, etc., etc.

You devote time to such pastimes as gourmet cooking,

vintage automobiles and collecting art.

You believe in capitalism, socialism or communism.

You think there is a difference between Republicans and Democrats.

You believe in Freud.

You are amused by Neil Simon plays.

You are positive that as long as you have material well-being nothing else matters.

Notes from the Sceptred Isle

Readers of the *London Review of Books* were startled last February to see the headline, AMERICA'S DEFEAT BY ISRAEL, emblazoned across its cover. The article by Ian Gilmour dealt with three new books on the Middle East crisis, primarily *The Struggle for Peace in the Middle East* by Mahmoud Riad (Charles River Books, Boston). Riad, "a skilled, tough and likeable soldier turned diplomat," was Egyptian foreign minister from 1964 to 1972 and then secretary-general of the Arab League until 1979. Gilmour describes Riad as being

in a better position than anybody else still living to give an inside account of all those years. He has grasped the opportunity and in this important book he gives a graphic and penetrating account of the diplomatic roundabout from 1967 to 1979.

Riad believes that from a Zionist perspective America's politicians can be divided into two classes. Some, like Johnson, Nixon and Kissinger, have happily tailed the Israeli dog. Others, like Dean Rusk, William Rogers, Cyrus Vance, Ford and Carter have occasionally tried to be even-handed and, less occasionally, have had the audacity to consider American interests above those of Israel, though Riad hastens to add this qualifier:

But whichever class they belonged to, whether they were willing or unwilling, they all ended up playing Israel's game and abandoned the search for a comprehensive peace, Israel ultimately controlled American policy, whoever was nominally in charge of it.

In documenting "this extraordinary -- and, for the Americans, humiliating -- state of affairs," Gilmour pauses to note a single exception.

Rusk warned [Mahmoud Riad] that "no future American administration" would put pressure on Israel. But one past American administration, that of President Eisenhower, did. Eisenhower strongly opposed the Israeli-Franco-British invasion of Egypt in 1956 even though it coincided with the climax of his campaign for re-election; and then he insisted on Israel's total evacuation of the Sinai in 1957, even though Ben Gurion has claimed that it was not part of Egypt and that it "had been liberated" by the Israelis.

Zionist control of America's Middle East policy is maintained primarily by three methods, writes Gilmour. First,

immense pressure is exerted on presidential candidates, to keep them from making "a fair and sensible speech" on the issue. Candidate John Connally was "taught a sharp lesson" in this regard in 1979-80.

Gilmour did not recite the grisly details of the Connally case. Speaking before the Washington Press Club, the former governor of Texas and Nixon's treasury secretary, deplored Israel's "creeping annexation of the West Bank" and demanded that America put its own interests in the region first. He also sent Israeli Ambassador Ephraim Evron a message to "stop inciting the American Jewish community against me." His campaign chairman, Winton (Red) Blount, charged that the Israeli government was orchestrating an anti-Connally campaign. Suddenly, nearly all Jewish leaders and organizations were calling Connally a "fanatic" and an "unspeakable disaster."



John Connally

On November 17, 1979, Rabbi Emanuel Rackman, the American former president of Israel's Bar-Ilan University, pulled out all the stops. Using the establishmentarian *Jewish Week-American Examiner* as his forum -- it is published at One Park Avenue in New York by the Jewish Telegraphic Agency, which is owned by the Israeli government and the worldwide Jewish Agency -- the rabbi likened Connally at great length to Adolf Hitler and the Biblical figure Amalek, who he found worse than anti-Semitic pikers like Yasser Arafat and "Pharaoh."

"If only we had stopped Hitler early enough," wrote Rackman, "millions of Jews would still be alive. And Connally must be stopped at all costs. He must not even get near the nomination! He must be destroyed, at least politically, as soon as possible." The article continued in this murderous vein to the very end. Gentile readers were appalled. Most, including Connally and his staff, saw it as a clear threat of assassination. The Secret Service was notified. But, as Rackman had noted, "It is sufficiently early to make Connally look ridiculous and destroy him politically without bloodshed." And, in the ensuing months, Connally's rising star plummeted and he became a "minor candidate."

The second means through which Zionists control America's Middle East policy is their profound influence on the mass media. The third, and, Gilmour believes, the "most important engine of influence" is the U.S. Senate. Here Jewish-Israeli lobbying is so effective that "the Senate sometimes seems to be merely a vast Zionist rotten borough." Gilmour speaks disgustedly of "the usual 85 senators" who consistently have sabotaged the rare efforts of presidents like Ford to reassess America's Middle East policy. Reagan's AWACs initiative last autumn barely cleared the notorious Senate hurdle, even with the president's personal lobbying.

Gilmour is at his best in describing the late Egyptian president, Anwar Sadat, whom he knew personally.

Although inexperienced in international affairs, he seldom took the advice of his talented experts, and expected his generosity towards other nations to be reciprocated: and no amount of experience to the contrary altered his behavior. He continued to cast his bread on the waters although it virtually never came back to him. Combined with this naivety about the ways of the world was a marked distaste and ineptitude for detailed negotiation. Such an attitude would have led to trouble whoever his partners or opponents had been: in negotiating with Kissinger and the Israelis it was crippling.

Sadat's first notable exploit on the international scene was the expulsion of the Soviet technicians from Egypt in 1972. This was something on which the U.S. put high value, and if he had concerted his actions with the Americans, he would have wrung considerable concessions from them. But Sadat did not consult the West, and therefore got nothing from them. . . . During the years that followed, Sadat showed a similar tendency to throw his cards away. So far from being an oriental bargainer, he disdained to bargain at all. Hence other people got the bargains, and Sadat paid for them. Both at the end of the 1973 war and in the first [Sinai] disengagement, Sadat's unique diplomatic technique was again revealed: he made enormous concessions [especially regarding the West Bank] without ensuring that they were matched by the other side. He also allowed himself to be split from Syria -- Mr. Riad leaves no doubt that the blame for the Egypt-Syria split must be ascribed to Egypt. Sadat presumably thought he was building up good will, but in diplomacy good will is not a bankable asset. Riad reports on one meeting with Kissinger that left "a sour taste in his mouth" because of the latter's deviousness not just towards him but towards members of the American administration: Sadat had no such feelings. He was charmed by Kissinger and emptied his pocket to him. They were not refilled. The second [Sinai] disengagement agreement showed a similar pattern. Kissinger got what he wanted, Israel got a lot, Sadat got little.

. . . Sadat was left with the popularity; Begin got the spoils.

