

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

Instauration[®]

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Arbor Day

THE REGIONALISM OF GRANT WOOD

□ An internationally known astrophysicist from Europe visited here recently and I had a long talk with him. You should have heard what he said about Einstein's relativity, long since abandoned by the bigwigs. But the propaganda goes on and on.

959

□ I am an American of Dutch birth. As a schoolboy I read a lot about the adventures of the "Voortrekkers" in South Africa. I was always very proud of my forebears who plowed the seas and put their stamp on many a place, most of all South Africa. I was in South Africa many times and these Afrikaners fill me with pride. They have not and are not about to sell their birthright.

917

□ The two articles on South Africa and the Afrikaners were beautiful. I sent copies to a friend in South Africa. He replied that he had read *The Dispossessed Majority*, "which is well-known in my country."

432

□ I'm through with Trotsky's *My Life* and must say this guy was wilder than I had ever imagined. I'm quite at a loss as to where to put it in my library—perhaps in the kook section with the preachers and theosophists. But even Hargis deserves better company than Lev Davidovich.

306

□ The article "NASA" (*Instauration*, July 1978) omits a prominent feature of the Nordic collapse. To a man Nordics fought the only white nation where white supremacy had already achieved political power. Without "Operation Paperclip," the wholesale stealing of German patents, the U.S. would still be trying to make it to the moon. If Americans had joined ranks with German science and technology, they would now be walking around on Mars and Venus. Whether the Nordic collapse can be stopped, I don't know. But do not blame others. Blame your own incredible stupidity.

German subscriber

□ I'm sure you've seen the recent *Washington Post* article on the Jap economic takeover of the Western states. That is the sort of thing that should be in *Instauration*, not long articles on sports. Sports and all other aspects of life should be examined and discussed, but a better balance is required. Why and how is our civilization dying? What can we do to reverse this sickness? These are the questions for *Instauration*.

276

□ I have done some checking on the origin of the song "We Shall Overcome." Information is hard to find, but in a book dealing with the civil rights movement the song is said to have been arranged by Zilphia Horton, Frank Hamilton, Guy Carawan and Pete Seeger. It is supposedly based on an old Negro church song, "I'll Overcome Someday." The racial origins of Horton, Hamilton and Carawan are unknown to me. Seeger is white and married to a Japanese.

147

□ The politicians, Mafia and bank-owning one-worlders are all to be found in Rhode Island, our smallest state. They seem to have an endless supply of money for luxuries of all kinds. The strange thing about Rhode Island is that there is very little industry or business to supply these affluent people with money. Many of them seem to work at vague occupations with short hours. The answer is, or course, that these people operate one of the most lucrative international drug-smuggling operations in existence. They serve the entire Northwest from their Rhode Island base. Furthermore, they are never caught and their processing plants never discovered. How can that be?

785

□ *Instauration* continues to improve with every issue. The "Stirrings" and "Cultural Catacombs" sections are getting funnier all the time and the demise of "The Game and the Candle" frees a few pages for such brilliant reprints as "The Brockway File."

British subscriber

□ The "Dissidents' Corner" (*Instauration*, August 1978) was terrific. Especially "Nordic Dysfunction." I have to agree. For many years I have noted that our best people seem not to be pure Nordics, but Nordics mixed with something else.

222

□ Re "Of Quacks and Quackery" in *Instauration* (August 1978), the anti-fool is as bad off as the fool. By this I mean that unless one has performed a well-designed experiment he has no business accepting or rejecting any phenomenon. Sure, con artists are making a fortune pushing books on "pyramid power." But this does not mean that all books on the subject are *prima facie* nonsense or that special properties associated with pyramid-shaped objects cannot exist.

304

□ "Second Death" (*Instauration*, August 1978) is an excellent piece—the right sort of harsh empirical projection we can use to shake some of our co-racials out of their live-for-today complacency.

640

□ Please convey my belated compliments to your artist on the Jack London cover portrait. I thought it captured its subject just about perfectly. Not the least of the portrait's charms for me (though the artist may not see this as a compliment) is its stylistic and tonal resemblance to the turn-of-the-century illustrations one finds in old editions of London's books.

111

□ Do not grant the wish of your lady subscriber to print more items of interest to women, encouraging them to be women as well as persons. Being a woman, I would hate to see a column for "women" alongside "sports," "weather," "politics." If the presence of men does not encourage us to be women, this task certainly should not be performed by *Instauration*.

German subscriber

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CONTENTS

The Regionalism of Grant Wood.....	4
A Long-Forgotten Speech.....	5
How Are Things in the Vaterland.....	6
Enemy Soft Spots.....	7
Discrimination and Selection Theory.....	8
Cultural Catacombs.....	9
Inklings.....	11
Inside Out.....	13
Stirrings.....	23

□ I wonder if any of us are really aware of the far-reaching implications of the Eichmann case? Eichmann was kidnapped from a friendly country by a gang of outlaws and carried to Israel, which accepted the responsibility for the abduction and tried him before a kangaroo court under laws which didn't exist at the time of his supposed crime. Looking at these bare facts, we must conclude that a precedent has been set. Any nation wanting to seize a criminal now has the right to invade whatever country he is living in with a body of armed men, carry him away and try him under *ex post facto* laws. Under such a precedent we have the right to drop some parachutists in Israel and abduct Premier Begin for the King David Hotel murders, the Deir Yassin massacres or for the many other high crimes he has committed.

079

□ Although you print an intellectual's English, making me look up some words in the dictionary, whereas I generally am able to read American magazines without having to take such recourse, I welcome the chance to better my knowledge of the language. Some of the words, though, are not even to be found in my *Funk & Wagnall's Standard Dictionary*.

German subscriber

□ I had been meaning to tell you what a fine magazine *Soldier of Fortune* is. But your full page ad for *The Dispossessed Majority* in a recent issue made it obvious that you already know. Congratulations.

727

□ I questioned a fairly high-ranking American diplomat in Paris about the policy of allowing unqualified minority members into the State Department. He showed strong resentment because the effects of this are already beginning to affect him. Then he slipped by telling me that the American Ambassador in Vienna was only in the job because he was a millionaire and a Jew. That settles it. I'm going to give him a copy of *The Dispossessed Majority*.

French subscriber

□ You seem to be giving broadminded credence to the Australian grouplet, National Resistance and its publication *Advantage*. Perhaps you should know that these people are republican anti-monarchists and therefore bound on this score to conflict violently with the mainstream of Majority movements, which see the British connection and the National Front as important.

Australian subscriber

□ Anyone who strikes at America to the extent of, say, voting for the Canal Treaty, automatically strikes at the white race.

602

□ Henry Ford said that history is bunk. Maybe that is not quite right. What historians write is bunk.

945

□ I have read many books on the subject of Masonry, some of which contain valuable information (i.e., authentic descriptions of rituals and ceremonies), but almost all are written by Christians, who naturally are incapable of objectivity—or even rationality.

On American Masonry, I agree with two attorneys I know, who, having been told that joining was a good way to boost their business, went as far as one can go (1°-32°) by simply paying the fees, memorizing nonsensical rigmaroles, and submitting to ceremonies worthy of eleven-year-old boys. They look upon it as an organizational device for picking pockets, with the social utility that it does provide amusement for boys of thirty to forty and the only way by which the local barber can become the Grand Exalted Supreme Potentate of the Mystic Shrine of the Kabosh and exalt his soul higher than his scissors.

Amusement for overage boys is, of course, important. The manager of a large metropolitan hotel told me once that his hotel particularly sought conventions of the Shriners. The hotel put out its old furniture in the rooms, the boys smashed up a lot of it, and always paid for it promptly.

I also agree with two teen-age girls whom I knew years ago. One of the Masonic Lodges was in financial difficulties and had to rent out part of their quarters for offices, putting up partitions and doubtless assuming the offices would not be occupied in the evenings anyway. The girls found a peephole through which they could watch the lodges "work" their mysteries, and when they told me what they saw, they could scarcely contain their hilarity over the discovery that grown men could be so solemnly silly.

618

□ And now we have Julian Bond calling for a law outlawing the word "nigger."

304

□ Jonathan Guinness is true to his word. Sixteen thousand "Go Gay With the Liberals" stickers have been printed and circulated at his expense. I am now thinking of having others printed with the slogan, "The Left Loves ANAL." The newly organized Anti-Nazi League over here calls itself ANL, but Martin Webster has touched up the acronym.

British subscriber

□ "The Racial Basis of Tyranny (*Instauration*, May 1978) was a delight to read. So much of it was evidently true that many readers probably wondered why it had not been written long ago.

199

□ I wish to repeat my comments of admiration for "The Academic Mind" (*Instauration*, April 1978). How truly said. If our philosophically oriented scientists do not begin to assert the civilized side of things, we have no more chance to survive in America than—you dig up the simile.

303

□ There is a great deal of difference in the extent to which we are directly exposed to minorities, whether Negro, Jewish, "gypsy" (in Sweden), Southern Mollucans or whoever. In a small-town restaurant in South Dakota we do not fear the sudden intrusion of blacks or have to overhear Jews talking about business. On the other hand, in a middle-sized city in the Midwest there is hardly an hour of the day when some "black-inspired" event does not occur. People are tense. Shopkeepers are watchful. But the truth is that there is scarcely any perceptible difference in the fundamental point of view between people constantly exposed to minorities and those who are not. The once-repeated phrase, "You do not understand the problem because you haven't experienced it," presently sounds hollow because today the Mississippian thinks no differently than the Bostonian and the Rhodesian no differently than the New Yorker. It is not possible to describe exactly what these views are, since they are commonly stated in the form of principles that are not really understood by the speakers themselves. They are obfuscated by all sorts of conflicting emotions, fears and frustrations. But it has increasingly dawned on me that personal opinions on race, aside from the ritualistic mendacities of "public opinion," are slowly becoming the same throughout the length and breadth of the modern West.

609

□ My former wife used to say that my trouble was that I had always had servants. This is true in a way. There were plenty of them before the war, plenty at school, batmen in the army, scouts at the universities or bedders as they were called at Cambridge, chaps always, and a number of *au pair* girls, who are really disguised servants. We have one now, who comes from a little village in the Waldviertel. She gets her keep and two hundred schillings (\$13) a month pocket money. This suits us fine and appears to suit her, too. We buy half a pig at a time from her father, who is a farmer and I discuss the good old days when he was in the Landsturm or some such organization, under Hitler, for whom he has a proper liking and respect. Recently she has dug out a German version of Henry Miller's *Colossus of Maroussi*. It seems more innocuous than his others. Since I have a soft spot for Miller's Xerox characterization of Jews in *Tropic of Capricorn*, I have let her be.

Refugee Briton

Modern nationalism may divide a race against itself

THE REGIONALISM OF GRANT WOOD

If race is our dominating cause, we must be anti-nationalist. We cannot allow ourselves to be swept up in hatred of England, Germany, Russia, South Africa, Chile and so forth. Nations, more precisely nations since the rise of France and Spain, nations in the modern and abstract sense, divide a race against itself. Nationalism means that a grouping within a certain boundary, arbitrarily determined, is, irrespective of blood or any other factor, one people; those outside it are aliens. Racial philosophy rejects this conception. It attempts rather to draw together people of a common bloodline no matter where they live.

Nation is one thing. Region is something else. A region can be such only insofar as a uniform race inhabits it. A region is determined by responses and feelings which are by nature genetic and racial. The word race itself apparently derives from the Latin *radix* or root. This would suggest a tie with the soil. While rejecting political and bureaucratic nationalism, therefore, our thinking at some point must center on the fact of location. A race may inhabit many lands or regions and still be a race. But it enters into a specific relation with each land. The response is racial but the land is different. Out of this relation arises a plurality of cultures. A culture is essentially a response to certain surroundings. This diversity of cultures and the ability to sink deep roots is a strong point of a race. By contrast the inability to establish new relations, the clinging to some old nationality or tradition, even to the extent of idealizing some remote "sacred soil," is weakness.

A corollary to this point is that there is a lapse of time during which the tie with the land is weak. The tie needs time to take hold. During the lapse, the race is relatively cultureless. A paradox emerges. The first condition of a real culture is that the race starts out with very little culture.

Grant Wood (1891-1941) was a prophet not of a nation but of a region. His Americanism was precisely his regionalism. America is too big, too diverse. Out of America will come many regions. It will be occupied by men who had, in the first place, a special relation with the land, men who are capable of regionalism.

Grant Wood was born on an Iowa farm. When his father died, his mother sold the farm to buy a house in town. Shortly after, his family lost all its possessions to the banks. Nevertheless, his brothers and sisters managed to make ends meet. Grant early showed an artistic talent and the rest of the family, at some personal expense, encouraged him in that direction. Cedar Rapids, Iowa was on the face of it an unlikely place for the blossoming of high art and few individuals were regarded as more prosaic than a Midwestern

farm boy, unless it was a Midwestern funeral director. Yet it was a funeral director, Dave Turner, who not only recognized Grant's talent, but became his first and most enduring patron. He gave Grant space over his carriage house, which the latter turned into an attractive apartment. In return, Grant was to decorate and provide paintings for the funeral home. But this was



STONE CITY by Grant Wood

just a beginning. Except for occasional trips outside Iowa, Grant spent his productive life there. Not only that, he attracted what nearly became an artist colony to his neighborhood.

In a word, Grant Wood thought that one could paint or depict with greatest depth and feeling that reality to which the artist, by virtue of birth and experience, is closest. He expresses this feeling quite eloquently in an essay, "Revolt Against the City."

As for my own region—the great farming section of the Middle West—I find it, quite contrary to the prevailing Eastern impression, not a drab country inhabited by peasants, but a various, rich land abounding in painting material. It does not, however, furnish scenes of the picture-postcard type that one too often finds in New Mexico or further West, and sometimes in New England. Its material seems to me to be more sincere and honest, and to gain in depth by having to be hunted for. It is the result of analysis, and therefore is less obscured by "picturesque" surface quality. I find myself becoming rather bored by quaintness. I lose patience with the thinness of things viewed from outside, or from a height. Of course, my feeling for the genuineness of this Iowa scene is doubtless rooted in the fact that I was born here and have lived here most of my life.

Grant Wood could not paint, under any conditions or for any amount of money, what was foreign or repulsive to him. Strangers with money came to him asking for portraits. Mostly, as an agreeable person, he obliged them. This practice ended, however, under the

Continued on page 15

Eric Louw told it like it was—and still is

A LONG-FORGOTTEN SPEECH URGING A BAN ON JEWISH IMMIGRATION INTO SOUTH AFRICA

There was a time when whites were not the simpering, whimpering things they have become—become, that is, almost everywhere in the world except southern Africa. Back in 1939 the South African was even more of a man than he is now. To prove it, and at the same time to give a nostalgic high to those of us who fondly remember our own defunct pro-white immigration laws, we offer some excerpts from a speech introducing a bill into the South African House of Deputies in early 1939 calling for the prohibition of all future Jewish immigration into that country. It was not an act to end all immigration or to restrict it by circumlocutory quotas favoring one race over another, generally Northern European whites over Southern European whites, as was the case until the 50s and 60s in the U.S., Canada and Australia. This bill came slashingly to the point. It mentioned the unmentionable, categorized the uncategorizable. It said crisply, clearly and stentoriously, “No more Jews.”

The bill was devised by an Afrikaner deputy and diplomat named Eric Louw at the time when pro- and anti-Jewish feelings were overheating worldwide. The penumbra of Hitler was lengthening over Europe, whence Jews were decamping by the tens of thousands. Waves of refugees were already beginning to lap into the harbors of Cape Town and Durban. Concurrently, Jewish monopolistic pressures in South Africa were giving whites and blacks alike the financial bends. And while the liquor, diamond and department store kings were rolling in their opulence, the Afrikaner farmer was getting poorer.

