

illic heu miseri traducimur!
Juvenal

Instauration®

VOL. 4 NO. 5

APRIL 1979

**AN
EXCLUSIVE
INTERVIEW
WITH**

JOHN TYNDALL

**LEADER OF
BRITAIN'S
NATIONAL
FRONT**



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

□As for "Be God's Battle-Ax," I can only say that the style is truly abominable—boring, repetitive, canting humbug—in a word, a sermon. This is what comes of Protestantism without music. Thank God for Luther, who was a superb flautist himself and built music into his form of worship. That led on to Bach.

999

□The Roy Campbellsque piece of verse (*Instauration*, Jan. 1979), "Buster's Last Stand," is not really bad, but tends to go on too long, uses poor rhymes (e.g., palaver/favor, rule/cruel, beautifiers/admirers) and wrong words (e.g., "eeks") and lacks sharp images. "Circling Wagons" is somewhat better. The prose poem, "The Brightest and Best," is truly dreadful. What precisely does the author mean by "license-checked" and "crusting?" Why does "Indo-European" occur after Graeco-Roman and before Teuton? What does "the conceptualizer of the inalienable human right" mean? Or "balanced conflict?" There is no clarity of mind. It is mostly verbiage.

087

□Cholly Bilderberger is good on the German experience, if unfair to Hitler and defeatist about ourselves. We are the people who in our great days fought against odds again and again:

Of fifteen hundred Englishmen
Went home but fifty-three,
The rest were slain in Chevy Chase
Under the greenwood tree.

English subscriber

□The trouble is that Wilmot Robinson, Mark II, the *Instauration* editor, is a lot too tolerant. I know, it's a dreadful thing to say, but there it is.

440

□I find all scientific discussions of Negro intelligence a bit ridiculous. If you can't tell they are stupid by just talking with a few of their best, you are hopeless and fit to be a liberal.

675

□I think *Christianity and the Survival of the West* is great, but the author does admit the most courageous people are the "nutty" ones who still do believe in "myths." Intellect is not as good a motive to drive an army or lead a cause as heart, faith and zeal. The belief in God (which intellectuals find puerile) is always found in great artists. It fires them up to produce lasting literature, music and poetry. My view of Christ is not childish. I know how rotten any institution can become. I don't need to worship God in a book or a church pew. He is everywhere! Yet, my mysticism is not pantheism. Obviously, if I could explain faith it would no longer be faith.

049

□A friend in the construction business tells me that the Japanese are now taking over the market for heavy machinery, and that many American manufacturers admit privately that they may be out of business by 1985, if not earlier, simply because they cannot meet the competition. If they try to match the quality of Japanese machinery, their prices must be much higher. If they meet Japanese prices, their products have to be inferior.

618

□The Majority's problems arise from the Majority member's own personality. He has a somewhat schizophrenic nature—his mind and his body are at war with each other. This is a fertile ground for destructive religions and ideologies. The Majority member's behavior patterns are coded in his genes. Does this imply *Instauration* is engaged in "mission impossible"? If blacks are hopelessly stupid, are Majorityites hopelessly neurotic?

308

□I have been brooding over remarks made in *Instauration* about the inadequacy of Nordic husbands and the unpleasantness of Nordic home life. The lady who complained about us as husbands is obviously the main cause of her own unhappy experiences. As for the unhappy families, the most unhappy are those which are too much on top of each other. In Victorian times, when men and women had largely separate worlds into which they could escape when necessary (the club, the ladies' afternoon tea, etc.), there was far less divorce than now. But wives who either have full-time jobs (so that they have to struggle like a man and run a home at the same time) or who stay lonely at home with gadgets for company are inevitably dissatisfied. The solution is for wives to work half-time (as they often do in Germany) so that they can run their homes adequately as well. As for the husbands, the solution for them is not to put on an apron the moment they arrive home from a long commute, but rather to behave more like men. Women prefer that. That is why they run away from boring husbands and take up (for a time) with engaging ne'er-do-wells. Another point is that Nordic or, at any rate, Majority families are the only ones who try to maintain a decent standard of living while at the same time supporting greedy governments and minorities. The whole system is on their backs. If welfare were slashed, middle-class families would have servants again and a natural hierarchy would be reestablished within the white community.

337

□Last year was a turning point for me. I am no longer a person who won't say the truth because it would injure someone's feelings. I wrote over one hundred letters last year to people wherein I laid it on the line. I didn't get any answers, but I don't have any ulcers.

902

□The National Front is organizing in other nations, as reported in *Instauration*. I am wondering what the chances are of organizing a National Front in the United States. There is no question about the need for such an organization in our country.

231

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□ For what it might be worth to Cholly, I'd like him to know that one of the readers who panned his first effort has been pretty generally impressed with his subsequent work. I thought his January piece, with its fine literary touches and truly tragic irony, one of the best things ever printed in *Instauration*. Bit-chomping activists may be exasperated by Cholly's preoccupation with the bleak, the complex and the ambivalent, but I think such work imperative if we are to learn where we've been, where we are and where we're going.

595

□ I'm continually amazed at all the good material your journal keeps coming up with month after month. But perhaps I shouldn't be too amazed. Surely we've had it in us all along. But that so much should appear so quickly is at least surprising.

322

□ "What is Race?" (*Instauration*, Jan. 1979) was a pathbreaking article and is helping me put a lot of things together.

200

□ The December issue of *Instauration* was outstanding, particularly the article on "libertarian" idiocy on immigration. The quotes of the libertarians are so stupid one has to wonder whether they are meant to be satirical.

276

□ My, my, I think I like our Cholly Bilderberger. He speaks wisely and well. His vision is unimpaired by wishful thinking.

038

□ I think you are right when you put genetics as the top priority today. All the art in the world will not amount to a hill of beans unless the quality of tomorrow's population is higher than today's.

537

□ One of the greatest racists of all time seems to have escaped *Instauration's* notice. I refer to H. Rider Haggard's *She*. One of the subplots is the struggle between the White Goddess (Robert Graves' terminology) and Ustane (of a darker race), who has what could be described as a clandestine marriage with the hero, Leo Vincey (with whom "She" is in love). I have not read what Jung wrote about *She* directly, but I gather that he ignored the studied racial conflict. It is almost like an archetype staring out of our collective racial unconscious demanding that we be true to our own blood.

735

□ I like your new Latin quotation on your masthead. Latin has too long been associated with the dog Latin which priests used to mumble in the mass. But now that the trendies have rejected Latin in the Roman Catholic Church, the language is becoming ours again. What is more, our Latin is the Latin of the Romans.

492

□ If the Jews succeed in banning the Oberammergau passion play, the next drama to be verboten will no doubt be *Hänsel und Gretel*. Generally the Wicked Witch is hideously made up with a hunched back and a great hooked nose, looking like a combination of Barbra Streisand and Golda Meir. The high point of the action is where Hansel and Gretel shove her into her own oven. This action undoubtedly symbolizes the Holocaust. Indeed, it may have inspired it and may inspire a future one.

Canadian subscriber

□ Religious concepts which would teach the virtue of really fighting for our cause and give courage to one to throw himself wholeheartedly into the material struggle for white survival would indeed be most desirable. I know of no such religious concepts which do this at present. Even the supposed "fire-eating" fundamentalist belief saps its adherents' will to really do something by proclaiming that all is prophesied; that God is controlling all and will accomplish all eventually for our benefit; that the worse things become the nearer is the "end time" and the sooner our deliverance. Such beliefs are deadly to our survival. It is indeed one of the great tragedies of our time that about 90% of those fighting for white race survival are extremely religious.

South African subscriber

□ That German subscriber is dead wrong on Roehm, who was an Alpine of the coat-trailing type. Such people are fine during the anarchic period before the Majority takeover. Their trouble is that they want perpetual anarchy. That is why Roehm had to be dealt with. There is a beautiful description of the way Hitler did it (with an airplane and a small group of SS in the middle of the night) which you can read in Benoist-Méchin's *Histoire de l'armée allemande*.

333

□ I like your description of the early Christians. Do you know Gibbon's narration of how the noble pagan Lady Hypatia had the flesh scraped from her bones by the Christian mob led by St. Cyril in Alexandria?

102

□ My mind is so clear from TM that the state of "high-consciousness" which pot-heads and druggies yap about is a living, breathing, solid reality for me, not the fleeting, illusory, hallucination-clouded one which acid-heads talk about. Please don't you or other contributors harshly scoff about parapsychological phenomena. There are many grains of truth even in the tall tales of the fast-buck, attention-craving charlatans.

372

□ *The Camp of the Saints* by Jean Raspail is prophecy. To read it is to know the future. It is possible that the Creator speaks through certain individuals about matters of the greatest moment.

482

□ The article in the January issue of *Instauration* on Israel is heavy artillery. If they are monitoring, they aren't going to like it. Coupled with Cholly on the Chermans, it's warm material. The whole issue is most provocative and reminds me that I seldom tell you just how remarkable a job you do. And what a necessary one.

334

□ Having recently subscribed to *Instauration* and having previously read *The Dispossessed Majority*, I was most anxious to read *Ventilations*. I regret to say that this latter proved disappointing. On page 20 it says, "Generally speaking the fundamentalist Protestants and old-line Catholics should be left alone. Most of them have good instincts. . ." It is evident you do not yet see the race-culture difficulty in terms of ideology. You see good and bad Christians when you ought to discern bad ideology. Christians, right and left, propagate preachments of equality, universal brotherhood and scour the earth to bring every cannibal and cretin into the Christian fold. In short, Christians are ideologically driven to unify and integrate everybody into a one world community, which happens to be the very same thing the Communists are trying to do. Fundamentalists, as a group, have two further repugnant traits. First, they glory in and long for the triumph of Israel and Zionism in the fulfillment of Bible prophecy. Second, they are bereft of common sense and any capacity to reason. It is absolutely crucial to recognize that you cannot construct an exclusive nationalist movement upon the inclusive moral basis of Christianity. You declare for nationalism. Christianity mandates internationalism.

980

□ I think 701 in the "Safety Valve" (Dec. 1978) misread the Japanese character when his friend's concubine replied to his question as to her feelings about the American raids on Tokyo, "Silver wings in the moonlight very pretty!" He felt this response reflected "the profundity of her hatred." Actually, the Japanese psyche is such that they shy away from criticism of any kind, females particularly. American businessmen in Japan soon learn that questions have to be very carefully structured or the Japanese will answer with what he thinks you want to hear.

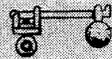
606

□ Upon his arrival in Prague, Herr Weiss of the "Holocaust" concoction is eagerly supported by the Czechs because "Czechs never have been anti-Semites." I lived some fifteen years in Prague and had a number of Czech friends and colleagues. One-third of them at least were clearly anti-Semitic.

221

□ To quote one of my East German nephews (now aged 17), "Better still to live in the German Democratic Republic than in solitary confinement."

German subscriber



□ Your "Inside Out" articles by Cholly Bilderberger are very much to my liking. In the December issue he refers to the unlivability of our cities. Try to use as a parameter the simple one of opportunity for jogging. To go jogging it is all too often necessary to use pavements or sidewalks. Our cities are anti-biological. Herr Cholly generally takes an anti-technological and anti-capitalist approach that is to my liking. Say the word capitalism to a conservative and he will spin on his heels. Say technology to a businessman and ditto.

507

□ Sure, I am bitter—bitter and cynical. Our herds of boobs have shown themselves incapable of maintaining a civilization that could have been a very great one. They are cattle—domesticated cattle that have lost even the qualities that enabled an ignoble species of mammal to escape extinction by the great carnivores. And my bitterness may be augmented by an uneasy suspicion that, although it is my boast that I was never taken in by the "liberal" cultists, I may unwittingly have taken from them an absurdly exaggerated estimate of the level of intelligence in our species. Theognis was right about the common man, even among the Greeks, and how in hell did I get the idea that more was to be expected of born proletarians now?

816

□ I went along last night to a public discussion organized by the American Embassy on "What the Universities Owe to Society." On the platform were three English-speaking Austrian academics and two Jewish academics, one a "compassionate" Jewish lady from Columbia and the other a slick type from N.Y.U. At the right moment I asked the following question: "We have all read about the recent interesting educational experiment conducted by Rev. Jim Jones in Guyana. Since he was motivated by exactly the same idealistic principles as many educators in American schools and universities, can we be surprised that more than 80% of American parents are reported to be dissatisfied with the education their children receive?" The answer was a load of obfuscation about Jones' followers being "the poor, the disadvantaged, those shut out of the system, etc." But my point went over well with many in the audience.

Austrian subscriber

□ Reading between the lines, I find that Christianity and liberalism are nothing but apologies and excuses for betraying one's family, race and country, whenever the opportunity arises. "Higher ideals" are convenient means of abandoning personal responsibilities for financial or political gain.

204

□ Have you noticed, by the way, how the new Pope is backtracking, receiving Archbishop Lefebvre, etc.? They are beginning to realize that the trickle of people leaving the Roman Catholic church is becoming a flood.

425

□ "A Second Look at Brown" (*Instauration*, Dec. 1978) contains one off-beam passage, in which the writer speaks of how birds of different species keep to themselves. Of course they do. Our problem is with subspecies, i.e., races which can interbreed.

967

□ Cholly Bilderberger is very telling, as usual. The parasite-ridden steer image is particularly to the point. Still, I like to accentuate the positive. I know that the whole Western world is full of such oxen, with their soft TV bellies and vapid expressions. But I prefer to concentrate on the faces which are alive, the bodies which are fit. I very much like his insider's view of Carter, though I fear Carter was a traitor from the beginning.

477

□ Our defense of the family and race against assaults of all kinds does not constitute a defense of civilization because present-day civilization is actively trying to destroy those things. In fact, the subversives are really representative of the powers that be. We should be dedicated to undermining a system which does not deserve to survive.

077

□ This is a bad time for a campaign having race as its central issue. The public mind is on economics, not race. People have grown used to busing, affirmative action, crime. Only when millions are out of work will the public be ready to question all the workings of the liberal-minority junta.

672

□ The Anglo-American is the first national entity in history to deliberately self-negate. This produces a feeling of revulsion and contempt in the mind of an outsider. The fetish for the Negro is a good example. Only Wasps are really into it. A Slav, for example, looks upon the Negro as an ugly animal. Forget about assimilating anybody. Promise to keep blacks and others out of white communities. This will get a Majority Party the vote in ethnic areas. Remember that you have a right to America. America is a free country in the sense that it belongs to those who are smart and strong enough to keep it. Is it possible to use the Democratic or Republican ticket? At the local and state level, yes, as Dickson showed. But at the national level?

333

□ Why, oh why did *Instauration* publish that nonsense, "Be God's Battle-ax!" (Jan. 1979)? Countless young, intelligent Majority members with inquiring minds have become enthralled with minority and Bolshevik pseudoscience because it offered the mental shackles implicit in the inane Fundamentalist *Weltanschauung* that permeates this article. Nothing will do more to turn *Instauration*, a unique journal that seriously and intellectually challenges the liberal-minority ethos, into yet another dull, uninspired, piece of reactionary claptrap. I humbly suggest you ax all such further Christian nonsense. I'll be glad to send contributors of such trash the works of Mencken, Nietzsche, Shaw and other geniuses who saw Christianity for the piece of minority shamanism that it is.

306

□ I was very glad to hear that the Eric Louw story was a success. It certainly deserves reprinting, if only to show how far we are removed today from public freedom of speech. This is true of America, ten times true of West Germany, and a hundred times true of East Germany.

333

□ I have been reading up on Odinism. Being of a practical bent, I see great tax and legal benefits that could be obtained by organizing a Northern European religious community. I've been in touch with an atheist group that sued the city of Charlotte, North Carolina, for refusing to accept a gift subscription to *The American Atheist* although the public library subscribed to numerous Christian and Jewish publications. I haven't researched the question, but there may be some constitutional basis for such a freedom of religion claim. The city backed down and settled out of court by allowing the magazine into the library. An Odinist quarterly could carry articles and cite other publications and books, giving the address and subscription price—without becoming political so as not to jeopardize its protected status as a religious periodical.

602

□ I am compelled to comment about the article "Lesbian Baby Boom" (*Instauration*, Jan. 1978). The science fiction writer, John Norman, observed that about the only good which may come out of Women's Liberation is the eventual elimination of women who do not wish to please men or have a maternal instinct, since they are no longer under social compulsion to marry and become mothers. If they do not reproduce, the problem will be solved in a few generations. Therefore, it is vitally important to the preservation of our civilization and to the very existence of humanity, as we know it, to make it illegal for any woman to bear a child unless she has first been pleasing to a man. My definition of man does not include male homosexual.

441

□ Betrayals cannot explain why the Majority in general is so apathetic and timid. Rome had Cataline, but it also had Cato and Brutus. There are many little Catalines in the U.S. today. But where are the Catos and Brutuses? If there are any of the latter around, I would be very glad to join them.

163

□ The Danes in Denmark are Nordic. Their ancestors were the terror of Europe. In World War II they surrendered without a single shot. Undoubtedly, they will do the same when the Soviet troops arrive. In the 17th century the Dutch heroically fought Spain. They preferred death to surrender. In World War II they behaved almost like the Danes. Nowadays they are terrorized by a miserable gang of South Moluccans. The Germans no longer like army service. The spirit of defeatism is dominant in Europe.

316

□ Why do we hear so much about black and brown terrorists and nothing about white troops of self-defense. Even such a peaceful way of struggle as the refusal to pay taxes appears to be too much for the Majority.

