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Instauration®

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It's
All
Coming
True

The Safety Valve



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

□ I once worked at a woman's hospital. Only the hardest heart would not have felt a tug when frantic parents of a retarded offspring would beg, implore and beseech us to sterilize their child—only to collide with our standard rebuff: "No sterilization can be performed on anyone without the informed consent of the patient." In such cases the retardate is too looney to absorb the "information." So it's always, "No dice."
191

□ London's Sunday Telegraph (June 8, 1997) published an article claiming that Sir Arthur Conan Doyle based his character, Moriarty, on Adam Worth, a German Jew who emigrated to America and later became a gentleman crook and charlatan in London. The *Instauration* columnist who signs himself Moriarty may want to reconsider his pseudonym.
English subscriber

□ Since there are virtually no Jews engaged directly in agriculture in the U.S., isn't it an anomaly that the Secretary of Agriculture is Dan Glickman?
741

□ America has become an extremely uptight society. Watch your language very carefully. Any joke will probably offend someone. Don't even think of smoking. Religious symbol on your desk? Someone surely will be offended. Better leave certain publications at home. Their careless display at the office could get you fired.

So what's the big deal? Simply that in a country where everyone sues for millions at a drop of a hat, the possibilities for abuse are endless. If two women say you harassed them, do you think anyone would believe your denial?
699

□ Gentiles often give their children Hebrew names like Joseph, David and Elijah. Jews often name their kids Norman, sometimes even Christopher. Demented goys in love with Israel may soon start naming their offspring Chaim, Moshe or Schlomo. Then surnames will be due for an overhaul. Sam Donaldson may end up as Sam Lipschitz before he dies.
347

□ Isn't it time for *Instauration* to start a "White Lonely Hearts" column?
071

□ Thank goodness I married an American soldier who hated Jews, FDR and his interventionist White House gang.
781

□ There is now a quarterly magazine called *InterRace* for interracial couples. A big black buck is on the cover with a brain-dead white female degenerate.
209

□ I have had occasion to meet a few of my old acquaintances who have passed 50. Everyone of them is a miserable, lonely, pathetic basket case. Either they are single, divorced or married to an equally pathetic spouse.
770

□ Muslims in countries like Iran and Asians in countries like China and Japan must be both puzzled and delighted as they watch the white world turning itself brown.
110

□ When a white kills a black for whatever reason the white is usually described as a bigot or racist. On the other hand, when a black man kills a white woman, she is frequently called a prostitute.
300

□ I feel that terms like Majority, white, British-American have become defeating. We need a stronger designation than "white" for our people. The time has come for us to be bold and purposeful. We should strive to bind together all

white ethnics. I suggest we designate ourselves American Aryans. The use of the Hitleresque term will bring loud criticism from our enemies, but it may reawaken racial pride in thoughtful whites.
282

□ I'm very glad *Instauration* published *The Hatch* (June 1997). Peter J. Lorden's poem was very well done. I liked it so much I clipped it and carry it in my billfold. I get the poem out and reread it now and again. *The Hatch* has helped my submarooned self sense "the limitless ocean" a bit more.
420

□ The media elite hate Christianity, especially Catholicism, particularly the Pope. It infuriates them that Il Papa is popular and they do whatever they can to denigrate him. Jay Leno had a skit with a man in drag impersonating Mother Teresa.
300

□ Recently I read a profile on a fashion designer who had been a Marxist in her youth. Had her flirtation been with fascism, I wouldn't be reading her story. There can be no forgiveness for that.
800

□ I saw a scary TV talk show featuring some prominent judges who said the law is whatever judges say it is. If the law says "No," the modern judge may interpret it as "Yes." That's because society "has grown" and "Yes" is now more appropriate. The judges were indignant at

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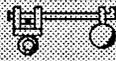
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The Safety Valve



the idea that they should be elected. Their views did not surprise me. Their arrogance did.

111

□ Muslims bombed World Trade Center "as a blow against U.S. support of Israel." "U.S. concerned about missiles in Iran." Palestinians in Zoo City plan "violence against U.S. and Jewish targets around the world." Without any debate I am aware of, "our" government has decided to defend to the death a foreign country—Israel—against its many enemies. Why isn't the U.S. public permitted to debate the issue?

911

□ A few weeks ago the front page of my daily newspaper had a giant photo of a Holocaust survivor piteously showing the tattoo on her flabby ancient arm and spouting the usual tear-jerking story about death camps. Instauration mentioned that 70.8% of Swedes are convinced the Holocaust happened. This percentage would probably be considerably less if the poll was taken in secret. At least subconsciously the average American is annoyed by nonstop Holocaust whimpering. One wonders if it's so certain it happened, why are all the daily sob stories necessary?

200

□ A funny thing happened to the Republican Party when it won and retained Congressional majorities in 1996. It completely capitulated to President Clinton. Just one example: an incredible back-down on welfare reform. The pretense that we are a two-party state has all but been dropped.

933

□ Warren Hoge, London bureau chief of the N.Y. Times, said on the *Charlie Rose* show that one of the consequences of the death of Princess Di "is that it shows how Britain is becoming less white." Rose nodded sagely, though Hoge's statement seemed like a non sequitur. It never ceases to amaze me how predictions of the white world becoming darker are always accepted as both inevitable, acceptable and beneficial.

200

□ Instauration (Sept. 1997) had an article about two Hindu residents in Florida enslaving an Asian Indian woman. The New Republic recently had a long report

about yet another way in which we are enriched by diversity—the multicultural defense. Seems that mud people can get away with most anything, even pedophilia and murder, provided it is their cultural norm. So it wouldn't surprise me if the Hindu couple walks.

209

□ TV's exaggeration of black achievement is reaching absurdity. One cop show I saw featured a black police colonel under 30! In real life even affirmative action couldn't accomplish that.

802

□ Time magazine says billionaire Hungarian Jew George Soros has big plans for the U.S. He's willing to spend millions to make sure our opinions are politically correct. Not only do WASP billionaires not bankroll the values that made them what they are, whatever money they do donate goes for the same causes as Soros's.

477

□ The late Supreme Court Justice William Brennan asserted that the Constitution has no fixed meaning. He and other Justices tell us what the meaning du jour is. How is this different from totalitarianism?

022

□ Flip on CNN and see a young, nattily-dressed Jewish man who looks like a *Melrose Place* extra. He's James Rubin, Asst. Secretary of State! Madeleine likes her Jews cute!