Gilmour's portrayal of Sadat (arguable as it may be) reminds one of the "innocent Gentile" character Virgil in the classic Canadian movie, "The Apprenticeship of Duddy Kravitz" (1974), which appears on television periodically. In the film, Richard Dreyfuss plays a Jewish hustler coming of age in Montreal, and Randy Quaid is his perfect foil, a poetically-minded bumpkin. Gilmour makes it plain that Begin and Kissinger are leathery-skinned Duddy Kravitz types. As for the "gullible" Sadat, "he went on saying that America held 99 percent of the cards and refused to recognise that America would not play them without Israeli permission. He either should have held out for much better terms or gone home without an agreement." His predecessor, Gamal Abdel Nasser,

could have had in 1968-9 what Sadat achieved at Camp David. Indeed, he might have got Gaza as well. But Nasser was opposed to Egypt's deserting its allies and concluding a separate peace. "The West Bank," he declared, "is more important to me than Sinai."

At Camp David, President Carter saw clearly that Sadat was throwing his cards away one by one. Secretary of State Cyrus Vance wanted to intervene and help the Egyptian president. But Carter was in deep political trouble and consistently overruled him. According to Riad, Begin arrived at Camp David "in the same extremist frame of mind as when in his early years he butchered the villagers of Deir Yassin." Gilmour adds that Begin's extremism is "in many ways not unrepresentative" of his nation's mentality. After all, the ruling Likud party's chant still includes the words, "The West Bank is ours and the East Bank [Jordan] too." The party's symbol is a map of "greater Israel" embracing the whole of Hussein's Hashemite Kingdom. It is as if official Mexican maps put Texas and California on the south side of the border.

Gilmour draws one important lesson. Since America cannot act, Europe and the Arab world must. Only if they present reasonably united fronts will Washington's hand be forced.

John Nobull is on vacation. This month's column was written by another stalwart British Instaurationist.

Ponderable Quotes

The progress of civilization is not favorable to woman. She is at her best in the so-called barbaric periods; later epochs destroy her hegemony, curtail her physical beauty, reduce her from the lofty position she enjoyed among the Dorian tribes to the bejeweled servitude that was her lot in Ionia and Attica, and ultimately compel her to regain through hetaerism the influence of which she has been deprived in marital relations.

J.J. Bachofen
Mother Right

Words make the infinite finite, symbols carry the spirit beyond the finite world of becoming into the realm of infinite being.

J.J. Bachofen
Essay on Mortuary Symbolism

Talking Numbers

Several thousand Jews remained -- and survived -- in Berlin throughout World War II, Leonard Gross has written in *The Last Jews in Berlin* (Simon and Schuster, N.Y. 1982). As late as 1943, Gross reports, 26,000 Jews lived in the onetime capital of a onetime united Germany.

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442 physicians, who got their degrees in medicine with the help of federal student loans, are delinquent in repayment, although they collected \$12.4 million in Medicare and Medicaid fees in 1980-81. The Harvard Medical School has 25 welchers on its faculty. Howard University has 582 former medical students who have failed to pay back \$585,000. Overall, 4,293 graduates of 37 medical schools are deadbeats.

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In 1979 the average white family in New Jersey earned \$22,830; the average black family \$13,945; the average Hispanic family \$15,151; the average Asian family \$27,298. Most Asians come under the classification of "protected groups," which gives them advantages over white Americans in regard to welfare benefits, job opportunities and government loans and contracts.

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Americans of Scottish origin are better educated and have higher incomes than members of 7 other European-descended, single-ancestry groups, according to a new Census Bureau study. The average Scottish-American family has an income of \$20,018. Second were German Americans with \$17,531. Lowest were Spanish Americans with \$10,607. Scots, the only group that is 100% literate, also had the lowest unemployment rate (2.1%) and the highest proportion of high school graduates (81.2%). This study also included Americans of English, French, Irish, Italian and Polish descent. It did not include Jews.

#

Smoking causes 150,000 deaths a year, but college students and the League of Women Voters rank nuclear power as posing the greatest risk to health. Nuclear power, according to *Dow's Review* (Sept. 1979) and *Scientific American* (Feb. 1982) causes 100 deaths a year, 50 less than contraceptives, which are 20th on the LWV list.

#

50 black and Asian councillors won seats in the town halls of London in the British capital's recent borough elections -- a gain of about 100%. Only one of the 50 was a Tory.

Two-thirds of the foreign students entering this country each year come to study engineering or other branches of technology. Very many avoid returning to their homelands by applying for special "high technology" visas which permit them to stay and work in the U.S. In some small scientific companies aliens make up 40% of the engineering staff. Of the 2,700 engineering Ph.D.s to be handed out this year by American universities, about 38% will go to foreign students. 50% of all those studying higher math in this country are foreigners.

#

In 16 home games this year the Pittsburgh Pirates attracted an attendance of 166,235 baseball fans, compared to 222,086 for the same number of games last year. 11 of the Pirates' 25 players are white. "The people won't come out if you have too many blacks on a team," says Howie Haak, the Pirates' chief scout.

#

Hispanic watchdog organizations demanded that President Reagan fire J. Peter Grace, head of the Private Sector Survey on Cost Control, when he announced the food stamp program was really a federal subsidy of Puerto Rico. Of the \$11.5 billion allocated to food stamps in fiscal 1981, Grace claimed \$904 million went to Puerto Rico. This did not include the 2.1 million Puerto Ricans living in the U.S. In regard to the 900,000 Puerto Ricans in New York, Grace claimed "almost all" were on food stamps.

#

Asian Indians (most of them belonging to the Patel, Desai and Ladha families) now own more than 3,000 U.S. motels. Hindus, apparently, have taken full advantage of the federal regulation that gives the right of residency to foreigners who invest \$40,000 in American business. On the West Coast the same \$40,000 has been used over and over again by various Patel family migrants. Some insurance companies have cancelled the insurance of Asian Indian motel owners after the emergence of various arson-for-profit stories stimulated by fires in Patel hostleries.

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The General Accounting Office says federal aid is unlawfully lavished on flunking college students. One received \$15,587 in government aid while racking up lower than a D+ average for 5 years. Some students spend "up to 8 academic years" in college, acquiring failing grades while their studies are funded by taxpayers. Colleges with large proportions of blacks are noted for their reluctance to expel flunkers.

Ernest Morial, New Orleans' black mayor, was reelected earlier this year by garnering 53.2% of the vote, as against 46.8% for his white opponent, State Senator Ron Faucheux. Morial received 98% of the black vote, 16% of the white vote. White registration in New Orleans was 53.72%; black 46.27%. Casting their ballots for Morial were such prominent vote splitters as socialist Brooke H. Duncan, former king of the Mardi Gras revels, and Darwin Charles Fenner, an influential attorney. The Jewish-owned *Newhouse* paper, the *Times Picayune*, beat the media drums heavily for Morial.