613

□ There is a gent named Iain Moncreiffe who writes farfetched but well-informed reviews of books on genealogy for *Books and Bookmen*. One of his points is well worth making. Because of the phenomenon of the "implexity" of ancestors, it does not follow that because there were fewer people in medieval Europe, Europeans are all related. On the contrary, different social groups tended to keep very much apart, ditto racial groups, right up to the industrial revolution and even since then there has been a considerable degree of separateness.

Scottish subscriber

□ I think we might well cement bonds between Anglo-Saxon Americans and Britons to revere the memory of our great King Edward I. I say "our" advisedly, since Americans before the Revolution were as British as we, and had the same kings. Edward I Longshanks (1239-1307) was no George III, but "among the greatest of medieval kings" (*Chambers Encyclopaedia*). He began his public career by defeating Simon de Montfort at Evesham in 1265 and was also a renowned Crusader. After becoming king in 1272, he earned the title of Great Lawgiver, defending English rights against the Pope and insisting on protection for his subjects against lawless barons. He conquered Wales and dominated Scotland. Above all, he evicted the Jews from England in 1290 because of their appalling money-lending exactions. In sum, he broke the power of that mischievous minority, which had been built on exploitation of the self-indulgence of the barons. Edward's impressive death-mask is on show in Westminster Abbey. He was a large Nordic, with character in every lineament of his face.

British subscriber

□ Liberals adopt techniques of both guilt by association and the circular argument to keep their opponents quiet. Their line of reasoning goes like this: "You want to preserve your race. This must mean you think it is superior. Therefore you are a racist. If you are a racist, then you share the guilt of the Nazis, who murdered the six million. Okay, the communists have murdered many more, but communism cannot be compared with Nazism because communists in their deluded way are trying to help humanity, whereas the Nazis were paranoid. How do we know they were paranoid? Because they murdered six million Jews. If you are a racist, you automatically share that guilt. If you are a Marxist, you don't share any guilt for communist atrocities. Why? Because that would be guilt by association."

773

□ Having read *Camp of the Saints*, I see the parallel between the landing of the boat people in Malaysia and the horror tale of Jean Raspail. Over 25,000 surplus bodies from teeming Asia being admitted to the U.S.—and thousands, hundreds of thousands more to come!

190

□ I discovered the following gem on page 142, *Forbes*, Dec. 11, 1978: "Victor Biaka-Boda, who represented the Ivory Coast in the French Senate, set off on a tour of the hinterlands in January 1950 to let the people know where he stood on the issues and to understand their concerns—one of which was apparently the food supply. His constituents ate him."

856

□ I see you have now celebrated your third anniversary. It is remarkable you have survived that long. I hope you can tough it out many more years.

481

□ There must be a revival of Anglo-Saxondom before we can ever hope to rearise. A Euro-American solution leaves a big question mark over the absolutely vital territories of Canada, South Africa and Australasia. A National Front over here would be in harmony with that. I would rather civilize National Front movements, which represent something important, than waste time with vague international racists.

333

□ I know that there are plenty of ethnics in the U.S. as in Australia, who would far more willingly coalesce round a German core than round us. I think our enemies would like that, but the Nazi thing is of the past. Geopolitical considerations make an Anglo-Saxon revival much more vital. As matters stand, we are despised because we seem so weak-kneed. There is one definite way in which we can remove this impression. But we must go by way of persuasion first.

495

□ When positive and genuine affirmative action is indicated, I think the question will be time, place and method. The immediate move is to get all the different Majority splinter groups to unite under one head. Who is going to "put the bell on the cat"?

721

□ I am suffering from *Instauration* starvation, as the month draws to a close. What will I find you have been up to this time?

914

□ September an excellent edition. Particularly, "Inklings." All two pages right from the horse's mouth.

067

□ The struggle of our race is unique in that it is internal. The minorities do not need to convince *their* people to support *their* interests. Their struggle is external—to convert us to oppose our best racial interests. We, alone of all races, must wage an internal struggle to convince ourselves to support our self-interest. Consequently, both campaigns, the external campaign of the non-Nordics and our own internal campaign, are directed at the same target: the members of the Nordic race. The reason for this is simple. The Nordic race, should it decide to exercise it, still commands the dominant, decisive power on this globe. It can lift itself up or cast itself down or do nothing. For some time we have been practicing the latter two alternatives, with disastrous and tragic results.

We do not seem to be aware of our unique power, that we alone hold our destiny in our hands by our action or inaction. This makes us the only truly independent race. We have no need of other races for anything. The intelligent members of the non-Nordic races—blacks, Chicanos, especially the Jews—are aware of our power, at least implicitly or subconsciously. They need us—either our active help or our default. This explains the incessant propaganda, distortions, brainwashing and aggressive mendacity to degrade our spirits and prevent us from achieving a sense of racial identity and pride. The Holocaust myth is a principal weapon in this campaign.

It is in the internal struggle, within the Nordic race, in which *Instauration* and its readership are engaged. It is a fateful struggle. Unless we can unite in time, the Great Race, the Creator Race, the Race of Light will surely pass away, and darkness will once again settle over the earth.

330

□ Several days ago I visited the public library in Lebanon, New Hampshire. There on a book rack with a sign, "Sale, all books 10c," I discovered *The Dispossessed Majority*. The librarian was unavailable, a Ms. Manzel, so I directed my inquiries to a staff member. She replied that the librarian had stated the book was unacceptable for public consumption.

037

The head of Britain's National Front speaks to Instaurationists

AN ENLIGHTENING TÊTE-À-TÊTE WITH JOHN TYNDALL

John Tyndall is the dynamic leader of the National Front, which is expected to collect at least half a million votes in the next British general election. This means that Mr. Tyndall heads up the strongest political force in the English-speaking world for the defense of Northern European man. Recently an Instaurationist visited Mr. Tyndall in England and returned with an exclusive interview that indicates clearly why the National Front is making so many waves. It is led by a man of high intelligence, dogged determination and unflinching courage. Would that we had a Tyndall in the United States!

Instauration: The National Front would have to be rated by any standard as one of the most successful nationalist movements in the West since the end of World War II. To what factors would you attribute the stirring progress of your organization as opposed to the rather pathetic failure of similar movements in other parts of the English-speaking world?

Tyndall: First, this country has unique conditions favorable to the growth of a dynamic patriotic movement. Every Western country has them to some degree, but we seem to have the greatest combination and variety. Second, perhaps more important, we had some good luck. Some exceptionally talented people found each other and managed to come together at just the right time. There was no chance of such a coalition ten or fifteen years ago. I think every political movement is successful largely because of the accidental joining together of a few key individuals and personalities—and that is what happened in our case. Third, we diligently learned some pretty important lessons as we went along, and we've tried not to repeat our early mistakes. I see so many people around the world who believe as we do, yet they go on repeating the same old errors. They never seem to learn how to unite antagonistic and divisive forces, how to overcome disunity.

I: How much of the National Front's success do you attribute to Britain's internal situation?

T: I would say less than fifty percent. The subjective causes of our growth were more important than the objective ones—the conditions outside our control. What helped us externally was the threat to law and order, a threat caused by liberal institutions that inhibit society from taking the necessary punitive measures against the criminals who are returning us to a state of barbarism. Also, there was and is the threat of Communism and political, social and economic subversion. Then we have the racial problem, which exists in a somewhat similar fashion in the U.S., South

Africa and some Western European countries. Above all, there is the moral and cultural disintegration of the West, so perfectly articulated in the Harvard speech of Solzhenitsyn. I can't really improve on his words, and what he said applies to both our countries. In addition to the above we have two uniquely British issues, which have forced us to make a comprehensive reappraisal of our traditional political ideas. I refer to our rapid collapse as a world power. Then there is our appalling economic failure, most noticeable over the last two decades, but which in fact is rooted in policies and patterns of thought which go back as much as a hundred years. So today in Britain we have the extraordinary situation of a race which has a scientific, technical and inventive genius second to none, possessing considerable resources such as coal and offshore oil, yet stumbling along from one economic failure to another. We are in fact doing a worse job of coping with the economic challenges of the 20th century than our European neighbors, who have fewer resources than we.

I: What about the rapid influx of nonwhites? Hasn't this crystallized racial thought in England?

T: Most certainly. Our people did not previously think or feel racially. This new burst of racial feeling has certainly helped accelerate the growth of the National Front.

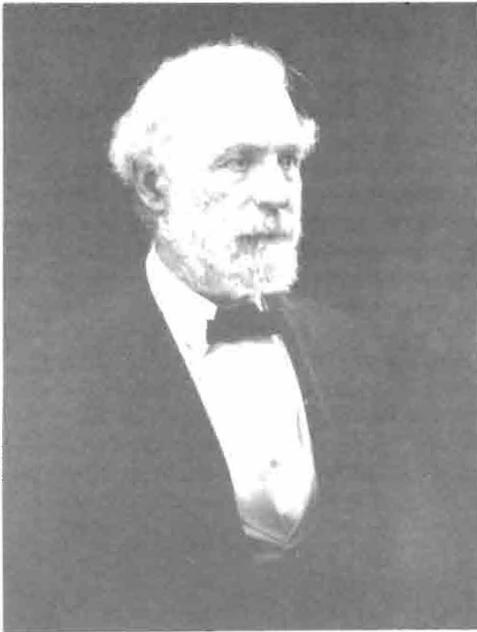
I: In Britain the racial resistance of whites seems to be rising, whereas in the U.S. and South Africa, nations with much more intimate experience with nonwhites, the white will to resist seems to be declining.

T: The blacks have been with you in the U.S. for generations. The problem hasn't suddenly been imported over the last few decades. Therefore, many Americans may feel: "Well, we have always had them here. We brought them here in the first place. They have always been part of America. So somehow we have to live with them." The same situation exists in South Africa, where blacks are an indispensable part of the economy. On the other hand, Britain has been an entirely white nation for many, many centuries. Then suddenly we import masses and masses of nonwhite immigrants for no valid reason at all, import them into a relatively small area with a large population.

I: You seem to be saying that British whites don't have the same moral sense of guilt that bedevils American whites in regard to the racial question.

T: Twenty years ago most Britons felt this guilt. Today it still survives in a large segment of our educated middle class, which has been imprinted with the idea

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One of the last photographs of General Lee, taken in 1870.

There are still some unreconstructed Southerners. One of the more vocal is Elmore Greaves, a 52-year-old lawyer who lives near Jackson, Mississippi. Though *Instauration* believes that Majority unity can best be served by extinguishing the rankling memories of the four-year stint of Nordic genocide known as the Civil War (in Mr. Greaves' words, the War for Southern Independence), it is refreshing to hear an unabashed Southern voice speaking of love of land and love of folk. The following pages, with some editorial revisions, have been taken from Mr. Greaves' publication *The New Order*.

What is its essence? . . . Yet it is a land with a unity despite its diversity, with a people having common joys and common sorrows, and, above all, as to the white folk a people with a common resolve indomitably maintained—that it shall be and remain a white man's country. The consciousness of a function in these premises, whether expressed with the frenzy of a demagogue or maintained with a patrician's quietude, is the cardinal test of a Southerner and the central theme of Southern history.

U. B. Phillips

Historical Comparison

What is the difference between Russia's policy toward Czechoslovakia in August 1968 or toward Hungary in 1956, and the North's toward the South? Russia crushed the Czechs and the Hungarian people because of their deviation from the Kremlin ideological norm. Little Rock, Oxford, Birmingham—these once-proud cities were once occupied by the minions of the equalitarian North because the South had deviated from the Northern ideological norm.

Russification means an obliteration of ideological differences in the oppressed satellites. Yankeeification means race-mixing which can only end in the disappearance of the Southern people themselves.

Our political weakness is self-induced. Our rights

SOUTHERN SEPARATISM

have been taken by default. Our leadership has been Democratic or Republican first, Southern last.

A Fig For the Constitution

"A fig for the Constitution," said John Randolph of Roanoke, the father of Southern nationalism. The Constitution is a worthless scrap of paper if it cannot protect our rights, and our liberties in the Union. What is meant, therefore, by this present-day blabbering of "conservatives" about the Constitution, as though it were some kind of talisman and cure-all for our political ills? Was integration, was the Civil Rights Bill, was busing, was the destruction of the Southern school system stopped by appeals to the Constitution?

That active, hostile, ruthless, ruinous cabal, which controls the thoughts and acts of the North—and is now joined by a pack of 20th century Southern scoundrels—has no more respect for the Constitution, unless it suits their purposes, than has a knot of Hot-tentots, Eskimos or Fiji Islanders.

Only the Northern European has ever known representative government. To worship the Constitution is a form of idol worship. Why should the white man be so bemused at his own creation? Take the same parchment, thrust it on the Haitians and it would be the charter for a political crap game. Give it to the Mexicans and you would end up with an Indianized one-party tyranny. In both instances, the Nordic Constitution would be unworkable and unrecognizable as it was twisted and perverted to "govern" these alien races.

How naive it is for conservative writers to prate about the necessity of a return to constitutional government. Do they mean that if the Negroes conduct themselves "constitutionally" everything will be all right?

If a black politico dates a white woman and appears arm-in-arm with her at a political function, this is undoubtedly "constitutional." But is it what we want for the South? Is this kind of repulsive social behavior (which has now started even in Mississippi) in keeping with the truth of genetics or of the first principle of Southern historical existence?

A fig for the Constitution, if under its auspices Southerners can be humiliated and kept in lower-class citizenship.

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The brilliant English curate goofed when he left food *quality* out of his theory

REFINING AND REDEFINING MALTHUS

Thomas R. Malthus (1776-1834) worked out a very simple doctrine which has had far-reaching effects. Its substance is that the earth's population, if unchecked by "moral restraint" or acts of God, will increase geometrically, while the means of subsistence will increase arithmetically. It follows that in time the number of human beings will exceed the food supply, a situation which will plunge large sections of mankind into a cataclysmic round of famine, anarchy and mass death.

Malthusian doctrine is now considered to be almost irrefutable. The Club of Rome operations are based on it, and governments everywhere are spending fortunes to implement various programs to fight starvation by bringing more land under cultivation. In this respect Malthus is right. Population does increase geometrically and the land does not. But Malthus missed an all-important point. His theory is based on food quantity and not on food quality. Malthusians assume not only that the quality of the soil will remain the same, but that the quality of the food from the soil will remain the same. They completely ignore the effect of the quality of food upon the mental abilities of people and their consequent abilities to live in harmony and maintain a complex civilization.

In justice to Malthus, it is easy to understand why he thought only of quantity of food. Who, in his time, could have dreamed of the modern processing of foods, the usage of artificial fertilizers and the development of the agricultural implements that speed up the oxidation of the soil? In his time, food quality was apparently constant. The normal loss of soil and food quality was so slow that even the ancient Greeks had had no word for it. The slow loss was there, but at that time no one had the technical knowledge to understand and assess the causes or to foresee the eventual results.

It is estimated that 3 billion tons of soil are lost each year in the U.S. through oxidation and erosion. From the remaining soil trace elements are continuously removed by shallow-rooted food plants and not replaced. (Selenium and sulfur are two examples.) As the quality of a soil declines, so does the quality of food grown on that soil. Government agronomists sometimes argue this point with organic gardeners. They want us to think that as a soil gets worse, the food gets better.

Are we to believe, along with the classic Malthusians, that if we feed our children anything—mountains of sugar, stale hamburgers bathed in semi-synthetic grease, and rivers of cokes they will still be geniuses if we just give them the right books and higher-paid teachers? The brain is a part of the human body and is nourished by food taken in by the body. When the

food is deficient, the mind is impaired and the character affected.

The Malthusians, like the Darwinians, must realize that to have a people intelligent enough to operate a sophisticated and complex society, a complex high-quality, high-protein diet is required . . . a diet that in turn requires a more complex soil, one that is being built up and gaining humus (and its vital contents) not losing it. Synthetic fertilizers speed up the oxidation of humus and produce more food tonnage at the expense of the soil capital. These fertilizers also produce lower-quality food because they suppress the take-up of the all-important trace elements.

Is food simply a matter of proteins, carbohydrates and calories? That viewpoint may be useful for feeding pigs for market—a short-term proposition—but it is invalid for the long-term nourishment of human beings.

The writer once asked a history teacher if he ever taught history to include the history of the country's soil and its food products, and to relate the change in the soil and the food changes to the abilities and accomplishments of the citizenry. I wasted my breath. He had never heard of such an outlandish idea. But how can someone teach history if he ignores the food supply, its changing quality and the consequent effects on the people and their actions?

Admitting the competition of certain other theories of history, the writer here sketches out his own explanation of how civilizations are born and die.

People genetically capable of building a civilization move into a new land. The virgin soil is in balance with its environment. The food grown from this soil has special qualities for nourishing that part of the brain which has to do with inventiveness, industriousness and high character. The people develop their language, write their epic poetry, develop their laws, their art and their architecture.

In the next stage great cities are built. Architecture is refined. Literature expands, but does not equal the epics. Morals are still strict. Land tenure changes. Now there are absentee owners in the cities and pressure is put on the tenant farmers. The soil, cultivated for a century, begins to decline. Though the cultural level is still rising, the peoples' abilities also begin to decline. There is a small increase in the birthrate.

In the third stage the soil is being farmed harder. Absentee owners are squeezing the tenant farmers for rent. Better farming practices are abandoned to produce food faster. The decline of the soil and food quality accelerates. Morals deteriorate. Cities expand, but the arts take a nosedive. Socialism is in the wind. There is more corruption. The birthrate soars.