300

□ In one of Clinton's speeches he had wonderful news for daughter Chelsea. By the time she is a granny, white people like her own family will be a minority in their own country. Imagine a white girl raising her hand in a class at Stanford and asking the professor why the President is so delighted she will live to see her kind reduced to a minority. What would be the prof's answer?

412

□ Hollywood used to do its part in the battle against capital punishment with films showing innocent people wrongly convicted. But these are more sophisticated times. In films like *Dead Man Walking* and *Last Dance*, the bloody victims of admitted killers played by Sean Penn and Sharon Stone, respectively, are

shown in gory detail. Our rulers want to make the point that when it comes to capital punishment guilt or innocence is irrelevant.

788

□ Jewish hoof fetisher Dick Morris, at one time and perhaps still Clinton's closest political adviser, says that John Huang, a friend of the President and one of the Asian moneybags, is probably a spy. Anyone care? If Huang was a tobacco company executive, wow!

328

□ Republicans pretend we will be out of Bosnia in 1998. Democrats say 1999. Both parties know neither date is correct.

488

□ The history of military prowess is 99.9% masculine. This means nothing to our current leaders, military or civilian, who care far more about political correctness than preparing for a war they presume will never come. No more war. Stock market never falls. It's a wonderful life!

060

□ A Jewish acquaintance of mine lectures on the Middle East situation to local services clubs, such as Rotary. I once asked him if it wouldn't be useful if the opposing view was presented. He indignantly replied that since his view was the correct one, no other viewpoint was required.

780

□ Know what I love about Senator Helms? The insufferably smug press hates him. Anyone treating the Rathes, Brokaws and Jennings with the disdain they so richly deserve merits my respect.

077

□ When affirmative action poster boy Dr. Patrick Chavis's patients started dying in droves, there was no denying something had gone badly wrong. The consequences of eased standards in so many other fields are less dramatic, less obvious, but no less disastrous.

300

□ An Israeli widow demands someone pay for the 1972 Olympic Games killings in Munich and sues Germany for \$25 million. Jews demand tens of millions from WWII-era insurers, billions from Switzerland for politically incorrect WWII neutrality. Jewish booze king Edgar Bronfman Sr. says Portugal is next on the Chosen's hit list.

799

Blade Runner: Prescient 1982 Flick

Blade Runner opened in movie theaters in the summer of 1982 just two weeks after Steven Spielberg's more heralded *E.T.*, which went on to become the all-time box office moneymaker. *Blade Runner*, with a \$27.5 million budget, took in \$27 million at the box office on its first run—hardly a smash—yet it proved its worth in the long run. Almost every science fiction film made since 1982 has been influenced by its production design, photography and special effects. A new generation of fans has materialized and the film has spawned dozens of Web sites on the Internet.

All well and good, but what is it about *Blade Runner* that should attract the attention of Instaurationists? I doubt that the film's enthusiasts are a potential hotbed of new subscribers to the magazine. The connection is that the world of the future portrayed in the film is very close to the dystopian predictions made in this publication.

In Los Angeles, the film has become a cultural touchstone, as the film takes place in that city in the year 2019. When Angelenos speak of a "*Blade Runner* scenario," they aren't referring to the film's original screenplay. Rather, they mean the reality of life in Los Angeles is getting closer and closer to the dark vision of the film. And an integral part of that vision is the reality of white decline—in more colorful language, "a demotic polyglotism ominous with unresolved hostilities."¹

Ridley Scott's film, *Blade Runner*, which appeared in 1982. . . almost ten years later, remained so resonant that it had become a part of everyday speech in Los Angeles. All someone had to do was mention it, and you immediately knew where they stood about the future of the city.²

The film is based on *Do Androids Dream of Electric Sheep?*, a 1968 novel by science fiction writer Philip K. Dick. The racial angle of the film is absent from the book, which involves a fallout-ridden, post-nuclear-war world where wildlife has vanished and most humans are sterile. The fertile few are eligible to participate in a space colonization program. All colonists are awarded an android to perform slave labor in the "off-world." The androids are virtually indistinguishable from humans but they have very short life spans. As long as they perform their appointed tasks, there is no problem. But rogue androids must be "retired." This is the job of Rick Deckard (Harrison Ford)—android hunter—or a blade runner, as the movie dubs him.

The *mise-en-scène* shifts the locale from San Francisco and Seattle to Los Angeles, which ushers in the Raymond Chandler 1940s undertones which are not in the book.



Raymond Chandler

Chandler's famed mystery novels are inextricably connected to Los Angeles—more specifically, the dark side of the palmy, sun-drenched metropolis. This is important because as late as 1976, Chandler biographer Frank MacShane could assert, "Los Angeles is the largest American city that is predominantly Protestant."³ Indeed, its WASPy ethos was frequently remarked about by a number of writers. Joan Didion called it "The West Coast of Iowa." H.L. Mencken called it "Double-Dubuque."

Though founded in 1781, Los Angeles remained a backwater until the 20th century, when old stock Americans poured out of the Midwest and settled in the Los Angeles basin. After WWII, hordes of defense plant workers and servicemen, who had been stationed in Southern California, decided to put down roots. Sure, there had long been Japanese, Chinese, blacks and Mexicans—but in modest numbers. As a result, Los Angeles was 80% white in 1960—an enviable status and one that seems almost unbelievable today. By 1980 the city was only 40% white. In 1984, it was estimated that at least 85 languages were spoken by children in the L.A. School District (38 spoken at Hollywood High School alone) and 120,000 students were placed in the category of "limited English proficiency."⁴ It goes without saying that the culture wars have not abated since then.

In *Blade Runner*, however, it appears that the culture wars are over and the Asians have won. This scenario might have seemed pretty far-fetched in 1982, but not so in 1997, as the global pundits now regularly ponder the fate of Hong Kong, the "emerging economies" of Asia and the 1.2 billion people (i.e., the world's largest market) in China.

Asian influence is dominant in *Blade Runner*, as the Los Angeles cityscape in 2019 is a hodgepodge of neon pictographs and Asians on bicycles are ubiquitous. The presence of Mayan-like pyramids in the skyline indicates a strong Mexican influence. Forget about English, forget about bilingualism. "Cityspeak," described as "a mish-mash of Japanese, Spanish, German, what have you," is the language of a Latino cop played by Edward James

Olmos, whose flashy clothing is perhaps a nod to the infamous zoot suits worn by Mexicans during the WWII years, when they frequently clashed with servicemen. Curiously in the Los Angeles of the future, Negroes are conspicuous by their total absence—no explanation offered! Most telling of all, blimp-like vehicles sport video advertisements for off-world immigration, “The chance to begin again in a golden land of opportunity and adventure,” which sounds like the sort of boosterism that characterized Southern California in its salad days.