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1,220,000 Israelis, 28% of the total population, pay only \$10 a month rent for their apartments, according to Israel's Central Statistical Bureau -- one more reason Americans have to pour billions of dollars a year into Beginstan.

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Gov. Jerry Brown of California refused to order the extradition of Dennis Banks, an Indian gunman, to South Dakota. William Janklow, the governor of the latter state, got even by offering 93 suspects charged with burglary, forgery, pickpocketing and an assortment of other crimes a choice of a trial or the dismissal of all charges if they promised to go to California. All 93 opted for Cloud-Cuckoo-Land. Janklow commented: "It's like the Statue of Liberty. We feel there's a beacon in California -- 'Give us your felons, your pickpockets, your crooked masses yearning to be free.'"

#

Israel's Central Statistical Bureau estimates that the Zionist state needs 60,000 immigrants (olim) a year to make up for the low Jewish birthrate and the steady population drain caused by the annual excess of emigrants over immigrants. In 1980-81 there were 51,000 of the former and 38,000 of the latter.

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Although Israel would be bankrupt if it had to pay its own way, 550,000 Israelis spent \$600 million on vacations abroad in 1981. In a sort of reverse Exodus, 50,000 to 60,000 Israelis went to Egypt, while only 2,000 Egyptians visited Israel.

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More than 1 million Israelis or approximately one-third of the adult population of the country play the stock market. Winnings are not taxed.

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A recent Gallup Poll indicated 45% of Canadians would rather fight a nuclear war than live under Communist rule. In 1962 the figure was 65%.

Talking Numbers

0 1 47 11 9 7 12

More than 44% of federal retirees are double dippers. Most of those who retire from the bureaucracy get more in pensions within 3 to 5 years than they earned at their top salaries, according to former Massachusetts Congressman Hastings Keith. Some CETA workers receive pensions after one month's work.

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The Carnegie Commission for Higher Education has revealed that there are approximately 50,000 full-time Jewish professors on the faculties of U.S. colleges and universities. The faculties of the 17 leading universities are about 17% Jewish. Of this 17%, 25% teach law, 22% teach medicine, 20% biochemistry, 15-20% psychology, bacteriology and economics, 14% physics, chemistry and math.

#

Dan Rather pockets \$800,000 annually for anchoring the CBS Evening News. A U.S. receptionist averages \$10,900 a year; her counterpart in Switzerland \$17,920. A U.S. Army private's pay is \$5,500; an Indian army recruit gets \$259 a year. Marlon Brando "earned" \$2.75 million for 11 days work in a grade Z propaganda movie called "The Formula."

A black snatched the purse of Sachiko Matsushita, wife of the chairman of the Panasonic Company, while she was on a shopping spree on Park Avenue in New York City. The thief netted \$136,000, mostly in cash

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The Environmental Fund reckons that 5 million illegal aliens force 1.66 million American citizens to lose their jobs and go on welfare at an annual cost of \$12.2 billion. Other Fund figures: In 1980 the natural increase of the U.S. population (births minus deaths) was 59%; the increase due to immigration, 41%. If present demographic trends continue, in the year 2022 natural increase will fall to zero and immigration will provide 100% of U.S. population growth.

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The present population of Mexico is 70 million. According to U.N. soothsayers, Mexico will be the habitat of 116 million people in 2000; 163 million in 2030.

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One prison in Britain now has a 50% black inmate population; three are up to 30%.

Some interesting figures from the *Encyclopaedia Judaica* (Macmillan, New York, 1971, vol. 15, pp. 1622-23, 1634): 250,000 Jews served in the U.S. Armed Forces in World War I. "Some 3,500 lost their lives and 12,000 were wounded." 550,000 Jews served in World War II. "About 10,500 lost their lives, 24,000 were wounded, and 36,000 decorated for gallantry." Based on those figures, the Jewish war dead in World War I represented about 3% of the total; in World War II 2.48%. *Spotlight* figures were decidedly lower: 1.67% for World War I, 1.75% for World War II.

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William Parham, hardworking crime statistician, predicts in 1982 the U.S. will be the scene of 24,000 felonious homicides, 600,000 forcible rapes, 700,000 armed robberies, 650,000 aggravated assaults and 20 million lesser crimes. The cost? \$180 billion.

#

Last February, declares the *Wall Street Journal*, 600 public school teachers in Boston were fired because of their race. They were white, tenured and had an average 10 years seniority. The mass sacking, a sort of racial purge, was approved by the U.S. Court of Appeals. No black teachers were laid off. Instead, 15 were hired.

Primate Watch



PRISCILLA FORD, the 56-year-old Negro who ran down and killed six whites on Reno's Casino Row on Thanksgiving Day in 1980, was sentenced to die in Nevada's gas chamber on July 22. The day came and passed, and Ms. Ford still lived. Only whites, and only very few of them, have been executed in recent years.

☆ ☆ ☆

GARY ROWE, JR., an FBI informer and professional entrapper, was in the car from which came the shot that killed the pro-black Detroit racist agitator, Viola Liuzzo, in 1965. Two of the Klansmen who went to jail for the murder have testified that it was Rowe who actually pulled the trigger. An Alabama grand jury in 1978 indicted Rowe for homicide. Now a U.S. circuit court has ruled that Rowe cannot be prosecuted for the crime because the government granted him immunity. Meanwhile, a Georgia court refused to overturn segregationist J.B. Stoner's conviction for bombing an empty building some 20 years ago in Alabama. He is free only until the Supreme Court hears his appeal. The punishment no longer fits the crime in this country; it fits the racism of the alleged criminal.

Arresting officers called it "the dirtiest stuff we have ever seen." Porno Palace proprietors **MORDECHAI GINSBERG** and **HERMAN KATZ** said they got most of it from Qiryat Anavim, in Jerusalem's western suburbs. According to Katz, "We have a big operation there: studios, video equipment, the works -- supplied courtesy of the U.S. taxpayer."

Meanwhile, New York City's biggest sex emporium has been thriving from a \$65,000 Small Business Administration low-interest loan. The marquee of Show World Center, Inc., reads "Seven Live Bedroom Acts . . . Sex Fantasy Club." Employees are arrested regularly on obscenity charges. But **WILLIAM GOLD**, president of the investment company which secured the loan, said the SBA had approved a similar loan to a pornographic theater in Miami Beach.

☆ ☆ ☆

DENNIS SCOTT KAPLAN, 24, of Lauderdale Lakes, Florida, took a young Ft. Lauderdale woman to a vacant field where he beat her, raped her and abandoned her. Broward County Circuit Judge **ROBERT C. ADEL** sentenced the convicted rapist to 120 days in the county jail and three years

probation. He said he feared that Kaplan "might become the victim of violent sexual abuse" and develop homosexual tendencies if sent to a state prison. (After all, that was what psychologist **R.K. BURNSTEN** had told him.) The victim burst into tears when she heard the sentence. Assistant State Attorney Richard Ridgeway said, "I am appalled that this guy would get anything less than 15 years."