In the fourth stage civilization comes to an end. People no longer have the mental ability, discipline, fortitude, patience, self-sacrifice and character to solve

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HOW FORMAL EDUCATION PROMOTES CRIME

In some previous reflections (*Instauration*, Feb. 1979) we discovered that formal education tends, by its very nature, to masculinize (in a counterfeit way) woman and feminize (in a vicious way) men. This, though, is not the complete sum of its pernicious effects. It has at least two others: one, the engendering of crime, which bears on society at large; the other, the engendering of immoralism, which bears on the individual himself.

These are serious allegations. Indeed, they may appear both blasphemous and incredible, for excepting only the myth of the six million, formal education is, in most people's minds, the holiest of holies, not to be profaned by criticism or question (or only such criticisms as: "Present formal education needs improving" — i.e., more tax subsidy). Nonetheless, we mean to stick by our heresy; in fact, to demonstrate that our charges are absolutely justified.

Formal Education and Crime

We take as our starting point the truism that, everything else being equal, an increase of crime within a society constitutes an evil for that society; a decrease, a good.

We say, "everything else being equal," because, minus that qualification, not all increase of crime need be a social evil. For example, a society might be under the rule of some external or internal conqueror. Acts against this conqueror might legally be counted as crimes; and crimes, consisting of such acts, might increase. In such a case one might argue that the crimes in question were in defense of one's society and hence that their increase was not an evil. But if the injuries inflicted are inflicted upon a society's own innocent members then assuredly an increase in crimes can be nothing more than an evil for that society.

Now it cannot possibly be maintained that the various states of the United States were under the heel of either an external or internal conqueror in 1860 or that any analogous condition obtained. On the face of it, the qualification, *everything else being equal*, is met. But even so early in the reign of formal education in America here is what a keen 19th century compiler of statistics, Zach Montgomery, found: he found that those states having the most formal education in 1860, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island, had a crime rate of 1 criminal to each 1,084 persons, while those with the least formal education, Maryland, Virginia, Delaware, South Carolina, and Georgia, had a crime rate of 1 to each 6,670 persons — in short, one-sixth the rate. (Zach Montgomery, *The School Question*, Washington, D.C., 1886, p. 13). To the contention that urban versus rural influences determined these statistics rather than for-

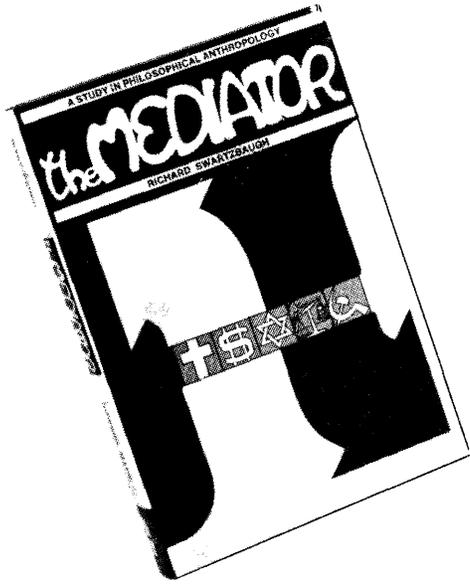
mal education itself Montgomery opposes the unanswerable fact that "In 1860 eleven of Connecticut's largest towns and cities did not equal in population the single city of Baltimore, the metropolis of Maryland, and yet Maryland had but one native white criminal to every 5,276 native white inhabitants while Connecticut numbered one native white criminal to every 845 inhabitants" (*Ibid.*, p. 12).

While the concomitant increase in crime and formal education cited by Montgomery makes it difficult to claim, like Abrahamsen, that "education as a long-term measure must be applied if we are going to counteract crime successfully," (D. Abrahamsen, *Who Are The Guilty?*, Grove Press, N.Y., 1952, p. viii), it does not, it might be argued, indict formal education itself as a cause of crime. In particular, it might be claimed, and it has been claimed, that increases in crime accompanying increases of formal education have as their cause, not formal education, but the factor of compulsion as embodied, e.g., in compulsory school attendance laws. This would seem to be the contention, for instance, of various "libertarian" thinkers and others associated with them (see, for instance, Dr. H. Berger, *Medical Times*, Dec. 1969, p. 181; E. G. West, *Education and the State*.)

Now so much is true: the states cited by Montgomery as having the most formal education, along with the highest crime rates, had already by 1860 some history of compulsory education and school attendance laws; the states cited by Montgomery as having the least formal education along with the lowest crime rates, had no history at all of compulsory school attendance laws and were not for the most part to have any until the 20th century (see, M. R. Charles, *A Preface to Education*, McMillan, N.Y., 1965, p. 94). According to Mill's canons of induction, then, the presence of compulsion could, so far, be in theory the agency producing the increases in crime rates we have been examining rather than formal education itself. There are, however, considerations that argue conclusively against this interpretation.

For one thing, there have existed in various places and times compulsory church attendance laws (see, Mathieson, *Politics and Religion*, Glasgow, 1902, Vol. 1, p. 185, for the case of Scotland). And where there have not, church attendance has generally been enforced by parents upon children. Now we are not aware of any statistics correlating compulsory church attendance with crime rates. Where crime is rampant, however, it is taken note of in correspondence, diaries, autobiographies. In the 17th and 18th century children in Scotland were universally compelled to attend church; to sit each Sunday "through the three-hour-long morning service, which was then usual" (Norman

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UNDERGROUND CLASSIC

Richard Swartzbaugh's *The Mediator* (Howard Allen, 1973, \$5.95) is none the worse for being short and being based upon a few well-selected sources. The author has something to say, and he says it clearly and cogently.

Not that his theme is wholly original. The conception of the intellectual as an abstractionist enemy of concrete culture, manipulating society to his advantage, has been built up by a respectable line of thinkers, mainly in the German tradition. However, the most quoted text is Julien Benda's *La trahison des clercs* (also a short work), which appeared in the 1920s and attracted much attention. Like Swartzbaugh, Benda argued that the modern intellectual is a priest-figure, and the significance of his title lies in the idea that modern intellectuals are the spiritual descendants of medieval clerics, without the restraints put upon them by the Middle Ages' morality and theology. It is paradoxical that Benda himself was of Jewish origin, and thus connected with the group which has done most to define liberal intellectualism as it is understood today. The idea that certain groups in a traditionalist society take advantage of its breakdown to strengthen their own position is something of a commonplace among historians. Marx and Tawney, for example, conceived of the capitalist bourgeoisie as bursting out of feudal society like a moth from its chrysalis. Neville Shute gives an amusing twist to a similar idea when he says that the modern British bureaucracy, a byword for suffocating inefficiency, is staffed by the spiritual descendants of butlers and other servants of the old upper classes.

Swartzbaugh's historical attitudes are strongly influenced by Oswald Spengler, and are none the worse for that. (What was Arnold Toynbee, after all, but a liberalized, emasculated Spengler?) But his characterization of the Phoenicians as a typically Semitic and mercantile people is far too sweeping. The Canaanites were indeed Semites, and most of the Phoenicians were derived from them, but the Canaanite merchants traded for a thousand years between Egypt, Ebla and

the Mesopotamian valley without ever thinking of going further afield. The one thing the Phoenicians were famous for was exploration, which was undertaken under the leadership of a small but vital aristocracy descended from the Peoples of the Sea—fair-skinned, fair-haired Europeans who are represented in Egyptian wall paintings and who swept down upon the Near East at the beginning of the twelfth century B.C. Only after Rameses II had defeated them in a great battle in 1194 B.C. did they settle down and intermingle with the peoples of the Syrian coast. Among others descended from them were the biblical Philistines (complete with their typically Indo-European champion, Goliath) who gave their name to Palestine. Shortly after this, the Phoenicians, as we can now call them, began their astonishing voyages of exploration, which were to culminate in the circumnavigation of Africa, and possibly a voyage to Brazil. Anyone who looks at the enormously tall skeletons of the Phoenician aristocracy, preserved in the museum of the White Fathers at Carthage, can have few doubts about the un-Semitic nature of the Punic leaders. Not that this detracts in any way from the value of what Spengler and Swartzbaugh have to say about the tasteless internationalism of Phoenicio-Punic culture. As Wilmot Robertson has pointed out, high culture needs a homogeneous people because the audience is as important as the artist.

I also object to Swartzbaugh's assertion that the Viking's place in Valhalla depended on the mere numbers he had killed, "even women and children slain as they huddled in a Christian church." I have studied Norse literature over a number of years and nowhere have I seen a claim of this kind. On the contrary, the Vikings, whether in Russia or the Celtic countries, were only too prone to take women captives, thus ultimately diluting their own stock. But my two historical objections must not be allowed to obscure Swartzbaugh's achievement in condensing what is germane to the issue in ethology, prehistory, Christianity and Islam. Above all, he is sound on Judaism, especially when he emphasizes that the function of the rabbi is to promote the cohesion of the group, whereas the Christian priest has so often been opposed to any kind of particularism because of the universal pretensions of his church.

As Swartzbaugh says, it is the *lay Jew* who acts as a priestly mediator towards all Gentiles. He shows how this mediating role becomes a necessity in cases where mutually antagonistic groups are to be found within the same living space and where some sort of accommodation is desired. That is why the Jews have always

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MORE JONESIANA

The endemic tendentiousness of our “free press” often severely delays, if not totally suppresses, vital information on public figures. The modus operandi is known as fusion: i.e., never mix an ounce of bad with a pound of good, or what you want to let on is good, and vice versa. Ignore the vices of liberals and minority members. Dramatize Majority vices. If there are ghosts in Majority closets, rattle them loud and hard. As to liberal-minority ghosts, lay them.

This being the way the media world works, *Instauration* is often obliged to take its investigatory shovel in hand and ghoulishly dig up dry bones that have been unceremoniously buried in the vast graveyard of unwelcome and therefore unprinted news—to “unlay” the ghosts, as it were, that should, but so far do not, haunt the sinful synapses of those who have turned the news industry into a 24-hour huffing and puffing celebration of that obverse and perverse form of racism known as equalitarianism.

Having relieved ourselves of this wordy intro, we come to a few pigeonholed items concerning the late Reverend Jim Jones, a preacher whose character would have outdistanced the rich imagination of Molière, Sinclair Lewis and Somerset Maugham, three writers who specialized in depicting the tortured innards of those who make a career out of publicly worshiping God, while privately serving the Devil.

Jones, it is now trickling out in the press, was an early devotee of the Rosenbergs, the mom-and-pop team that raised the art of espionage to a new high by passing along atomic bomb secrets to Stalin and thereby enabling his Kremlin gremlins to advance by five or ten years their plans to parboil 100 to 200 million Americans. If the Russian scientists had had to do their own research, Moscow might still be behind the U.S. in quantity as well as quality of nuclear weapons. As Jones wrote:

I was in a coma when the Rosenbergs were being executed. [I would have] marched till there were holes in my shoes trying [to save them].

Rev. Jones, it seems, was an honored recipient of the Martin Luther King, Jr., Humanitarian Award, which he shared in 1978 with Rev. Cecil Williams, a black preacher, Bob Gnaizda, a Jewish civil rights lawyer, Carleton Goodlett, a black publisher-doctor, and Mark Lyons, a black union leader. Before the Guyana mass murder and suicide Dr. Goodlett, a Bay Area power broker, told the *New York Times*, “I was convinced that Jones was involved in a brilliant experiment in Guyana that actually put people in better shape down there than they had been in San Francisco.” In 1973 Jones gave \$4,400 in “free speech” prizes to twelve newspapers, including the *New York Times*.

In Indianapolis he was chairman of the Human Rights Commission; in Ukiah, California, a member of the county grand jury; in San Francisco head of the Housing Authority. His chief legal advisor was an Assistant District Attorney of San Francisco. Ironically, a \$25-a-plate dinner, billed as “a Struggle Against Oppression,” was scheduled for December 2, 1978 to raise funds for the Peoples Temple. Feature speakers were to be Dick Gregory, the Negro comedian, and Jones’s two minority lawyers, Charles Garry, an Armenian, and Mark Lane, the Jewish sensationalist who for years has spun fairy tales about the assassination of J. F. Kennedy and M. L. King, Jr. It was Garry who once characterized Jones’s commune as a “beautiful jewel. There is no racism, no sexism, no ageism, no elitism, no hunger.”

Some news has come out about Jones’s bisexual antics, his all-out support of gay rights and his arrest in an adult theater for indecent behavior. But only very recently at the tail end of an Associated Press report were we informed he would foist underage girls on his male acolytes in order to hold a charge of statutory rape over their heads, a sharper and more persuasive sword than that of Damocles.

Jones, as we now know, was a fellow traveler. He was also terribly disturbed by “immigration barriers. . . Nazis kept coming in by the umpteen thousands. That is why I became very pro-Jewish. The strongest on the Communist side were Jews.”

Jones’s pro-Jewish bias was underscored by his choice of Larry Layton as his chief enforcer. Layton, now in the jug for the murder of Congressman Ryan, is the son of Lisa Phillips Layton, daughter of German-Jewish banker Hugo Phillips, a former associate of the Rothschilds. At one time the Peoples Temple included six members of the Layton family. Mrs. Layton died of cancer in Jonestown three months before Jones ordered the transmigration of himself and his largely black flock into the Great Beyond.

Like John Gacy, the homosexual mass murderer in Chicago who was a precinct captain, Jones worked hard for the Democratic party, as a White House invitation to the Inaugural (which he accepted) and a luncheon date with Rosalynn Carter so amply proved. It was Jones’s political connections, liberal leanings and minority gladhanding that kept the media at arm’s length before the Guyana slaughter. If he had been a right-wing preacher, he would have been in jail years ago. But the media’s heart pumps warmly when confronted by minority-adoring hypocrites like Jones who, in his days of power and glory, was portrayed in the San Francisco press as a wonderful Christian, a socialist, a humanitarian, a model of compassion and—the accolade of accolades—an inveterate enemy of racism.

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Down Goes Country

Country music, just about the last preserve of Majority folkways, is under attack as never before. In the last few months radio listeners in the hinterland have been treated to minority ballads that praise a Mexican for slicing off a white man's ear, bewail a black man who dies of a broken heart after his adopted white son gets into trouble with the law, and compliments a goldbricking member of the proletariat who takes his job and "shoves it."

The only good news on the musical front is that Mike Stoller and Jerry Leiber, the tin-eared tunesmiths who unloaded rock and roll on the country—"Hound Dog," their present to Elvis, was written in 15 minutes—are now semi-retired. Reminiscing over their salad days, Leiber, now a multimillionaire, said he and Stoller started off: "[W]riting for black artists because those were the voices and rhythms we love. To be cool meant to be black. We had black girlfriends and were into black lifestyles."

One genuine folk singer who never got too deeply into "black lifestyles" was Woody Guthrie. He did, however, marry a Jewess, Marjorie Greenblat, who helped push his talent into the dead end of boring Stalinist chants. Marjorie is the mother of Arlo Guthrie of "Alice's Restaurant" fame. At present she is a citizen activist, badgering Congress and other agencies on behalf of various causes, principally the search for a cure of Huntington's disease which killed her husband.

A less authentic folk singer is Kinky Friedman, who plays the ethnic line all the way, though when things get a little too rough he launches into an anthem for Holocaust victims. Kinky has written such "hits" as "They Ain't Making Jews Like Jesus Anymore" and "The Ballad of Charles Whitman." Son of a wealthy Jewish businessman in Houston, Kinky joined the Peace Corps before organizing a combo, "The Texas Jewboys," and becoming famous as the man who put "a sixth point on the Lone Star." His proudest boast is he can "relate to the confusion of the times the way Bob Dylan, Paul Simon and Leonard Cohen did." Jackie O often joins the audience at Kinky's Lone Star Club in Manhattan. He plans to open similar joints in several European cities and has a Broadway show in the offing.

Chrome Chromosomes

A great disenchantment of being American is having to admit to yourself—and to acquaintances while abroad—that your country is responsible for inspissating the world with the ferociously banal accumulation of chrome plate known as the American automobile. Better than any hoked-up

ad slogan, the Dollar Grin describes the frontal appearance of the obscenely reticulated radiator grill inside a parenthesis of gaudy headlight trim and underlined by a blindingly gleaming horned bumper. The ultimate impression is that of a traveling juke box.

No Northern European mind could possibly conceive such Babylonian garishness, such Khazar kitsch. The Nordic neural network is simply not wired for total tastelessness. Then who committed this artistic blasphemy? It turns out to be Charles Cohn, praised in a recent wire service report as "the inventor who pioneered light-weight aluminum car trim."

Sign Up For Moses

The Jewish population in the U.S. is dropping off, if we are to believe the demographers, who have been known to change their minds as frequently as astrologers. Since conversion to Judaism remains a very sticky process, Jewish ranks cannot be filled by bringing the light of Moses to non-Jews. Consequently, something has to give. What has given is that Alexander Schindler, a powerful figure in Reform Judaism, announced in the pages of the *New York Times* (his personal organ?) that the practice of centuries must be shelved. Jews, as they did so successfully in the remote past, particularly in the days of the Khazar Khans, must once again start evangelizing and converting. The prime target, Schindler points out, should be 61 million "unchurched" Americans.