Los Angeles in *Blade Runner* has little in common with the popular image of the metropolis—no more glitz or glamor. Imagine a petrochemical hell, such as you might see in South Philadelphia, around the Newark Airport or along vast spans of the Texas Gulf Coast, and you will be close to the Los Angeles of the film. Palm trees are nowhere in evidence. The city’s famed sunshine is blotted out by haze, smog and rainfall. The “look” of the film can largely be attributed to one Syd Mead, who is given the unusual credit of “Visual Futurist.” The dark vision of Raymond Chandler has become literal:

If you mention *Blade Runner* here, you are greeted with a smirk. . . . Here the film is seen as darkly prescient of the downside of buzz words like “diversity” and “multiculturalism.” The problem of white flight in Southern California is exactly like *Blade Runner*. They aren’t moving off-planet, but to Washington or Oregon or Arizona. . . . What I keep hearing is, “It’s getting to be *Blade Runner* out there.” The bottom line is, with the crime and riots and the dramatic shift in the city’s ethnic balance, the feeling is, “It ain’t science fiction anymore. It’s reality.”⁵

In an Internet essay titled, “The Future of Our Discontents,” William Timberman remarks:

For anyone who continues to harbor doubts about the future of American empire, there is something deeply unsettling about the rain-soaked Los Angeles in which *Blade Runner* is set, something eerily familiar in its crumbling architecture and punked-out Third World inhabitants. I wonder how many people, picking their way through theater parking lots on a warm June evening in 1982, imagined for a moment that they heard thunder in the air behind them, or looked apprehensively for oriental characters on the exit signs as they started their cars and drove away.

Though overtly anti-racist (“skin job” is a racial slur of sorts directed against androids), the film has a covert pro-white theme that does not strike the viewer until the third or fourth viewing—though I’m sure that director Ridley Scott and screenwriters Hampton Fancher and David Peoples would strenuously deny that such was their intent. *Blade Runner* is not apt to mobilize picket lines à la *Birth of a Nation*, but pro-white sentiments, albeit subtle, cannot be denied.

One can’t help but notice that the androids or repli-

cants are all Nordic. One is a bit dorky, but the others are highly attractive. In particular the group’s leader, Rutger Hauer, looks like one of those blond beasts Jews always like to cast as evil Nazis in WWII movies. The implication is that white people emigrating off-planet want their own kind as replicant servants. In real life, white folks hire browns and blacks to perform domestic duties and stoop



Scene from *Blade Runner*

labor because they work cheap and there’s plenty of them. But suppose you could choose the race of your replicant slave? You’d probably pick the best-looking white model available—exactly what replicant hunter Deckard does! At the end of the film, when he heads for the hills with the radiant replicant named Rachel, it is almost like a return to the Garden of Eden. Like many a contemporary Angeleno, he has abandoned the diabolical City of Angels for a clean, green, prelapsarian environment that looks like the Pacific Northwest. Rachel’s manufacturer⁶ says she is “special.” But is she special enough to bear children, to be the new white Eve for Rick Deckard, the new white Adam?

While we wax fundamental, we should also mention the film’s underlying theme: What does it mean to be human? The question is inevitable when human beings are confronted with man-made creatures that are virtually indistinguishable from their own kind. The question, though never specifically verbalized, runs throughout the movie. Ironically it is the replicant leader whose hunger for life at the end of his abbreviated span (“the light that burns twice as brightly burns half as long”) stands in contrast to the soulless, robot-like Asian hordes in the streets. The message is that even a white replicant is more “human” than a nonwhite. In the world of the future, why are all replicants, as far as we can tell, produced from a Northern European template? Is it a realization that people of color are a dime a dozen—if not worthless, at least worth less? Are white people more precious—and therefore more marketable as replicants? We may posit that a corollary theme of the movie is: What does it mean to be white? Spiritually? Emotionally? Intellectually? Romantically? Every which way?

In a homogeneous society, the question need never be asked. In a white majority society with significant numbers of minorities, the question arises and is asked more

frequently as the numbers (and types) of minorities mount. Note the tentative attempts at white studies courses in college curricula. Compare and contrast—everyone's favorite theme topic—must inevitably be applied to races in a multiracial society. The color-blind society is truly a piece of science fiction.

With a nod to Madison Grant, let us hope we don't have to wait for the passing of the great race, as happens in the elegiac *Blade Runner*, before we finally have an answer to the question of what it means to be white.

JUDSON HAMMOND

FOOTNOTES

1. David Rieff, *Los Angeles: Capital of the Third World* (Orion Books Ltd., London, 1993), p. 133.
2. *Ibid.*
3. Frank MacShane, *The Life of Raymond Chandler* (Penguin Books, N.Y., 1978), p. 65.
4. Leslie Stahr, *Los Angeles* (Gallery Books, N.Y., 1984), p. 34.
5. Sociologist Frederick Lynch, quoted in "Blade Runner Hasn't Lost a Step," by Tom Maurstad, *Dallas Morning News*, June 22, 1997, p. 9C.
6. The Tyrell Corporation is the name of the manufacturer in the film. In the book it is the Rosen Corporation. Make of this change of nomenclature what you will.

Miami on the Skids

The city of Miami is sinking fast. The reason may not be apparent to the throngs of tourists whose experience of the city extends only from the airport to the expressway to the Port of Miami where the cruise ships line up. To anyone who lingers a while, however, the reason is obvious: too many people of color—or too many poor people, which amounts to the same thing. Every day for a week, I rode a bus from the Civic Center district through the Overtown area, which was the scene of rioting some years ago. Any time of day or night, the streets are filled with loitering Negro males leading totally purposeless lives. It's as though such a thing as work was never invented.

Getting to work certainly isn't a problem in Miami. The public transportation system is superb. Buses run frequently and the trains are clean, swift and efficient—but half empty, even during rush hour. A dearth of jobs is one problem. Businesses are avoiding Dade County, in which whites are now a minority. (Miami itself is 60% Hispanic out of a population of 370,000.) Why would a businessman set up shop in what is, for all practical purposes, a Third World city, if he has to pay First World wages? Might as well head for someplace where the minimum wage is 50¢ an hour.