But economics was only one reason for the bill. Let us hear from Eric Louw himself as his words appeared in *Debates of the House of Assembly* (Hansard), 2nd Session, 8th Parliament, Volume 33 (Feb. 3 - Mar. 31, 1939):

MR. LOUW: Since this Bill was published it has been very severely criticised in the Press. It has been described as contemptible, as intolerant, as uncouth, and what not. I myself have been labelled as a racist, as un-Christian, as a political opportunist, and as a South African prototype of Herr Streicher. Coming from certain sections of the Press, I do not think that the criticisms need be taken too seriously either as reflecting the considered opinion of these particular newspapers, or as reflecting the opinion of the majority of their readers. . . . What we have heard has been nothing but “His Master’s Voice,” that voice which does not hesitate to command or to threaten when Jewish interests are involved. . . . We have been witnessing the same sort of thing in interna-

tional affairs during the past few years, and particularly during the month of September of last year in regard to the news reports which have been coming to South Africa from most of Europe. Those news reports I am convinced were then, and to-day still are, to a large extent inspired by Jewish influence. Those reports were, and are intended to stir up public feeling in regard to Germany. The efforts of Mr. Chamberlain and of M. Daladier towards appeasement have been rendered infinitely more difficult by the overt and hidden campaign which has been carried on under the influence of Jewish pressure, by the news agencies and by the Press. In September of last year a very considerable section of world Jewry was literally praying for England to be involved in a war with Germany. They were bitterly disappointed when Mr. Chamberlain and M. Daladier were able to come to an agreement with Herr Hitler at Munich and they have not yet forgiven Mr. Chamberlain and M. Daladier. I am convinced that if it were possible to remove Jewish influence and Jewish pressure from the Press, and from the news agencies, the international outlook would be considerably brighter than it is to-day. In introducing this Bill I am actuated neither by Fascism nor racialism. I have acted solely as a South African, as a member, sir, of one of the two sections of our population in South Africa whose forefathers were the pioneers of this country, who built up South Africa and made it what it is to-day. I am a member of one of those two sections that are going to remain in South Africa. There is amongst either the English or the Dutch-speaking South Africans nothing which is comparable to the Zionist movement of the Jews. In introducing this Bill I have acted as a South African who is genuinely worried about the creation of a new and additional race problem in South Africa. In the second place I, and those who feel with me, are worried about the extent to which a race, alien to, and unassimilable with the English and Dutch-speaking population in South Africa, has during past years been securing control of business and industry, and also of the professions. I know that in this matter my feelings are shared by tens of thousands of South Africans, English as well as Afrikaans-speaking. . . . The main principle of this Bill is that it admits the existence in South Africa of a Jewish problem, and it faces up to that problem. . . . I say that if it is not faced, and if it is not tackled, we are going to have in South Africa a repetition of the history that has taken place in the countries of Europe. . . . Now, Mr. Speaker, it is perhaps appropriate that this matter of Communism should be dealt with in a Bill which also deals with the Jewish question, because Communism, since its earliest days has been linked with Jewry. This has been denied by the Jews but such denial is not in accordance with the facts. I do not suggest that all Jews are Communists. But I do say that the Jews were the people who conceived the idea of Communism, and

Continued on page 15

HOW ARE THINGS IN THE VATERLAND?



Willy Brandt

American-German relations over the past fifty years have gyrated wildly. They could not have been worse in the time of the Third Reich, but during the cold war the situation was reversed, as Germany became our principal ally on the continent. Today relations between Bonn and Washington stand somewhere between the two previous extremes. Blessed as may be the ties that bind, more and more Germans are agreeing that the American connection leaves much to be desired.

The basic reason for the increasingly independent attitude of West German politicians toward the U.S.—and to a much lesser extent of East German politicians toward Russia—is economic power. When the Italians need a loan to soothe their nervous economy, they look to Bonn for help. When the American dollar drops another couple of pfennigs on European money markets, American bankers send a distress signal to the West Germans. When the economic miracle of East Germany is added to the West German *Wirtschaftswunder*, the influence of the two Germanys is overpowering. As some cynical observers point out, what Hitler hoped to win with his armies has been won by West and East Germany peacefully by their industrial might.

But there are two ways of looking at this rising German economic sun. On the one hand it gives the Germans more leverage in their negotiations with both East and West. On the other, it brings back memories of the Third Reich. Hedrick Smith in his book *The Russians* quotes a marine biologist from Murmansk on relations with West Germany: "I know the world needs peace, but I hate the Germans."

The situation is more complicated in the U.S., where the population as a whole never experienced the bitter hatred aroused by an invading army. Certain groups, such as Jews and the more frenzied liberals, loathe the Germans with as much passion as the Russians. While relatively small in numbers their influence on Washington probably outweighs the influence of the Russian masses on the Soviet leadership. Consequently, the American government presents as great an obstacle to the reunification of Germany as the U.S.S.R. Our liberals see the division of Germany as a continuing guarantee of European peace, while Jews carry within them a feeling of racial revenge not likely to be extinguished for decades or even centuries.

A German-Russian rapprochement, despite the mutual hostility of their respective peoples, would have several historical precedents, among them the Treaty of Rapallo (1922) and the Nazi-Soviet Nonaggression Pact (1939). There are certain conditions that might

produce similar agreements in the future. One is the sharp increase in the already high tensions on the Russian-Chinese border, forcing the Kremlin to move more troops to the Far East, which would inevitably lead to a loosening of controls over its European satellites. Another is a leadership crisis in the Soviet Union that would destabilize the internal political situation. On his recent trip to West Germany, Leonid Brezhnev looked far from chipper. Considering previous Kremlin power struggles, the demise of Brezhnev might trigger some important policy shifts. Immediately following the death of Stalin, Malenkov and Beria were reportedly prepared to give up East Germany, the latter stating somewhat despairingly that the East Germans would never be communists and always be a millstone around Russia's neck. West German Chancellor Adenauer, for a variety of reasons, not the least of which was sharp American opposition to negotiations with the Soviet Union, did not make any positive response to these Russian overtures. A few months later, when the East Berlin uprising took place, the Russians reasserted their authority and from then on stuck ferociously to the concept of two Germanys.

West German leaders in the postwar era have ranged from anti-Russian hardliners like Adenauer to socialists like Willy Brandt, whose softline *Ostpolitik* was anathema to most West Germans on three major points: (1) acceptance of the Oder-Neisse line; (2) renunciation of claims to the Sudetenland; (3) acquiescence to Soviet rule in East Germany.

Possibly the best hope for German foreign policy lies in a Germanized brand of Gaullism. De Gaulle's dream of a United Europe stretching from the Atlantic almost to the Urals quite independent of the superpowers is not too far removed from *Instauration's* idea of a racial alliance of Northern European peoples. Shorn of the French chauvinism and arrogance that adversely affected American relations with France, German Gaullism might lessen fears on both sides of the Iron Curtain. Many of the more intelligent West German politicians have recognized that the subservience of their country to Washington has been as negative as East German subservience to the Soviet Union. The former leader of the National Democratic Party (NDP), Adolf von Thadden, stated a decade ago

Continued on page 21

Let them keep dividing, so we can rerule.

ENEMY SOFT SPOTS

On the face of it we don't have a Chinaman's chance. Our leaders make a lucrative profession out of working against us. Minority racist organizations manipulate domestic policy and advocate a foreign policy that is anti-Majority to the core and almost totally against our racial interests. The economic system tilts against the middle class, the source of whatever Majority strength remains. Affirmative action is simply a mechanism to cut our job and educational opportunities to the bone, while raising up a nonwhite elite. The media sneer at our virtues and praise their—and our—vices. And all the while we head for a dictatorship, whose principal goal is the finalization of our dispossession.

Yes, it looks hopeless. But in one strange and paradoxical way the more hopeless it appears the more hope there may be. Our defeat is so complete that our enemies are breaking up even as they divide the spoils. They have won too much, too easily, too soon. Victory, particularly a hands-down victory, tends to loosen the tightest bonds. The camaraderie of a common cause dissipates once the heat is off, all the more so when the alliance was shaky to start with and the glue was ideological and opportunistic rather than biological and cultural. Rather than taste the sweet fruits of success, ad hoc allies are quite likely to turn against each other.

Envy, racial hatred, economic rewards, political and social ascendancy, nationwide miscegenation—these are the motivations or goals which gave birth to and cemented the liberal-minority coalition. It is now time to look at the centrifugal forces which are always present in any organization, no matter how invisible they may appear to the uninformed observer.

The obvious chink in the armor of the coalition is the diversity of its components. The racial differences, ranging from blackest black through brown, red, yellow to whitest white, are overwhelming. The class differences are equally sharp, with the blacks, Chicanos and Indians at the bottom of the economic chart, the Jews at the top and most whites in between. Culturally speaking, the coalition consists of the overcultured and the undercultured. Sexually, it ranges from the ghetto groupies to the queerest of the queer.

How could such extreme diversity ever coalesce into a political, economic and social force that has for all intents and purposes turned the ruling Majority into the subservient Majority? What brought it off, of course, was not the coalition's strength, but its opponents' weakness. There was a lot of intelligence at work—a destructive intelligence fueled by money, minority racism and degenerate Majority proditors, whose existence is predicated on the rusting of the

racial chains that once bound them to their own people. Putting themselves at the head of other racial factions, these renegades never really lead. They merely follow the expressed or unexpressed desires of their own followers. And since they are never really trusted by their racially sensitive minority mentors, their term of leadership lasts only as long as their betrayal.

It ought to be easy to exploit the weaknesses inherent in the liberal-minority coalition. But there is no Majority organization with the talent and resources to do a proper job of exploiting. Pending the appearance of such an organization, all we can do is wait and see if the internal weaknesses will set up a reaction within the coalition and blow it apart spontaneously.

The polarized racial composition of the alliance makes it particularly vulnerable to the tensions of foreign policy. One minority is fanatical about Israel. Another about black Africa. Another is all for unlimited immigration from south of the border. One (the Indians) cares little about any aspect of international relations. Hitherto the minorities managed to get together with the liberals on foreign policy by blindly supporting each other's special interests, whether money and arms for the respective foreign homeland or economic handouts at home. But now the goals are so glaringly divisive that the blind cooperation has to come to an end. Blacks gravitate toward the UN, which is becoming a nonwhite pressure group. The Jews' once great faith in the UN, arising from its 1947 decision to partition Palestine, has withered after Yasser Arafat addressed the increasingly pro-Arab General Assembly. Blacks have no particular grudge against Russia, which to some Negroes has become, along with Cuba, a liberating, anti-colonialist force in Africa and the most outspoken critic of South Africa. Israel, on the other hand, is now one of the principal trading partners of South Africa and, as blacks are discovering, Jewish South African millionaires exploit black labor even more ferociously than non-Jewish South Africans. Chicanos, in their rather narrow view of foreign policy, demand a pro-Latin American stance and the removal of all immigration barriers for their Mexican brothers. One effect of this is the arrival of more and more unskilled foreign labor to take jobs from Negroes. Returning to the Middle East, it is becoming evident to American nonwhites that they are only stealing from their own welfare pot when they vote huge sums for Israel. Moreover, some Negro groups have adopted the Moslem faith, providing them a religious incentive to be anti-Zionist. Another source of confusion in the foreign policy labyrinth is the traditional pro-Soviet bias of Majority liberals, who used to view international relations with Jewish

Continued on page 21

DISCRIMINATION AND SELECTION THEORY

When analyzed from an objective viewpoint discrimination is simply one part in the general process of selecting individuals to fill any position of importance. It is as applicable for selecting close friends as it is for finding the right person for the right job or the right recruit for a new political party.

Each candidate or applicant is to be graded according to certain behavioristic and psychological traits. To obtain this score two kinds of raw data must be considered: discrimination criteria and selection criteria. Discrimination criteria are traits such that a "yes" answer is 1; a "no" answer is 0. Sample question: "Is the subject honest?" Selection criteria rate the applicant or candidate on a scale from zero to 100%. Example: "Does the subject cooperate well with others?" Choices could be 0, 10%, 20%, and on up. To get the individual's final score we take the geometric mean of all the grades. If there are n questions, we multiply all the grades together and take the n th root of the product. This can be done very easily with the $\sqrt[n]{x}$ key on today's mini-calculators. The result is the individual's final score.

It is clear that if the subject fails any one of the discrimination criteria, he gets a final score of zero (multiplication by zero). This is the essence of discrimination. Any "no" answer automatically produces a "no" result. Now we see why the arithmetic mean (simple average) is not used to determine the final grade. The arithmetic mean is not a conservative enough estimator, whereas the geometric mean can be ruthless. It can be shown that the geometric mean is always less than or equal to the arithmetic mean, the two being equal only for the case in which all data are identical numbers.

For an idea of the kind of estimate the arithmetic mean provides, consider the individual who is asked 10 questions drawn from a list of discrimination criteria. He gets a "no" only on one question; the rest are "yes". The final score is zero, but the arithmetic mean would yield a 90% grade. This is what is happening when one says: "He's dishonest, but..." or "He's a homosexual, but..." or "He's Jewish, but...". The arguments following the word "but" are a verbal emphasis on the other nine qualifiers which were answered in the affirmative. This is "sales talk." The seller tries to use an arithmetic mean for judging rather than the geometric mean, which would yield a zero score.

Here is a shortened criteria list for selecting a friend:

- | | |
|--------------------------------------|----------------------------------|
| Discrimination criteria (qualifiers) | 1. Is subject honest? |
| | 2. Is subject a Majority member? |
| | 3. Is subject heterosexual? |

Selection criteria

4. How well does subject follow Golden Rule
5. How well does subject understand race?
6. How unimportant is money to subject?
7. How important is cleanliness to subject?

Suppose the test produced these results: 1. yes; 2. yes; 3. yes; 4. 50%; 5. 90%; 6. 70%; 7. 90%. The subject's final score would be:

$$\sqrt[7]{1 \times 1 \times 1 \times .5 \times .9 \times .7 \times .9} = 83.5\%$$

Persons interested in discrimination theory will benefit by making out a criteria list for selecting trusted friends or associates. Another interesting criteria list would be one for choosing members of "survival squads" (*Instauration*, Jan. 1978).

The foregoing was a necessarily simplified explanation of the discrimination and selection process. We will now present a more thorough treatment for the sake of exactness, which includes weighing the selection criteria. The selection criteria must be weighed according to their relative importance in any practical selection scheme, otherwise rather unimportant criteria such as "Is subject punctual?" would have as much effect in influencing the final score as more profound criteria, such as "How well does subject follow Golden Rule?"

We will use the following symbols: q_1, q_2, \dots for discrimination criteria (n in number) with the value 0 or 1; c_1, c_2, \dots for selection criteria values (m in number).

The standard mathematical π means *product*, Σ means *sum*.

We now define a discrimination function D to be the product of all the qualifiers: $D = \prod_{i=1}^n q_i$. There is no radical (n th root) sign in this case because all q_i are 0

or 1, and therefore $\prod_{i=1}^n q_i$ and $\sqrt[n]{\prod_{i=1}^n q_i}$ would yield the same number.

The selection function S is defined as the geometric mean of the selection criteria, $S = \sqrt[m]{\prod_{i=1}^m c_i}$. (We have not yet weighed the selection criteria.) We now

Continued on page 22

Another Majority Genius Fleeced

Past issues of *Instauration* have carried the tragic life stories of two Majority electronic whizzes, N. B. Stubblefield and Lee De Forest. The former came to grief at the hands of Wall Street stock swindlers. The latter was bilked out of a fortune by David Sarnoff's Radio Corporation of America. Equally disheartening was the career of Edwin H. Armstrong, the inventor of FM radio. A great deal of Armstrong's life was spent in litigation with RCA and other companies who had infringed on some of his forty-two patents. In 1954, in utter despair at his treatment by companies who were making millions of dollars annually out of his inventions, he jumped to his death from the window of his New York apartment. What the obituaries did not say was that there was much more behind Armstrong's suits than money. A friend of his, John Bose, recently testified, "If RCA or any of the others had just been willing to stand up and announce that they gave Armstrong full recognition for his inventions, he would have been satisfied and wouldn't have cared about getting even a penny."