Who exactly are these "unchurched"? Presumably anyone who is white, in good health and preferably Nordic. This is said without any direct proof, though Rabbi Schindler can hardly deny that black Jews from America and Ethiopian Jews from Africa have had great difficulty, with one or two big-name exceptions, getting recognized as bonafide Hebrews in Israel, if not in the U.S. The Orthodox rabbis don't take to them at all.

According to Rabbi Schindler, Jews have not proselytized for 400 years. This may be true, but they have married—and married—and intermarried. And in the process they have converted such Nordic or pseudo-Nordic celebrities as Elizabeth Taylor (officially), Marilyn Monroe (unofficially), Herman Wouk's wife (officially), Marvin Mandel's wife (officially) and hundreds of other Majority women from starlets to teachers to violinists to writers to housewives to divorcees, all of whom have been persuaded to take up a physical or spiritual residence in Israel. In fact, Jewish statistics (numbers plucked out of a yarmulke?) indicate that one-third of all marriages involving Jews also involve a non-Jewish spouse. In such marriages 40% of the wives convert. But when the bride is Jewish, only 3% of the husbands convert.

In December the Union of American Hebrew Congregations backed up Rabbi Schindler and authorized the formation of a special task force to get the missionary program under way. Orthodox and Conservative Jews, however, deplored the proposed "active search" for converts, maintaining it would bring chaos to the Jewish community, though as one rabbi allowed, "We welcome any convert who comes to Judaism on his own."

The best solution to the problem, in the eyes of many Jewish leaders, is to boost the size of Jewish families. But this puts the multifarious Jews preaching zero population growth on the spot. Milton Himmel-farb, an American Jewish Committee wheel, has found a way out. According to the *Washington Post* he says an exception (always the exception) should be made "for the Jewish people who must be viewed separate and apart from the rest of the world because their members are declining so rapidly." But Shirley Frank, a fulminative Jewish feminist, says it's all a pack of lies. The declining population story, she declares, is a Jewish male ploy to get Jewesses back in the kitchen—and the boudoir.

Meanwhile, it appears that the Jewish proselytizing campaign, if it really takes off, is going to be a one-way street. Only a few days after Schindler's precedent-smashing pronouncement some Catholic-Jewish ecumenical groups in New York gave a handout to the press, which stated in part:

Efforts to convert Jews to Christianity whether overt or subtle, or the implication that Judaism is an "incomplete faith" are unacceptable and destructive dialogue.

When it comes to conversion, Americans are probably going to be in for a repeat of the Yellow Pages controversy. It's all right for Jews to publish and sell the Jewish Yellow Pages. But when the Christian Yellow Pages came out the B'nai B'rith moaned and groaned and intoned about anti-Semitism and immediately filed suit.

Maoist Snobs

It takes *Instauration* a little time to cover all the sociological bases. Only recently did we discover an interesting work by Steven Kelman *Push Comes to Shove: The Escalation of Social Protest*, which contains some eye-popping quotes about SDS activists in America's most plutocratic university. According to Kelman the average income of the U.S. family (in 1970) was \$8,000; for the Harvard student's family, \$17,000; for the Harvard SDS member's family, \$23,000. The SDS membership, Kelman writes, was divided into the "hereditary left," by which he means the Jews who dominated the group and the Maoist Progressive Labor Party component, which consisted of "Wasp rebels" from the nation's preppiest prep schools. In 1969 it was the latter group which took over Harvard University Hall and was arrested for doing so, while the Jewish revolutionaries sat on their behinds and filled the air with rhetoric.

Kelman, a member of the hereditary Jewish left, is not too friendly toward the Wasp rebel (renegade), whom he describes as follows:

The sight of an aristocrat who has lost the will to live is esthetically degrading. These declining members of the American aristocracy are not at all similar to the standard aristocratic stereotypes. They are neither self-confident men at the top, uncaring of those below, nor the humane, social-service oriented democratic aristocrats. . . .

The Left should normally expect good strong hostility and opposition from the upper class—the enemy is nothing if not powerful. If some aristocrats want to rebel, though, that's their right. But the pale, delicate face of the used-up aristocrat who goes into SDS reminds one of nothing so much as Spengler's *Decline of the West*. The American upper class has been an aristocracy produced by primitive dog-eat-dog competition, and it is only now that enough generations have passed for it to begin to produce soft, declining offspring who are not "up" to its standards. . . . It is in the guilty aristocrat that we see clearly politics not for politics' sake, but for self-expression, the possibility of recapturing a lost vitality that one feels too weak to create for oneself.

After the Harvard "bust," the executive editor of the *Crimson*, a graduate of St. Paul's, a crack athlete and a top scholar, wrote a piece about his and his fellow Wasps' attempt to break up the once great college that their forefathers had built and financed.

What was most euphoric was us and what we were to each other. We were brothers and sisters. We did reach out and hold onto each other. . . . we were very human and very together.

None of the above is very political stuff. But there was a group of us in University Hall who were not very political people. It was a strange group, not well-defined at all, that included some girls, some people from the Loeb [Drama Center], a couple of guys from the Fly Club, at least one from the *Lampoon*, and one in a tuxedo who had just come from a party and was drunk. There were others. Some of us didn't even know what [was going on].

Not long afterward the editor committed suicide. As sociologist, E. Digby Baltzell writes, "One wonders what will happen to the rest of that gilded Harvard youth who led the rebellion that spring."

Whatever happens it is almost certain that the behavior of these Wasps—the best of the breed who have turned out to be the worst of the breed—will continue to differ from that of the young Princeton snobs described in F. Scott Fitzgerald's *This Side of Paradise*. That the amateur revolutionaries out-revolutionized the hereditary revolutionaries of Harvard is in one sense good news. There is still some fire left in the dying embers. Once it is used to burn our enemies instead of ourselves, we may start getting somewhere.

Religious Doings

Leaders of two Protestant denominations, the United Church of Christ and the Disciples of Christ (Jim Jones was once a member of the latter), met in Indianapolis to discuss a merger. A black minister complained that all the talking was done by white males. He urged that females and minorityites, "go out and be the body of Christ" and leave the white males behind. Where does the Rev. Morgan want to take his white females—to a harem in Guyana? * * *

Ruth Carter Stapleton (a friend of Jim Jones and Larry Flynt) told a Lutheran group during a trip to Germany, "My brother is first of all a Christian, and then president." She added, he is a "follower of the radical Jesus, the leader of the rejected." A few days later, "the leader of the rejected" joined hands with Rosalynn, Andy Young, Coretta King and 300 other mostly black civil rights veterans to sing five choruses of "We Shall Overcome." The purpose of the White House gathering was to raise \$8 million for the King Center for Social Change in Atlanta. Chief moneyraiser is Henry Ford II, who lent his baritone to the songfest and was sober for a change. About the only member of the old gang absent from the hootenanny was porn king Mike Thevis, Andy Young's good friend, who funnelled \$400,000 into the Carter presidential campaign. Thevis is now in custody again, after a recent jail break. Let no one suspect, however, that he is going to receive a long sentence, even though he is charged with murder. The key witness against him was conveniently rubbed out a few days before he was scheduled to videotape his testimony. * * *

The Rev. Dr. F. Forrester Church was installed as minister of the Unitarian Church of All Souls in New York City. Church, 30, is the son of Senator Frank Church. * * *

The National Baptist Convention, U.S.A., Inc., at a meeting of 25,000 delegates and visitors representing 6.5 million members, unanimously reasserted its uncompromising stand for an integrated society. It firmly rejected the Rev. Jesse Jackson's argument, "neither blacks nor whites really want integration and the time has come to abandon the fight to establish a racially integrated society." * * *

At a rally of Spanish-speaking Catholics in San Bernardino, California, it was noted that although one-fourth to one-half of all baptized Catholics in the U.S. are Hispanics, only eight of the church's 350 bishops are of Hispanic origin. * * *

The National Council of Churches elect-

ed a new president, William Howard, a black Baptist preacher from Georgia. Howard was most instrumental in urging the National Council to support the \$85,000 subsidy from the World Council of Churches to black terrorists who specialize in killing white Rhodesian missionaries, some belonging to churches that belong to the World Council. In his new post Howard will be in an even stronger position to increase this bounty in future years.

Private Eye

A few years ago *Time* reviewed Frank McShane's biography of Raymond Chandler, a writer whom many mystery addicts rank as the very best of the detective-story novelists. The reviewer, Stefan Kanfer, found evidence in the book that Chandler was "anti-Semitic. . . in inclination."

As Mr. Kanfer well knows, a tag like "anti-Semitic" lingers in the reader's memory long after the qualifying "in inclination" has been forgotten. Kanfer also knows that many more people will see his review than will read McShane's *Life of Raymond Chandler*.

What we find in reading the biography is that Chandler's anti-Semitism consisted of writing frankly about Jews. In his 1942 novel *The High Window* he described a scoundrelly character as "a big burly Jew with a Hitler moustache, pop eyes, and the calmness of a glacier." The depiction brought him letters from unhappy Jews and he replied to a Miss Aron: "I demand the right to call a character called Weinstein a thief without being accused of calling all Jews thieves."

Having worked in the Hollywood studios a number of years, Chandler drew some conclusions about California Jews, which he spelled out in a letter to his English publisher. (His American publisher, Alfred Knopf, was in part the model for *The High Window's* "big burly Jew.")

What they seem to resent [Chandler wrote] is the feeling that the Jew is a distinct racial type, that you can pick him out by his face, by the tone quality of his voice, and far too often by his manners.

. . . When you call a man a Jew you are not thinking about his religion, but of certain personal characteristics of appearance or behaviour, and the Jews don't like that, because they know that is what you mean. They want to be like everyone else, indistinguishable from everyone else, except that they want to be Jews to themselves, and they want to be able to call non-Jews by the name of Gentiles. But even then they are not happy, because they know very well you can't insult a man by calling him a Gentile, whereas you can insult him by calling him a Jew. As long as this is so I don't see how you can expect the Jews not to be oversensitive, but at the same time I don't see why I should be so unnaturally considerate of this oversensitiveness as never to use the word Jew. It really seems at times that the Jews ask too much of us.

Chandler concludes with one of the striking figures for which he is justly famed: "They are like a man who insists upon being nameless and without an address and yet insists on being invited to all the best parties."

Thus Spake Billy

Billy Carter dixit (at a testimonial dinner in Atlanta to Atlanta Braves pitcher Phil Niekro, Dec. 2, 1978):

I didn't know you were a Pollack, I thought you were a bastardized Jew.

Billy Carter dixit (en route to meet a Libyan delegation at the Atlanta airport, Jan. 8, 1979):

The Jewish media tears up the Arab countries full time, as you well know.

Billy Carter dixit (to the press while shepherding visiting Libyan firemen around Atlanta, Jan. 9, 1979):

There's a hell of a lot more Arabians than there is Jews.

Billy Carter dixit (when asked if Jimmy the Tooth approved of the company he was keeping, Jan. 10, 1979):

They're friends of mine, and he don't pick my damn friends.

Billy Carter dixit (to an ABC-TV reporter in Plains, Jan. 12, 1979):

I'm probably the least prejudiced man you'll find. . . . I have an aunt who is married to a Jew, who's dead now. I have an uncle who is married to a Jew. I have a first cousin . . . who's an Orthodox Jew. [Probably Sam Braunstein, whose Baptist mother was Miss Lillian's sister. Sam favored his father's religion.]

Jimmy Carter dixit (explaining to John Chancellor of NBC-TV why he does not curb Billy's remarks, Jan. 15, 1979):

We love each other, but any attempt that I might make to control Billy's words or actions would not be successful at all. I think it would be counterproductive.

Billy Carter dixit (in an interview in *Penthouse* magazine, Feb. 1979):

What I do is me. . . . Charlie Kirbo. . . . Is about the dumbest bastard I ever met in my life. . . . I think he's too damn dumb to be dishonest. [When asked if he is considering politics] Not right now. I may but. . . . if I ran for anything, it would probably be for senator or governor. . . . A friend of my wife and mine is a staunch lesbian, and the guy who cuts my hair is as gay as he can be. I still consider them friends of mine. What they want to do after they get off work ain't none of my damn business. [About being friends with Klansmen] I was raised with. . . . two in Plains. They were my closest neighbors when I was growing up and both of them are pretty good guys. . . . I think I am probably more popular than Jimmy is in the United States right today.

When Billy Carter resorted to the Fifth Amendment to avoid testifying before a grand jury investigating the finances of

Carter family banker Bert Lance, the media hardly murmured. A few remarks about Jews, however, and the uproar exploded across the country like a mushroom cloud. William Safire, the Nixon speechwriter who, like Nixon righthand men Leonard Garment, Henry Kissinger and James Schlesinger, escaped being Watergated (any racial connection here?), suggested that Jimmy doesn't dare take any steps against his younger brother. Billy knows too much.

Billy is supposed to have made \$300,000 in 1978 from his various personal appearances and beer promotions. In 1979 he is likely to be as popular on the entertainment circuit as Anita Bryant.

P.S. The much publicized Libyan tour was financed in part by Occidental Petroleum, whose head is Armand Hammer, one of Billy's "bastardized Jews."

How Blacks Get Around Employee Selection Tests

One of the traditional tasks of industrial psychology has been employee selection. Ideally, management would like to hire those individuals whose job performance will be the highest. Lacking crystal balls, industrial psychologists have developed tests and work samples that serve this purpose. Such tests generally have validity coefficients of .50, that is, their predictions fall about half way between what would be possible with the crystal ball and what would occur by dart-throwing or tossing coins.

As is now conceded by even the staunchest environmentalists, blacks score on the average below whites on any valid test of ability. This is also true for tests used in selecting employees. So during the thrilling days of the Great Society, it was decided by administration pundits and sycophantic psychologists that the employment tests were culturally biased against blacks.

In no time at all, EEOC Guidelines were gerrymandered to allow employers to give blacks extra points on selection tests, since it was stated from on high that the tests underpredicted their eventual job performance. Of course, the guidelines could not be so obvious as to say that only blacks were to be favored. The final acceptance section of the EEOC Guidelines on Employee Selection Procedures eventually turned out to look like this:

[W]here a test is valid for two groups but one group characteristically obtains higher test scores than the other without a corresponding difference in job performance, cutoff scores must be set so as to predict the same probability of job success in both groups (C.F.R. Section 1607.5 (b) (5)).

EEOC regulations also stated:

If unfairness is demonstrated through a showing that members of a particular group perform better or poorer on the job than their scores on the selection procedure would indicate through comparison with how members of other groups perform, the user may either revise or replace the selection instrument in accordance with appropriate revisions in its use to assure compatibility between probability of successful job performance and the probability of being selected. (C.F.R. Section 60.3.12 (b) (7) (iv)).

Stripped of legal and psychological new-speak, these regulations say that if any employee selection test predicts lower job performance for any group vis-a-vis any other group, then the penalized group may be given extra points on the test to equalize things. The entire edifice, as already indicated, is built upon the unproven assumption that the tests underpredict black job performance. Like so many neo-Boasian hypotheses, this one bites the dust the moment it is put to the empirical test. The fact is, the existing tests actually *overpredict* black job performance, i.e., blacks will perform even more poorly than their scores predict. Why this is so is not clear at this time. It could be due to the mathematical properties of the normal curve or because actual job performance depends upon a host of motivational factors that the tests do not measure.

The important point is that a white job applicant could conceivably bring suit against an employer and demand that, following the letter of the law, he not only be treated equally, but in fact be given extra points on his selection test because the statistics show that he will perform better than his test results indicate. This fact is openly recognized. The American Society for Personnel Administration, for example, has noted that if employers obeyed the EEOC guidelines to the letter, they would have to give whites extra points and fewer blacks would be hired. The result has been that employers have to keep in good with government watchdogs by ignoring the guidelines written by these watchdogs.

To clear up the confusion the bureaucracy is now funding research by psychologists to produce new regulations for employee selection tests. This time, as the Zeks were told in the Gulag scientific laboratories, the results better come out the way the government wants them to.

Until such regulations are written in the Code, however, the law is on the Majority side. Sam Dickson, are you free to take on a new case?

Media Murder Coverage

Recently in Pittsburgh a young white female deputy U.S. marshal shot and killed a manacled black robber after he had assaulted her in an apparent escape attempt. The reaction was automatic. The local NAACP honcho called it a "racial murder" and an "assassination," although a white

coroner's jury described the act as justifiable homicide. The press played it to the hilt and, per usual, slyly took the side of the blacks.

But when whites die at black hands in Pittsburgh, the press says almost nothing. It merely reports the crime and often fails to mention the race of the criminal or criminals. When a white policeman was shot to death, when an elderly white grocer was killed during a holdup, when a white bus driver was terrorized and stabbed, when another grocer was shot in the head during a robbery—black-committed murders all—there were no demonstrations and no organized protests. Whites die silently in Pittsburgh these days, as they die in most other parts of the country, and never a peep out of Walter Cronkite or John Chancellor about the racial aspect of this ongoing homicidal crime wave. Only when the murder victim is a white female and sex can be added to the story are there headlines. Recently, Atlanta newspapers gave large amounts of space to an attractive, blonde, straight-A, 18-year-old sophomore at Emory University named Michelle Stern, who went out on the town with a Negro date, gave a lift to two other Negroes and was shot to death after being raped. Her parents, who had given the Negro her phone number, later wrote, "Her death has quite miraculously rekindled love, friendship, compassion and generosity. . . we feel that the crime has been redeemed by all this." The Atlanta press, by the way, fell over itself in not identifying the race of the girl's killer.