☆ ☆ ☆

A 14-year-old black girl in Ft. Lauderdale, Florida, was sentenced to 25 years in prison for murdering a 3-year-old white girl. **JUDGE ROBERT ABEL** blamed her act on racism, but did not say what kind of racism.

☆ ☆ ☆

Apparently the fate of the American economy rests in the chubby hands of **HENRY KAUFMAN**, the son of a Jewish wholesale butcher from Wennings, Germany. When Kaufman became publicly bullish, the stock market shot up 80 points and the media rhapsodized about his formidable financial finesse. Kaufman reads economic palms for Salomon Brothers, the Wall Street bucket shop owned by Phibro Corporation, the Jewish commodities giant, which in turn is a fief of **HARRY OPPENHEIMER's** precious metals and diamond cartel.

JACOB HOLDT spent five years hitchhiking around America, meeting and later filming its black underclass -- pimps, criminals, addicts, field hands. From it all the young Dane produced "American Pictures," a 280-minute multimedia "social action experiment," which even *San Francisco Chronicle* writer Judy Stone found "self-indulgent, unselective [and] sometimes naive." "At times," wrote Stone, "there is an unconscious [?] 'gee whiz' undertone, as he 'drops' the fact that he smuggled guns to aid Indians at Wounded Knee or talks with muted excitement about participating in illegal acts with people he seeks ostensibly only to understand." Then, too, "there is a suspicious element of name-dropping as he talks of 'going on a drunk-driving spree with **TED KENNEDY**, former Senator [**JOHN**] **TUNNEY** and **ETHEL KENNEDY** or getting drunk 'in the kitchen' with **JAY ROCKEFELLER**."

Holdt is careful to get a word in on the "neglect" of just about everybody in America: homosexuals, prostitutes, the aged, etc. His film ran for four years in Copenhagen, and the proceeds went to Zimbabwe. Its sordid material might have been arranged so as to build a case for keeping Denmark white -- but then it would not have run for four days.

Thomas and Janet Reilly of Plainview, Long Island, were giving a party for their children and their children's friends on the night of May 28-29, when five or six heavily armed black thugs burst through the door. Everyone was forced to undress while the intruders ransacked the house. A

male guest was beaten and several women were sexually abused. An hour later, the same Brooklyn gang -- **ROBERT** and **MICHAEL WILLIAMS**, **ROBERT MARTIN**, **ROBERT SAMUEL** and several reinforcements -- raided the Sea Crest Diner in Old Westbury. This time, nearly 100 employees and patrons were terrorized for 45 minutes that seemed like an eternity. Couples were forced to disrobe and have sex. Two men were shot in the buttocks when they hesitated. Several women were raped or otherwise abused. The proprietor was badly pistol-whipped. More than \$100,000 in cash and jewels was taken in the twin robberies.

At the 1981 Spring Championships of the American Contract Bridge League (ACBL), held in Detroit, close to three-quarters of the winners had typically Jewish names. Two of the most Jewish names of all were in the headlines more recently when the team of **KATZ & COHEN** was readmitted following its five-year suspension in 1977 for signaling with an elaborate system of coughs and sniffs. The duo initially signed a letter of resignation and apologized for their conduct. Two months later, they decided they were really "innocent" and had been "coerced." A drawn-out wrangle resulted, compelling the ACBL's insurance company to pay Katz & Cohen \$75,000 in legal expenses and the ACBL itself an even larger sum.

Auschwitz survivor **LUCIAN LUDWIG KOZMINSKI**, a Polish-born resident of

Beverly Hills, pleaded guilty to defrauding fellow survivors of \$47,000 in West German reparations payments. He ran a racket called the Wiedergutmachungs (Restitution) Office, which promised to help clients obtain the maximum payoff from the Bonn regime, on which he supposedly took a 15% commission, but he banked much of the money himself. Kozminski moved to Munich after the war and opened a cabaret. He came to the United States in 1968, and deportation proceedings were begun almost immediately on charges of fraud. They still continue. Even after representing thousands of American "survivors," Kozminski claimed he had no property or income, and recently filed for bankruptcy. At his trial, he also pleaded guilty to a charge of fraudulent bankruptcy.

Some eight weeks after Israel's rape of Lebanon, neither the president nor the State Department could determine whether the Zionist massacres were violating American law by using American weapons where they were forbidden to use them. Presidents can and should be impeached for not faithfully executing the laws of the U.S. Instead, the B'nai B'rith congressman from Massachusetts, **BARNEY FRANK**, demanded that Secretary of State George Shultz explain how some members of the PLO got hold of American-made M-16 rifles.

WALTER CRONKITE, whose air time on CBS is virtually nil, still gets \$1 million a year from the network.

Elsewhere



Canada. The grand meeting on "Multiculturalism and the Law" came off as planned, with James Fleming, the federal minister of multicult, in charge. But the "star of the show," according to Vancouver *Columbian* reporter Doug Collins, was one Israel Ludwig, a Winnipeg Jew who is down on all things assertively white and/or Canadian. This Ludwig "is not someone dragged in off the street to fill a vacant hour with talk," warns Collins:

He is a commissar of race relations, being chairman of the race relations committee of the Canadian Consultative Council on Multiculturalism. So he has Fleming's ear. (Fleming has two ears, the other being tuned in to the East Indian and West Indian vote in his Toronto riding.)

As might be expected, Ludwig is not an advocate of freedom of speech.

Rather, he believes in licenses and watchdogs and monitors and censors and monitors-of-watchdogs and censors of watchdog-monitors, *ad absurdum*.

For example, the Canadian Radio and Telecommunications Commission should, says Ludwig, be empowered to "revoke a broadcasting license if it is shown that a station is giving excessive time or prominence to racist groups." Since groups like the Klan and the Nazis are all but nonexistent in Canada, what Ludwig means by "racists" is the estimated 7 million Canadians who want to keep their country white. As for newspapers, a strict racial control board is needed.

"There is no nook or cranny of society into which [Ludwig] would not poke," says Collins. Schools are to be "targeted" for multicult propaganda, which means that "any white kids left in them [will] be taught to forget their heritage." Then there are teachers, policemen, prison guards . . . and journalists, no doubt. The Collins article was entitled, "Shriek of alien cultures grows as our society crumbles." One wonders how it would have read had Israel Ludwig penned it.