Armstrong began his first FM (frequency modulation) broadcasts in 1937 from his own radio station in Alpine, New Jersey. Today there are thousands of FM stations throughout the world. The audio part of television is based on Armstrong's pioneering work. Perhaps those most in debt to Armstrong are lovers of serious music, who are able to enjoy in the comfort of their own homes and for relatively little cost the high-fidelity reproductions of the most sublime musical creations of Western genius.

The financial beating given Stubblefield, De Forest and Armstrong calls into question the system that makes it possible. Can it be blamed on the free enterprise system itself, which at least in recent times seems to reward speculators and wheeler-dealers more than it does producers and inventors? Or can it be blamed on the perversion of free enterprise by people incapable of creating and understanding the system they are only interested in milking?

Jewish Pecking Order

Zionist organizations are the main peddlers of the notion that there is an integrated monolith out there called "Jewry," aching to return to the tribal warren in Israel. There is no such thing. There is, however, a very ugly social scene in the Promised Land which is churning up a confrontation between the European and American Ashkenazim and the levantine, Mediterranean, Latin and Arabic Sephardim. Whereas dark Oriental Sephardim are the lowest of the low in Israel, the oldline Sephardim from Spain, Portugal and Holland are the very pinnacle of the Jewish elite in America and

have a thinly disguised contempt for other Jews.

Sephardic Jews invented the term "sheeny," as reported by Stephen Birmingham in his book *The Grandees: America's Sephardic Elite* (p. 230). Of late 18th century origin, it was intended as an epithet to describe relatively late-comer Jews from Germany, who often had names ending in "schine."

Jews of German origin look down on the Khazars from Poland and Russia, whom they categorize as "yids." These Eastern European Jews in turn resent the superiority pretensions of the Central Europeans, as the latter have resented the Sephardim. After Birmingham wrote *Our Crowd*, memorializing the dominant Ashkenazim of finance, commerce and show business, he reported receiving aggrieved correspondence from American Sephardim who asserted, "We don't know these people, and frankly we didn't want to. We considered the German Jews pushy, aggressive, offensive."

An inkling of the smoldering bitterness of the Eastern European for the Central European Jew is provided by Meyer Levin in his book *The Obsession* (pp. 42-43), describing his involvement in the stage preparation of the Anne Frank "Diary." On the occasion of his first meeting with the diarist's father, Otto Frank, Levin wrote:

I recalled that Anne in the Diary had related how her father came from a wealthy family, and how they had lived in splendor in Frankfurt-am-Main before the Nazis came, although Otto was entirely unpretentious, something of the aristocratic manner remained. . . . and, nasty as this seems, I must put down that even on that day there arose in me a faint doubt as to his view of me, a doubt that I at once suppressed with shame, as being due to my early Chicago prejudices against German Jews, who persisted in their superiority-attitude toward us *Ost-Juden* from Poland or Russia. . . . To this day I accuse myself of this counter-prejudice against German Jews, yet I cannot rid myself of the feeling that I am seen by them as a *Yid*.

Lessons of Grease

The prevalence of disco music and the spread of marijuana among young people have the side effect of boosting the incidence of micingeneration. The process is well illustrated by the movie *Grease*. A sweet young Australian thing, representing the apex of Western culture, falls for a cultureless, rootless Italian-American. All he can do is ape the soul music of the 1950s. In the climactic dance contest the girl goes as far as her background and her sense of decorum permit in dancing with her boyfriend. She and her partner seem to be winning when an "Hispanic" girl cuts in and begins gyrating in the approved African manner. After Olivia Newton-John recovers from the shock, she decides to pre-empt the tactics of her rival, so to speak, and swings and sways as violently as the most rumbacious Afro-American seductress in Castro's Tropicana Club in Havana.

The Nordic mystique, it appears, is too cold and icy for today's disco culture. When two girls, one blondish and one blackish, are vying for the attention of a dance-happy male, the one who gets him is apter to be the dark one, whose face is not as intriguing as her undulating pelvis.

In several recent issues of *Ebony* magazine, articles on black-white dating and marriage describe how in the Minneapolis-St. Paul area half the white men prefer to date black women. The other half, according to *Ebony*, are "rednecks."

With the media, government agencies, academicians and almost all our institutional leaders in favor of intermarriage or, if not in favor of it, at least too cowed to say anything against it, the churches are now enthusiastically touting the program of the Catholic Church in Mexico, which deliberately encouraged the formation of a mestizo society. U.S. churchmen are now going out of their way to sanctify white-nonwhite sexual relationships, which up to very recently had been illicit or casual, with marriage never intended.

The only antidote on the horizon is the limited publication of scientific studies of evolutionary racial development which demonstrate differences in heredity between the races. But in the main such research is being successfully suppressed. The Committee Against Racism and other such organizations are seeing to it that information about racial differences will not be widely disseminated.

Nevertheless, for a considerable time to come American children will still be either white or black, in the conception of most of the American populace. It may be that the rubber band of the American Majority is simply bending and that a point will eventually be reached where it will snap back.

But it is difficult to be sanguine about the matter. Never in history have so many effective tools (drugs, entertainment, pornography) been available to exert negative influences on a disoriented youth culture that seems to produce a generation gap every five years. As one equalitarian fanatic remarked, "Wait until they're fornicating in the streets. Then we'll be able to solve the race problem."

Unspeed the day!

Another Instaurationist had this to say about *Grease*:

Since I was only ten when the 1950s ended and at that time still believed that people went to drive-ins to watch movies, I cannot comment on the authenticity of *Grease*, America's latest raunch-and-roll film. The biggest laugh in the whole show, to me, was a petal-pink Studebaker in the parking lot of Ryedell High where most of the movie takes place.

Probably one of the reasons for the popularity of *Grease* is that the high school is so obviously segregated. There is not a Negro in sight, not even a janitor. About the only Wasps around are Eve Arden, playing the school principal, a couple of Nordics acting as nice, clean-cut, dumb, all-American athletes, and Anglo-Saxon Olivia Newton-

Continued on next page

John serving as the esthetic prop in her role as an Australian transfer student. In the greaser gang led by Danny Zuko (John Travolta) there is one Nordic who, quite naturally, is portrayed as the most naive kid in the bunch. Most of Danny's hoods are unassimilable or marginally assimilable ethnic types. The one identifiable Jew is a bespectacled suit-and-bow-tie honor society type named Eugene. While the other kids are out messing around, Eugene is presumably studying to be a doctor-lawyer-merchant-thief. One of the script writers goofed, however, since the only Hispanic in the movie is a promiscuous tramp appropriately named Cha-Cha-Cha. *Grease* will probably be picketed in parts of the Southwest by Latinos carrying signs written in Spanish.

Come to think of it, the display of the trivial activities at Ryedell High probably goes a long way toward explaining why it was so easy to pull off the dispossession of the Majority in the 1950s.

Pro-Russian Conservative

Jean Cau is a leading French hardliner, the apostle of *Travail, Famille, Patrie*—everything that was most dear to Marshall Pétain. For years Cau has been preaching the Ortega y Gasset line that the mob has taken over Western civilization.

Cau's umpteenth book *Discours de la décadence* has just been published in Paris. Though Nietzsche would find little new in it, it is a shocker to his followers:

I will speak of egalitarianism, the scourge of our time, and I will tell you loud and clear what is now only in the murmuring stage: In the unleashing of this evil Christianity bears an immense responsibility—the religion of the slave has penetrated the city."

Cau is palpably incensed at the new god Demos, who manifests himself as a liberal in the U.S. and as a totalitarian in Russia. But, and here comes the surprise, Cau has finally gone on record as preferring one face of this Janus-like god to the other. After stating that "the true son of Jesus, Jean-Jacques and Marx is not Hitler, but Stalin," he declares that the more decadent of the two superpower giants is the U.S. homeland of the "golden American mud," a country which has "no sense of history" and "which [having] never known tragedy can only export mimics, gags, cheap merchandise, fads, managerial techniques, nervous skin diseases, receipts, and psychological and sociological pathos." America has made a "planetary renouncement of our white race," says Cau, who then accuses Washington liberals and Soviet dissidents of trying to mortify the Russian soul with doses of American decadence.

Finally, he asks the fatal question (fatal, that is, for a professional conservative), "Which of the great peoples of the West has been less infected by the myth of cosmopolitanism that has accomplished this irreversible decadence? Which is the people in this

latter part of the twentieth century which still acts and thinks like a people and a nation? It is the Russian people and nation."

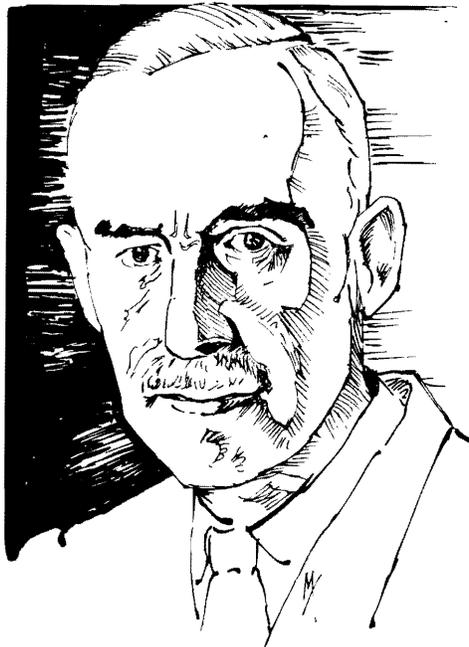
It was only a question of time until some European intellectuals would come to Cau's conclusion. After all, Drieu La Rochelle was saying the same thing when he committed suicide in 1944 to escape being purged by the American, Gaullist and Marxist "liberators" of France. *Instauration* and an obscure American writer named Fred Farrell have been calling attention to the developing Russian paradox for years. But no American conservative is likely to agree with Cau because there is no American conservatism worth the name. There are only the Reds-under-every-bed Birchers, the dollar-bill reactionaries of the Simon and Jarvis school, and the Buckley and Kosher conservatives who have now become the mainstay of modern liberal culture.

From now on many Frenchmen will call long-time rightwinger Cau a Soviet agent, particularly after pondering this statement:

Europe has not been able to be, has not known how to be or wished to be French or German. Europe is no longer a formative force in history. Europe, having been conquered, has no longer any planetary will and hangs on pitifully to the American skirt. I repeat that compared to American cosmopolitanism and its hatred of Western identity for civilization Russian nationalism constitutes our last bastion.

The Vanity of Mann

Thomas Mann wrote diaries. He burnt some. Others still remain under lock and key. Those written in the years 1933-34 have recently been published in Germany.



Thomas Mann

The content of these diaries exceeds the worst expectations. A vain pseudohumanist

is finally unmasked—by himself! It is now clear that at the time of his thoroughly comfortable, indeed luxurious exile in Switzerland he was repressing his political statements because he hoped he would be called back to Germany. But he was also afraid that investigators might uncover some embarrassing discrepancies in his tax returns. He confided to his diary that he really had nothing against the persecution of Jews; indeed he expressly welcomed the removal of Jews from the German legal administration. At the same time he worried that the longer people delayed in asking "the great representative of the German spirit" to return home the more likely he would be the object of furious outbreaks of hatred. So he may have to ask the English to declare war on Germany—if his tax audit does not come out satisfactorily. Finally he dreams of a large-scale dismemberment of Germany and a massive dispersal of Germans throughout the world. But then he again noted, and suspected, that there were two sides to National Socialism.

Scattered throughout his diaries are endless reflections of boundless vanity. On an ocean voyage when he was not immediately recognized as the great Thomas Mann, he found the entire ship's company dreadful. The diaries show exactly and methodically how Mann was inexorably fated to end up as a traitor and as a war propagandist on American radio.

Translated from a recent issue of *Nation Europa*, the German conservative monthly.

Lower Morale, Fewer Kids

It is obvious that morale has a lot to do with fertility. Men and women suffer from depression. Why not races? An article in *Science* (July 14, 1978) indicates a noticeable drop (0.7%) in the fertility of Southern whites in 1954 and 1955, at a time when the U.S. birthrate as a whole went up to 1.9%.

These were the years of *Brown vs. Board of Education*. When people see their way of life threatened, when they fear the damaging psychological and social effects that desegregated schools will have on their children, they do not feel overly inspired to have more offspring to put through the integration grinder.

But as time went by and Southerners realized that integration was not the end of the world, that there were ways and means of getting around the desegregation miseries imposed on them by Washington, that there were such things as private schools and suburbs, hope was rekindled and the Southern birthrate began increasing again. Soon it was almost up to the national average.

The woefully low white birthrate that now exists in this country (see "The Second Death," *Instauration*, Aug. 1978) may have a significant correlation with the woefully low state of Majority morale.

Avri's Caper

In 1954 Israeli secret agents began a campaign of sabotage in Egypt, which included burning down the U.S. Information Center Library in Alexandria, planting phosphorus bombs in movie theaters, post offices and railway stations, and killing British sentries. The idea was to "destabilize" Nasser's new government to the point where the British, who were about to pull out of Egypt, would stay to maintain law and order, and by staying would prevent the Suez Canal from falling into Egyptian hands. The attack on U.S. installations was blamed on communists and Egyptian rightists and was designed to poison relations between Washington and Cairo.



Lavon and Dayan

Everything went according to schedule until a small incendiary bomb almost exploded in the hands of a young Egyptian Jew named Nathanson as he was planting it in a theater seat. Running out into the street with his clothes on fire, he was promptly arrested by the Egyptian police who were looking up and down for the sabotage team. It took only a little of the kind of interrogation which most nations give terrorists to convince Nathanson to betray the other members of his group.

The leader, a Vienna-born Israeli named Avri Seidenberg who had posed as an Aryan German and who had been hobnobbing with Teutonic engineers attempting to set up an Egyptian rocket industry, escaped abroad. Thirteen other Jewish saboteurs were either hanged or given long prison sentences. As customary, when Jews are brought to justice, the international media discounted the trial proceedings as phony and went overboard publicizing a worldwide protest movement to save the "innocents."

Because of a clandestine power struggle in Israel the truth about the matter finally emerged some years later and became known as the Lavon Affair. Pinhas Lavon, the Minister of Defense at the time of the sabotage, was accused of a coverup and of having ordered the saboteurs to go into action without proper authority. Eventually he was forced to resign as a result of the vicious attacks against him by Moshe Dayan and Ben Gurion. If Lavon had not

tried to clear his name, the world would probably still believe that Egypt's trial of the Jews had been rigged.

Avri Seidenberg, who eventually spent ten years in a jail for giving false testimony in Israel in order to implicate Lavon, has now told all in a book entitled *Decline of Honor* (Henry Regnery, Chicago). It's a run-of-the-mill tale of derring-do, spiced with Jewish seductions of beautiful German blondes. But it does include one new twist—a plastic surgery operation which replaces foreskins so Jewish spies won't lose their cover under bedcovers. As to hard facts there are some in the book's hit-by-hit account of the sabotage, its brief biographies of the perpetrators (mostly Egyptian Jews whose hearts belong to Tel Aviv), and its sordid rundown on seedy Israeli politics.

Memorable are some quotations from a speech in the Knesset by the then Israeli Prime Minister Moshe Sharett after the saboteurs had been brought to trial.