Municipal mismanagement and corruption is so bad in Miami that a couple of months ago there was talk of disincorporating the city and letting Dade County take it over. A vote in September, however, kept Miami intact. Given the city's physical layout on Biscayne Bay, one can't help but feel that the city would have been worth fighting for 20 years ago. Now it's too late. Even so, the subtropical verdure is impressive, especially

in late summer when the rest of the nation is parched.

If you are well-to-do, there are plenty of high-rise apartments on Brickell Avenue and a number of small islands (keys) featuring elegant homes with restricted access. If you are poor, the climate is salubrious for living on the streets—plenty of that in evidence downtown just steps away from the tony Bayside shopping mall. But if you are middle class, there is no place for you. It doesn't take a great deal of imagination to see that the numerous streets with deteriorating bungalows and burglar-proof iron window bars were probably once very pleasant, albeit modest, neighborhoods.

Miami Beach is another story. Depending on where you go, it can be either a little slice of heaven, Havana or Brooklyn. The South Beach area, the oldest part of the island, has been refurbished. Most of the old art deco hotels have had a facelift. Youth is the order of the day. Hordes of party animals, volleyballers, rollerbladers, bicyclists and topless sunbathers (yes, it's legal on the beach) compel the wayward traveler to believe that South Beach is now the perfect place to prolong one's adolescence.

But youth is not the only dynamic on Miami Beach. As in Miami, Cubans are a major influence. Tourists from Europe and Latin America are so plentiful, the English-speaking American tourist almost feels like a stranger. Thanks to cheap air fares on the New York-Miami route, Gothamites are also well represented at the beach—lots of guys who look and talk like a young John Travolta. Homosexuals are another force to be reckoned with—not surprisingly, since fixing up old buildings and opening up trendy restaurants

and shops is a gay thing. The rebirth of Miami Beach might not have happened without their influence and money.

Of interest to the Instaurationist is the number of blond, blue-eyed Spanish speakers. The combination of Nordic looks and Latin effusiveness is not without charm. Coming from Texas, I sometimes forget that brown skin is not necessarily a concomitant of the Spanish language. This is not to say that the mestizo/mulatto factions are underrepresented. Public transportation from Miami brings over busloads of Puerto Ricans, Dominicans and Colombians every day to work in the hotels and restaurants. On weekends they overpopulate surf and sand with their broods.

As for the famed Jews of Miami Beach, even though the casual tourist may never encounter them, they are still there. Walk around the residential areas away from the beach and you will see them by the carload. Ride the buses and you will see Holocaust memorials and numerous synagogues (in particular one congregation on 17th street was for Jewish Cubans—in South Florida, the Chosen people indeed!). As in New York City, Jews are easy to recognize by their traditional physical characteristics—a body (often slightly hunched over) that looks as though it was put together out of spare parts, a picklepuss and, as often as not, gaudy accessories or jewelry. Like their counterparts in Zoo City, they are surrounded by the darker races which their social and political philosophies promoted. They don't appear to be overjoyed by the rainbow coalition they helped to create in South Florida. They almost look—dare I say it?—dispossessed!

J.H.

The Tangled Threads of Minority Threats

A recent letter from an Instaurationist wondered at the magazine's concern with Jews. The writer, who signed himself XAMAX, makes several observations of interest: among them, that Instauration has lately been neglecting the darker races ("muds") in favor of Jews; that Jews are "dying out even faster than other whites"; that "it is very obvious that Negroes are the threat." XAMAX hazards the guess that there is an unspoken contradiction between the editor's focus on Jews and his readers' interest in, well, muds.

Reading XAMAX, this columnist was inclined to snicker, sit back and await the backlash from Instaurationists who recognize how the Jewish question, the Negro question, the "mud" question and even the Palestinian question dovetail. No doubt by now there has been a thunderous riposte from affronted readers who recognize that certainly at this time Jews no less than Negroes are a threat to the American Nation and our racial kin and kind everywhere.

The two columns on "Rebels and Revisionists" that appeared in this space earlier this year recognized that there is pretty much of a deep gulf between these two groups of racially conscious Majority members—Rebels, with their Southern affinities, and the more Northern and ethnic Revisionists. I wrote: "The chief focus of Rebel watchfulness has been the Negro, and his white 'benefactors' . . ." As for the Revisionists, "their chief incubus has been the Jew." To be sure, there is probably much overlap: Rebels wary of Jewry, Revisionists well aware of the consequences of Negro integration. But if there is any substance at all to XAMAX's hunch that for most Instaurationists, "anti-Semitism is a quaint luxury," his intelligent letter deserves a careful response.

Perhaps unnoticed among the older contingent of the Majority hardcore, there may well have developed something of a generation gap between Majorityites. Those of us who were politically sentient in the 1960s and before recall vividly the evidently seamless alliance between Jews and blacks. Those of us who know only the past three decades have experienced one media-blazoned struggle between Jews and African Americans after another: over affirmative action, over neighborhood control, over anti-Semitism, over Israel, and over Afrocentrism.

We live in a time when it has become obvious that Negroes are a threat, if not the exclusive threat. But to understand why Instauration and a good many Instaurationists look upon Jews as a threat, it's worth looking back to a time when the threat wasn't so obvious.

In *Plessy v. Ferguson* (1896), the U.S. Supreme Court upheld the doctrine of "separate but equal" and thereby

seemed to complete the rollback of Reconstruction that had begun two decades earlier. This was a time when for most Americans the careers of Booker T. Washington and George Washington Carver, outwardly deferential and humble to a fault, represented the highest blacks could rise or wish to rise in the social order. For Negroes who got out of line, there was rough and ready chastisement at the end of a rope.



Booker T. Washington Monument. His popularity has dimmed.

By 1910 two soon-to-be-influential organizations were battling for Negro "civil rights." Both of them—the National Association for the Advancement of Colored People and the National Urban League—were in large part founded, funded and led by Jews.

In the first half of this century, the NAACP was the chief spearhead of the legal offensive aimed at achieving integration. Chaired and financed by Joel Spingarn, lavishly funded by Jacob Schiff and Paul Warburg and aided by the likes of Felix Frankfurter, the NAACP was ready to challenge segregation. With a strategy devised by Jewish attorney Nathan Margold, the group began winning case after case in federal courts in the 1930s and 40s. Of the six lawyers who signed the brief in *Brown v. Board of Education*, five were Jews.