About the same time in New York an attractive blond English fashion designer, Irene Maxwell, was knifed in the chest by two blacks after an attempted hold-up across the street from a popular bar. Hardly had the headlines dried when New Yorkers were treated to a more grizzly rape-murder. A white nurse, Bonnie Anne Bush, 25, was driving to her job at Mount Sinai Hospital in upper Manhattan one morning when she stopped at a traffic light. A black jumped in her car, flourishing a pistol and ordered her to drive north to Harlem. At the corner of W. 102nd Street, she jumped from the car and ran up to the driver of a bakery van screaming, "help me, somebody help me." The bakery van drove on. She ran up to a second and then a third driver before her black assailant caught up with her, telling onlookers that "My broad's crazy." Then, in broad daylight and in front of many black onlookers, he dragged the screaming girl up to the third floor of an abandoned building. There he tore off her clothes, raped her, shot her twice and as a finishing touch doused her with some flammable liquid and lit a match.

The animal who extinguished the life of Bonnie was Nathaniel Giles. In 1963 he stabbed a 68-year-old white woman 35 times with a screwdriver. While in prison Giles was charged with two homosexual assaults (almost certainly on whites). Giles, incidentally, had an IQ of 97. Bonnie's was

136. As a nurse in a New York hospital Bonnie had spent much of her time caring for sick blacks and helping black mothers give birth to black babies.

Naturally, no white organization, church group or white politician called for an end to the "racist murders" of Michelle Stern, Irene Maxwell and Bonnie Anne Bush, or for an end to the similar murders of other whites dying like flies in fast food stores, gas stations and retail stores throughout the land. In Charlotte, North Carolina, however, a dozen black church leaders and gospel groups gathered at a Baptist church to raise money for the defense of black David Miller, a Negro charged with first degree murder in a murder-for-hire case. The speakers included Reverend Ben Chavis of the Wilmington 10.

Deadly Device

A firm in Washington State manufactures a voice stress analyzer which sells for \$1,500. Its president, Rick Bennett, swears that his instrument, when placed within range of any human voice, can determine whether or not the speaker is lying.

The applications of such a device are infinite. It apparently works as well in front of a radio or TV set as it does in a public auditorium, business office or private home. It can even be tied in to a telephone or tape recorder. We earnestly hope some affluent Instauratorist buys one in time for the 1980 presidential campaign. Our readers might like to have tangible proof that all politicians are incurable Baron Munchausens.

The instrument has eight green lights and eight red ones. If all the green ones light up, the speaker is as truthful about what he is saying as young George Washington was about his cherry tree. All red means total mendacity or, as Mr. Bennett more tactfully puts it, "the possibility of deception."

So far, most buyers of the product have been businessmen who use it to find out if suppliers are lying about delivery time, whether lawyers will settle out of court, whether a customer is really interested in buying, whether a seller really means it when he states his "rock-bottom price." Bennett has written a book about these and many other uses, including the results he obtained while analyzing the 1976 presidential debates. The book costs \$8.75 and may be ordered from Hagath Corp., 12350-206th Place Southeast, Issaquah, WA 98027.

Meanwhile, a California assemblyman named Richard Lehman, has introduced a bill to ban the use of voice stress analyzers by private citizens. We can easily understand why Mr. Lehman, especially Mr. Lehman, would be afraid of such instruments. Imagine what would happen if the device was plugged in during the reading of his party's platform, during a Carter speech, or during a Holocaust seminar.

Doing in Anita

Since they can't seem to muzzle Anita Bryant by gay rights marches or by cancelling her TV contracts, they have decided to try a more lethal means—legal intimidation. Anyone can sue anyone for anything in this lawyer-cursed country and every suit brings with it an untold waste of time and money for the defendant. The lawyers are enriched, win or lose. Since participants in suits can be forced to submit to long and endless interrogatories under oath, lawyers can effectively stop people from earning a living by usurping the major part of their time in legal wrangling.



This is the fate now in store for Anita Bryant. A \$5 million lawsuit has been filed against her and her organization, Protect America's Children, on the absurd grounds that her stand against gay rights resulted in the murder of a San Francisco homosexual. The initial lawyers' fees are expected to total \$50,000.

Free speech is getting awfully expensive. If you want to prevent Anita from being sued into silence, you can send a few dollars to Protect America's Children, P.O. Box 40-2608, Miami Beach FL 33140. If you do, you might advise Anita to stop saying what she wrote in her letter appealing for funds, "I don't hate homosexuals. I love them."

As Jesus didn't say, loving those who hate you redoubles their efforts to do you in.

Frat Spat

Some 200 members of two non-Jewish fraternities at the University of Florida were accused of "provocative behavior" when they threw eggs at a Jewish frat house and had some unkind things to say about the racial background of the students who lived there. The two fraternities involved were ordered to cease all activities until the end of the college year. The penalty was rather stiff considering that the Jewish fraternity members had been accused of stealing expensive "Rush Week" banners from the non-Jewish fraternities in an earlier incident. A member of one of the suspended fraternities said: "Frat rivalries happen all the time, about once a week. It's nothing new. They call us rednecks—it's the same thing as us calling them a bunch of Jews."

Jewish students won another victory at the University of Illinois after 100 demonstrators broke up a campus celebration of Israel's thirtieth anniversary last May. The five ringleaders were suspended after a four-month trial. A local rabbi called the action, "a precedent-setting ruling, that will ensure against the disruption of free speech and academic freedom centering around Israel programs at the University of Illinois Circle Campus."

Practically all violent demonstration on American campuses in recent memory have been led not by Arabs or non-Jews, but by blacks or Jews (the Cornell insurrection, Kent State and the "silencer" demonstrations against Jensen, Shockley, Sir Oswald Mosley, George Wallace, Carleton Putnam, various generals and other antiliberal personalities deemed unworthy of enjoying the human right of free expression). In almost every case none of the demonstrators was suspended or even punished.

It is surprising that colleges are finally taking some action against First Amendment violations and violators. But is it the crime itself that is under attack? Or is it merely a case of people resorting to law when it suits them and resorting to violence when it does not?

Joint Venture

Harold Courlander is an aging Jewish writer who has been fascinated by black culture ever since he grew up in a mixed neighborhood in Detroit. But when he read *Roots*, Alex Haley's racist tour de force, he was surprised to find it replete with many snippets of his own deathless prose. So, despite his long-established Negrophilia, Courlander called his lawyer and talked about copyright infringement. Before the legal proceedings had run their course, Haley settled out of court for an undisclosed sum that was rumored to approach \$500,000.

Courlander's first major work was a theatrical tearjerker about a Southern chain gang (*that old white magic got me in this hell*). Then he moved to Harlem, apparently to get to the core of negritude he found so uplifting. After a stint of studying in Haiti, he put in some time with the Voice of America and the United Nations. Courlander's most recent literary labors have been devoted to those people he calls "native Americans," but whom we call Indians.

Haley's new book, which should be, but won't be, entitled *Son of Roots*, is about to be published. It has already been televised. The identity of the co-author will probably not be divulged for another year or two.

The Battle of Borough Park

No one has promoted the rabid permissiveness that has practically immobilized American law enforcement more than Jews.

Yet a few months ago when a 65-year-old Jew was mugged and stabbed to death by some nonwhite youths in Borough Park, Brooklyn, Jews reverted to the rigid dog-eat-dog strictures of the Pentateuch. The police were, in their inflamed eyes, malingering. Before anyone could say Menahem Begin, the local precinct station was invaded by a ranting mob of 2,000 Orthodox Jewish Hasidim, their long, curly black sideburns flapping in the odorous Brooklyn haze, their loud imprecations in Yiddish and Brooklynese ululating through the unswept, littered streets. The police station was laid waste. Policemen were beaten, windows smashed, tables, chairs, radio equipment and file cabinets scattered around like empty Manachevitz bottles at a Bar Mitzvah. It was pure pandemonium, and the chief pandemoniac was a New York Assemblyman named Samuel Hirsch. Somehow, however, there were no arrests. The usual racial obfuscation infused all the press reports. Those who were attacked were promptly charged with brutality by the attackers. Hirsch, the heir of a 3,000-year innate facility for word play, accused policemen of brutally beating him while he was "trying to calm the mob." The 62 injured policemen, two seriously, were astonished to learn in the newspapers that they, not the Hasidim, had been the villains. Eventually this was all just a little too much for the largely non-Jewish police force. The officers made it quite plain to Jewish Mayor Koch that they were not going to be victims twice in a row—first, of a mass assault; second, of a political and media coverup of the assault. Finally, Hirsch and two others were arrested, though it will probably be many, many moons before any one of them sees the inside of a prison cell.

Police Blotter

Audits recently disclosed that Victor Posner, son Steven, daughter Gail Posner Cohen and brother Bernard looted six family-controlled companies of \$1.1 million in unauthorized and improper expenses, such as yacht trips (\$109,971), speedboats (\$93,836), apartment furnishings (\$86,780) and \$5,700 worth of jewelry, clothing, books, toys and cameras. One of Posner's companies owned three different yachts at different times. The least expensive cost \$190,000; the most expensive \$1.5 million. Son Steven let the company pay \$139,209 for his digs at the Plaza Hotel in New York and a \$108,773 rent bill for a Long Island beach house—also \$15,981 for groceries while he stayed at the Plaza (did he cook in?) and \$11,365 for trips to Los Angeles, Las Vegas and a Catskill resort. Mrs. Cohen has been asked to repay \$49,935 she expended on company planes, \$45,000 for limousine service, \$15,454 for "personal services," \$2,980 spent at the local delicatessen and a \$39,802 phone bill.

Columbia pictures is hyping up its audit staff to discourage a rash of embezzlements. Former president David Begelman,

after pleading no contest to felony grand theft, was fined, put on probation and spent not one day in jail, although he forged checks to the amount of \$40,000. Law enforcement agents are looking for Columbia accountant Audrey Lisner, who may now be somewhere in Mexico, after having stolen \$345,000 from the company.

A federal grand jury has indicted two former Internal Revenue service supervisors and Max L. Shulman, chairman of the board of J. W. Mays, a chain of New York department stores, for conspiracy to defraud the U.S. out of taxes due on the estates of Charles Rosenblatt, Max Stahl and Celia Weinstein. Bribes of as much as \$18,250 were said to have passed hands for the purpose of underappraising extremely valuable properties. If the culprits had not been caught, taxes on the Weinstein estate alone would have been cut from \$10 million to \$6 million.

Suits have been filed in New York to recover \$3 million in "misappropriated assets" from Jerome Castle, recently ousted from a \$323,000-a-year job as chairman and chief executive of Penn Dixie Industries. Castle, it is charged, spent nearly \$2 million on a fancy French saloon in Fun City's Upper East Side, and made Penn Dixie pay for furnishing his luxury pads at Hampshire House and the Waldorf Astoria, and for a personal security system and tennis court in Florida. Meanwhile, a federal grand jury indicted Castle for defrauding the corporation of millions of dollars in a land deal. Mr. Castle, born Jerome Kesselman in Brooklyn, has been released in the custody of his attorney, Roy Cohn, who was once the eager beaver assistant to Senator Joe McCarthy.

Criminal charges against David Graiver, the Jewish banker of Argentina's left-wing terrorists and the man most responsible for the crash of the American Bank and Trust Company in New York, which left depositors and creditors holding the bag for \$40 million or \$200 million (depending on which paper you read), were dismissed by Justice Arnold Fraiman on the grounds that there is no proof Graiver is alive. Nor was there conclusive proof that he is dead. In 1975 Graiver was supposed to have died in the flaming crash of a private jet near Acapulco, Mexico. Three bodies were found—those of the two crewmen and a third one burned beyond all possibility of identification.

Cook United, Inc. has turned over information to a U.S. Attorney in New York indicating that Sidney Feinberg, the ex-president of one of its subsidiaries, embezzled \$100,000 from the company by means of invoices from "fictitious" suppliers.

Long Island lawyer J. Harry Greenblatt has pleaded not guilty to charges of swindling \$1 million from senior citizens. Onetime president of Temple Beth Zion, Greenblatt made questionable investments for his elderly clients, always being sure to keep some of the funds for himself.



INSIDE OUT

WITH
Cholly
Silderberfer

Given the barrenness of our spiritual and psychological lives, it is startling how little resistance we offer. One would expect to find men in large numbers resisting the oppressions and the oppressors, but there have been pathetically few, especially in England and America. And even those few have been mostly writers who were really formed before the War and happened to live long enough to die after it: Waugh and Eliot, for example, and Pound and, to a lesser degree, Huxley and Cozzens and a few more. Today, there is a dearth of such men born between the two World Wars, and evidently a complete absence of those born since then. (Of course, in all fairness, we must concede that a T. S. Eliot born in the interwar years would have had difficult if not impossible sledding. He might well have been unable to get any sort of public attention and have had to live in a sort of illuminated anonymity, but it's remarkable all the same how few such unknowns we meet. The tendency to genuine resistance seems to have died out completely.)

Of the handful who refused the modern world publicly and became famous doing so, none seems more compelling than Waugh. He did not have, perhaps, Eliot's austere genius, but he didn't have Eliot's woolliness, either. From 1930 until his death in 1966, Waugh saw the world clearly and blew taps over it wittily, completely and profoundly. At the heart of his work was that rarest of all combinations: the power of seeing with a child's directness, the intelligence and sophistication to transform the child's direct vision into a mature illustration, the art to make the illustration irresistible and, perhaps most important, the casual courage to be unafraid of fashion in any form.

For example, on the question of race, Waugh saw immediately that the black inability to compete with the white man on a technological basis was not comic or even terribly interesting in and of itself. What gave it body was the emerging (1930s) black insistence on so competing, and the white insistence on weighing the scales

in the black balance. In *Black Mischief* and *Scoop*, this nonsense was speared and fixed for all time.

He saw early on that the basic problem was not—and could never be—black inabilities, Jewish dreams of conquest or other minority deliriums—but white collapse. In the first books—*Decline and Fall* and *Vile Bodies*—the point is made through inspired slapstick. In *A Handful Of Dust* (1937), perhaps his finest book technically, the same point is given depth, and he creates what is to be the mood of his writing from then on: an autumnal, elegiac farewell to what was, good-natured but total contempt for what is, and unblinking acceptance of what will be. (Or, more accurately, what will not be.) None of this is done didactically: Waugh was far too great a novelist for that. Those feelings filled him and informed all his writing, but they were acted out in wonderfully realized works of art.

Unlike so many modern writers (Hemingway et al.) Waugh wrote of what he knew. When his books first burst on the world, his English men and women seemed fantastic exaggerations; we now know from his diaries that, in his set at least, they were just as drawn. It has always been fashionable in England to call Waugh a snob, but that is only English inversion. If he had really been a snob, he would never have exposed so mercilessly the class to which he was supposed to be trying to gain admittance. One might say that he was not altogether dignified in his boozing and racketing about with his charming but pathetic aristocrats. (It's impossible to imagine Eliot carrying on in such style, for instance.) But on acquaintance with both, I found Eliot the true snob, with all the snob's apparent or feigned ignorance of the caste system and his own place in it.

Waugh was much more the ordinary man who has wandered into a lunatic circus and can't believe it. His strength, the quality which gave all his extraordinary gifts such a base and such staying power, was just that ordinariness. The ordinary man, given the opportunity to have a worldly good time, does so. His very intimacy with

the world gives his ultimate judgment on its defects a special authority.

Quite simply, Waugh saw from the start that England was cooked. She was cooked because Englishmen no longer had a common belief for which they would work and fight; they hadn't been unified in that way since the Reformation. She was rotted through at the top, and it was silly to expect liberalism and socialism, the middle- and lower-class answers, to save the day. (As shall be noted, it was equally silly to expect the middle- and lower-class right-wing reaction to work.) The question was not what to do about it because there was nothing to do—the momentum of the collapse was irresistible. The poser was how to conduct oneself on the way out; how, as a dinosaur squeezed in among all the other dinosaurs on the way to the tar pits, to act on that last stroll, assuming that one was one of the few dinosaurs aware of what was happening.

That was the real question and he answered it with rare imagination, intelligence and courage. If England was cooked, he was cooked to the extent that he was English, and as he was quite English, he was quite cooked. He made fun of Auden and Isherwood for fleeing to America in wartime; in a deeper sense he knew that they had been spiritually impractical. One couldn't run away from what one was.

Being cooked did not, according to the ethic of thought and action he pieced out, preclude good spirits and an active life. But he never stopped writing and publishing and his books never stopped selling. He was almost alone in being able to say everything and still be read. Nor did he give up his pleasures or his other duties. He played the hand out to the very end, without retreating, in public or private, a jot from his position. In this, he is exceedingly pertinent for us today because we are certainly no less cooked, and our real problem is how to conduct ourselves on the way to that tar pit, bubbling now even more avidly.

That pertinence is enhanced by Waugh's intense understanding and appreciation of civilization. Socrates said the capacity for civilization was man's



Continued

most precious quality, the one he should defend first, and Waugh concurred. It is to his everlasting credit that he insisted, artistically speaking, on emphasizing precisely what it is that we have lost. Writers like Solzhenitsyn and others from the Iron Curtain countries can inveigh against "tyranny," but they have no conception of the refinements of understanding which constitute true civilization. In modern England and America there is a great deal of fashionable dissociation from the contemporary world, but the writers who celebrate it—Updyke, Cheever, Vonnegut, etc.—are part of the collapse rather than analysts of it. Their sense of civilization is not strong enough to make a clear distinction between civilized and uncivilized. They know that something is wrong, and they can see the holes in television advertising and taco joints and all the rest of the disfigurements of the landscape. But they can't see beyond the limits of liberal dogma: they can't see the madness of minority domination, of modern art, of, finally, themselves. They think Jerry Lewis is a human being; they extend the same naive assumption to Ronald Reagan, to Don Rickles, certainly to Bob Dylan and Averell Harriman, above all to themselves. They can't see as Waugh could see because their sense of civilization is atrophied or vestigial or both.