The trial which is held in Egypt against 13 Jews has inflamed feelings and caused profound indignation in Israel and the entire Jewish world. It must arouse the concern and anxiety to all those who seek justice and peace everywhere. Egypt's uncontrolled action gives no evidence that her rulers have acquired a sense of international responsibility or moderation. How far Egypt is from that spirit may be judged by the plot that is being hatched in Alexandria, a show-trial of the group of Jews who have fallen victim to false libels of espionage and from whom confessions to imaginary crimes appear to be extorted by threats and torture.

The Government of Israel rejects emphatically the fantastic libels that appear in the charges made by the Egyptian prosecution which accused Israel authorities of outrages and internal plots against the security of Egypt and its international relations.

We call upon all those who seek to further peace and stability and supportable relations between the nations to prevent this dangerous perversion of justice.

When Moshe Sharett spoke, he knew everything there was to know about Seidenberg's caper down to the smallest and most inconsequential detail. Yet the mendacious sweet talk dripped flowingly from his lips. His words have a familiar ring. They have been used in somewhat similar form throughout the ages to attack the prosecutors of other Jews from the time of the pharaohs to Dreyfus, the Rosenbergs and, most recently, to Shcharansky and Ginzburg.

Amazingly, the presumption of Jewishness in contemporary Western justice has become synonymous to the presumption of innocence.

Assimilation Waiver

In *The Camp of the Saints*, Jean Raspail's cautionary and mind-wrenching tale of the fall of France, the author poses a particularly interesting question. One of his char-

acters, a dark-skinned Hindu by the name of Hamadura, who has been living in Paris for many years and is, culturally speaking, an assimilated Frenchman, tries to join the little band of whites who are making a last stand against the noxious hordes of Indian refugees swarming over what was once known as *douce France*.

The native Frenchmen are understandably surprised at the appearance of this stranger. They are about to shoot him when one of their number recognizes Hamadura and persuades his comrades to lower their guns. He tells his old Hindu friend that "your color and background might give a little pause to a group like ours."

Hamadura's answer is remarkable and intriguing. "[T]o my way of thinking being white isn't really a question of color. It's a whole mental outlook. Every white supremacist cause—no matter where and when—has had blacks on its side. And they didn't mind fighting for the enemy, either. Today, with so many whites turning black, why can't a few 'darkies' decide to be white?"

When Hamadura says he is unconcerned about fighting "for the enemy," he must mean that he considers himself nonwhite and not belonging to the West. On the other hand, he has absorbed so much Western culture that he realizes what a catastrophe it would be if the West was destroyed. So he is prepared to fight and die for its survival, even if he must fight against his own people. Hamadura, it seems, knows his former countrymen all too well. If they should overrun France, nothing whatsoever of the country would be left. Everything he loved and respected would be demolished, wrecked and submerged in a sea of filth, squalor and ignorance.

Hamadura is at least partly right when he says "being white is a mental outlook." It must be admitted that the mere possession of fair skin does not necessarily carry with it a special "mind set." In fact, so many whites are now busy helping nonwhites to annihilate Western traditions that for all intents and purposes they have become black. Granting this, Raspail seems to be asking if it is not possible for some blacks to be "white" enough to realize that without Western culture the world, even the nonwhite world, would suffer an irreversible regression. Consequently, it would be advisable to let these rare birds fight on our side, whatever their color.

Accepted by the besieged group, Hamadura is offered the post of Minister of the Overseas Territories. The Indian solemnly accepts the appointment, but notes that he would prefer the older-fashioned title of Minister for the Colonies. The appointment is especially ironic since it is made shortly before the Frenchmen and the dark-complexioned Hamadura die heroes' deaths when they are bombed into fine dust by the French Air Force.

Most Westerners today are racially blind, although they may entertain certain mental

Continued on next page

and physical reservations when coming into close contact with someone who, as Kipling puts it, "does not talk my talk." Indeed, all through his book *Raspail* underlines his belief that no people will survive for long if it does not protect itself against alien intruders. But in allowing Hamadura to join the white Frenchmen who, after some hesitation, receive him as a friend and comrade, the author is explicit in his meaning that very few members of the ruling Western establishment have the "mental outlook" Hamadura is talking about or, if they have, do not dare admit it.

The above paragraphs were edited and condensed from an article in *The Odinist*, P O Box 731, Adelaide St., Stn. O., Toronto, Ont., Canada M5C 2J8.

Ingrates

Question: Were any of the signers of the Declaration of Independence of other than Anglo-Saxon birth or descent?

Answer: One—William Paca, lawyer, delegate to the Second Continental Congress and later governor of Maryland, was of Italian descent.

The *Chicago Daily News* (May 5, 1978) in which this brief quiz appeared then listed other Italians who had made a name for themselves in American history: Columbus, John Cabot, Henri Tonti, who explored the Mississippi valley, Filippo Mazzei, the philosopher friend of Jefferson, Mother Cabrini and Enrico Fermi.

Nothing wrong with that. But the main point brought out by—and ignored by—the *Chicago Daily News* seems to be the almost total monopoly of Wasps in the composition and signing of the Declaration of Independence. Have any blacks, Orientals or Chicanos ever come up with something similar?

Instead of being praised and complimented for their sterling accomplishments in the art of civilization and political science, Wasps today are the most despised population group in America, the one population group most likely to be the victims of genocide when and if the Unassimilable Minorities take over completely.

The race that founded and built the U.S. is now most hated by those who, compared to their previous level of life in Africa, Latin America and Asia, have most benefitted from Wasp creativity.

Churches Reward Baby Killers

Last summer black guerrillas in Rhodesia murdered Rev Peter McCann, wife Sandra and their young children, Joy and Phillip, both under five; Rev Philip Evans, wife Susan and daughter Rebecca, Rev Roy Lynns, wife Joyce and three-week-old baby Pamela. Two other white women in the re-

mote mountain mission of Elim Church were also slaughtered.

On Aug. 9, 1978, hardly before the slain Rhodesians had been put to rest, the World Council of Churches, composed of leading Protestant denominations, gave \$85,000 to the Patriotic Front of Zimbabwe, whose guerrillas had committed the atrocity.

A month later the guerrillas gave the World Council its money's worth by bringing down a passenger aircraft in northern Rhodesia with a Soviet missile. Ten of the survivors were murdered on the ground. Women and children figured prominently among the dead.

Why doesn't one of those psychoanalysts who are frequently called upon by *Time* magazine to explain the deeper causes of human behavior to us dumb readers tell us why black butchers from Nat Turner to Joshua Nkomo always give a high priority to the killing of white children, the younger the better?

Protected Riots

The presence of uniformed police instills respect and elicits observance of law and order. Right? Wrong. When a riot breaks out with bricks, bottles, clubs and other projectiles flying all over the place, the police should quell it. Right? Wrong.

In St. Petersburg, Florida, a white policeman recently tried to make a routine arrest of a black for drunkenness. Another black, "Big Man," beat up the policeman with a two-by-four. When "Big Man" tried to take the injured white policeman's gun, the cop shot him. Hundreds of looting blacks then took over the section of the city from which the police retreated for fear of further provoking the natives. When they cordoned off the area, they forgot to notify some white motorists on side streets who inadvertently strayed into no-man's-land. They got out by the skin of their teeth—with battered cars and bruised bodies.

Annual Awards

Once again it's award time. The Montague Francis Ashley Montagu medal for misinformation and perversion of scholarship goes to Nikolai Ulyanov of Yale University. Ulyanov once claimed that Alexander Solzhenitsyn did not exist! According to this learned scholar the books attributed to Solzhenitsyn were in fact written by the KGB in order to obtain hard Western currency from their sale to rightwing dupes and reactionaries in Europe and the U.S. According to Ulyanov this was obvious from the heavy-handed, sensational quality of the works.

The Simon Magus prize for hedonism goes to Garner Ted Armstrong, son of Herbert W. Armstrong, founder of the Worldwide Church of God. The elder Armstrong recently expelled the younger Armstrong from the church (which rakes in about \$65 million a year) because of

"repeated, compulsive fornicating." While Garner Ted confessed to church officials he had committed about 200 acts of adultery, he attempted to justify his most celebrated case of extramarital sex on spiritual grounds. He claimed to have fallen uncontrollably in love with the stewardess of his personal jet when she put her hand on his shoulder to comfort him as he wept before the memorial to Holocaust victims during a junket to Israel.

The inside dope on the Armstrongs and the dopes who have supported them (most famous dupe, Jewish chess champion and spoiled brat Bobby Fisher, who shelled out over \$94,000 to the Worldwide Church of God) can be found in the *Ambassador Report*, Box 4068, Pasadena CA 91106, \$6.70. Garner Ted has now set up his own Church of God in Tyler, Texas, and both father and son have issued mutual excommunications and anathemas which they term disfellowships.

Incivility

Rummaging through a law library recently an Instaurionist attorney came upon a typical Unassimilable Minority "civil liberties" case that was little publicized at the time it was decided in 1971.

In April 1968, one Paul Robert Cohen appeared in the Los Angeles County Court-house wearing a jacket bearing the inscription, "F__ the Draft." The words were plainly visible to women and children in the corridor of the courthouse. Cohen was arrested and convicted of disturbing the peace in a Los Angeles Municipal Court. His appeal to the California Court of Appeals failed. His appeal to the California Supreme Court was denied a hearing.

Then Mr. Cohen appealed the case that had been upheld three times in state courts to the U.S. Supreme Court, which in a five-to-four decision, reversed his conviction. Five Justices ruled that states had no right to decide what was obscene and that Cohen's arrest was a violation of his right to "free speech" under the First Amendment.

Justice Blackmun, in his dissent, noted that Cohen's sleezy actions were a form of conduct, not speech. He declared the court's "agonizing First Amendment values seems misplaced and unnecessary."

One of Cohen's attorneys was Anthony Amsterdam, long-time advocate for the NAACP and American Civil Liberties Union. In the early 1970s it was Amsterdam who led the legal task force that persuaded the U.S. Supreme Court to nullify all state capital punishment laws. There is, however, no record that Amsterdam ever criticized the execution of World War II "war criminals" or Israel's execution of Eichmann.



INSIDE OUT



Cholly Bilderberger

"Nordic Dysfunction" in the August issue was bang on, a tellingly succinct summary of the Nordic as a political and social failure, his own worst enemy and the author of all his troubles. Among other nuggets: "The Nordic's abstraction-oriented mind has lost his instincts and his rationality. . . . The Nordic cannot lead a normal life. Either he must be an ascetic or a hedonist. Entering a Protestant Christian household is like a visit to a madhouse. The atmosphere is poisoned by the internalized hatred."

In the same issue, in a letter from Zip 786: "The secret of Jewish success is that the Wasp-Nordic types are so obsessive-compulsive in their behavior."

And in the September issue, from Zip 723: "The problem in America is not the minorities. It is the Nordic plutocrats and intelligentsia. The upper classes are using the minorities to make war against the white working class. . . . outside of less than a dozen individuals none of the wealthy whites has contributed a dime to our cause. The rich Wasps have not lifted a finger to fight 'Jewish domination,' precisely because it is a sham behind which they hide their own roles."

It is in these items and others like them that I find the real "Stirrings," the first glimmerings of understanding the situation as it is, the first yearnings toward emancipation.

All three start from the first postulate needed for such emancipation, whether personal or collective: *Majority surrender preceded minority conquest*. It seems unarguable, but the majority of the disgruntled Majority will not/can not see it. They are far more comfortable howling about Jews and blacks taking over, and then subsiding into correct Majority torpor in front of the television set, soaking up the Jewish-black slurs.

Even our greatest men have been subject to the evasion: for example, T. S. Eliot in his correspondence with Groucho Marx. It seemed innocent enough at the time, but has confused lesser men since and helped put them on the wrong track. If a person of Eliot's stature would support a

Groucho Marx by treating him as a "delightful" equal, didn't that mean that Jerry Lewis, *et al*, deserved a similar boost? But his very sensitive antennae must have warned him that the Marx brothers were denigrators of the Majority way of life first and comedians second. (If in doubt, check the priorities by looking at reruns of their old films.) The "humor" is also dubious: i.e., Chico, examining an old piano, says it needs a keyboard; Harpo then appears with a board covered with door keys. All contemporary Jewish attitudes and insolences are prefigured: the Majority is presented as dimwitted, its women as silly sluts to be insulted, used and humiliated, etc. The undercurrent of hatred is strong. Any of Marx's seemingly innocent letters to Eliot were actually asking, between the lines, for his surrender. "I am tearing all your world down," they implied, "and supplanting it with Jewish values, needs and controls. If you answer this letter, if you accept me, you are giving tacit support to what I am and what we Jews are and what we propose to do." In the simple act of answering, Eliot agreed to this unspoken proposition, a surrender which was very useful to "Marxists" both in and out of Hollywood.

It would seem exaggerated and over-subtle to mention Eliot's knuckling to Marx were it isolated, but it was one of thousands of such knucklings on the part of famous figures in the past eighty years. Without them, the mass knucklings of the general populace after 1945 would have been impossible. In Eliot's case, as with the Majority later, the surrender preceded the conquest. If he had refused to knuckle (all he had to do was refuse to correspond, to meet, to talk, to recognize), Marx could not have conquered, at least in that instance, because all the cards were still in Eliot's hands. And if all those with the choice in specific instances from 1900 to 1960 had made similar refusals, Marx and the rest of the Jews at the cutting edge of ambition—especially those in the arts—could not have conquered.

Incidentally, when taxed in my hearing with the Groucho Marx business,

Eliot acted as though he had not heard the question. It was *infra dig*, one gathered.

Analysis in depth of Majority surrender is not negative, but the only possible first step to freedom—again, whether personal or collective. History offers no example, with the possible exception of the Roman Empire, of a country such as ours, great, rich and powerful, turning itself over lock, stock and barrel to racial and cultural outsiders. Our case is even more extreme than that of Rome because the Romans did resist with arms for years; the American Majority has surrendered without a shot being fired. It is eerie, senseless, as bizarre as the Children's Crusades, as inexplicable a death wish as that of the lemmings.

The Jews, to take the most powerful of the conquering minorities, have been active in Western cultures since the beginning of the Christian era, and became extremely powerful in Russia, Austria and Germany in modern times. The degree to which they flourished before being cast out was a fair barometer of the weakness and then the reaction (if not the strength) of those countries. If we measure our own weaknesses against that barometer, we see that the reading goes out of sight in contemporary America. Never before have the Jews approached such hegemony, and the obvious corollary is: never has any country caved in so completely. (It is true that Jewish influence in Western Europe and the non-Arab, non-Communist world is at an all-time high, but without the American example, especially the frenetic backing for Israel, that could not have happened.)

It is all very well to say, as I did last month, that the motivation for the surrender has been the immoderate desire for material possessions, the fatal flaw of North European stock. We are afraid of losing them if we resist the aggressor minorities, so we give in. That is true, but there must be something more, something deeper, the flaw of which our materialism is a symptom.

It is not only important to find that flaw, it is crucial. Unless it is found, there can be no cure. And no cure

Continued on next page

Inside Out *Continued*

means no emancipation. (Spasmodic pogroms are emphatically not emancipations. They may offer temporary relief, like a man going on a drunk to alleviate intolerable depression, but the problem will always come back because the cycle will repeat itself. Cure could be defined as breaking the cycle.)

Which leads me back to the "Nordic Dysfunction" piece and the letters cited above. They all turn on the proposition that the Majority member is sick. They come from people who, I presume, have reached that conclusion reluctantly, but who see no other way to resolve the observable facts. If the degree to which a country caves in to its minorities is a measure of sickness, then modern America is the sickest country in recorded history, and the American Majority member the sickest human being in history. Also, these letters and analyses come from people—again, I presume—who have had to surmount the American taboo against talking "negatively"; meaning in this case, as in so many others, coming to logical conclusions, however unpleasant. It is far easier, as noted above, to talk "positively"—to castigate the minorities in a half-hearted way and then forget the problem, carefully avoiding a close look at oneself and one's neighbors. It takes some guts to stand up to that and say that the problem lies with us, and that until we get to the bottom of it nothing will move for us as individuals or for the country.