The Urban League, with a lower profile than the NAACP, focused more on social work than direct attacks on the color line. But it, too, was heavily dependent on

Jewish managers and contributors. Its first chairman was Edwin Seligman. Felix Adler, Lillian Wald, Abraham Lefkowitz and Julius Rosenwald sat on its board.

When, in the 1960s, the focus began to shift from federal to Southern courtrooms, then to Northern streets, newer civil rights groups—the Congress of Racial Equality, the Student Non-Violent Coordinating Committee and the Southern Christian Leadership Conference—took the lead. Each of these organizations was heavily dependent on Jewish contributions. In 1967, after SNCC published an article attacking Israel in its newsletter, financial support from Jews and whites all but dried up. CORE, too, experienced a catastrophic drop-off in Jewish contributions after one of its organizers criticized Der Führer for not killing enough Jews.

As for the SCLC, Martin Luther King's group, it remained in the good graces of U.S. Jewry. The Reverend himself was an enthusiastic booster of Israel and was utterly dependent on the fundraising abilities of Stanley Levison, his closest white adviser, whose alleged Communist Party ties were the ostensible reason FBI chief J. Edgar Hoover so dogged King. (Not as well known as Levison's Red links

was his fundraising for the American Jewish Congress.)

It is evident that the five major "Negro" civil rights organizations, the five that have done most to foist "integration" and all its works upon us, were essentially Jewish entities. Given more space, one could conjure up many more Jews who led and won the "equality" fight—anthropologists like Franz Boas and Otto Klineberg who supplied the Warren Court with its "scientific" rationale; lawyers like William Kunstler and Arthur Kinoy; martyrs like Michael Schwerner and Andrew Goodman; plus a host of Jewish financiers.

The point here is that circa 1910 was a time in our national history when it seemed that the Negro question was settled to the satisfaction of the Majority, and even to a majority of blacks. Thereupon a numerically insignificant segment of the population pitched in and organized black resentment. Jewish contributions were disproportionate, and probably central, in winning equality and integration as a matter of law and policy. Whoever would dismiss the Jewish threat in preference to concentrating on the Negro menace would do well to keep the Jewish vector in mind.

MORIARTY

Zionism and Oil

In selecting Palestine as the site of their homeland, the Chosen have bitten off more than they can chew and have saddled themselves with a tiny, though world-class, enemy whose memory seems as long as Western man's is short. Assuming that the flea-bag natives of flea-bag Palestine would go gracefully into the middle distance, the Chosen manufactured enemies among the longest-hating peoples in the world. In a sense, however, Jews should not be faulted for their miscalculation, given their successes with foreigners like ourselves, save for that bumpy ride they received when they were briefly herded aboard Adolf Hitler's wagon.

Chosenite scheming throughout the late 19th and early 20th century turned into what really amounts to a rather boring routine of international conquest involving no more than (1) learning the language, (2) getting control of the courts, media, medicine and money, (3) manufacturing a synthetic culture that is best manipulated by its inventors and that mortally weakens the folk of the host nation.

By winning in North America, the Chosen may have become dangerously overconfident, even leading to the incli-

nation to showboat by coming up with that colorful bit of detail called minorityism—an invention nominally aimed to benefit the dark-skinned hordes, but in actuality crafted to advance the position of you-know-who. Minorityism gained for the Chosen entrance to the nation's elite colleges, its fine residential neighborhoods and the most lucrative of its professions. Minorityism made compliant and complacent suckers out of the rest of us and welfare kings out of our dark-skinned Kongs.

With the Palestinians, however, the spell has been broken. The Chosen now find themselves locked in mortal combat with a people, though overwhelmed, outgunned and certainly outspent, who vow never to willingly submit to Zionist conquest. After the Jews and the American troops in the Middle East have given up and gone home, the Palestinians will still be there, their culture still in place. A great moral victory would have been won, the kind of victory that could propel the Palestinian people to historic greatness.

What, then, of Uncle Sucker, who was bulldozed into supporting the foolish adventure of Zionism? Alienated from the central sources of petroleum reserves,

running out of oil on his own soil and now the everlasting enemy of any state that allows its foreign policy to be dictated by Zionists, Uncle Sucker will be placed in the position in which Japan found itself back in the winter of 1941—forced to take foolish risks to secure a few barrels of expensive oil from distant wells.

Already we import half the oil we consume. In 15 years we will be importing two-thirds. The cost will become an everlasting drain on our economy. Short-term disruptions to world oil supplies will become national disasters for the U.S., plunging the gross domestic product into a tailspin and sending millions more workers to the poorhouse.

There is no solution to this dilemma in domestic production because American oil costs 12 to 20 times what it costs to produce Arab oil. Realistic U.S. foreign policy would be to recognize the Palestinian position and send the Zionists packing. But it won't happen for all the reasons that Instaurationists know all too well. With our political gonads held firmly in the hands of the Chosen, Congress can make no move in the Middle East until it gets the green light from Tel Aviv.

I.H.

Star of the New World Order

Having done a "reform" number on the former Soviet Union, Mikhail Gorbachev has now been thoroughly laundered and assumed into the New World Order as one of its most revered elders. Anointed and appointed by various international foundations, non-governmental organizations and supranational oligarchs to help manage far-reaching reforms in U.S. global governance, Gorbachev is enthusiastically and financially supported by Maurice F. Strong, a Canadian oligarch, who serves the downtrodden masses as a member of the UN Commission on Global Governance and Senior Advisor to UN Secretary General Kofi Annan.

Strong, himself a successful capitalist, international financier and meddler in the manner of a Soros, the Rockefellers and the Rothschilds, backs mostly socialistic One World causes for the great unwashed. At one time he was closely associated with the late John J. McCloy, who, in addition to being a distinguished member of the Truman Administration, helped establish the World Bank and was a high-ranking partner of the law firm that represented Rockefeller business interests. Strong's cousin, by the way, was Anna Louise Strong, a prominent Marxist and onetime member of the Comintern.

Today, Mikhail Gorbachev resides as an honored guest in the U.S. He is reported to be a member of the Trilateral Commission and a Knight of Malta. In 1989 Gorbachev and the main "architects" of *perestroika* (Shevardnadze, Yakovlev) supposedly met in Moscow under the auspices of the Trilateral Commission and pledged in Masonic terms to work for the good of the "Architect of the Universe."