Waugh's stunning accuracy and power came from his instinctive empathy with civilization, whether in the turn of wrist of a certain woman or the passionate commitment of an entire people. (The piling up of Rembrandts in a Fifth Avenue apartment, assiduous attendance at the opera, town houses in Paris and Rome—in short, the Jewish-plutocratic dream—is not civilization. Nor is the simpering modesty of the hippie with his dream of "goodness." Civilization is controlled passion, a reaction to all that which is inspired and from all that which is ordinary. It does not deal in artifacts but in attitudes, in understandings, in subtleties. At least that's how Waugh saw it.) He knew that it had once existed in some measure on the earth, that it existed in small, diminishing measure in his early manhood and middle age (he had been privileged to experience it), and that it had died in World War II. He always responded to the real thing,

and he could not be fooled by the false, nor frightened by the degree of the collapse.

Nor was he frightened, as so many almost-independent men have been in our time, by inescapable conclusions. If, for example, we say about our age that it is beyond understanding how people can put up with what they put up with, we have to wonder, sooner or later, if they actually are people. The rationalist always flunks this question because he considers people to be people so long as they are alive. But the nonrationalist, operating from instinct, defines people as human creatures in the divine mold, beset with sin and weakness, but still lit from within by some spark, however faint. Using this definition, is the average American a person? All passionate instinct says he is not, and that answer certainly explains the country and its inhabitants in one embracing general theory. It was Waugh's answer to Los Angeles, and he was not afraid to make it plain in the high art of *The Loved One*.

Nor was he afraid, in private conversation, to apply that answer to such pretentious Americans as Jack and Jackie Kennedy, Dick and Pat Nixon, all Rockefeller, the entire staffs of the *New Yorker* and the *New York Times*—the whole cast, in fact. Nor did he spare his own countrymen—the Churchills, Duff Coopers, Nicolsons, Edens, Bevans and Bevins—and the rest of that troupe. His rationale was simple: if one could believe, or even pretend to believe, that the postwar world was acceptable, then one wasn't human. It was agonizing to him that the world had become barbarous, but he wasn't going to alleviate the agony by denying it. Nor was he going to give in to the agony. He took Nietzsche's advice about believing in one's instincts and following them.

The acerbic side of Waugh—the contempt, the uncharitable remark, the general waspishness—has been criticized. I myself find it refreshing. In a world given over to mush, even among those who murmur about protecting themselves against barbarism, it always seemed to me that Waugh provided a healthful example in not suffering non-people lightly. When he told cored bipeds who thought they were people that they weren't—he did it not to cause trouble or to shock, but

to protect himself. (Actually, given the accuracy of his estimate, he could not have shocked or hurt anyone, especially Americans who invariably verified his assessment by being both unshockable and unhurt.) He wrote to keep faith with his abilities and his God, and he spoke in private for the same reason. If non-people came to him—as they had in Los Angeles or elsewhere in America, figuratively if not literally—and said, in that peculiarly American style of statement disguised as question, "Aren't we wonderful people?" he replied, again figuratively, if not literally, "You're not only not wonderful, you're not even people." He believed that people led by civilized leaders could never have fallen into the condition they are now in. So there are no civilized leaders. This was a point the barbarians—general populace and leaders together—could hardly be expected to understand or sympathize with, so why try?

This attitude may be unpalatable, but in Waugh's case it was consistent with his deepest beliefs and instincts, and to have waffled on it would have ruined his self-respect. "The modern world doesn't believe in 'miracles,'" he said to me once, "but it is proof positive of miracles because it itself is a miracle, however topsy-turvy a one. What else but a miracle can explain the sudden, universal possession by madness?" The inability of rationalists to explain the triumph of irrationality in mankind was amusing to him, but he had no sympathy for them, regarding their dilemmas as the logical consequence of their own untenable positions. He stayed true to himself to the end, turning down each new false pretention to humanity and civilization with characteristic contempt and mockery.

In his old age, however, like Guy Crouchback, the central figure of his war trilogy, he seemed to have come to acceptance without rancor as the final answer, at least theoretically. If he himself admired anyone, it was always a man like Gervase Crouchback, the real hero of that trilogy, a relatively minor character who is pure acceptance.

Waugh's current value is at several levels. For anyone (especially any young person with human stirrings) who wishes to know how it all happened from 1930 on and what it looked like while it was happening, the books when read chronologically are an education in themselves, far more valuable (and accurate!) than four years at Harvard, Oxford or anywhere else. In addition, they are so well written that they stand as models of literature

and thus of life.

On a deeper level, they show what a commitment to civilization actually means. And, by contrast, what it doesn't mean, and how difficult it is, and what psychological pitfalls are involved. Lastly, they show, as does Waugh's life, what can and cannot be done. Waugh believed that civilized man is born, not made. He also believed that without civilization—or civilized men—we are doomed, and there is no way out through uncivilized channels, no matter how logically attractive they may seem.

Civilized men may be born anywhere under any circumstances—as Abraham Lincoln, quintessentially civilized, was born in a log cabin on a rude frontier—and the claim of any aristocracy to be civilized *a priori* by gentle birth is usually the confounding of manner and style with the true instinct for civilization. What is indispensable is the existence of an organization dedicated to the perpetuation of civilization—Waugh believed this to have been the Catholic Church prior to 1939—and men willing to fight and die for that civilization and that organization.

As a civilized person, Waugh never watched television, never looked at modern art except to scoff at it, never paid any attention to postwar English or American leaders in any field (by definition they had to be non-people), considered the English and Americans, with rare exceptions, to be garbage individually and collectively for putting up with what they did, and avoided them while going his own way and preparing for his own end. On the surface, one might assume that this was (and is) a model for anyone's behavior, but Waugh would say that it is only a model for the person who is civilized to begin with. It is pointless for the barbarian who "wishes" to be civilized to assume such airs.

Also, in Waugh's belief, it is useless to listen to a barbarian even when the barbarian is half-right about some facet of the disintegrating situation because any barbarian solution is doomed to failure. This eliminates the right-wingers, of course, because they are superficial and barbaric (and proud of it) rather than profound and civiliz-

ed. They have the cart before the horse in trying to clean up the mess before they clean up themselves. They prattle of courage, but don't have the guts to see themselves. Waugh was as hard on this group as on any other and considered them merely another manifestation of pathetic barbaric inadequacy. Put another way, Mosley was as ludicrous as Churchill, and any American right-winger as preposterous as Truman Capote (cut from the same cloth, in fact.) Right-wing, left-wing, or middle-of-the-road, they are all offensive to civilized people, not only because they are barbaric, but, far more importantly, because they are impractical bores and born losers. They don't see deeply enough, and always come a cropper because of that. As Waugh said, "Men have to be led by dogma in which they believe, but which they may never understand. They can never be led by logic or by being preached at 'reasonably.' They want to surrender to their true leaders, not to be treated like equals." His insight on this point was shared by Henry Adams, Henry James and Eliot, among other men of genius. It wasn't that Waugh and the rest didn't share the right-wing's perfectly legitimate despair and reasons for it; it was that the despair and the reasons didn't cut deep enough, and the solutions weren't workable. It wasn't that the civilized man didn't go as far in his mind as the right-wing did; he went further. Nor was it that the civilized man wasn't a fighter; he was, but he wanted to fight and win. In the end, the civilized man had to dismiss the barbarians as essentially trivial.

Unlike most of his civilized peers, Waugh, entirely lacking in Christian charity, found any barbarian plight comic and/or meaningless rather than tragic and significant. (For instance, in conversation with some right-wing leaders in 1962—two British and one American—he said to them, "You complain about the Jews running everything, which they do, but you don't seem to realize that the real danger is not the mechanical control and general looting, but the fact that the general populace has a way of becoming like their overlords. The British and Americans—especially you Americans because there are more Jews in America

and they're more in charge—are becoming more Jewish every day. In a few years you'll be indistinguishable from the real thing. In fact, you're almost there now." Several drinks later, he said, "You people don't understand that you're not really destined to give the orders. In a properly run society the current right-wingers would be found, openmouthed and utterly credulous, in the churches, wearing their knees out and saying their beads quite docilely.") But, except for that uncharitableness, he was in the impeccable company of those who assumed the world had gone to pieces in the sixteenth century and wasn't coming back through any barbaric agency or effort.

He felt that the only means to a change would be a shift from barbarism to civilization among a sufficient number of people, enough to re-establish civilization by leadership and example, after which all other changes would follow. But that shift could not come by desire, or by "working" at it, in the American betterment sense. Civilization is not rational, but instinctive. It could only happen by . . . a miracle, according to Waugh. The odds against the miraculous may be enormous, but the odds against a rational, barbaric solution working are beyond enormity. They don't exist.

I don't mean to imply that Waugh awaited the miraculous hopefully, only that he saw it as the only possible exception to the grave humanity has dug for itself. As a species, to put it in rational terms, humanity has proved inadequate, as had the dinosaur and so many others now extinct, so only divine intercession could avert the tar pits. It wasn't a question of believing in divine intercession, but of allowing for all possibilities in the best scientific tradition, even the most farfetched. No one would have been more surprised at such a miracle than Waugh, of course, because he couldn't imagine any divinity finding humanity worth saving.

His was a hard line, but it was a complete line and, if ever a hard but complete line was indicated, it would seem to be now. And even if very few of us can emulate Waugh, we can at least acknowledge him. He saw it clear and never quit on the reality of that clarity.

Best is Worst

The inmates of a Georgia mental hospital recently put on an art show. All of them were severely retarded with IQs of less than 56. Their paintings, collages and sculptures showed a striking similarity to the most highly touted modern art displayed in lead-

ing museums. Only one or two of the artists, aged from 20 to 60, had the faintest interest in reality. Most of the work on exhibit was abstract and characterized by the usual avant-garde swirls, dots, splotches and squiggles. The art show coordinator, Ms. Linda Hyatt, explained: "They [the inmates] have no concept of right and wrong. They

are completely spontaneous." If a donkey with a paint brush tied to its tail was able to win first prize at a French art show, then one of these retarded surrealists might easily win top honors at a New York exhibition if only given the chance. Since art no longer has anything to do with art, why shouldn't the worst artist be the best?

that we owe these nonwhites something because we had an empire that allegedly exploited them for a long time and used up their resources.

I: Tell us more about the British immigration mess.

T: Today we not only have the problem of immigrants, we have the problem of the immigrants' proliferation. Nonwhite children are creating terrible dislocations in education. The problems with the Asian children are largely linguistic and cultural because their intelligence level is not so far below the white level. It is below, but not miles below. Some Asians can make it reasonably well in school, though generally their marks are lower. In the case of the blacks, however, they simply do not have the mental equipment to succeed in our academic world, any more than in yours. So now we have frightfully large numbers of relatively retarded West Indians who are holding back the educational progress of our white children. But they are not holding back the crime rate. In this area our experience is a repetition of yours. Certain types of violent crimes, muggings and the like, are increasing astronomically. Then there is the birthrate. Here the Asians outdo the blacks. The Asian birthrate is more than twice the present white birthrate, which is quite low, as it is in most white countries. People are getting terribly worried that in London and Birmingham in a generation or two the majority of the population will be nonwhite.

I: What programs, if any, has the National Front put forward to end the nonwhite problem once and for all?

T: We demand a complete ban on all further nonwhite immigrants, plus their phased repatriation. We propose to organize the repatriation as follows: We will go to every Third World country that has sent us sizable numbers of immigrants and say, "We have so many immigrants; will you take them?" Certain countries have already agreed. Guyana is one. India is another. India has in fact acknowledged that as a last resort it will take in all displaced or stateless persons of Indian descent anywhere in the world. If we should have any difficulty with any government, we can fall back on the leverage of our large financial aid to the Third World—at present something like 600 million pounds a year. To any government that turns down our request we will simply state we will continue to

give you financial aid, *provided* you accept so many of our nonwhites per year over a period of ten to fifteen years. Naturally we will try to resettle our various colored groups in their countries of origin or, failing that, where the indigenous population is closest to them ethnically. But if that can't be worked out in every case, the nonwhites will be sent to multi-racial countries which don't have a racial problem like ours. The project will probably take between ten and twenty years to complete, and we estimate that even allowing for 200 pounds to be given to each resettled person for his boat fare and pocket money, it would still be a small portion of what we are currently spending in foreign aid to the Third World, not to mention what we are spending on the race relations apparatus in this country.

I: When Third World nations have expelled whites or driven out some other ethnic group, they have generally done so with all speed. Wouldn't it be better to implement your proposed repatriation program quickly, and get it over and done with before the worldwide opponents of the program have time to organize?

T: We would naturally do it as quickly as we could, but not in an overhasty, barbaric way. We would try to give the people concerned time to make reasonable settlement plans. But if it should become a question of national survival, we would take whatever harsh measures are necessary to safeguard our racial future.

I: The racial question brings with it several related issues which haunt both our nations. The first, which all American Majority activists are subject to, is the automatic media smear that we are National Socialists. Our enemies immediately try to tie us to Hitler because the National Socialist movement in Germany also concerned itself with the racial question. I know that these tactics have been used against the National Front. How do you handle this?

T: We handle it by taking a middle course between the one extreme of total identification with and support for German Nazism, which certain idiot fringe groups have adopted in your country and ours, and the other extreme of running away in terror. We say to our enemies, if you call us Nazis, we're not at all worried. Of course, we don't acknowledge the truth of the charge. But we're not frightened and we're not going to lose any sleep over it. We know very well that any truly

serious patriotic movement in the West that makes our present-day world rulers feel uncomfortable in their boots is going to get this label whatever it does. Whether nationalists say they like Hitler or don't like Hitler, they're going to get it. So why worry? We also assert that Nazi Germany wasn't all as bad as we have been told. We know there will come a time when the world will look at Hitler in a different perspective and history will treat him rather more generously than it has so far. But that doesn't mean that we in Britain must follow Hitler's lead. We must adopt whatever is most appropriate to our traditions, customs and racial psychology. In this country we have a strong tradition of representative government, of making decisions by consensus, of free debate and free speech. These institutions clearly set us apart from Nazi Germany, which had a different set of institutions and traditions. What I am saying is we must neither copy the Nazis nor try to be absolutely different from them. We must take the middle way.

I: My next question is closely tied to the preceding one. No nationalist who thinks clearly and who genuinely places his race's interest first can fail ultimately to grapple with the existence among Western nations of a Zionist minority which gives its total allegiance to another nation and race. How does an honest and intelligent nationalist treat this difficult matter, while attempting to minimize the harmful effects which inevitably flow from even mentioning it?

T: By placing the rights of Zionists in exactly the same scale as the rights of other nationalist and patriotic groups. We only ask of the Zionists what they ask of us. We only seek to practice among ourselves what they practice among themselves. If it is right for Israel to be fiercely nationalistic, then it is right for Anglo-Saxons or Germans or other nationalities to be the same. We are not against Zionists as such. We are not against Israel being nationalist. We merely want to do the same. We want to emulate the Zionists' example and, if that is all we do, there is obviously no need for conflict between them and us. They are nationalists in their area. We want to be nationalists in ours. The fight starts when they will not allow us to do what they do.

I: The foremost task our Majority activists face is the creation of a common white front within the U.S. First, we must forge a coalition that cuts across *ethnic* groups—Poles, Germans, Irish,

Anglo-Saxons and others—who have very real historic grievances against each other, grievances and hatreds, however, which are or should be irrelevant, since the future of all whites is at stake. Second, we must build this coalition across historic *regional* antagonisms, chiefly between the South and North, which still fester today. It is my understanding that the so-called Keltic fringe of Welsh, Irish and Scottish nationalism poses a similar problem for the National Front?

T: Our *regional* problem is by no means as serious as yours. The barriers in Scotland and Wales to our growth do not really hinge on nationalism. Scottish and Welsh nationalism has only attracted a tiny fringe of supporters who want complete separation and independence. A much larger number don't want separation but, like the Deep Southerner in your country, only desire the assertion of their own identity and their own particular traditions. Here we have no trouble at all because no one more strongly defends regional identity and traditions than we do. Another point I would like to make is that the size of the Scottish and Welsh national vote has been inflated far beyond its natural level by the fact that Britain is now in a state of disintegration. People everywhere are ready to turn to anything that offers them a change. The biggest barrier to our growth in Scotland and Wales, however, is that many people there have a deeply ingrained liberal and socialist bias. The Labour party is much stronger in Scotland proportionately than in England. If England were on its own, conservatives would be in power almost permanently. It is thanks to Scotland and Wales that Labour remains in the driver's seat so much of the time. As to how you can overcome your barriers, it's hard for me to say. I am always hesitant to tell people in other countries how to solve their own problems. You may, if you think about it, decide the important thing is to concentrate on uniting people around the largest white ethnic group, the Wasps. And if you do that, the other groups will follow because in the long run people generally follow strength.