Which leads to the second postulate: *Majority sickness preceded Majority surrender.* This seems unarguable, like the first postulate, but, again, it is a fact which the majority of the disgruntled Majority will not/can not see. If they could see it, they wouldn't be sick. "Nordic Dysfunction" defines Nordics with a capacity for mental health as "the minority of minorities." But how could it be otherwise? For over thirty years, from 1945 until the present, the American Majority has put up with the ever-increasing insolences of minority rule. In the past year, the symbolism of "Roots" and "The Holocaust" has underscored the finality of the minority victory. The constant bombardment of Majority inferiority/minority superiority not only has an effect as propaganda per se; that it can exist at all is fatal for the psychological balance of the Majority.

The seemingly trivial lapses of our leaders, or what passed for our leaders, led to increasingly greater concessions until now the American Majority man

or woman or, most importantly, child is constantly insulted and assaulted, directly and indirectly, literally and figuratively, by all the minorities. For these latterday victims, the questions of how and when and why surrender occurred are academic. Most of them have grown up in a post-surrender world; the minorities have been their masters from birth; they have always lived in an inverted society.

To exist in such a madhouse finally drives even the sanest mad and results in "Nordic Dysfunction's" Protestant Christian household, the personal madhouse within the general, where the atmosphere is "poisoned by internalized hatred." This last phrase is key. Deep in what is left of his unconscious, the Majority member knows he is acting against himself in living on his knees. Despite his immense efforts to sublimate his *persona* in surrender—to believe, for example, that the existence of Israel is a matter of importance to him or to his country—he can't quite manage it. The "conflict" brings on the pervasive horror of contemporary domestic life: stress, fights, hatred for self leading to hatred for others, etc., leading in turn to breakdowns, collapses, etc., etc. Even those who retain domestic decency today have to tolerate so much around them that the erosion process is always at work; they only postpone their own collapses. In the most profound disaster of all, Majority parents lose their children to the minorities through the unquestioning acceptance by the latter of all aspects of minority aggression. Drugged Majority children, lying with glazed eyes in filthy clothes in muddy fields listening to rock concerts (minority music, no matter the antecedents of the musicians) are the most graphic, most irrefutable evidence of the extent of Majority illness. (And today even those children who don't succumb are tolerant of those who do, preparing the ground for the loss of their own children in time.)

But this modern Protestant Christian household, this madhouse, did not spring fullblown; it has its roots, as "Nordic Dysfunction" points out, in Protestant Christian households of the past. A hundred years ago, Ibsen and Strindberg revealed the madness and sickness behind Scandanavian respectability; and Henry James did the same for the British and Americans. "Nordic Dysfunction" suggests that Majority survival depends on getting rid of "democracy, Christianity, equality, rule-by-law and other nonsensical

drivel." That, however, is the first point in the critique with which I'd take issue. Those institutions are only symptoms; the problem lies in the individual craving for and susceptibility to the drivel, not the drivel itself. Getting rid of the drivel (easier to say than do!) would not get rid of the craving and the susceptibility. New drivel would be found.

All we really know is that once upon a time a very long time ago, we were human, intensely so. Our instincts and rationality were in balance. Feeling, thought and action were one. What distinguished the races was *what* feeling, *what* thought and *what* action. They could differ immensely in degree, selectivity, intelligence, execution, etc, but the principle of oneness of feeling, thought and action was universal. Today that oneness still exists in certain relatively primitive Asian and African peoples. It has well-nigh disappeared in those of North European stock. It lives now only in our dreams, and in split seconds of waking realization, brought on by a face, a gesture, a word. In our sickness we immediately deny and forget such dreams and moments of realization. Health would lie in welcoming the memory, fanning it to life, using it to unravel the question of how we lost what we had. If we can save ourselves, it is only through an understanding of the past, an understanding which must precede speculation on what to do in the present and future. In our current condition, we couldn't do anything even if we knew what to do.

RENEWAL INFO

Affluent magazines rely on a computerized series of sophisticated reminder notices to warn readers when their subscriptions are about to end. Howard Allen can only afford one reminder slip inserted into the last issue of *Instauration* before the expiration date. We hope our readers will note this reminder and act accordingly. Otherwise, since you will receive no further notice, you will only know your subscription has expired when the months go by without any *Instaurations* appearing in the mail.

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Grant Wood

Continued from page 4

following circumstances. A wealthy person, Michael Blumberg, asked Grant to do a portrait of his son, Melvin. Grant didn't want to do it, but didn't know how to refuse. He asked a friend for advice. The friend said to demand a lot of money, which Grant could not bring himself to do. Grant's biographer, Darrell Garwood, puts it this way:

Like his other portraits of the time, Grant's picture of Melvin was forceful and expressive. You got the story at once — a rich man's son who had received plenty of candy and attention and had a

new football under his arm. Michael Blumberg was well pleased with it — there was no dissatisfaction on the part of this client. . . . Grant, however, was almost frantic by the time it was completed. . . . He declared he would paint no more portraits of strangers. . . . During the lean years of the depression, he refused at least a dozen portraits that would have brought him around twenty-five hundred dollars each.

Grant's view of the relation between regionalism and art was best summed up in these words:

Let me try to state the basic idea of the

regional movement. Each section has a personality of its own, in physiography, industry, psychology. Thinking painters and writers who have passed their formative years in these regions, will, by care-taking analysis, work out and interpret in their productions these varying personalities. When the different regions develop characteristics of their own, they will come into competition with each other; and out of this competition a rich American culture will grow.

To put it another way, art is a plant that will grow in many gardens, but each garden must have its own distinct soil and its own distinct gardener.

Long-Forgotten Speech

Continued from page 5

and it was by the Jews that Communism was directed, and is still being directed to-day. That is perfectly comprehensible because Communism is international, and a Jew is international in his outlook. Communism had its birth in the teachings of Karl Marx, who was a Jew. If we study the history of the Bolshevik Revolution in Russia, we find that the great majority of those who were the instigators of the revolution, and who occupied the most prominent posts in the Bolshevik Government were Jews. . . . I can also speak from my personal observations during the course of my diplomatic service in the Union, when I had the opportunity of seeing who were the representatives of this Soviet Government. I found that in most cases they were of the Jewish race. I remember the Soviet delegation to the League of Nations. In that delegation there were seven Jews and one Russian. We find that in most countries where Communism has taken root the leaders of Communism are Jews. That is also the case in South Africa. The two leaders of Communism in South Africa are Msrs. Solly Sachs and Weinberg. . . . [It is] clearly established that it was the intention of the Communist Party to establish in South Africa a black republic. . . .

Now I come to what is the main feature of the Bill, namely the new principle introduced of definitely naming the Jewish race as a race not suitable for immigration into South Africa. This is the feature of the Bill that has been most discussed, most criticised, and I am glad to say most commended. . . . [In] the 1930 Quota Act. . . . the Jew was aimed at, but not specifically named. In this Act he is specifically named. Now the objection which is made is that in this Act I discriminate against the Jew as such. I frankly admit that there is discrimination against the Jew as an immigrant, and against the Jew who is still an alien in South Africa. And while on this question of discrimination, let me point out this to

those newspapers, and to those who have been the most violent critics of my Bill, that they themselves practise a form of discrimination against the Jew — not the man who is coming in, not the Jew who is an alien, but the old-established Jew. These very people are practising a form of discrimination which, in my opinion, hurts the Jew in his self-respect and pride far more than anything in the Bill. I refer to social discrimination. That is being practised every day. The same man who writes the editorial criticising my Bill: the same man who gets on a platform and makes a speech in defence of the Jew. Those same men will not propose a Jew as a member of their exclusive clubs! . . . These same people who call me intolerant, and accuse me of discrimination, speak contemptuously of the Jews as "Yids" when they are in private conversation among themselves, or having a drink together. I have been accused of anti-Semitism, and what not, but let me say in all sincerity that I have never yet in private conversation spoken of a Jew as a "Yid." These people who pose as friends of the Jews are the same people who are practising social discrimination against the Jews in South Africa. And it is not only in South Africa, it is the same in America. . . . I say that such an attitude on the part of those who are to-day accusing me of anti-Semitism, of racialism and intolerance, is nothing but rank hypocrisy. Furthermore, it is not fair to the Jews themselves. It places the Jew in a false position; it gives him a false sense of security, and afterwards when he wakes up and finds that there is a certain amount of anti-Jewish feeling in the country, then he is surprised, because to his face he has been told one thing, and behind his back another attitude is adopted. Such hypocrisy complicates an already serious problem. My Bill certainly does not suffer from hypocrisy. It is characterised by complete candour and frankness. But unfortunately candour and frankness is very often mistaken for hostility. Why is this principle of discrimination introduced into my Bill? Because in the first place the Jew is not assimilable. . . . That the Jew is

not assimilable has been shown from the records of history, and it is also admitted by the Jew himself. Secondly, this Bill discriminates against the Jewish immigrant and Jewish alien, because owing to certain racial characteristics he creates a problem in any country as soon as the Jewish population exceeds a certain percentage of the total. Thirdly, because in South Africa the Jewish population has already reached that percentage, and consequently we have with us to-day a Jewish problem which must be squarely faced. I will deal first with assimilation, because that is the basic principle of my Bill. That is no new principle. It has been already adopted by the South African Parliament. . . . But in the Act of 1937 it was left to the Selection Board to decide whether or not a particular race or person is assimilable. . . . When, therefore, it is known from the record of history, and from the frank admission of its members, that a certain race is not readily assimilable; when we know from our own observation that such a race has not been absorbed by either the English-speaking or by the Dutch-speaking section of the population, then the time has arrived that the board must receive instructions by legislation that such a race is not assimilable. . . . My contention is that the Jewish race, taken as a whole, is not readily absorbed by either the Dutch or English-speaking sections in South Africa. I know there are exceptions, there are exceptions to every rule, and so also there have been exceptions in the case of the Jewish race. But let us look at history. Since the Great Dispersion, for a period of over two thousand years, the Jew has wandered over the face of the earth, and to-day he is found in all countries of the globe; but throughout the ages, scattered as he is to-day over the face of the earth, he has always remained a Jew. You don't speak of a Jew in England as an Englishman, or in Holland as a Dutchman, or in France as a Frenchman. No, you speak of him as an English Jew, a Dutch Jew or a French Jew. He has maintained his racial identity and his Jewish customs, he has remained true to the faith of his fore-

Continued on next page

Long-Forgotten Speech (Cont'd.)

fathers, he has maintained the purity of his Jewish blood, and above all he has remained a separate nation. . . . The reason is apparent. Read through the Old Testament, the Laws of Moses. I could quote dozens of texts to show that the Jew received strict injunctions that he should not mix with the nations amongst whom he lived. . . . For centuries at a time the Jews have lived in circumstances favourable to absorption. There were times when they were persecuted in certain countries and also in Great Britain, but there have also been long periods when they have lived under favourable circumstances in Great Britain and elsewhere, and yet they were not absorbed. Even in America, the so-called melting-pot of the world, they have remained a separate nation. The Jew has a remarkable aptitude of being able to adapt himself to his environment, of being able to adopt the customs and the ways of living of the people amongst whom he lives, of being able to acquire the veneer of the people amongst whom he lives. That is where people make a mistake. They think that is absorption. It is nothing of the kind. It is merely the facility of the Jew to adapt himself to his environment. What is Zionism but the refusal of the Jew to assimilate, and that was the idea of Theodore Herzl, the founder of the movement. Mr. Speaker, the Jew is a nomad by nature. I am not saying that in an unfavourable sense. I am not comparing the Jew with the gypsy; but the history of the Jew is a history of his wandering among the nations of the earth. The Jew is a cosmopolitan. The Jew looks forward to that time when there will be re-established a Jewish state where he will await the coming of the Messiah. But let the Jew speak for himself. I don't want to weary the House with quotations, but I think it is necessary to hear what leading Jews say. These books from which I shall quote are to be found in the parliamentary library. Ludwig Lewisohn, a well-known Jewish writer, says—

Assimilation is impossible, because the Jew cannot change his national character.

He goes on further and says—

Assimilation is bankrupt. Germany was the great laboratory experiment, and I think that the experiment was necessary, but it failed.

Then there is another book, "The Real Jew," written by H. Newman, with an introduction by Israel Zangwill. What does he say?—

In examining the causes which have served to keep the Jews "a people apart" we find that deeply engraved in the soul of the Jewish people there are certain fundamental ideals. . . . These created an impassable barrier between their own deep-

ly-rooted ideas of life and those of the surrounding peoples. Thus whereas the Flemings, the Normans and the Huguenots were able wholly to assimilate with the English race at various epochs in their history, the Jews have never been able to merge themselves in their new environment to the same extent.

Then, sir, I find in "A Book of Jewish Thoughts" by Dr. J. H. Hertz, I think he was Chief Rabbi at one time, a chapter headed "The Tragedy of Assimilation." He says—

What I understand by assimilation is loss of identity. It is the kind of assimilation that I dread most, even more than pogroms.

Then from "Jewish Life in Modern Times", by Israel Cohen—

However acute the divisions may be on the merits of orthodoxy, or on the virtue of the Zionist ideal, they are levelled by the influence of the past, which generates a spirit of solidarity welding the disparate units into a harmonious whole. Opposed to the agencies consciously striving for the conservation of Jewry are forces working for its dissolution. There is open advocacy of assimilation, viz., that Jews should regard themselves as distinguished from their fellow-citizens merely in respect of religion, but that otherwise they should merge themselves completely in the general life of a nation in whose midst they dwell. Thus the soul of Israel amongst the nations is nowhere immune from insidious assault.

Then I find that a distinguished Jew, Mr. Basil M. Henriques made a speech in London which was reported in the Zionist Record of South Africa of the 29th January last, and he says—

There must be no assimilation. We are a peculiar people, and a peculiar people we must remain.

I find also in the Zionist Record an article by Mr. Ludwig Lewisohn. He says—

Men exist in groups that create their cultures in their own image, and as the expression of their permanent character. Men exist in no other way. Neither do Jews. We are a culture-group; we are a people; we are a nationality. No, don't stick your head into the sand at this point. It's so silly, and so unrealistic, and so cowardly. We are a nationality.