Gorbachev's value to the New World Order was rewarded by his appointment as president of the Green Cross International (Croix verte internationale), headquartered in Switzerland. The organization was founded in 1993 by the Global Forum of Spiritual and Parliamentary Leaders at the UN Conference on Environment and Development. Its guiding principles are to promote global change and pressure humanity to rethink its relationship towards nature; achieve a sustainable balance between environment and development; encourage a dialogue between economists and ecologists; implement Green Cross programs; and bring the world's decision-makers together in grassroots movements.

Maurice Strong, whose global interests parallel those of Gorbachev, participated in Gorbachev's State of the World Forum in San Francisco in 1995. Strong's organization, Earth Council, and Gorbachev's GCI are currently developing a new Earth Charter for presentation to the UN General Assembly.

The irony and cynicism involved in the appointment of

Gorbachev, the last General Secretary of the Communist Party of the Soviet Union, where the people have never had anything to say about government, to head up such a noble sounding organization as the Green Cross International cannot be lost.

The former General Secretary manages to influence political events in Russia and East Europe through the University of Calgary-Gorbachev Foundation Trust Fund, established in March 1993 by the University and the Gorbachev Foundation in Moscow. Its mandate is to encourage joint projects between Canadian and Russian institutions which will contribute to the reform process in Russia.



Busybody Gorbachev

Funding for the UCGF has been provided by the Canadian International Development Agency, whose founding director is Maurice Strong, through the Technical Assistance Program for Russia, Bureau of Assistance for Central and Eastern Europe and revenues generated by activities of the University of Calgary, with advice and direction provided by the UCGF Board.

While Mikhail Gorbachev is still despised by the Russian people for his political mismanagement, which culminated in the demise of the U.S.S.R. as a superpower, he has been widely acclaimed from other quarters for his botched reforms. Most importantly, he has gained the esteem and appreciation of the Jewish world community. The Jerusalem Fond, dedicated to a "renaissance of the Jewish people," has honored him with the King David Award for "freeing" Soviet Jews and working to end anti-Semitism in the former U.S.S.R. Previous Award winners were Steven Spielberg, Ronald Reagan and Margaret Thatcher.

Just recently in the august St. Pauls Church in Frankfurt, Germany, Gorbachev was the recipient of another international award (cynics might say payoff) in recognition for his contributions to a New World Order. Former Ger-

man President Richard von Weizsäcker presented him with the Budapest Club Award, established in 1993 by the Hungarian philosopher Erwin Lazslo

for his services in introducing *perestroika* and new thinking that has given a vigorous impulse for further global changes. The introduction of your views in 1991 was the basis of radical changes throughout the world and furthered international relations free of ideological baggage.

In accepting the award, Gorbachev said: "My ideas which were begun in the U.S.S.R. with *perestroika* remain valid today despite the ineffectiveness of the subsequent reforms."

What could possibly be sinister about Strong's, Gorbachev's or even Vice President Gore's commitment to such an inspiring cause as saving the planet through world environmental programs? First and foremost must be concern for the loss of national sovereignties through UN and supranational programs managed by supporters of the New World Order and controlled by an international oligarchy.

An even greater danger has been cited by Natalia Grant, doyenne of American Kremlinologists, who warns

that the practitioners of International communism did not disappear with the collapse of the militant Soviet brand. They now work towards the same end under different auspices—world governance through environmental control. To quote Ms. Grant (Insight, May 26, 1997):

I'm going to make you think I'm insane, but the effort [towards world Communist domination] still exists, having changed only its mode of action. Before, they had the idea that they would cause a revolution from below, and all the governments would topple. Today they're working from another angle. Instead of pressure from below, they're applying pressure from above.

One of the principles of communism that they're trying to achieve is to bring non-Communists under Communist influence. By creating a movement, let us say, on the environment, they will bring in a lot of people who are sincere environmentalists. But they will have Communists in key positions of the movement who will influence the innocent to a certain extent and work to change their ideas.

With the end of the cold war, the Communist slogans have changed once again. From the fight for peace, it has become the "fight for the environment."

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White Flight from the Plains

Major demographic changes are sweeping through our nation at present. The net result of these massive population shifts is that whites are now on the list of endangered species.

This was brought home to me—again—by an article in the June Atlantic entitled, "Slow Death in the Great Plains," by Harlow A. Hyde. The lead-in sentence reads, "A sizable swath of the country's heartland is undergoing a severe drop in births that, if it continues, could empty many small towns in just one generation."

The area suffering this reverse baby boom consists of 279 counties in Wyoming, Montana, most of the Dakotas, three-fourths of Nebraska and half of Kansas.

Since the region has been underpopulated for many decades, the present exodus may lead in one more generation to ghost towns. It's difficult to comprehend how sparsely populated these 470,000 square miles are. They average only six people per square mile. One of the very few populous areas is Hall County (NE), a center of trade which has only 91 people per square mile. In contrast, New Jersey has 1,100.

Outside of American Indian reservations, virtually all of this core of America is populated by whites. The small towns that service the hard-working farmers and ranches are well-run communities where personal safety and security are a given, circumstances that prevailed in most of America until the 1960s.

The disappearance of whites in the Great Plains is a microcosm of what is happening, not only in the U.S. but also in Europe. Whites as a percentage of the population declined from 88% to the present-day 73%. Because of birth patterns and immigration, the downward trend is accelerating.

Since 1965, when the immigration laws were changed, millions of Third Worlders have poured into the U.S., changing, literally, the face of the country, particularly in California, Florida, Texas and New York. The birthrate of blacks and browns is significantly higher than that of whites, making it a major contributor to the changing demographics.

Our liberal masters, who changed the immigration laws and put in place the Great Society, pays women, mostly mi-

norityites, to have children. They contend present immigration and welfare laws are fitting and proper. Our masters further believe that it is both humane and moral to turn the U.S. over to Third World people fleeing abject poverty, crime, massive corruption and primitive economics in their quest for the good life. (It would, of course, be politically incorrect to point out that the immigrants are fleeing conditions they themselves created.)

An interesting question is what will happen in this country after most whites are gone? We have excellent examples of what to expect by observing areas in the U.S. where whites have already fled because of conditions created by minorities. East St. Louis, Detroit and Gary are dramatic examples of minority rule. Washington (DC) also provides a dramatic indication of what to expect after whites have left the stage.

It's saddening to watch white Americans fade into the mists of time. I must agree, however, with those who say, if whites don't have the will or the intelligence to defend themselves, perhaps it's time they call it quits.