Britain. From a *London Instauratorist*: I was rather surprised to find in my local library *Letters from England* by Eca de Queirós, Portugal's greatest novelist. When serving as his country's consul in Newcastle-on-Tyne in the late 1870s, he wrote a sheaf of letters to the Brazilian newspaper, *Gazeta de Noticias*, which were later translated into English and published by Bodley Head in 1970. De Queirós had a maverick view of the situation in Wilhelmine Germany at the turn of the century:

Germany's high finance and small businesses are both in their [the Jews'] hands. It is the Jew who lends to the state and to princes and it is to him that the small landowner mortgages his land. In the liberal professions he absorbs everything. He is the lawyer with more briefs and the doctor with more patients. If there are two shopkeepers in one street, one a German, one a Jew, it will be Germany's son who will be bankrupt at the end of the year and the son of Israel who will have a carriage . . . [T]he Jew has slowly and stealthily gained possession of two great social forces -- the Exchange and the Press . . . He thus becomes unexpungable. So not only do they expel



the German from the liberal professions, humiliate him by their scintillating opulence, hold him dependent on their capital; but, supreme insult, the voice of their newspapers tells him what he must do, what he must think, how he should be governed and with whom he must fight!

De Queirós's opinion of Benjamin Disraeli is a memorable piece of historical deflation:

To this reason for his popularity [as a writer and a politician] must be added another -- propaganda. Never did any other statesman have such propaganda, never so continuous nor so expert. The major newspapers of England, Germany, Austria and even France are (no one would deny it) in the hands of Israelites. Now the Jewish world has never ceased to consider Lord Beaconsfield a Jew in spite of the drops of Christian water that have moistened his head [at the age of 17]. This insignificant incident never prevented Lord Beaconsfield from celebrating in his works and imposing by his own personality the superiority of the Jewish race -- and on the other hand, never hindered European Jewry from affording him the tremendous support of its gold, its plotting and its publicity. When he was young it was Jewish money that paid his debts. Later it is Jewish influence which gives him his first seat in Parliament; it is the Jewish heritage which blesses the success of his first government; finally, it is the press in the hands of Jews, the telegraph system in the hands of the Jews, which constantly praise him, extol his ability as a statesman, as an orator, as a hero, as a genius!

Another individual whose baptism did not detract from his Jewish behavior was Trebitsch-Lincoln (the Lincoln was added later because of his "admiration for Abraham"). According to a biography entitled, *The Self-Made Villain* by David Lamper and Laszlo Szenasi (Cassell, 1961), Trebitsch was born in Paks, Hungary, the son of a wealthy grain merchant. At the age of 20 he went to Hamburg, became a Christian and married a German. Then it was off to Montreal with a Presbyterian mission to the Jews. Finding that the Anglicans paid their missionaries more money, he switched denominations. Before long he was back in England as curate of Appledore in Kent. He did some work for Rowntree, the Quaker philanthropist who helped him move up the ladder of the Liberal party. In a miraculously short time Trebitsch-Lincoln was Liberal M.P. for Darlington. On the side, he was borrowing from Jewish financiers money to invest in Galician oilfields. When his cash flow dried up, he did not hesitate to resort to forgery. When his crimes were discovered, he wrote letters to his victims, trading on his and their Jewishness. Here is one he

wrote to a gentleman named Finklestone:

I'm going to give you a shock. The bill which you discounted and which I put forward as being endorsed by Mr. Farmer, was not a genuine one. Please forgive me. Don't judge me too harshly. I did hope that before it came due I would be able to meet it. Don't present the Bill for God's sake. Farmer's signature is not genuine. He knows nothing about it. If you present the Bill, you know what this will mean to me. Surely you don't want to ruin a Yiddisher boy? [This last was written in Hebrew.] Besides, it will be the end of all my connections I have told you about. Be assured that if you will wait, I will pay you in full with interest and bonus. For the sake of the God of Abraham, Isaac and Jacob, keep this as your secret.

He wrote to another financier named Grainger (real name Goldstein) about forging Rowntree's signature:

Don't judge me. You can never be in such circumstances as I repeatedly was during the past 12 months. I was driven to desperation to do what I have done So, please, for God's sake, keep the matter as your secret. The matter with Finklestone is settled, he being a Jew, treating me with sympathy as one of his race. Remember my wife and children.

At the outbreak of World War I Trebitsch-Lincoln somehow got involved with the British Secret Service. After some confusion as to whether he tried to lure the British or German navies into a trap, he fled to New York. There in the midst of extradition proceedings he escaped his arresting officer by providing him with a woman for the night. Finally, he was returned to London and jailed for fraud. When the war ended, he went to Germany and was soon a leading light in the anti-Semitic Kapp organization. He reached the zenith of his power and glory in the Kapp Putsch, during which he seized all the matzoh flour in Berlin and closed down the university "to weaken Jewish influence." When the Putsch collapsed, he dabbled in Hohenzollern restoration plots until he pulled up stakes and went to China, where he became a Buddhist abbot. He died in Shanghai during World War II.

* * *

H.B. Gibson's *The Man and His Work* (Peter Owen, London) is an interesting biography of the noted psychologist, Hans Eysenck, who came to England from Germany in the 30s as a teenager. Although some have said he is and some have said he isn't, the book states explicitly that he is not a Jew. His stepfather was Jewish, however, as is his second wife, who was born in Vienna and by whom he has four children. The book has a picture of Eysenck in a

Berlin school in 1934. Half of his classmates are in Hitler Jugend uniforms. His father was an actor, a profession which occasionally comes out in the son.

Eysenck became a favorite target for the left when he supported Arthur Jensen's pessimistic findings on black IQs, adding fuel to the fire by announcing that the Irish in Ireland also suffer from low IQs because of heavy and prolonged emigration. The Jensen connection started when Eysenck worked with him at an English hospital in 1956-58 as a postdoctoral fellow.

Eysenck has always been controversial. He has devoted much time and effort to debunking psychoanalysis and once published a study showing that people with psychiatric problems had a better rate of recovery when they avoided psychoanalysis.

In 1952, when Eysenck was presenting a paper on the effects of psychotherapy at a meeting of the British Psychological Society, a well-known Freudian professor ran down the aisle screaming, "traitor, traitor" and attempted to assault the speaker. Eysenck's biographer observes, "Many lay people think of such professionals as cool and reasonable people, but this is hardly borne out in practice." Eysenck himself has said:

Many laymen have a kind of stereotyped view of the scientist as an inhuman, completely objective and rational sort of person who only takes into account facts and is not swayed by emotions and feelings in his judgments. Unfortunately, there is little truth in such a picture. Scientists are just as ordinary, pigheaded and unreasonable as anyone else and their unusually high intelligence only makes their prejudices all the more dangerous because it enables them to cover up with an unusually glib and smooth flow of high-sounding talk.