And so, Mr. Speaker, when one examines the writings of Jewish writers, of those who have spoken on behalf of their race, one finds them fighting against this idea of assimilation. I repeat: the history of the Jews in those countries in which they have lived under favourable circumstances, show that they cannot be absorbed by other races. They may absorb others, but they themselves cannot be absorbed. It is also clear from their own admissions and statements that they do not wish to be absorbed. In the second place it is necessary to discriminate against Jewish immigrants and the alien

Jew in South Africa because, owing to certain racial characteristics and habits, the Jew creates a problem, as soon as his numbers unduly increase. What happens is that you have an alien body in the general body of the state, and, as in the human organism, such an alien body causes irritation and friction, and results in inflammation and disease. That is what has happened in many other countries, and that is what is happening in South Africa today. What are those racial characteristics? In the first place the Jew is international. He is international in his outlook, and furthermore, he is part of a vast inter-locked organization. His race is spread over the globe, a race that is bound by ties of culture, religion and blood to which add the bonds of finance and commerce and industry. The Jew, in the first instance, is loyal to his own people, loyal to Israel, and what Israel stands for. In the second place he is concerned mainly with his own personal and material interests. May I refer to the position during the Great War in England? It explains this characteristic of the Jew. If one reads the post-war books it is perfectly clear that there was something wrong, especially during the earlier years of the war. Jewry believed that the central powers were going to win the war, and therefore the majority of Jews were backing the central powers. It was perfectly clear that things were going wrong in England, for instance with regard to supplies of foodstuffs, and that the blockade of Germany was ineffectual. It was later discovered that there was disloyalty on the part of some of the Jews in London and elsewhere. It will be recollected that Sir Edgar Spear, a privy councillor, was later deprived of his naturalization certificate and of his honours, because it was proved that he was a member of the coterie of Jewish financiers who were working against the interests of England. Then the position became so acute that the British Government was obliged to do something in order to secure the support of the Jews. It was during the most critical period of the war. What did they do? It came in the form of the Balfour Declaration on Palestine. That declaration was not merely a happy idea on the part of Mr. Balfour. It was necessary for England to enlist Jewish help. The Jews were against England, but the Jew was prepared to give his help to the allied cause for a price, and the price that the British Government paid was the Balfour Declaration. . . . Again we have the matter of the boycott against German goods. . . . The hon. member for Cape Town (Castle) denied that the Jewish community had anything to do with the Jewish boycott in this country, and said that the Jews themselves merely decided not to buy German goods. He received support from the hon. member for Benoni (Mr. Madeley) who said that his party had been responsible for the boycott. If the hon. member for Benoni, or if the South African Trades and Labour Council wish

to suggest that this German boycott originated with them, then in the language of the classics I say: "Go and tell that to the Marines." The idea originated with the Jews and with the Jewish Board of Deputies, and they used the South African Trades and Labour Council for the purpose of initiating this boycott. I have before me a circular which was sent to a Gentile firm calling upon them to boycott German goods and also warning them not to advertise in a German paper published in Johannesburg. The circular ends by saying—

Do you know that the Jewish community will see to it that your firm is boycotted if you continue to advertise in the Deutsch-Afrikaner of Pretoria?

I have also the envelope addressed to the firm in question. That was the way the boycott was carried on. It is still being carried on today. I have here a notice which is put on orders which are sent overseas, in the following form—

Acceptance of goods will be refused if the goods are shipped by a German vessel, or through a German port or insured with a German company

Now, sir, when the Jew buys goods for his own personal use he is perfectly entitled to do that if he wishes, but in this case he is not buying goods for his own consumption, but goods which are sold to the Gentile population. I have the "Boycott Bulletin" which I read last year. The hon. member for Cape Town (Castle) said it was published in England. It was published in England, but it was distributed in South Africa. The boycott is a favourite weapon which is used by Jewry, and it is an efficient weapon from their point of view, because of the control they exercise on trade and industry. Allow me to say, and I say it with a full sense of responsibility, to the Jewish population of South Africa, that in making use of this boycott weapon in connection with trade, or in connection with Press advertisements, they are playing with fire, they are using a double-edged weapon. I say that the time will come when the people of South Africa will turn, and will not tolerate that sort of weapon being used in our country. I think that it is well that that word of warning should be sounded to the Jewish community in South Africa. . . . Another racial characteristic of the Jews which causes friction is the way in which the Jewish people seek to secure control of finance and business, the formation of monopolies, and also the domination of the professions. This is particularly so with regard to high finance and international banking. It is unnecessary to enter into that. I am sure that the members of the Jewish race themselves, will admit that they control high finance and international banking in Europe and in

America. Remember that the international banker controls credit, and in that way through his control of credit, he is also able to exercise control of industry and trade. International finance and industry and trade are thus closely related. In the United States the Jews have already managed to secure control of a number of the most important industries in the country, finance, the wholesale and retail trade, the garment trade, motion pictures, furniture and liquor trade, and so on. To a large extent the same thing has happened in England. But let us come to South Africa. One has only to go about the country to see to what extent the Jew is controlling retail and wholesale business in South Africa. He controls the liquor trade. There is a body known as the South African Board of Distilleries, which is almost entirely controlled by Jews. There is amongst them a certain Mr Ashton, who figures as a director, but I find that his real name is Aronson. To a large extent the Jew controls the meat trade, and he almost entirely controls the theatre and cinema business. He exercises a large measure of control over the hotel trade and shirt manufacture. . . . In the retail tobacco trade it is the same thing, and then one has only to look to the enormous economic control exercised by a prominent Jew, Mr. I. W. Schlesinger, to realise to what lengths this has gone. Not content with the control of finance and business, the Jew is now turning to the professions. I have gone through the telephone list very carefully in Johannesburg and Cape Town, and have taken only those names which I am quite sure are Jewish. What do I find? That in Johannesburg 65 per cent of the attorney firms are Jewish; of the advocates 45 per cent are Jewish; in Cape Town the attorneys are 41 per cent, and the advocates 28 per cent. I have here the list of the law certificate examination results of January of this year. Forty-four per cent of the successful candidates in the Law Certificate examination were Jews. . . . As regards medical practitioners, in Johannesburg 48 per cent are Jews, and that, I am informed, is a very conservative estimate, because I have not included the names of persons who have changed their names. In Cape Town at least 31 per cent of the medical practitioners are Jews. In the Witwatersrand University Final Examination, 68 per cent of the successful medical students were Jews. In Cape Town the percentage was 32 per cent. I am informed that in the first, second and third year classes the percentage is even higher. But, sir, it is not only in business and the professions where the Jew occupies a position out of all proportion to his percentage of the population. We find him also in positions of authority. That is particularly so in England and America. That was particularly the case in England during the period of the Great

War. In the Lloyd George Cabinet there were several Jews. The Spectator, in an editorial in 1920, wrote—

We are convinced that at the present moment persons of the Jewish faith are far too numerous in our Cabinet. We have got a great many more Jews than we deserve.

The Spectator probably also had in mind the Marconi scandal which had taken place not long before, in which several prominent Jews were implicated. . . . [Now] Jews often ask, "Why is the gentile unable to compete with the Jew? Is it not the fault of the gentile himself?" That charge has often been leveled. Let me frankly admit that the Jew is a very clever and adroit business man, but there are other reasons why the gentile finds it difficult to compete with him. Firstly, as regards international trade and finance, there is the fact that the Jew is international, and has international affiliations. As regards inland trade, there is that racial cement, that bond of racial unity which enables the Jew to make arrangements which it is impossible for the gentile to make under similar circumstances. And finally, let me add this, namely, that in his business dealings with the gentile the Jew undoubtedly has a different outlook and a different business standard. I don't want to go too deeply into that aspect, as I do not wish to hurt the susceptibilities of members of this House who are Jews. . . . I suggest to anybody who wishes to go into the matter further, to study the Talmud, and he will find some light thrown on the question as to why the Jew is able to compete so successfully with the gentile. Another habit of the Jew which creates trouble and friction, especially when his numbers exceed a certain percentage, is the Jewish habit of secrecy. That aptitude of the Jew of being able to conceal what he wishes to keep secret, especially when it is in his own interests, was probably initiated during the period of the persecutions, but it has remained a habit of the Jew, and has become almost a national instinct. . . . This habit of concealment takes another form in the changing of names. Why does the Jew change his name? It is in order to give an outward appearance of having been assimilated. The hon. member for Troyeville (Mr Kentridge) admitted during the 1937 debate why he changed his name. Some remark was made about his having changed his name, and he said that he did it to show that he had been assimilated. But the hon. member remains the same Jew that he was, whether he is called Kentridge or Kantorovitch. Another reason why the Jew changes his name is to secure certain advantages of a business or a social nature, and that is happening in South Africa. I put a question to the hon. the Minister the other

Continued on next page

Long-Forgotten Speech (Cont'd.)

day. I took at random two cases which I happened to find in the Government Gazette where two Jews had changed their names. I asked what were "the good and sufficient reasons" postulated by the Act for the change of the name Cohen, and the Minister replied that this particular person had changed his name "for business, social and personal reasons." I submit that it was not the intention of the Act that a man should be permitted to change his name for such reasons. When a man changes his name for business reasons he is practising deception upon his customers and upon the people in the town where he does business; and I say to the Minister that he was not acting according to the spirit and according to the letter of the Act of 1937 when he allowed that man and others to change their names for business, social and personal reasons. That is not a good and sufficient reason under that Act. Mr Speaker, I have shown that the Jew is unassimilable, and that he has certain racial characteristics. I have shown that when the Jewish population figure reaches a certain percentage of the population of a state, it causes trouble. That is also the view of the Jews themselves. The great leader of Jewish Zionism, Dr Herzl, is quoted in the South African Jewish Chronicle, of the 25th of May, 1934—

Herzl foresaw long ago that the percentage of Jews that a country can absorb before anti-Semitism sets in is very low, barely five per cent. After that a saturation sets in, the weather breaks, and threatening storms appear on the horizon.

Here in South Africa the Jewish population exceeds that percentage of safety. The saturation point was reached some time ago, and the storm clouds are not merely on the horizon, they have already moved up. I am not going to enter into discussion on figures, I am not going to ask whether in this year more Jews were allowed in than in another year, because that is beside the point, in view of the terms of my Bill, which says that no further Jewish immigration should be allowed in South Africa. But what I do say is that, having regard to the state of the problem, and the serious proportions it has attained in South Africa, we have to ask three questions: What is the Jewish population in South Africa; what percentage of the total white population does that constitute, and, finally, is it being fed by further immigration? It is difficult to arrive at a definite figure as to what the South African Jewish population is to-day. . . . In November, 1936, the Jewish Board estimated that the Jewish population was 95,000. Add to those figures, the immigration figures of the Selection Board, allow a percentage for those who do not attend the synagogue, and for "visitors" and "in transit" immigrants, allow also for the natural increase,

because the Jews live according to the Mosaic laws, which tell them to be fruitful and to multiply On this basis I think it can be safely said that on a conservative estimate the Jewish population must be to-day between 98,000 and 100,000, and that brings us to 5 per cent of the white population of South Africa

South Africa has in actual numbers a larger Jewish population than fifteen European countries. . . . Our attitude, sir, the attitude of the Nationalist Party, is that the Jewish population of South Africa is already too large. It has exceeded the danger point percentage. As far as I am concerned it is no good telling me that during this or that year immigration was so much less, or was only so much. Even if the number of immigrants were one hundred per annum, I say that they are one hundred too many, in view of the fact that saturation point has been reached, in the words of Dr. Herzl, the leader of the Zionist Movement. We say that Jewish immigration must be completely stopped. I maintain, Mr. Speaker, that that is the view, not only of those of us who sit on this side of the House, but I am convinced that that is the view which is shared by the great majority of the English and Dutch-speaking people in South Africa. I say that the time has arrived when we have to deal frankly with this problem. We owe it to our children, and it is only fair to the Jewish population themselves, to let them know where they stand, to deal openly and frankly and honestly with them. This Bill of mine, contrary to the criticisms which have been made in the Press, does not touch the old-established Jew in South Africa. It is aimed to prevent any further Jewish immigration. It is further aimed at the alien Jew at present in South Africa. May I commend, sir, to this House and also to hon. members who are Jews, and to Jews outside of this House, the words of a man who is a friend of the Jews, the words of Hilaire Belloc. He says—

There is a Jewish problem, and the Jews who resent the statement of the problem, and an attempt at solving it, are not doing their own people any good, and they are at the same time denying us the right to put our house in order, which denial is of course intolerable.

[I] say, sir, to the Government and to hon. members on that side of the House that if their Jewish supporters decline to see reason, then you owe it to the country to eliminate this factor from party political considerations. You owe it to the pioneers of the Great Trek, whose Centenary we recently celebrated, and you owe it to the pioneers of the 1820 settlers, these English and Dutch-speaking pioneers who left a heritage for their descendants in our country. I say further, you owe it to the people of South Africa, and you owe it to future generations of

South Africans to tackle this problem now, before it is too late. I say to the Jewish members of this House and to the Jewish community outside the House, "In your own interests, beware that you do not put anything in the way of the tackling of this problem. I say to you, read the history of your own race and people, and be satisfied with the numbers that you have in the country to-day."

When Mr. Louw had finished his speech, he was attacked from all quarters, both inside and outside the House of Deputies. Some members of his own Nationalist Party did rise to defend him, mainly by repeating some of his most telling points, though one deputy introduced some challenging remarks to the effect that Jews had had a hand in fomenting the Boer War. Another of Louw's backers quoted President Kruger, the hero of the Boers, as follows:

If it were possible to throw the Jewish monopolists root and branch out of our country without causing a war with England, then the question of everlasting peace in South Africa would be solved.

What was most ironic about the Jewish and liberal attacks on Mr. Louw was that all the humanitarian and democratic clichés in behalf of Jews and of Jewish immigration came from the mouths of people who benefited politically and financially from the system of apartheid, which legalized the second-class status of blacks. From listening to them one would have thought they were all members of an equalitarian human rights paradise that would have won the approval of Jesus Carter Christ himself.

After hearing all the arguments on the other side and after several postponements, Mr. Louw rose to make his final plea:

MR. LOUW. Hon. members will realise that in connection with such an important matter, and seeing that attacks on the Bill have been made from all sides of the House, that I must have a reasonable opportunity to reply to such attacks and arguments. What particularly struck me in connection with the debate of the Bill is the great interest that was taken by the public during the debate, and also the space that was given to it in the Press of the country. It clearly appears from that that the public of South Africa feels strongly in regard to the Jewish question. By that interest it is admitted that we are dealing with a burning question, and let me tell hon. members, especially those on the other side of the House, that this

feeling is not restricted to one section of the population. Since the Bill was published, and since the debate here took place, I have had numbers and numbers of letters and telegrams from all parts of the country, and eight out of every ten of the letters and telegrams came from English-speaking people. As we are concerned with such an important matter which affects the future of our children in South Africa, it is tragic that the attitude of the Government should be influenced and settled by the question of political advantage of Jewish assistance at elections. That is the motive which guides the attitude of hon. members opposite, that is what influences them. . . . On the public platforms, and in the House of Assembly the impression is created as if the object was to start a persecution of the old-established Jewish population. Anyone who reads the Bill will see that that is not so. The main principle of the Bill is to put a stop to further Jewish immigration, and in the second place it embraces the principle that Jews who are still aliens, who have not yet become naturalised, and who entered the country since 1930, shall be treated in a particular way. But yet we find that the Minister, the man who we would have expected to make a study of the Bill, talks here of Jewish persecution . . . One of the other characteristics of the debate on previous occasions, and also to-day, is the fact that those who have taken part in it did not go into the merits of the matter, but they confined themselves to generalities. They did not deal with the question of the position of the Jews in South Africa, and debate this question on its merits, nor the role that is being played by the Jew, or the danger which the question will be in the future to us as well as to the Jews themselves. Those questions have not been gone into. So also we find, for instance, that the Minister of the Interior said not a word about the question of assimilation, which surely is the basic principle of this Bill. He simply makes the statement, namely, that I would be surprised to see how many marriages were taking place between Jews and Christians. . . . For the rest, with regard to the speech of the Minister of the Interior, it was a repetition of the old stories of intolerance, of democracy, of discrimination and the like. . . . It is no use coming to this House and mentioning the names of fifteen or twenty Jews in South Africa who have become more or less assimilated, and to forget the enormous number of 99,990 who have not. It is no argument to prove that the Jew, as such, is assimilable. . . . A difference is drawn by them between the Jewish men who came in and the women and children who came in later. I must admit that I cannot see the validity of such an argument. If the family comes in with the husband, then they are counted together as Jews who have come into the country. What difference does it make then if the father comes in advance to spy out the land, and his wife and child-

ren follow two, three or five months later? They are just as much Jewish immigrants as he is! I really cannot see the force of that argument; it simply will not hold water. . . . Then he and other hon. members also used the argument of the great value the Jews were to the country, how the Jews had the initiative in connection with the establishment of industries, provided work for our people, and also raised the standard of living in the country. There again you have an argument which I personally, and others also, cannot follow—we can not agree to the argument that those industries would not have been established if it were not for the Jews. Take the shirt factories. . . . This industry was started by Christians and to-day as far as I know, only one [factory] has continued to remain in Christian hands. The others are all in Jewish hands, or had to make way for Jewish undertakings. To tell us that we should allow still more Jews into the country because the Jew has initiative is no argument. The Englishman, e.g. has just as much initiative so far as industries are concerned, as any other race in the world. If the Jew had not established those industries, then the Englishman would have done so, but at the moment they have to take a back place to the Jews. And is it correct that the standard of living is being increased by the Jews owing to their participation in industry? Take a report which we had a few days ago in the newspapers with regard to a certain Jewish woman who was up before the court, and she was convicted and heavily fined because she compelled girls to pay back a part of their wages. I am told by persons who are engaged in our industries, that such practices are a great evil in the industries, and a large section of the people who are guilty of those evils are precisely these Jews who have come into the country during the past years. . . . But then I want to point out to the hon. member that the Jewish question is not a question of religion, but a question of race. Marx was therefore a Jew, whether he was converted or not. And then it is also said that the Jews have not played an important role in Communism. If the hon. member for Bloemfontein (City) said that Karl Marx was not the spiritual father of Communism, then I can only say he apparently does not know what he is speaking about, and I would advise him to make a study of Communism. . . . According to the statements of experts about what took place in Russia, it has been incontrovertibly proved that a large section of the communist committees consisted of Jews. According to one authority there were in 1935, 56 out of the 59 members of the Central Comintern, and I have already mentioned what I saw myself in regard to the Jews as Soviet ambassadors, and as representatives of Russia at the League of Nations. Even in Germany Jews were the promoters of Communism. I need only mention the names of Clara Zetkin, Rosa Luxemburg, Karl