I: Unfortunately our Anglo-Saxons are the least assertive and ethnically conscious group, though they represent most closely the authentic American traditions. But let's move along to the international area. Obviously your country's economic well-being depends on trade. How would a nationalist Britain deal with her non-self-sufficiency, if there is such a word, in the matter of raw materials?

T: We neither can nor want to revive the British Empire, which was too large, too far-flung, too diverse. What we want to do is to weave together the valuable elements in the old empire, the white areas, which are either predominantly British in population or in which, as in the case of Canada, the British or Anglo-Saxon element is predominant. We desire, in a word, to make the white commonwealth a closely knit power bloc and cast away the dead wood of the black, colored commonwealth. Such a united white British commonwealth could quickly qualify as a superpower that would align itself with the non-Communist West. Britain would then no longer be in a position of dependence as we are today, but in a position of independence and self-reliance. As for the economic picture, no Western country today is completely self-sufficient. But we in the British Isles are more self-sufficient than any Western European nation. With our commonwealth we could be one of the world's great autonomous blocs. We would have nearly every raw material and every industrial product we needed. I am the first to recognize, of course, that this is essentially a long-term objective, which would not be accomplished overnight. In the first stage of our work of reconstruction we could not rely on any commonwealth support, but would have to work to win this over a period of time. Initially we could rely on the resources of the United Kingdom alone. However, the fact is that we offer to any raw material producing nation an export market of 56 million people. The attraction of such a market can overcome all sorts of ideological divisions. For years Russia has been buying chrome from Rhodesia because it is good business for her to do so. Australia has been selling her raw materials to Asia—despite the uncomfortable dependence that this imposes upon her and the pressure that that dependence creates for the opening up of Australia's spaces to the yellow hordes. She does so for the sake of economic survival. The moment that Britain offered to buy a huge part of those raw materials, it would be in Australia's obvious national interest to supply them, regardless of whether at that point she felt the sentimental pull of British Commonwealth ties.

I: Alignment with the non-Communist West brings up questions of the appropriate response to the Sino-Soviet split and to the Soviet military colossus. In the U.S. the Carter administration seems to be leaning toward an alliance with Red China against the

Soviet Union so as to tip the balance of power more in our direction and thereby lessen the Soviet threat to Western Europe. This is criticized by some who say it is a violation of racial loyalty to join a nonwhite nation against a white, albeit Marxist, state. Do you have any thoughts on this?

T: There would be no need for any Western country to ally itself with Red China against Russia, if we stopped sustaining Russian military power with vast financial and technical aid, most of which is coming from the U.S. Without Western help Soviet Russia would not be able to maintain the military machine that now endangers the rest of the world. In fact, without Western technology Russia might not be able to exist at all. My simple answer to the question of how to deal with the Soviet military threat is to stop building it up. As to the conflict between national ambitions and white racial survival, this is a frequent subject of discussion in our leadership circles. Personally I believe war between the U.S. and Russia is only likely to erupt if one power transgresses on the territory of another. I think the most important step for world peace and Western unity would be for the major Western blocs, the U.S., the British commonwealth and West Germany to get together and agree on areas and spheres of interest. Germany's area is Europe. We want nothing in Europe. The U.S. should also want nothing in Europe. The U.S. has the whole of Latin America as a natural area of influence. In other words, if the various white nations can only get together and define acceptable boundaries for their territorial aspirations and their spheres of influence, a prime cause of war would be eliminated. We are constantly being told that our military weakness lies in our disunity, in the fact that the Western armed services are not merged under one command with standardized weapons—that this adds up to an open invitation for a Russian attack. I disagree. I say that the real weakness of the Western nations, or nearly all of them, is the liberal pacifistic spirit. The simple will to resist is not there—the will to maintain the necessary forces and defenses, the will to victory. We may all pool our resources together and develop an immense military machine. But if the will to fight isn't there, we've had it.

I: To recapture the will to fight, Western nations are going to have to produce organizations like yours. What is the National Front's attitude toward similar movements in other countries?

John Tyndall *(Cont'd.)*

T: We take a great interest in their affairs. We sympathize with their cause. We are interested particularly in the way they tackle their various problems, which are much like ours—almost no money and being on the receiving end of all the hostility and enmity of a powerful establishment. We like to learn from such groups and we hope that we may have something they can learn from us. On the other hand, we certainly do not intend to interfere in their activities. More important, we don't seek, as some have sought in the past, to help build or get involved with elaborate paper organizations throughout the world. We don't think that is really very practical. But to meet each other and swap experiences and talk about tactical organizational and political problems, that's all very stimulating.

I: Many European nationalist groups are against the Common Market. So is the National Front. Why?

T: We want European unity. We want white unity, but on terms which arise out of respect for each other's territory. We can get on well with our next-door neighbor if we don't clamber over a fence into his property and he doesn't violate our fences. When we start doing that, we start to squabble. The Common Market, which is an attempt to get European states to submerge their historic identities, to merge their currencies, their economies and their political sovereignty, is a great mistake. It is bound to lead eventually to greater, not less, division in Europe. Our opposition to the idea and spirit of the Common Market is not detrimental to European unity. We believe there is a better way of achieving European unity than by trying to mix everything up.

I: We have all heard of the "special relationship" between the U.S. and Britain, which is based on the feeling of kinship many Americans have for Britain and vice versa. Regardless of how this concept has been misused by the present American government, many Americans have a strong feeling of sympathy and fondness for your country. Most British tourists who have traveled in the U.S. would have to agree that this feeling exists.

T: A British historian, Correlli Barnett, who may or may not be known on your side of the ocean, has written a very illuminating book on the causes of the collapse of British world power. A

part of it was devoted to our special relations with America which, according to him, existed in our minds but not in the minds of Americans. Britons persisted in talking about this special relationship and in basing their foreign policy upon it long after the foreign policy of the American government had begun to conflict with British policy almost everywhere in the world. Although there is some truth in this, we in the National Front have never blamed the U.S. for its part in the dismantling of the British Empire, for taking the lion's share of our world markets. Where American interests have overridden British interests, then the blame lies with our leaders for not successfully upholding our own interests. This is the way I would view the matter. But in fact I see whatever differences may exist between us as arising not so much out of the necessities demanded by American interests, but from the fact that the international Zionist financial machine has, since World War I, based itself in America. So many of the actions that pass for American actions in world affairs have really been determined by that pressure group rather than by wider American interests. So when we attack these actions, we are not attacking America, but the present rulers of America. When we attack our government's actions in Rhodesia, we are not attacking them as British actions, but as the acts of a renegade government working entirely against genuine British interests. When you have a truly patriotic government in America and we have a similar government here, there should be no cause for serious disagreements between us. Only then can we develop a lasting and trustful cooperation that lives up to both the letter and the spirit of a true special relationship. Here let me refer to the relationship of Britons and Afrikaners in South Africa. The South Africans, of mostly British descent, got on much better with the Afrikaners, of mostly Dutch descent, after South Africa had become a republic and no longer felt like a satellite of the British crown. I think that Britain and America will get on much better when Britain is standing on her own feet as a self-respecting, self-reliant great power, our armed forces no longer reliant on American missiles, and our economy no longer under American ownership in several key sectors of industry.

I: Every political movement must deal with realities. In America we have seen the grotesque betrayal of white working men by upper-class Anglo-Saxons. We see this in the treacherous

alliance of the Boston Wasps with the blacks against the white Irish. We see it work the other way when unions dominated by leftist leaders finance anti-white candidates to promote the bussing of poor white children into black schools. These class divisions are a severe problem for us. What is your approach to the "cold war" of the classes?

T: Class is a historical reality we must face; something we cannot push away. There will always be classes and there will always be class attitudes. They exist even in the supposedly classless societies of the Communist bloc. What is wrong is when classes and class attitudes broaden into political alliances. That is the curse of our society and yours, and that's what we are trying to break down by an entirely new social and economic order designed to eradicate the old political alignments.

I: Many of our readers are as interested in the history of the National Front as they are in the National Front's philosophy. I'm sure they'd like to know when and how your organization first saw the light of day.

T: The National Front was born at the beginning of 1967 out of the merger of four or five previously separate groups. Between 1967 and 1970 we incorporated a few more groups. Actually, we started as a coalition of groups in which members in many cases felt greater loyalty to their original groups than to the National Front. Only by degrees did the latter loyalty come to predominate. After about five years no one any longer cared who came to the National Front from which original group.

I: In America we also have a number of small nationalist organizations, none of which has been able to attract any significant support. Nevertheless these small groups are very jealous of their independence and refuse to coalesce into a larger group. Didn't you have the same situation in England?

T: We had the advantage in that the middle to late 1960s was a uniquely favorable time for right-wing political mergers in Britain. There was a mood of tremendous frustration and failure among most political groups, all of whom had been getting nowhere on their own. People were saying, "If we could only get together, if only common sense would prevail, if only everyone would put his ideals, his country and his cause before his own ego." As one of those very much in the center of the move toward unity, I took the position that there was no use saying, "If

only this, if only that." I made up my mind we must accept human nature as it is and take personal weaknesses and vanities in our stride. Along with some others I then worked out a strategy which made the key figures feel that they were not losing power or prestige or status by joining a larger movement. We showed them how much they would gain by the merger. The success of our arguments depended a great deal on salesmanship. Sheer will power also came into the picture. Almost everyone was complaining about the petty jealousies and narrow attitudes keeping the groups apart. But hardly anyone was determined enough or persevering enough to do the right thing. Now if you are going to try to bring such people together, you have to be prepared for snubs, for failure after failure. All you can do is come back again and again to try to persuade people to take your advice. The attitude I adopted at the time was, "Persevere, persevere!" We arranged meeting after meeting after meeting—so many meetings we finally managed to wear down everyone's resistance. Though a leader of one of the tiny groups, I didn't belong to the category of those who thought: "If they would all follow me, that would be fine. Then we would have unity." I took the opposite tack. I said to myself: "If we are going to get together, at least one of us has to set an example of being prepared to demand no place in the new set-up. Others can come ahead of me and I will take a back seat. Then in the course of events we will see who will come to the fore." Eventually this approach worked.

I: Some Americans have suggested that as a preliminary to establishing a large unified organization, it might be possible to form some kind of broad, loose confederation to work on issues of common interest, such as marches on the White House against our immigration policy, which is rapidly getting much worse than yours. But in America when there is cooperation there is also the unfortunate tendency for one group to steal hardworking and intelligent members of other organizations at every opportunity.

T: We had exactly the same situation here and that's why I have so little faith in combined activities. Attempts to promote various joint efforts before the formation of a National Front were futile. They nearly always misfired. Since the National Front was organized, there have been one or two joint operations—always without success. The National Front would provide ninety percent of the manpower, resources

and money, while the other groups, whose contributions had been minimal, tried to reap a disproportionate share of the political profits. In due course we found the other organizations were simply using us for their own ends. Even worse, a week or a fortnight later, having enjoyed the luxury and benefits of cooperation, the other groups would turn around and enjoy the luxury of abusing us.

I: British Trade unions are much stronger than ours and more doctrinaire Marxist. How does the National Front react to the extreme left-wing domination of British labor?

T: Unions make all kinds of difficulty for us. When we hire a hall for a meeting, union leaders try to get their members who operate and maintain the hall to refuse to attend to their duties. Also, people have been thrown out of unions for the crime (!) of being National Front members. Since the unions have closed shops, anyone who is expelled will have some difficulty finding another job. But on the positive side, we turn this situation to our advantage by making a lot of noise about it and appealing to the strong popular feeling in this country that the unions are far too powerful and far too left-wing. Not only do unions weaken the national economy, but union muscle has a way of corrupting our political system. We campaign constantly on this and never fail to point out that the Labour party generally kowtows to the union bosses and that, although the Conservative party doesn't like the overwhelming power of the unions, it is too weak and too timid to do anything about it. Then we bring up the National Front policy, which is to fight it all the way. In general, our union strategy is to put ourselves on the side of those who seek industrial peace and harmony, who seek to develop an industrial partnership between workers and employers. We will have nothing to do with those interested in industrial disruption. We do, however, sanction certain types of forceful industrial acts under certain conditions. For instance, if a particular industry or factory favors colored immigrant labor against white labor or treats colored immigrants especially generously and whites especially badly, or if some firm in order to comply with government pressure or regulations about employment quotas gives special preference to nonwhites, I believe you call it affirmative action, we would recommend some kind of strong countermeasures, just as we would take action against a firm, say, that was supplying weapons to Zambia to be used against whites.

I: Some pessimists and cynics suggest it is impossible, or at least extremely difficult, for a "third party" such as yours to achieve political power through the electoral process.

T: We must train ourselves to be political animals who take a much longer, harder and broader view than the little hacks of the two major parties, who think only of the next election and of winning or holding on to seats in Parliament. We must learn to be extremely patient about the time it will take to overthrow the establishment in a country like Britain. But like it or not, the electoral approach is the only feasible one.

I: Can you tell us from what segments of the British population the National Front draws its greatest support?

T: It evokes a great deal of sympathy from the working class, the lower middle class and the middle class. Possibly even the upper middle class. Middle class, as you know, is such a vague term it cannot be lumped into one category. The higher up the middle class you get, the more people you find in sensitive jobs—jobs that can be jeopardized if it is known the jobholder is a National Front member or supporter. So those who belong to the upper middle class tend to be very silent supporters. Also, the higher up you go, the more people take a rather selfish and short-sighted personal view of politics. They are likely to say: "My real sympathies are mainly with the National Front, but my immediate concern in the next election is to help defeat the Labour government. So I'll vote Conservative, since the National Front cannot possibly win. A Conservative victory will also have more bearing on my present-day business problems."

I: Since the National Front stands for all that is best and noblest in the British tradition, one would think it would win the support of the aristocracy. I understand this is not the case.

T: I know two peers who have expressed sympathy towards us. This is another way of saying that our support in the upper crust is virtually zero. In spite of this we have no plans to abolish the House of Lords. Unlike left-wingers, we don't harbor antagonism to people who are in a particular position of influence or rank because of their birth. We are mainly interested in what the aristocrats do with their influence and rank. If they do nothing to harm our movement and our country, so much the better. There is nothing wrong with a hereditary chamber because it is hereditary. There is only something wrong if it uses its power for

John Tyndall (Cont'd.)

unpatriotic ends. At this particular moment the House of Commons is using its power for unpatriotic ends—far more seriously than the House of Lords.

I: Let's move up from nobility to royalty.

T: We are all for the monarchy. We believe that the British commonwealth and British people everywhere require a king or queen to reinforce and strengthen their ethnic and national consciousness. The monarchy is probably the only institution that holds our people together, since almost all other links seem to have been severed. But this is not to say we feel a great liking for this or that individual in the royal family.

I: It seems amazing that a relatively new and inexperienced nationalist movement such as yours can attract so much publicity in the face of such concerted opposition.

T: We have adopted the simple formula that we will not get good publicity, and so we adhere to the venerable truism that bad publicity is better than none. Although this works ninety-nine percent of the time, it doesn't hold when publicity exposes us to ridicule or emphasizes our weak points. But headlines and articles that show us to be a pack of monsters, politically relevant monsters, that is, we prefer to no headlines at all. We've gone flat out in the last eight years or so to attract public attention by mar-

ches and demonstrations. In certain respects our political enemies have played into our hands. They seem to specialize in confrontations. Take the Lewisham riots last year. The world press showered us with headlines—publicity we never dreamed of obtaining for a long time. I lost count of the number of TV interviews I had after Lewisham, not only on British TV, but around the world, including the U.S. As you remember, we were on "60 Minutes." Once you get an effective movement started in the U.S., you are bound to arouse the sleeping left, which seems in the past few years in your country to have become relatively quiet. I think the American left is waiting for a new cause. You can oblige it. If you are holding a meeting in a particular town and you want to advertise it, but lack the means of doing so, just let the left-wing people know and they will get all excited and start screaming hysterically that your meeting should be banned. Start that going and everything will come your way. Another method we have used in this country, which may not be as appropriate in your country as in ours, where the population is more dispersed, is systematic house-to-house leafleting. This year we probably put about 10 million leaflets in letter boxes, all of them with reply coupons. When we receive a coupon, we have a good selection of informative literature to send to the interested party. The literature doesn't have to be our own—we import quite a few books from the U.S.—so long as it supports a point of view with which we agree. Since we have branches nationwide, we forward the inquiries from our leaflets to local group members. It

is then their task to make a personal call on the inquirer. We found that dropping by a person's house is by far the best way to get people to join our party. If you merely rely on literature, you have a much smaller chance of making a convert. Again, it all boils down to salesmanship. You don't sell your product by sending out catalogs. You call and talk about it and show yourself. Years and years of media indoctrination can be wiped out by just one decent, respectable, intelligent, courteous, well-dressed person making a polite call. Also, we maintain regular branch activities. There is never a week when something is not going on. Every month we have a branch meeting. I think it absolutely necessary to bring people together at least once a month. Otherwise, they become isolated and lose interest.

I: Well, that about does it, Mr. Tyndall. I hope when I pass this information along to Instaurationists they will profit from it. I am sure they will appreciate the time you have given to this interview. On their behalf I would like to express their admiration for you personally and for all the members of your party—not merely for what you have achieved, but for the tremendous courage and stamina which you and your organization have shown in continuing to battle for the principles in which you believe, and in which all peoples of Northern European descent everywhere better start believing, if they are going to be around a century from now.

T: Thank you! My best wishes to Instauration. I read it often and it has given me some valuable ideas.