In a digression, the Eysenck biography digs into the origins of the heavily publicized left-wing concept of "the Authoritarian Personality." It came about as a result of a research program initiated by the American Jewish Committee under the chairmanship of Max Horkheimer. The team was led by Theodor Adorno, the noted German-Jewish Marxist. As they could find no fascists for their model, Adorno and his group used "potential fascists." Without acknowledgement, they borrowed from the work of Nazi psychologist E.R. Jaensch, turning his behavioral stereotype into the exact opposite -- the authoritarian personality.

A few years ago a lecturer at Birmingham University published an anti-Eysenck pamphlet whose cover bore a skull stamped with the Star of David, inside of which was a photo of Eysenck. It was a somewhat unusual and distasteful example of one academic attacking another, but not perhaps as bad as the day when Eysenck's glasses were broken during a violent melee at one of his public lectures.

* * *

An interesting trio of books is *My Oxford*, *My Cambridge* and *My L.S.E.* (London School of Economics). Each is a collection of essays by alumni who recount their experiences during their college years. A surprising number of Cambridge students seem to wish they'd gone to Oxford, suspecting they would have had a better time there. Cambridge, of course, was always the Puritan university, although the Puritanism came out in strange forms, one of which was Communist espionage, another obsessive bookishness.

The King to Oxford sent a troop of horse
For Tories know no argument but force
But to Cambridge books he sent
For Whigs own no force but argument

The volume on the London School of Economics, edited by a Jewess, Joan Abse, is the most interesting. The left-wing Jewish Professor Harold Laski dominated the school. Laski's great hero was Felix Frankfurter, the U.S. Supreme Court Justice.

Chaim Bermant, the Jewish social historian who attended L.S.E. from 1955 to 1957, after attending the Glasgow Rabbinical College, says of the porters and other staff,

They had lost the cap touching obsequiousness of the Oxford scout without retaining his civility and one encountered a "peoples republic" bloody-minded of ficiousness . . . Access to the library was restricted even for graduate students and all cases searched for stolen books. "We get all types here," said a porter, "They'd walk off with a bleeding desk if you'd let 'em."

In 1968 the first of the student revolts in Britain took place at the L.S.E. It was led by two Jewish students, David Adelstein from South Africa and Marshall Bloom from the U.S.

* * *

Another book to come across my desk is *Drawing Down the Moon* by Margot Adler, granddaughter of the famous Jewish psychiatrist. She writes:

In a family of agnostics, atheists and Marxist humanists I was a secret childhood worshipper of the Greek gods and goddesses. But later I was heavily influenced by the politics of the 60s and early 70s. I was jailed and convicted in Berkeley, teargassed in Chicago and nearly killed in Mississippi. Still later, as a journalist I witnessed trials and covered political demonstrations and twice visited Cuba and the SDR [East Germany]. I have come to understand that all things are interconnected. I regret nothing of this past, neither the jails nor the goddesses nor the political activism and analysis.

The author seems to dote on the confusion that reigns in the field of modern psychology. It is not surprising to read that one of her favorite deities is Eris, the Greek goddess of discord. Adler also tells us about a sect called the "Hassidic Druids" who combine their Hebraic heritage with goddess worship and who prance around naked with earlocks flying.

* * *

There is a lot of talk here about the future of the Falklands. Quite a few Britons want to move there despite the Argentine mines seeded throughout the islands. One suggestion pushed in some quarters is that the surplus population of the island of St. Helena should be settled there. These are the descendants of the British troops who were the guardians of Napoleon, many of whom took their discharge in St. Helena. Unfortunately, since most of them married Cape colored girls, present-day St. Helenans are hybrids.

There has been a storm over the Church of England's lack of "triumphalism" in its services to commemorate the Falklands victory. Several leading Church of England prelates have been saying that a national church has no part to play in Christianity, which is, or should be, universal. One wonders in that case why they remain in the Church of England. The answer is that it is the church with the most prestige and the best pay. Although the Church in Wales and the Church of Scotland both devote much of their attention to their respective territories, the Church of England never mentions England in its synods -- always Britain or the Third World.

This may be explained by the high proportion of Church of England clergymen who are Celts of non-Anglican background. One example is Dr. Runcie, the Archbishop of Canterbury, whose parents were Scottish Calvinists, as were those of a surprising number of archbishops, such as Archbishop Lang, who sparked off Edward VIII's abdication and was thereafter known as "Auld Lang Swine."

Dr. Runcie hurtles around the world like the pope, with his fellow prelates trailing close behind. That many Anglican towns are now becoming predominantly Sikh, Moslem or Hindu bothers them not at all. In fact, they take particular pleasure in attending interfaith get-togethers. They attend, but they do not try to convert. "Preaching to the heathen" is the last thing they would dream of doing. If they did, they would immediately be dropped from the media. Both by faith and necessity, practically all of their prayers these days are for racial understanding.

One high-up Anglican is the former Bishop of Truro, Dr. Leonard, who tried to have a black madonna installed in the Truro cathedral. This caused something of an outcry, but before the matter was resolved, he was transferred. We are con-

stantly told that colored people must have religious images of their own ethnic type, but Truro has no colored people. Dr. Leonard has reaped his reward for his multiracial ardor by being promoted to the posh bishopric of London, which makes him one of the "Lord's spiritual," with a seat in the House of Lords.

* * *

The government has announced that in 1981 there were 153,000 immigrants to Britain and 233,000 emigrants, making the net outflow 80,000, the second highest ever. Needless to say, the influx is non-white and the efflux white. Some 46,000 Britons went to Australia. In spite of all the anti-South African propaganda, British emigration there more than doubled -- from 11,000 in 1980 to 23,000 in 1981 -- an indication of what is on emigrants' minds.

West Germany. Now that the long, grueling juridical agonies of Manfred Röder have come to an unhappy conclusion, bits and pieces of truth have filtered out. Röder, as discussed in previous issues of *Instauration*, has been in jail for more than two years charged with various crimes, including two attacks on Holocaust exhibits and the bombing of a refugee camp which resulted in the death of two Vietnamese refugees and the wounding of three others. Now we learn that, although he was far away when these attacks took place, he has been convicted of masterminding them.

In the course of his interrogation it was revealed that Röder had known and had had some association with the actual culprits. One, a certain Dr. Heinz Colditz, had taken him into his house and treated him when he was hiding from the police and was suffering from a high fever. Raymund Hörnle, who also confessed his part in the refugee camp killings, was a friend of Colditz's and had joined the doctor and Röder in toasting the success of a previous attack on a Holocaust exhibit, which injured no one.