Liebknicht, Kurt Elsner, and Levi, and the same was the case in Hungary, where Bela Kun, formerly Cohen, was, the leader of the communist revolution. He was also a Jew, and the Minister of Justice can testify that that was the bloodiest revolution which took place there. He knows about it, because he was sent there by the Allied Powers to try and settle things. In Spain you had the same thing. There the communists were organised by Rosenberg, who went there as the ambassador of Russia, but in reality he had another object. And we find the same thing in South Africa as well. Here the leaders of the communists are Harry Snitcher, one Weinstein, one Kahn and one Cohen, and all are Jews. We have therefore to deal with facts which cannot be denied. But then it is asked why on the one hand it is said that the Jews are communists and on the other hand that the Jews are capitalists? I know it appears to be a paradox, but one of the chief objects of communism is the control of the production and of the distribution. By that the communists mean the control of distribution and of production by officials, and the officials, in turn, are usually Jews, who are also looking after their own pockets. . . . But let us stick to historical facts, and then we find that as soon as the percentage of Jews in a country becomes too large you have had Jewish persecutions. I am accused of all kinds of offences, anti-Semitism and even worse, but I say in all seriousness, that I, as a South African, am concerned about the growing Jewish population in South Africa, and if we do not take steps we shall have the same development in South Africa that there has already been in other countries. I want to say to my hon. friends there that they are making a mistake in thinking that there is not a strong and constantly growing anti-Semitic feeling in the country. It has become plain to me from the large number of letters which I have received from the Union and from Rhodesia as well. I say in all seriousness, as a South African, that if the Government shows that it really wants to put an end to the Jewish immigration into South Africa, and wants to take action against the alien Jew, it will then contribute in great measure to the reduction of the anti-Jewish feeling which we have in the country. But as long as the Government does not take action, that feeling will increase and become worse, and the day will come when there will be an outburst, and the Government and hon. members on that side will have to take responsibility for that. And then, finally, there is the most important section in connection with the attacks on my Bill. It is the Jewish members in this House. . . . But what struck me. . . . was that they did not say a single word about the main principle of my Bill, namely assimilation. They absolutely neglected it, because they know that the statements which I made were not incorrect. They know that the Jews cannot or will not assimilate,

Continued on next page

Long-Forgotten Speech *(Cont'd.)*

that the Jews consider themselves a separate nation, and that they want to remain a separate nation. The chief characteristic of the speech of the hon. member for Troyeville was not what he said, but what he did not say. He says that the immigration is a small trickle, and he brings up the same old argument of the women and the children and the aged people. . . . Then he says that the refugee question is an international matter. It may be that it has international repercussions, but the question with which we have to deal to-day is an economic matter, which affects every man, woman and child in our country. Therefore it is no good to get rid of the point by saying that we are dealing with an international question. Then he says further that I quoted wrongly from certain Jewish writings, and in connection with that I will just confine myself to one example. It is the case of my quotations from the book by Israel Cohen about the solidarity of Jewry. In that book there is a chapter with the title of "Solidarity." The hon. member for Troyeville wants to make out that I did not quote everything, and that the solidarity of the Jews is only aimed at questions of charity, schools, etc. Of course, I did not want to detain the House by quoting two or three pages, but what actually occurred is that the hon. member for Troyeville only mentioned one or two of the characteristics of that solidarity. But the hon. member is very careful to quote everything which, according to him, I left out, because it says that the solidarity is not only confined to matters of religion, but that it must also stand on a solid foundation in regard to political and social questions. Then the writer goes on and mentions the organisations which exist in different countries to promote immigration. What I left out does not weaken my position, but on the contrary, it strengthens my argument. . . . The hon. member for Troyeville went further and questioned my figures in regard to the percentage of Jewish doctors and attorneys. He asks why I went through the telephone book, and not the directory, or some other register. Surely the telephone book was the best for the purpose, and if the hon. member examines it, he will find that my percentages were not too high, but on the contrary were very conservative. I have a list here in regard to Johannesburg alone of the number of doctors there. Jewish doctors, who have changed their names, and one has even adopted a name with a hyphen to make it sound more truly English. My figures are not only correct, but very conservative. He asks why I only produced the figures for Johannesburg and Cape Town. Surely that is where we have the greatest concentration of the population. But even so far as the whole country is concerned, the percentage of the Jewish doctors is 26 per cent, and the hon. member forgets that in the universities 50 per cent to 70

per cent of the medical students are Jewish, so that in future the percentage of Jewish doctors will rise still more. Then the hon. member says that the public service is closed to the Jews. I don't know how he arrives at that. It is indeed true that few Jews sit for the examination for admission to the public service, but that is because the monetary advantages from the public service are not sufficiently attractive for them. . . . Of course, you do not find them in the ordinary banks behind the counter as tellers, the Jews like to deal with money but not to count it for other people. But although you do not see the Jew behind the counter in the ordinary commercial banks, you find him in control of the big financial houses in America and Europe, of the so-called acceptance houses in Europe, and of the big private banks. I can mention a dozen names of large financial institutions in Europe which are in Jewish hands. The Jewish financiers do actually control what is called "big finance" . . . [Israel Cohen] says that such assimilation is a danger to the soul of the people of Israel. He complains of the fact that the Jews will lose their identity as a separate people—just as for instance the hon. member for Johannesburg (North) has lost the German identity of his ancestors. That is what is meant by assimilation, your absorption by the people amongst whom the immigrant goes to live. We have the example of the Huguenots and the Germans, who identified themselves with the population of South Africa and were absorbed by the English-speaking and the Afrikaans-speaking people, and became "one" with them. The hon. member for Umlazi, says that anti-Semitism is "manufactured" in Germany. May I give the Jewish members the advice to read a book which recently appeared by a well-known journalist, Sisley Huddleston, in which he tells of a conversation which he had with prominent Jews in Geneva, and that the most important of them said [re-translation]—

What I hope is that Hitler will start a persecution of Jews, because we need it to bring us together again as one people.

That was a statement by a well-known and prominent Jew. He interpreted what was undoubtedly in the minds of Jews, namely the maintenance of their identity as a separate people. Now I come to the hon. member for Cape Town (Castle). He quoted what I am supposed to have said about Zionism. It is not for me to criticise Zionism, it is a matter for the Jews. If they think that the Jewish people will find their salvation in the new Palestine, in the new Jerusalem then it is their business. It is not for me or other Christians to criticise it. But what I did say and still say is that the Zionist movement testifies to the fact that the Jews do not want to assimilate, that they want to remain a separate people. Otherwise you could not have such a movement. That is

all the hon. member said about assimilation. You will always find that on this question the basic principle of my Bill will be very hesitatingly referred to by the Jews and others. They are very much afraid of that point. . . . I must express my regret at having detained the House so long, but in the circumstances it was necessary to deal with the matter that has been raised here. I would like to make an appeal to hon. members opposite at any rate to show in connection with this matter at least that they have the courage of their convictions. It is no use saying as has been said by members of the Government that they are not divided on the matter. We know that they are. We can mention names to prove it but I will not do so. . . . Here we have a Bill which provides a means of settling the Jewish question in South Africa. It is no use for hon. members to go to the country or to their constituencies, and to say that they also are in favour of stopping Jewish immigration, but that they voted against the Bill, because there was something here or there that they could not support. They know quite well that they can agree to the principle of the Bill, and that they could then bring up any amendments about which they could convince the House in the committee stage. They will admit that the main principle of it is the stopping of further Jewish immigration into South Africa. I hope that hon. members will understand this quite well, and I hope that there are some in their party who will have the courage of their convictions and will show that they agree with us in regard to the great matter, a matter which not only affects us to-day but which is becoming worse from day to day and which will affect future generations, their children and children's children. . . . We . . . have brought forward a clear policy and if the Government party rejects this measure, the responsibility will rest on the shoulders of the Government and the Government party, for what may occur now or in the future.

When Mr. Louw sat down the deputies voted. His bill was defeated 81 to 17. The 81 noes were registered by all the English-speaking members, all the Jewish members and a half-dozen or so Afrikaners. The 13 ayes came entirely from Afrikaners.

And so ended a little-known legislative battle that went to the very heart of Western civilization. Although there was no direct connection, the immigration laws of other countries populated by Northern European majorities began to crumble one or more decades after Mr. Louw's gallant but losing attempt to protect South Africa's Northern European genetic and cultural heritage.

Mr. Louw, who was really speaking for whites everywhere, felt that his country had the right to lock its doors

Long-Forgotten Speech *(Cont'd)*

against strange-looking intruders. Unfortunately, he was born too late. Soon we may all find that we will not only be forbidden to lock our country's doors against outsiders, as has already proved to be the case, but also the doors of

our own homes. Gun control in one sense is nothing but tampering with the lock on our front door.

Mr. Louw's story, however, has one happy note. The Afrikaners did not let the Jews frighten them into making Louw a pariah. Though some voted

against him, most of them stuck by him and, as their influence rose in the South African state, Louw through the years was given several important diplomatic and cabinet posts, including the Ministry of Foreign Affairs.

Eric Louw died June 24, 1968.

The Vaterland *Continued from page 6*

that he would negotiate with Walter Ulbricht (then East German communist chief) "without waiting for permission from the United States." The sight of America sending large numbers of Negroes and bottom-of-the-barrel whites, thousands of them on hard drugs, to "defend" West Germany is not too reassuring to those truly interested in building up Germany's defenses.

With our foreign policy a hostage to minority racism, the most we can expect for the present is that America will adopt a passive policy toward Germany. Though German Americans represent a slightly higher proportion of the population than Negroes, their influence is practically zero because they do not vote as a bloc.

The prime long-range objective of American diplomacy in Europe should be German reunification. The greatest danger for the Northern European peoples is that the partition of Germany, if prolonged indefinitely, will eventually have East and West Germans looking upon each other as foreigners.

Meanwhile, Washington should

strengthen West Germany's armed forces to the point where the needling presence of American troops can be removed once and for all. There will be no strong and united Germany, a *sine qua non* of Western survival, as long as one foreign soldier—American or Russian—remains on German soil.

Before printing the above article we sent it to a German correspondent for comments. Here is his reply:

I must agree with the author of your article, but I doubt he is right when he says in the next-to-last paragraph that the great danger arising from the partition of Germany is that East and West Germans may eventually look upon each other as foreigners.

It was a paradoxical outcome of Brandt's *Ostpolitik*, and one surely not intended by its creator that feelings of belonging to one nation probably were never stronger than they are today between East and West Germans. It was the softline "Eastern approach" that unloosed the avalanche of Western German cars into the German Democratic Republic, a peaceful motorized invasion that gave the lie to the so-called separate nationhood of the two Germanys. East and West Germans do not, and in the foreseeable future will not, look upon each other as foreigners. It is true that in

East Germany and West Germany alike the phrase "our republic" is freely banded about in the respective government publications, but it is merely propaganda to try to create the *Staatsbewusstsein* that is signally lacking in both East and West Germany.

Once a racial alliance of Northern European peoples on both shores of the North Atlantic is established, the East Germans will cheerfully join it as soon as they can rid themselves of the Russian yoke.

It is, however, not quite clear whether the author in his advocacy of a "Germanized brand of Gaullism" actually endorses de Gaulle's concept of a United Europe stretching from the Atlantic almost to the Urals. If he does, it might be pointed out that it would seem illogical to envision a stage of affairs in which East and West Germans were "looking upon each other as foreigners." How could they, if "racial alliance" could be spelled out even in Kirylian letters?

My own view is that the best hope for a sane foreign policy for all Northern Europeans is not in this or that kind of "Gaullism," but in the supranational framework of Rockefeller's good old Trilateral Commission. Shear the Trilateral concept of its anti-Sovietism and its Zionism, and in what is left you will have the kind of infrastructure we need.

Enemy Soft Spots

Continued from page 7

eyes, and vice versa. As Jews raise their universal voice ever more loudly about Soviet dissidents, as Jews come out ever more strongly against detente, the weighty pro-Kremlin residues of Majority liberalism are bound to resist this abrupt change of course.

On the domestic front Jews may have been the driving force in civil rights, open housing, affirmative action and most other pro-black agitation. But when blacks try to move into Jewish housing enclaves, such as Forest Hills in Long Island, they find Jews more bigoted and racist than rural Southerners—the despised rednecks of the *New York Times*—who have always lived beside Negroes. As for affirmative action, the leading Jewish organization

supported Bakke, presumably because they did not want nonwhites to take any more slots away from them in the medical and law schools, which are now regarded as a sort of Jewish preserve.

In the inner cities Jews still own a large number of stores which, in the conventional street wisdom, overcharge and fleece nonwhites. But the biggest racial battleground is in the New York schools where anti-Semitism is out in the open as blacks force Jewish teachers out of jobs. Sometimes the feud spills over in the streets, where both races have formed into gangs and vigilante groups.

Envy, as previously stated, has been a powerful unifying force in the anti-Majority crusade and has largely been directed at the superior economic position of the whites. But most whites are

poor compared to most Jews. As this fact dawns on nonwhites, envy may be concentrated more on coalition leaders than on outsiders. Nonwhites may not be too pleased to learn that they have been led around by the nose by the richest of all American population groups.

As the economic situation worsens, an increasing number of middle-class blacks, who live in the suburbs, and Jews, who are moving away from liberalism to kosher conservatism, may begin to desert the coalition and be swallowed up by the Jarvisites, a predominately Majority group. Even some liberals are now admitting that too much welfare is synonymous with too much spending and too much inflation, while the Jewish class warfare agitators in the coalition are having greater difficulties concealing that the

Continued on next page

Enemy Soft Spots (Cont'd.)

real economic gap is not between Wasps and nonwhites, but between themselves and nonwhites. Crime, which hits all classes except the very rich, who can fly away from it in their jets and live away from it in their guarded estates, may eventually have the same disruptive effect on coalition members as economics.