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Jewish Charlatan

One of the leading pseuds of the 20th century was Bruno Bettelheim, Holocaust survivor, who exerted undue influence over contemporary psychiatry, even though his reputation was built on a formidable list of fabrications, wild guesses and outright lies that extended from his early days in pre-*Anschluss* Austria to his suicide in Chicago in 1994.

When Bettelheim arrived in the U.S. after WWII, he claimed to have been a member of Freud's inner circle and had three *summa cum laude* doctorates in psychiatry, philosophy and the history of art. (He had only one B.A. in philoso-



phy). In no time he set himself up as an iconic guru in the field of children's disorders, particularly autism, and was hailed as a sort of wonder worker by the media. The N.Y. Times couldn't praise him enough.

It didn't take long for some of his colleagues to put him down as a typical Jewish self-promoting fraud, like his alleged master Freud. But the media mind-benders couldn't resist extolling him, even after his death. It was the same treatment given to Freud, Boas and similar Jewish witch doctors. The more they turned out to be wrong, the more they were eulogized.

Frenetic Black Gal

The American Spectator is a self-proclaimed right-wing monthly that often comes close to being a tabloid. A little louder and a little more fearless than the National Review, it is the brainchild of a gift-of-the-gab Irish American, R. Emmett Tyrrell, who is not afraid to wander in the shadier alleys of current events, such as Clinton's sordid encounter with Paula Jones and the suicide of Vincent Foster. Unfortunately, like practically all editors of acceptable journals, right- or left-wing, Tyrrell sinks to his knees when approach-

ing the topic of Israel.

The May 1997 American Spectator reported a black woman's rampage in Washington (DC) that most of the media diplomatically bypassed. One evening Holly Wilson practically went berserk when for some reason her roommate wouldn't answer her knocks, possibly because Holly came home rather late. For some reason she took out her frustration on the residents of an adjacent apartment, who offered to let her use their phone. When she tried to break break down their

door, she received a spray of Mace, which made her even more unruly. After the building manager arrived on the scene, Holly proceeded to break her nose. The raging Negress's excuse to the police was that one of the whites had uttered a racial slur. Her lawyer explained to the judge that she was a Harvard grad and worked for the Clinton-Gore political machine. The judge let her go with a couple of small fines and unsupervised probation for a few years. A white who did half as much would not have gotten off so lightly.

Revered Cop Killer Dies in Mexico

Our local lib-min rag, the San Antonio Express-News, fell all over itself in grief for Ricardo Aldape, the convicted murderer of a white Houston cop, who drove his speeding car practically up the tailpipe of a tractor-trailer in northern Mexico, dying in the process. Aldape was an illegal alien when he committed the vicious murder back in 1982. This is why all the moaning and groaning is so strident here in South Texas. Missing an appointment with the lethal needle by only hours (twice), Aldape remained on death row for a dozen years until a lachrymose federal judge ordered his release. (Funny, the local media had not a single word of sympathy for the dead gringo cop or his family. It seems the white pig shouldn't

have interfered with Aldape's robbery. Served him right!)

The Mexican villain turned hero received a Roman Triumph back home, was flown to Mexico City on the Mexican president's jet, made a bucket of loot appearing in a Mexican soap opera and was on the verge of having his life story made into a movie when his lead foot sent him to an even hotter place than Mexico. Too bad! The movie would have been a smash hit in the Southwest, Chicago, Saginaw and other centers of Mexican life in gringoland.

One courageous local columnist had the nerve to mention that Ricardo was carrying a concealed pistol the night of the murder, that a mountain of evidence

pointed to him as the triggerman and that he had a long history of crime. His sole defense was that a companion killed in the shootout with Houston police had been the murderer. The jury didn't buy it and Rick spent anxious years waiting for liberalism's minions to kick in and save him, which is ultimately what happened.

You can just bet that quite a few Mexicans now believe their boy really did the dastardly deed and that divine retribution had taken place there on that lonely stretch of road in northern Mexico. Mexicans are a very superstitious people and fear of an avenging God should help to quell a lot of brown racism down in the land of the cacti.

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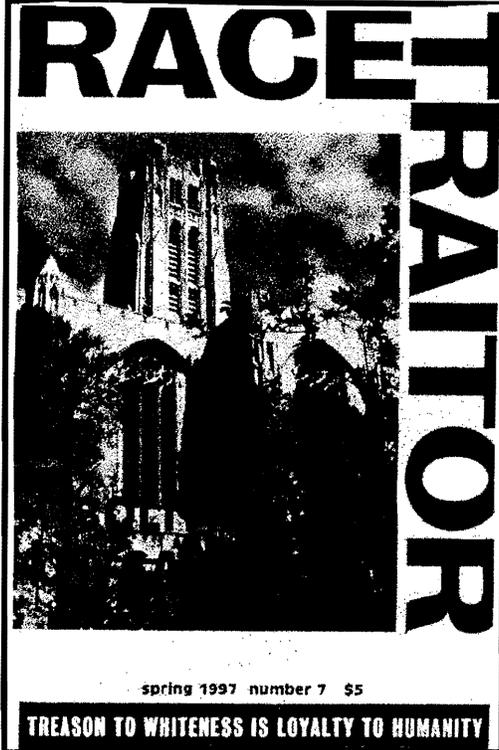
Abolitionists of Whiteness

First they say that through no fault of their own they are considered unequal, so they scream for equality. Then, once they have "equality," they start screaming for special privileges. When they get them, they begin to treat other peoples as unequal, all while mounting a cacophony of hatred against their former "oppressors." Now they have started something called "White Studies" and argue that being white is the same as being evil. So they call for the elimination of whiteness and all its works.

As their antiwhite racism increases, the objectivity that never was is transformed into the homicidal feelings that always were. The final step in this process is pure unabated ethnic cleansing, fueled by an unspoken call, not only for the abolition of whiteness, but for the abolition (genocide) of the white race.

Whiteness Studies are already in place in Berkeley (where else?). At a recent conference there the question arose, what to do about it? One answer was to develop an action plan to fight "white privilege."

A group at Harvard (where else?) that is



studying whiteness wants to abolish it. To accomplish this objective it was recommended that whites be persuaded to turn against and betray their racial kin. The group's journal is called, appropriately, Race Traitor. White women are enlisted on the basis that the disease of whiteness is confined to white males, since only they are guilty of paternalism.