Now the plot thickens. Sibylle Vorderbrügge, who assisted in the publication of Röder's newsletter, was smitten with love for Hörnle and together they made up their minds to use violence to protest the flood of aliens pouring into West Germany. Without Röder's knowledge they bombed one of the refugee hostels, apparently hoping that this might help scare other aliens away from the fatherland. When the bomb designed by Hörnle produced death and mayhem, the two suddenly realized they were no longer playing games. Röder's only part in the affair, after sharply rebuking them for their mad behavior, was an attempt to console them when the shock of what they had done began to sink home.

Röder was originally charged with a thought crime, a crime of opinion, when he



was first arrested on September 1, 1980. In the great democracy of West Germany, questioning the Holocaust and telling off lickspittle Chancellor Helmut Schmidt can put you behind bars. Only after those who had planted the bombs were arrested was Röder charged with more serious crimes.

At first Colditz and Hörnle testified that Röder had been informed of the attacks (the old ploy of entrapment), but Vorderbrügge denied this vehemently and added that the only advance notice that could possibly have been given to Röder would have had to come from her, since Röder had had no direct contact with Hörnle and Colditz at the time. Röder firmly denied all previous knowledge of any of these doings.

In Anglo-Saxon law Röder would have had to be found not guilty since there is no credible evidence that he was involved in any criminal act or was engaged in any conspiracy. But his reputation as a "neo-Nazi" and his association with German freedom fighters (if Salvadoran left-wing terrorists are freedom fighters, so are right-wing German terrorists) at a time he was hiding in the underground boded ill in a country where the mere fact of being publicly anti-Jewish or actively xenophobic has become a state crime and where the media by publishing distorted reports of his trial had already pronounced him guilty.

When the verdict came in Vorderbrügge and Hörnle were each given life, Colditz six years. Röder was sentenced to 13 years for "instigating" the bomb attacks. The severity of Röder's sentence reinforces *Instauration's* perennial warning that all Majority activists in whatever country, especially West Germany and the United States, walk a million miles in the opposite direction whenever they hear even so much as a whisper of violence from any acquaintance or associate. When you are outnumbered 100,000 to 1, violence is just about the stupidest and most counterproductive act that can be attempted. Moreover, it gives the occupying forces the ideal chance to round up and incarcerate their most effective enemies by the trick of guilt by association. A man or woman who would never dream of violence is thrown in jail for years simply because he or she was in the same room with a couple of government entrappers who spoke of violence.

France. While the news was bad for Röder -- and for his wife and six children -- it was good for Robert Faurisson. A French appeals court reduced the damages and fines he had been ordered to pay from almost \$500,000 to \$3,200. His conviction for libel was upheld, but his suspended 3-month jail sentence remained suspended and will be wiped from his record in five years if he doesn't commit a similar offense in the meantime. What's more, Faurisson's

health and morale are excellent, and he vows not to give up the fight. His latest book has just been published, *Réponse à Pierre Vidal Naquet*. It's a cool, comprehensive, almost irrefutable answer to the public statements of one of France's most famous and most despicable Holocaust atrocity mongers.

* * *

For the second time in the last two years, at precisely the moment the French government was showing a noticeable lack of enthusiasm for Jewish racism, there has been a bloody "anti-Semitic" incident in Paris. In 1980 five died in the rue Copernic bomb blast, in what was presumably an attack on a synagogue, although no one in the temple was killed. All the deaths occurred in the street. Four were non-Jews. One, a woman who was suspiciously close to the car which carried the bomb, was described as an Israeli tourist. The result of that timely bagarre was the outlawing of a French ultrarightist organization and several brutal, near-fatal assaults on its young leaders. The rue Copernic affair also played a part in the election of President François Mitterrand, since his incumbent opponent, Giscard d'Estaing, was portrayed as "soft" on anti-Semitism. The perpetrators of the Copernic slaughter (originally described as French neo-Nazis, only later as Arabs) were never found.

In August, just as Frenchmen and even Mitterrand were having their stomachs turned by the Israeli massacre of Lebanese and Palestinian civilians, a murderous attack was launched on a Jewish restaurant in the rue des Rosiers. Six died, including one Arab and one American, and 22 were wounded. As far as could be ascertained, none of the dead were Jews. Once again the blame was placed squarely on "anti-Semitism." Begin even went so far as to put some of the responsibility on Mitterrand for daring to criticize Israeli barbarism in Lebanon. No one has as yet been apprehended for these killings, which helped to dampen France's increasing sympathy for the cluster-bombed, napalmed and machine-gunned Lebanese and Palestinian refugees.

Instauration doesn't often quote Communist newspapers, but this is what *Rude Pravo*, the official daily propaganda sheet of the Czechoslovakian government, had to say (Aug. 11, 1982) about the rue des Rosiers murders:

One must equally emphasize that the Israeli secret service has never hesitated to have recourse to bloody provocation or murders, even directed against Israelis or Jewish representatives, in order to justify the global terrorism practiced by the Jewish state.

Israel. Yitzhak Shamir is the current foreign minister of Israel and possibly the next Prime Minister. When quite young he was a leader of the Stern gang, which incredibly tried to form a military alliance with the Nazis during World War II. In return for Hitler's help in moving European Jews to Palestine, Stern gangsters promised to take military action against the British in Palestine, which Britain was administering under a League of Nations mandate. The proposal was made to the Nazi consul in Beirut in January 1941, and then passed on to the German naval attaché in Constantinople, who was in charge of all German secret operations in the Middle East. The offer of an alliance, discovered in the archives of the German Foreign Office after the collapse of Nazidom, was couched in terms that were rather flattering to Hitler and made some use of Nazi racist terminology. Isn't it strange that one of the most egregious attempts at appeasement and betrayal of the Allied cause in World War II was made by a man who is now welcomed in both London and Washington as a prominent statesman?

The facts about Shamir can be found in an article in the *Journal of Palestine Studies* (Spring-Summer 1976) and in various articles in Hebrew published in Israel. Writing for the Israeli newspaper *Zu Haderech*, Professor Israel Shahak, the prominent Israeli peacenik, says the whole affair smells to high heaven. He wonders why the Western media, with the exception of an obscure pro-Arab journal, have never even whispered about it.

Yugoslavia. When the late Marshal Tito broke with Stalinist Russia in 1948, he was in considerable danger of overthrow by a pro-Moscow Communist faction. His answer to the so-called Cominformists was the brutal concentration camp of Goli Otok (Naked Island), a desolate rock outcropping in the northern Adriatic Sea. Anywhere from 8,000 to 50,000 pro-Soviet prisoners passed through the camp between 1948 and 1952. Thirty years later, the truth about Goli Otok is surfacing in Yugoslavian novels, plays and newspaper articles.

Among the character-destroying techniques used on the island was forcing inmates to beat and torture each other. Some died, some committed suicide, and many more were psychologically wrecked for life, but the Titoists insist that the alternative was having all Yugoslavia made into a Goli Otok. After all, they say, the country was "fighting for its very existence."