The trigger for an open break in the coalition may come when American troops are sent into battle to guarantee Israel's security or to destroy Arab states threatening Israel's security. Blacks and Chicanos have been told time and time again how they were used as cannon fodder in the Vietnam war. It is doubtful if they will take kindly to serving as cannon fodder again in an even more senseless war. At any rate, the media will have to work doubly hard to persuade them to die for the greater glory of Menahem Begin. Serious threats to the existence of Israel, however, may provide the Majority with the aid of an unexpected fifth column. Anti-Semitism has always been the bone and sinew of Zionism. Whenever Israel is in trouble, and it will be in terrible trouble in coming years, we may expect Zionist agents to fund and fire up nationalistic and anti-Semitic groups to frighten Jews into laying out more money and arms for the ancient homeland. The recent revelations of Morris Ernst who discovered to his horror that Zionists stopped Roosevelt from organizing a worldwide rescue program for Jews during World War II should not come as a shock to those who understand the score. Zionists wanted to force European Jews to settle in Palestine by denying them any other place of refuge.

Described above are simply the first minor leaks in the hull of an aging but still seaworthy ship. As the hull rots, the leaks will grow larger and the ship will have to be hauled out more frequently to have her bottom scraped and painted. Eventually the ship will sink at the dock or go down in a storm at sea.

Also, there is a mutiny in the making. Crew members, besides fighting among themselves, are beginning to disobey their officers. Majority members should do whatever they can to stir up the discord by emphasizing and dramatizing the biological, psychological and economic differences that separate one crew member from another and separate the crew from the officers. Only when the *U.S.S. Liberal-Minority Coalition* founders or is abandoned will the sea again be safe for a Majority ship of state.

Discrimination Theory

Continued from page 8

define the final score s as $s = DS$, the product of the discrimination function and the selection function. Note that the breaking down of the final score into a product of D times S is a little different than the procedure used at the beginning of the article, where the qualifiers were kept under the radical sign. We have redefined $s = DS$ because anyone having a score other than zero must have all of the $q_i = 1$, and taking the

$(m+n)$ th root tends to make all non-zero scores cluster too far near the high end of the scale. Taking the m th root of only the selection criteria has the advantage of producing the greater "spread" of non-zero scores. Using the present scheme, we look again at our simplified example: Our hypothetical candidate had:

$q_1 = 1, q_2 = 1, q_3 = 1; c_1 = .5, c_2 = .9, c_3 = .7, c_4 = .9$. His simplified

score was 83.5%. Using the more refined method, his final score would be

$$s = 1 \cdot \sqrt[4]{\prod_{i=1}^4 c_i} \quad \text{or} \quad s = \sqrt[4]{(.5)(.9)(.7)(.9)}$$

$$= 73\%.$$

To weigh the selection criteria, which must be done in any practical selection scheme, we proceed as follows:

1. Choose the most important selection criterion.
2. Assign the maximum weight to this criterion—5, 10, 12, 100, etc., depending on how coarse or fine the weighing is to be done (which in itself is a function of the quantity and diversity of the data).
3. Subjectively weigh each other selection criterion relative to the most important one.
4. Each weight will now be the power to which the criterion value will be raised.
5. To calculate the selection function, multiply all of the selection criteria values, taken to the proper power, together. Then take the r th root of this product where r is the sum of all of the powers. In symbols: Let the weight corresponding to the criterion c_i be called p_i . Then the selection function S is:

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$$S = \sqrt[r]{(c_1)^{p_1} (c_2)^{p_2} \dots (c_m)^{p_m}} \quad \text{where}$$

$$r = p_1 + p_2 + \dots + p_m, \quad \text{or} \quad r = \sum_{i=1}^m p_i$$

$$\text{More compactly: } S = \sqrt[r]{\prod_{i=1}^m c_i^{p_i}}$$

The final score $s = DS$ as before.

To illustrate the weighing procedure, we look again at our simple example:

	Weight
How well does subject follow Golden Rule?	12
How well does subject understand race?	2
How unimportant is money to the subject?	4
How important is cleanliness to the subject?	3

We have used a maximum weight of 12. Then $p_1 = 12, p_2 = 2, p_3 = 4, p_4 = 3$ and $r = \sum_{i=1}^m p_i = 12 + 2 + 4 + 3$

$$= 21; \quad \text{and the individual's score is:}$$

$$s = DS = 1 \sqrt[21]{(.5)^{12} (.9)^2 (.7)^4 (.9)^3}$$

$$= \sqrt[21]{(2.44 \times 10^{-4}) (.81) (.24) (.729)}$$

$$= 61\%$$

The individual's score is lower than in the non-weighted case, since he only had a value of 50% in the most heavily weighed criterion (Golden Rule).

A final remark about the selection or rejection of candidates. Any candidate for which $q_i = 0$ receives a final score of $s = 0$. This is an obvious rejection, or failure. In general though, there exists a cutoff level ϵ such that $0 < \epsilon \leq 1$ for which a candidate in our previous example passed, since ϵ was set at 33%. He then displays some very inconsiderate behavior and his c_1

drops to $c_1 = 10\%$. His final (weighed) score drops to 26%, and he is rejected since $s < \epsilon$. Of course ϵ is a subjective quantity depending on supply and demand for fulfillment of the given position. The cut-off value is related to a tolerance τ by the relation $\epsilon = 1 - \tau$

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Cambridge, Mass.: Early this year the *Freshman Picture Book* of the Massachusetts Institute of Technology was published on schedule. Along with the authentic photos of authentic freshmen there were the usual "joke freshmen," such as George Drone, Herman Q. Wotherspoon and Ticked Off. There was also a new face—Harvey Grogo of Kampala, Uganda, depicted as a huge grinning gorilla. This was too much of a joke, much too much. David Soule, the 20-year-old editor, became the target of an establishment blitzkrieg that reached from Boston to Africa. M.I.T. President Jerome

Wiesner denounced the photograph as a "racial slur." Dean Mary Hope deplored making fun of a gorilla, "which they (M.I.T. black students) regard as a sensitive animal." Assistant Dean of Admissions John Mack demanded Soule's expulsion. Some days later Soule apologized and offered to buy back all copies of the book. But Soule's career hung in the balance for months until his academic persecutors, facing the ridicule of most M.I.T. white students, granted him a reprieve. For once the matches of the inquisitors failed to ignite the carefully laid bonfires.

* * *

Donald Woods, the hatchet-tongued anti-South African Cato (*delenda est Johannesburgo*) has now taken up residence in Harvard where he will be a Nieman fellow. The appointment came after a triumphant statewide tour, during which he described South Africa as a living hell of racism which must be handed over to black rule by boycott, terror and revolution. Mr. Woods still stuck to his story that he had escaped from South Africa by swimming across a river filled with crocodiles, when in actual fact he drove across a bridge into Botswana unopposed and unbothered by the authorities. Recently when asked about the origins of his "racial conscience" he recalled his university days in Cape Town and the influence of a certain Professor Levi.

New Jersey: Germany irridentism, now beginning to utter a few noises, is sooner or later bound to make a roar heard round the world. One group advocating German reunification is Aktion Oder-Neisse, which is trying to organize some support in the U.S. Its basic program is the return of some 16 million displaced East Germans to their homes in East Prussia, East Brandenburg, the Sudetenland, Danzig and Silesia, together with the reincorporation of these lands into a non-partitioned German nation. The group stresses that this goal is not as impractical as it seems now that a nuclear-armed China is also putting increasing pressure on Russia for the return of even larger territories. AKON's U.S. address is P.O. Box 1057, Trenton, NJ 08608.

New Brunswick, Canada: Horror of horrors! An anti-Semitic float appeared in the Canada Day festivities in New Castle, New Brunswick. The float promoted the book *Web of Deceit* by Malcolm Ross, a local school teacher who claims that a conspiracy of Jews and Reds have infiltrated the country's financial institutions, educational system and media establishment. After a bitter protest by Dr. Julius Israeli of New Castle, the chairman of the Canada Day celebration profusely apologized for not banning the float. Dr. Israeli is also seeking to have author Ross jailed under a Canadian law which makes the publication and sale of "racist" books a criminal offense.

Toronto: Joseph Schachter, 20, former chief of the local Jewish Defense League, pleaded guilty to exploding a bomb on the doorstep of Donald Andrews, a leader of the rightwing Western Guard. Schachter's lawyer said his client was capable of manufacturing a far more destructive bomb, but had been decent enough to keep it "small and symbolic."

Warwick, England: The British Race Relations Act was revised in 1976. Now that it has more teeth, one of the great obsessions of Sam Silkin, Britain's minority racist attorney-general, is to see that Britons go to

Continued on next page

CORRECTION

The intent and substance of the article, "The Criminally Selfish" (*Instauration*, Nov. 1977), is applauded. My records, however, plus a considerable amount of research, do not support the following statement:

According to the Uniform Crime Reports for 1972, 39.8% or almost 40% of those arrested for murder had killed four or more times.

I can find no basis for the reported percentage of four-time killers. The error probably resulted from a faulty extrapolation of statistical arrays concerning killers or alleged killers of law enforcement officers.

Profile of Alleged Killers Arrested 1970-1974

	Percent
1. No. times charged (percent of total)	
One.....	31.5
Two.....	19.2
Three.....	13.8
Four or more.....	35.4
2. No. convicted (percent of total)	
One.....	31.4
Two.....	13.1
Three.....	5.5
Four or more.....	5.4

Of a total of 62,236 criminals released during 1972, 67% were rearrested within three years, and 68% of all convicted murderers killed again within three years of their release. It is also of interest to note that of those persons acquitted or for whom charges were dropped, 59% were rearrested for new offenses within three years.

1976 Uniform Crime Reports include 18,780 known killings. Of this number, 14,836 cases were cleared by an arrest. This does not, unfortunately, portray the real world condition. 5,489 (37%) were acquitted or the cases were dismissed; 4,159 (28%) were convicted as charged; 690 (5%) were found guilty of a lesser offense; and 4,498 (30%) were referred to the tender mercy of the juvenile court maze—from which the youthful renegades emerge, almost without exception, to return to their criminal apprenticeships.

222

jail for expressing the same kind of racial sentiments which Silkin's fellow ethnics expound freely in their clubs and in Jewish publications. Silkin's latest attempt to muzzle free speech in the land with one of the longest traditions of free speech fizzled out last July when an all-white jury of ten men and two women found two members of the British Movement not guilty on a charge of stirring up racial hatred. The two had de-claimed in public against five million "wogs" and against "coons" who bring dangerous diseases into the country. One of the two, however, was given a six-month sentence under the Public Order Act for using insulting and abusive words likely to cause a breach of the peace. The acquittal on the racial incitement charge dismayed political bigwigs, who immediately held what the *Manchester Guardian* called "secret talks" to see what could be done about winning the future cases that Silkin has scheduled. One upcoming trial involves men arrested for putting up posters advocating the transportation of "wogs" back to Africa.

Paris: It means very little in the long run whether a rightwing organization is reputable, or disreputable, whether it carefully dissociates itself from racism and works on a high intellectual plane, or whether it comes out and honestly says what it really thinks. In France GRECE (Group for Research and Study on European Civilization) is comprised of leading French intellectuals, men of impeccable credentials, who put out a very sophisticated bimonthly *Elements*, who through a publishing house, Copernicus, have published an encyclopedia of rightwing thought, an up-to-date comprehensive survey of racial differences, as well as a translation of a work by Eysenck. Nevertheless, Henri Levy, head of MRAP (Movement Against Racism and Anti-Semitism), considers the group little better than Nazis and has attempted to link GRECE with various bomb attacks that have been occurring throughout France in recent months. Levy claims that GRECE is "implicitly racist" and is spreading its influence in the civil service, the army and even in the French cabinet. The fact is two of its leading members are the director and editor, respectively, of *Figaro Dimanche*, the Sunday edition of one of France's oldest and most influential newspapers. GRECE admits it is thoroughly anti-equalitarian and is against Marx, Freud and Reich, whom the organization describes as being responsible for "mystic sects with an Oriental inspiration." Levy's attacks are supported by ultraright French Catholics who have never forgiven GRECE for its pro-abortion stance.

Nigeria: There has been a great to-do in this country about a native chief, T. J. Sokoh, who won't rent land or living quarters to blacks. He prefers white tenants, giving as one reason that the mere presence of

blacks exposes whites to the bad side of Nigeria. He also prefers the quietness of white couples, whose noise level, he claims, is much lower than that of blacks, who seem to quarrel endlessly. The Nigerian press said Chief Sokoh was suffering from "extreme colonial mentality" and reported it would support the military government if "the chief is shot dead and his property confiscated."

Moscow: There is money in dissidence. Since they are allowed to leave the country with their wives, Soviet Jews, once they get exit visas, are offered as much as \$5,000 by non-Jewish Russian girls to marry them and take them to Israel or the U.S.

New Zealand: "By their fruits ye shall know them" is a command quite applicable to present-day New Zealand. Gerald O'Brien, a Labour MP and former vice president of the party, has been charged with luring two young men recently into his motel digs during a political convention. The National Party's most promising lady MP, Marilyn Waring, has been accused of enticing an older woman away from her husband and two children. It has now come out that police picked up Colin Moyle for homosexuality when he was serving as a cabinet minister in the Labour government, which is now out of office. Another former Labour minister, Joe Walding, was recently photographed in the company of two transvestites in an Auckland coffee bar.

Arlington, VA: The first National Alliance Convention, held here over Labor Day weekend (Sept. 2-3), was a real success in building the NA as an organization. Intelligent, serious and dedicated participants came from as far away as California, Texas and Canada.

The Convention program included reports by National Alliance activists, a feature film presentation, a closing banquet dinner, and seven speeches by NA staff members: Mark Weber examined the cultural crisis of our age, and discussed the right of the Alliance to speak for America. Ted O'Keefe analyzed historical lessons for our revolutionary era, and discussed the outlines of the new order the NA is working to build. Nick Camerota's spirited address on the challenge of recruiting was particularly well received.

Dr. William Pierce, head of the Alliance, was greeted before he began his first speech with a standing ovation. The world view of the NA, he said, sees man as part of an organic whole acting in harmony with Nature by contributing to the development of his race. Only a self-consistent spiritual-philosophical foundation rooted in natural law, he stressed, can insure that social-political changes will be of lasting benefit.

In his "State of the Alliance" address, Dr. Pierce explained why recruiting efforts for

the present are aimed at capable and idealistic potential activists and not at "the masses." The Alliance is not yet large enough to reach and help Majority working class victims of the System seeking relief, he said.

Before the Convention ended, many useful suggestions were discussed for recruiting new supporters and improving the monthly newspaper, *National Vanguard*.

Australia: The National Front of Australia is now in business. The organization, which has the blessing of John Tyndall, the leader of Britain's National Front, is headed by Rosemary Sisson, 23, attractive, intelligent and very much on the ball. Some say she may well turn out to be the island continent's Joan of Arc. There are other nationalist and rightist groups in the country which emphasize the Caucasian rather than the Nordic connection and whose continental European origins dampen their enthusiasm for the more narrow Anglo-Saxon mystique of the National Front. The resolution of this racial dilemma should provide a lesson for American Majority members, who are faced with a greatly intensified version of the same problem—how to stitch together a unified movement out of whites of many different national origins.

* * *

Members of the weird religious Ananda Marda cult were arrested recently as they tried to blow up themselves and four Sydney policemen with ten sticks of gelignite. Police had been trailing them after it was discovered that the sect had planned to murder Robert John Cameron and his entire family. The cultists explained that Cameron, editor of the magazine *Audacity*, was a white racist and "deserved to die for his outspoken beliefs." They had reserved the same fate for Cameron's family because, they said, he had infected his wife and children with his views.

CHRISTMAS QUIZ

Can anyone think of a more constructive gift to a family member, friend or the local library than

The Dispossessed Majority (paperback, \$6.50 postpaid; hardcover, \$12.00 postpaid), or a subscription to *Instauration* (\$12.00)?

Make checks payable to Howard Allen Enterprises, Inc., P.O. Box 76, Cape Canaveral, FL 32920.