The founding father of the anti-whiteness movement is not a black or Asian as might be expected. He is someone called Noel Ignatiev, who says he is not a Jew, but "has a Jewish background." No surprise that the antiwhiteness campaign is led by a person who belongs to a population group that is presumably white, whose activities all throughout history can best be described as antiwhite. To put it another way, Jews have long been our race's fifth columnists.

James Baldwin, the Negro homo novelist, once wrote, "As long as you think you are white, then there is no hope for you." Sooner or later whites must learn that there is no hope for them if they stop thinking about being white.

Different Types of Immigrants

My favorite Latino was complaining to me the other day about the insidious racial intolerance shown by whites he once knew down on the Texas border country of his youth. Whites, he tells me, are nothing short of the Devil's Evil in racial elitism. "Too bad," I responded, "Perhaps this old U.S. of A. isn't such a great country after all." Though I was forced to maintain the restraint demanded by a federal government office environment, these unspoken words more or less hung in the office air: "If you don't like things as they are, why not try somewhere else?" Because I didn't empathize with "the pain" of his childhood experience, I am now, in his eyes, just one more example of a Texas Anglo, an enemy of the noble brown man and, by extension, a danger to the African American who sits in the next office.

Frankly, I've never thought of myself in such hyperbolic terms. In point of fact,

I am not one of those hated and disparaged Anglo Texans. Far from it. My grandparents came to these shores in steerage. My family's "estate" was a 100-acre hardscrabble farm up in the Pennsylvania hinterland, not far from the grimy terror of anthracite mines. The school I went to was built and paid for by Anglos who had settled the region in colonial days.

To be sure, we immigrants from Europe worked hard for what we got. Sometimes it was not enough. But let's never forget that what we got was quite a bit more than what we had back in the Old Country. And, more often than not, what we got was exactly what the Anglo workers were getting.

The newcomers from Europe imparted bits and pieces of their own interesting culture to this Anglo land. In recent years, however, the notion of "immigrant" has been too often associated with such ad-

jectives as "illegal," "criminal" and "unemployed," terms tied much too closely to public welfare, drugs and social dysfunctionality. In days gone by immigration took place only after extensive investigation and documentation certifying to one's upstandingness. New arrivals would need the okay of a local police department, one's pastor and even one's employer. Oddly enough, for Western Europeans these requirements have not changed. A relative who immigrated from Germany in 1974 found herself obliged to undergo the strictest scrutiny at the U.S. Consulate in Frankfurt. (Could it be that the Chosenite racial identity of the Consulate officer then on duty had something to do with the rigorous routine which was imposed?) Where the system has been loosened, of course, is in Third World immigration. In every way and every day this lowering of standards certainly shows.

I.H.

Money Is Still Being Thrown at Art Despoilers

Much like the hydra monster of Hercules's day, the National Endowment for the Arts is proving almost impossible to kill. After much posturing about eliminating the program, pusillanimous Republicans gave the NEA \$128 million in the much-ballyhooed budget.

G.O.P. leaders rather shamefacedly claimed they at least wounded the beast. Only a few years ago allotments were running as high as \$176 million. For the tens of millions of Americans who look upon the NEA as a ridiculous boondoggle, it was a painful blow when Congress continued to lavish money on the agency.

First, foremost and above all, art, as defined by the hustlers known as art dealers and their Philistine followers, does not touch the overwhelming majority of the American people. To force our abused taxpayers to add these completely unjustified millions to their behemoth tax bill is injustice at its purest.

There are many smelly aspects to NEA money. Nineteen percent off the top goes to administration. Last year 63% of NEA grants were not properly accounted for. The NEA has never been subjected to an independent review by an agency outside of government.

To further complicate this mess, the NEA spreads its loot in a most uneven manner. A third of its direct grants go to only six cities: New York, Boston, San Francisco, Chicago, Los Angeles and Washington. A third of the country's con-

two egregious examples of the trash the public's dollars are subsidizing.

One proposal that makes some sense is to change the way the largesse is ladled out. The supercilious argument of Jane Alexander, the NEA's Jewish chairwoman, is that art is like the apple industry. "Most apples come from a few states with ripe growing conditions and are shipped around the country for everybody to enjoy." The implication is that areas she and her cohorts select should receive the lion's share of the free money.

If—heaven forbid—our soft-headed congressmen continue to throw away money on the NEA, then they should put a rider on the bill that the money should be converted into block grants to the states.

Once again the lesson to be learned is that government bureaucracies soon after their creation all share the same objective—to take all action necessary to protect the jobs of agency bosses and their bureaucratic underlings.

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Serrano's "masterpiece"

gressional districts never get any NEA funding. A fifth of the grants go to arts organizations that already have multimillion-dollar budgets.

Serrano's *Piss Christ* and Mapplethorpe's porno-homo photos are but

A Selection of NEA Grants (1994)

Jewish Film Festival, Berkeley (CA) To support the 14th annual Jewish Film Festival, Los Angeles	\$ 9,550
Hebrew Union College-Jewish Institute of Religion To support conservation treatment of Jewish ecclesiastical and domestic ceremonial textiles in the Skirball Museum	10,000
Santa Monica College, Santa Monica (CA) To support the creation of a series of radio/literary presentations titled, "Jewish Short Stories From Eastern Europe and Beyond," aired on KCRW	3,000
A Traveling Jewish Theatre, San Francisco To support expenses of 1994-95 season	20,000
A Traveling Jewish Theatre, San Francisco To support rehearsal and production of <i>Trotsky and Frida</i> by Albert Greenberg, Corey Fischer and Helen Stoltzfus	8,700
B'nai B'rith Henry Monsky Foundation, Washington (DC) To support a series of teacher workshops to illuminate events in Jewish history and culture	12,200
Jewish Repertory Theatre Inc., New York City To support expenses of the 1994-95 season	7,000
Jewish Museum, New York City To support conservation of several Torah mantles	12,000
Jewish Museum, New York City To support an endowment and establish a cash reserve	500,000
Living Traditions, Inc., New York City To support <i>Klez Kamp</i> , a program to promote individual instruction in and performance of traditional East European Jewish art and music	10,000
Young Men's & Young Women's Hebrew Association, New York City To support chamber music performed in Kaufman Concert Hall	37,100
Young Men's & Young Women's Hebrew Association, New York City To support services to writers during 1993-94	85,500
Young Men's & Young Women's Hebrew Association To support 92nd Street Y's 1994-95 multidisciplinary performance season	93,500
Total	\$808,550