It will be a long time before this collective soul-searching is extended to the actions of Tito's partisans in the latter days of World War II. At that time as many as several hundred thousand Nazi sympathizers were killed, relatively few of them under circumstances resembling legitimate warfare. Yet Goli Otok is being likened solely to Nazi and Stalinist excesses, never to the earlier Titoist ones.

The Carlson Count

Racial populist Gerald R. Carlson garnered 7,486 votes in his bid for the Democratic nomination for a Michigan congressional seat against incumbent Representative William R. Ford, who won handily with 34,742 votes.

Carlson, who did best in rural conservative areas, spent \$4,500 to get 18% of the vote. The 25% unemployment rate in the district did not seem to take many ballots away from Ford, Big Labor's most truckling truckler, who has been Michigan's loudest white champion of busing, big spending, affirmative action and sloppy law enforcement. Rather than try the new, the electorate preferred to suffer with the old.

There would, of course, have been more voter disenchantment if welfare and unemployment benefits had not been in place to feed bodies and cool tempers. After his string of defeats, running both as a Republican and a Democrat in the last two years, Carlson predicts that unemployment will have to run to 50% before "people wake up."

Before writing off Carlson as a sort of racist Harold Stassen, we should remember Robert Bruce. His armies defeated, an outlaw with a price on his head, excommunicated by the pope, his wife and daughter English prisoners, his brother executed, Bruce seemed like a hopeless case. Yet, after watching that "never-say-die" spider, he decided to struggle on and eventually became king of Scotland.

Will some Instaurationist please send Carlson an enterprising spider?

Blonds in China

In the first century A.D., Pliny wrote that a tribe in South China was tall, red-haired and blue-eyed. At the same time there lived in the Yenesi basin a people described by the Chinese as red-haired and green-eyed. The Yüechih, settled on the western boundaries of China, were portrayed as tall, red-haired and blue-eyed as late as the 6th century. The Uighurs had "yellow heads" in the words of one Chinese historian. Other peoples neighboring the Celestial Kingdom were equally blond, including the Turkomens of that period. Among the Khakasi, who numbered more than 100,000, black hair was a rarity. China's greatest poet, Li Po (701-762), was described as having green eyes and red cheeks. Genghis Khan was supposed to have resembled the Norman aristocrat, Jean de Beaumont. According to Marco Polo, who lived at his court for more than ten years, Kublai Khan had a "milk and roses" complexion, a large nose and blue eyes. Contemporary portraits make him appear like a Scandinavian or German prince.

The above suggests that circumscribing

China in its early history were some blond peoples, who occasionally controlled all or part of the country. Chinese historians write of "barbarian" incursions from the northwest from the period 2600-1500 B.C. Most of these invaders were not blond. They were Mongols. But the culture-bearing elite brought along a lot of white genes. While present-day Chinese have only a sparse beard growth, the great men of Chinese antiquity like Confucius, Lao-tzu and Mencius, as well as many emperors, were depicted as having full beards with long, quite un-Chinese noses. Lao-tzu is credited with being a towhead when a child.

Emperor Shih Huang Ti, who conquered China in the third century B.C. and built the Great Wall, wore his blond hair in tufts. The great periods of Chinese literature took place in the 5th century B.C. and in the 6th to 9th centuries A.D. These eras of cultural efflorescence closely followed the invasions of barbarians who were routinely depicted as light-haired, blue-eyed and red-cheeked.

Translated, condensed and edited from Neue Anthropologie (April-June 1982).

White Ingathering

Anyone interested in bee-keeping, meat butchering and preservation (without refrigeration), or archery, crossbow and knife-making, should have been in Louisville, Illinois, between June 25 and 29. Those were but a few of the more esoteric classes offered at the fifth annual Christian Patriots Defense League (CPDL) Freedom Festival. Once again, thousands gathered at John R. Harrell's 55-acre, river-bordered estate to eat, worship and enjoy themselves, but mainly to learn about the racial and spiritual crisis overtaking America and what they can do about it.

Many of the free seminars would have interested any Instaurationist: "Psychology of Urban Minorities," "Illegal Aliens and Immigration," "Psycho-politics and Brainwashing," "Regionalism," "Word Weapons: Anti-Semitism."

Some courses were geared to a mood of Apocalypse now: "City Escape," "Safe Housing for Patriots in Flight," "Legal Use of Lethal Force," "Self Defense for Women." In addition to the CPDL, the sponsoring organizations included the Citizens Emergency Defense System, the Save America Gun Club, the Paul Revere Club and the Christian Conservative Churches of America.

The long, eventful weekend was made possible largely through the generosity of John R. Harrell, a successful businessman whose crusade against the Internal Revenue Service once landed him in jail for several years and ate up his entire savings.

Harrell's several organizations adhere to a strict racial credo which obliges members (in part) to:

Separate ourselves as much as possible from races, peoples and lifestyles which would alter, change or adulterate our Western Christian culture, and especially from those who, by historical record, have proven [themselves] incapable of creating or maintaining a respectable civilization of their own, and who usually have strong tendencies . . . to attach themselves to other cultures and societies to improve their own status, thereby reducing the whole to a lower level.

The Citizens Emergency Defense System (CEDS) is designed to quickly assemble Majority activists into effective fighting and survival units in the event of a national calamity. Toward this end, CEDS has accepted gifts of land in many states.

Those wishing to learn more about CPDL or CEDS may write to P.O. Box 565, Flora, IL 62839.

A Victory for the First

In August a jury in Oregon's Jackson County Circuit Court found Arlo Studer not guilty of "racially slurring" a black police officer, Daryl Dunlap, who had arrested Studer following a minor traffic violation. This was the first Oregon "race" case to be tried since Governor Victor Atiyeh initiated an invidious amendment to the state's "harassment law."

When presented with a citation for running a yellow light, Studer allegedly called Dunlap a "nigger" and "boy" during a heated conversation. Studer accused Dunlap of "overreacting" by handcuffing him and marching him off to jail.

Defense attorney Carlyle Stout III presented six local witnesses who testified that they had observed Dunlap on several occasions "using unusual force" in arresting offenders. Police Chief Orval McGee and Deputy Chief Kenneth Gildesgard appeared as witnesses for Dunlap.

The jury's not guilty verdict was a victory for the local Citizens Bar Association, a civic-oriented group organized to seek equality before the law for all Americans, not just minority members. The CBA donated money for Studer's legal expenses and lent him moral support in his successful fight against the Oregon governor's and the Oregon state legislature's attempt to abrogate the First Amendment.

Ponderable Quote

Nothing is more difficult than to raise the eyelids of man. He loves his own dirt, and glories in the fact that God made men out of it.

Homer Lea