Southern Separatism

Continued from page 7

When conservatives indulge the folly of supposing that the party in possession of the ballot box and the armed forces of the country, could be successfully resisted by an appeal to reason, truth, justice or the obligations imposed by the Constitution, they render all their actions a nullity and their hopes a laughing stock.

Power can only be resisted by counterpower and tendency by counter-tendency.

George Wallace, according to Tennessee Tom Anderson, who recently ran for the Senate on the American party ticket, "strongly opposes the Supreme Court's decisions on school integration and reapportionment, cri-

iminal justice and school prayer, not because of 'racism,' but because the decisions are destroying the constitutional government of our once free Republic."

Why not, indeed because of "racism"? Why not attack the mischief directly, honestly and in its vitals instead of collaterally? If the race that conceived the Constitution and established our once free Republic, is—by refusing to meet the main issue—allowed to be mongrelized by the most "constitutional" of means, how long does anyone think the country will be around?

The Constitution is a set of rules—largely composed by Southerners—for a government of Nordic Englishmen, and Northern Europeans. It was not, and is not, a rulebook for all times, circumstances and races.

Home Rule

In the Southern States, where the Nordic strain in the physical race of the White population is perceptibly strong, the Nordic Gospel brought its converts glad tidings of effortless superiority, not only over the despicable Negro in their midst, but over the formidable Yankee in the North. In the rivalry between South and North, the Yankee had won the last round—the Civil War—but during the ensuing half century he had mixed his "Nordic" gold with the "Alpine" and "Mediterranean" alloy of a stupendous immigration from Southern and Eastern Europe which had given the South the go-by. Racially, the Yankee was no longer the man he once was, while the Southerner had been saved by misfortune from the temptation to sell his birthright. Through the days of adversity, he had kept intact the priceless heritage of the finest blood in the World.

Arnold J. Toynbee

We should begin, then, to seriously think, talk and agitate for Southern Home Rule, for a separate Southern State in which we are again masters of our own fate, a state where we cannot only keep intact the priceless heritage of the finest blood in the world, but where those blood qualities—that genetic quality of inestimable value—can be preserved and multiplied. It is no longer possible to do so while remaining attached—as an exploited colony—to the equalitarian North.

How should one define the South beyond the most essential—beyond the indomitable resolve to remain white and keep the South a white country? In the beginning it is also essential to know who and what we are, for that is the prelude to knowing what we want.

The South is the homeland of an Anglo-Saxon Nordic people, occupying a particular geographical area, roughly from the Potomac and the Ohio to the Rio Grande. The majority of its inhabitants, the determining number of its population, are Protestant who set its style and religious outlook. Traditionally the South believes in a decentralized republican form of government. The agrarian economy is far more attractive to it than the brutal standardization and anonymity of industrial society. It has distinctive linguistic, culinary and cultural habits and patterns that distinguish it from other American regions. It has a continuous history of 360 years, was an independent nation for four, and suffered under the boot of military occupation for twelve. A large part of the South still retains much of the political and economic philosophy evident in the first Southern settlement at Jamestown.

Yet Southerners are also radicals. Remember Patrick Henry and Jefferson. In 1860 there was Rhett, Toombs, Ruffin, Hammond and Dew. The most intelligent people in the South have always thought seriously about the formation of a Southern nation. Leading Southern writers have long known about our nationhood and a good many of them have believed in separation.

Independence Then and Now

In the Declaration of Independence, Jefferson, that great Southerner, made it clear that at some point in time two peoples cannot live under the same government. "When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another. . . ." He was saying what our fathers in 1861 felt when they dissolved the bands between them and

the North. "Governments are instituted among men, deriving their just powers from the consent of the governed." Mr. Jefferson tells us that the foundation of a just government must be upon the consent of those governed. If a government is inconsistent with the will of the people, it can no longer, nor should it, demand the loyalty of the people. In the Declaration he goes on to say, "when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty to throw off such Governments, and to provide new Guards for their future security."

"It is their duty to throw off such Governments." Such words are strong, but very true. Robert E. Lee once said, "Duty then is the most sublime word in our English language." Duty is a little word which commands much. Some people have an ability to see beyond the mundane, and into a higher calling. These people, when faced with a moral crisis, will do their duty.

The history of the Southern people radiates with the stories of men who were willing to pledge their life, fortune and honor for freedom. Jefferson, Washington, Henry—all gave living testimony of their willingness to do their duty for their descendants. May I ask the contemporary Southerner what he has done to insure that *his* children will have freedom?

Once the Southern white could live, worship and work as he pleased. But that was over a hundred years ago. Try today to send a child to the school of your choice. Look at what is going on inside our churches. Try to get a job if the employer has not yet met his quota of blacks. Look at the tax burden we are supposed to support, the welfare handouts, both domestic and international. All this, remember, without our consent.

The people of the South have a heritage too great to cast to the wind. How shall we explain to our children what has happened?

All we can show is the silly optimism of a conquered people. Each time we get kicked, we roll over and wave the flag a little harder. This dog-like attitude causes amusement in the North.

As William P. Yancey, the great Alabama orator said twenty years before the War for Southern Independence, "You must rely upon but one party and that must be the men of the South for the sake of the South."

During Reconstruction Southern citizens who had supported the Southern cause were not allowed to vote or hold office. Thus the vast majority of Southern whites were effectively disenfran-

chised. With the South defeated and occupied, the federal government refused to allow the Southern states representation in Congress, a direct violation of Article V of the Constitution. It was at this time that the Fourteenth Amendment was introduced. This amendment gave the federal government the right to be the sole judge of its own powers. This amendment, in violation of the Tenth, gave the federal government supreme power over the people of the states. Even though the Southern people were not allowed to vote upon this amendment, Congress still could not come up with enough states to ratify it. Yet without the necessary three-fourths majority of the states, the federal government proclaimed the Fourteenth Amendment to be the law of the land. Without having been legally ratified, an amendment was "enacted" which caused a radical transformation of the American government.

The Fourteenth Amendment has been used by the federal government to force your consent to its civil rights campaign, its integration campaign and its voting rights campaign. This fraudulent "law" is the legal excuse employed by the federal government to force your consent to all the court orders, guidelines and edicts that could never have been issued without its "enactment." The Supreme Court has conveniently refused to review the legality of this amendment.

If Southerners can learn anything from this sad experience, it is this: The natural tendency of any political organization is to abuse power. This fact is just as true for constitutional republics as it is for dictatorships. The natural tendency of the controlling element is to increase its power at the expense of the smaller element. Unquestionably the South has been the smaller element for the past one hundred years.

Southerners have been left with little choice. Shall we continue to be flag-wavers while those who own the flag continue to force us to accept a government which refuses to yield to our desires and ignores the duties and limitations imposed by the Constitution? Shall we continue to give our consent through our silence or shall we unite our voices and efforts to regain our natural rights? The time has come for Southern conservatives to grow up. The time has come to give up the idol worship of a name and a flag. It is time to realize that the country which we have so long honored and the flag which we have so long saluted are now completely controlled by a self-serving element determined to deny us our

Southern Separatism *(Cont'd.)*

natural rights.

Let's face it. The federal government exists not through law (consent) but through force. It is obeyed because it has the power to compel our submission. We submit only because we have not as yet found the proper technique for resistance. Since the federal government has no precedent in law, it has no right to expect our continued obedience to the law.

Parnell

In 1877 Parnell entered on an organized course of obstruction. . . Obstruction in Parnell's hands was no mere weapon of delay and exasperation; it was a calculated policy, the initial stage of a campaign designed to show the malcontents in Ireland and their kinsmen in other lands that Butts' strictly constitutional methods were quite helpless, but that the parliamentary armoury still contained weapons which he could so handle as to convince the Irish people and even the Fenian and other physical force societies that the way to Irish legislative independence lay through the House of Commons.

Encyclopaedia Britannica

What was accomplished in Ireland, exactly a century ago, by a handful of young men, is one of the clearest historic examples of what can be done here, if only enough Southern men and women have the determination.

Charles Stewart Parnell was born at Avondale, Ireland, of English and American descent, a country gentleman, who had been educated at the best English schools, and who inherited from his mother a hatred of England, and a fierce, implacable dedication to the Irish national cause.

"These English," he once said to his brother at school, "despise us because we are Irish; but we must stand up to them. That's the way to treat an Englishman—stand up to him!"

Parnell, after several unsuccessful attempts to be elected as an Irish representative, entered the British Parliament as a virtual rebel. He knew that physical force was of no avail against the might of the Empire, so he chose the tactic of political exasperation.

The polite, subservient manners and methods of the old Irish party politicians had achieved nothing for Ireland but contempt from the English, dissolution of the Irish Parliament and the complete control of all Irish affairs from London. The Irish party members went half-heartedly through the motions of free debate, observed all the rules of the British constitution, and

obeyed, in practically every detail, their English masters. They didn't even have enough power and determination to force England to relieve the Irish famines of the 1840s, during which a million Irishmen starved to death.

It was Parnell's deliberate policy and that of a few of his friends to initiate a policy of organized obstruction in Parliament. He would have no alliance with either English party. He would support each in turn with a sole regard to the balance of political power in Parliament, with a fixed determination to hold such balance in his own hands if he could. Every question in Parliament, under his obstructionist policy, became an Irish question. Every debate was interrupted with arguments about the Irish issue. The grievances of Ireland and the plight of her people were dinned into English ears day after day, night after night. Within ten years Parnell built up his faction from a mere handful to eighty-six followers.

On more than one occasion he passionately told his supporters and fellow countrymen: "Ireland could never achieve her emancipation by force, and that if she were to achieve it by constitutional methods, it could only be through the agency of a united Nationalist party, rigidly eschewing alliance with any English party."

Parnell's extraordinary career had three main stages. In the first he built up the cadres of his political army, appointed excellent captains, declared open war against ministers, Parliament and English public opinion, fought campaign after campaign with implacable energy, unerring skill and bewildering success. After the election of 1885 he became the unofficial arbiter of the two major English parties. In his second stage, Gladstone actually came to terms with him and in 1886 persuaded a majority of his followers to support an Irish alliance. Parnell's third stage involved a scandalous divorce in which he was named as correspondent. The repercussions probably shortened his life. If he had lived, he would have undoubtedly brought about Irish Home Rule before the turn of the century.

Those of us in the South, who lament the humiliation, disgrace and subjection of our own land and people, have much to learn from Parnell. He showed how a handful of untried, inexperienced and very young men brought new hope and courage to a disgraced and desperate Ireland. We can see how, contrary to the advice of "wise old heads," a band of patriots, without experience and without precedent, struck off the chains, one by one, from Irish

liberty. Parnell demonstrated how Ireland, with a population of only seven million, defied the might of the British empire at the height of its power and the apex of its fame and prestige. The South can do likewise, but not by violence, not by secret societies, not by the despicable Republican party and most certainly not by the useless wreck of the Democratic party. The South can regain control of her own destiny by forming a third force, comprised of Southern men and women working unrelentingly for one thing and one thing only—a free South.

Nothing has been achieved so far because no one has really tried. The last united effort that we know about was the publication of "The Southern Manifesto" in the late 1950s—shortly after the 1954 Supreme Court school desegregation decision. "The Southern Manifesto" was an appeal to the Northern representatives in the House and Senate to abide by the Constitution. Twenty-two Southern senators and 160 House members signed it. This could have been the beginning of a Southern Home Rule movement—the creation of a third force which could have controlled the balance of political power in Washington. What happened? Nothing! All the old Southern Democrats made speeches for home consumption, then went back into the fold of the "loyal" opposition, while the North smiled at the pitiful gesture and continued its desegregation war.

If those 22 senators and 160 representatives had put the interests of their own people above their committee chairmanships and their party seniority, the Southern Home Rule faction, as a third force, could have obstructed the federal government at every juncture and on every issue. It could have tacked the "Southern Question" onto every bill and made it a matter of controversy on every vote. It could have filibustered, not only against civil rights legislation, but against those vital issues which affect the financial interests of the North. It could have delayed the budget. It could have stopped the unequal monetary favors that the Northern representatives continually vote themselves. It could have hamstrung the Department of Health, Education and Welfare. It could have put real Southerners on the Court and in the Cabinet. It could have reduced or blocked the President's salary. It could have restricted the power of the FBI to foment racial hatred in the South for the purpose of prosecuting and jailing white resistance leaders. Most important, it could have prevented the passage of the Civil Rights

acts. Imagination and ingenuity would have been the only limits to such a policy.

William Walker

William Walker of Tennessee, conqueror of Nicaragua with forty-five Southerners, set up a state devoted to the principle of Anglo-Saxon rule, encouraged white immigration and governed that chaotic land until his overthrow and destruction by the British navy, which was doing the handiwork of the Northern abolitionists.

William Walker is one of the unsung heroes of the South. The reason is obvious. His career is so astonishing and so completely belies propaganda about the weakness—no, hopelessness—of the whites' position in a colored world that it was decided it would be better if Southerners forgot he ever existed. The calculated effect of emphasizing the numerical inferiority of whites as compared with the teeming billions of coloreds is intended to paralyze action, smother white opposition and effectively neutralize any resistance to what is happening in and to the white world.

William Walker had faith—faith in the greatness of his race and faith in the future of the South. He acted on the stage of history to transform that, faith into a living reality. A student of law, medicine and journalism in New Orleans, he organized a filibustering expedition against the Central American state of Nicaragua and landed at Realejo on June 11, 1855. With only *forty-five* Southerners he won a series of battles against the armed forces of that decadent country. After some skilled diplomacy, he had himself appointed generalissimo of the combined Nicaraguan and Southern forces. He immediately issued a call for Southern whites to join his army and gained 1,200 additional recruits. When he took

over the presidency, he dispatched emissaries to attempt an alliance with the political leaders of the future Confederacy. The Abolition Party, despite the most strenuous Southern efforts, refused to recognize his government and financially aided in its overthrow. He escaped, but was afterwards captured and betrayed by the British, who delivered him alone, after having released his men, to be executed in Honduras.

Never, even in their darkest hours, have Southern whites been as numerically inferior to blacks as were William Walker and his followers. But though Walker was outnumbered a thousand to one, he and his incomparable men had the morale and fighting tenacity that is not dependent on numbers. Why doesn't the South have this tenacity today?

When the War for Southern Independence began, the South had a population of 5 million whites and 4 million blacks. Today, a century later, it has a population of 50 million whites and 12 million blacks. Today the South is equal in population to France, Britain or Italy. But in regard to morale, faith and determination, it cannot be equated with Switzerland or Rumania.

Why?

What has really happened to the South? Does the Southern Majority, the determining element, no longer have the racial caliber to resist its destruction? Biologically, Southern whites are almost uncontaminated by racial mixture.

Do they not believe in the South as a separate region within the United States? They do, but they have no goal—no destination. They think "times have changed" and that their position is practically hopeless.

Are they represented in Congress and in the state capitals by totally inept and treacherous politicians? Not

completely. Some Southern lawmakers are still men of personal distinction and honor. But their strategy for the South, if indeed they have one, is that of a holding action, a rear guard withdrawal. They plan to retreat indefinitely until something favorable happens. They never think of making something happen. The thought of a counterattack never enters their heads.

The tactic of the counterattack never occurs to them because they do not have faith in the South, in the righteousness of her position, the truth of her cause, the inevitability of her victory. They are simply letting our rights erode away.

As no man can convert another to Christianity unless he himself is a Christian and is consumed by the faith, so no man or politician or movement can make Southerners attach themselves again to the first principles of their existence, unless that man or that politician or that movement is dedicated to the South, and to the determination that it shall, once again, shape its own destiny.

One cannot go back in history and recreate old forms and old symbols. This is sentimental nostalgia. Only a faith-oriented and future-oriented people have a chance of victory.

The South must be brought round again to the basics of her philosophy. When the South is again inspired by a vision, an ideal, a goal, a philosophy, she could do great things that may not only liberate the South and make her great again, but also liberate the North.

If the Southern idea had triumphed as a result of a Southern victory in the War of Southern Independence, the North and the country as a whole might have escaped the blight of materialism, liberalism and minority racism that is now making barbarians of us all. It was not the first time that the wrong side won a devastating war.

Malthus Redefined

Continued from page 8

domestic problems and defend themselves against foreign predators. Either the country is destroyed by internal decay and disorder or by external conquest.

When the bloodletting is over, the fields are left fallow and weeds and other deep-rooted plants take hold, bringing trace elements from the lower levels of the soil and replenishing the top soil. After a century or so, the soil is rebuilt and a new people move in and found a new civilization upon the ruins of the old.

Such was the history for Syria for

two millennia. Then the Arabs brought in goats, and overgrazed the land. The ground cover was destroyed. Erosion swept most of the remaining top soil to the sea. Now Syria is a well-rained-on desert—a desert that receives about as much rainfall as Illinois.

The United States has introduced a new element in the above historical cycle. It is the first nation that has deliberately degraded the quality of its food supply in order to make a buck. Between the food processing and the excessive synthetic fertilization of soil, the United States is establishing a new speed record in the dissolution of a culture, as any observant grandfather can attest.

It is time to update and refine the Malthusian theory and its prediction of starvation in the distant future. The starvation is here and now. It is famine in the midst of a huge American food surplus (a paradox to the classical Malthusian). It is a famine of the food elements that nourish the brain, the trace minerals, vitamins, enzymes, hormones, proteins and the natural flavors. All but the proteins are no-calorie foods. It is famine of the food elements that are slowly farmed out of the top soil or rapidly and thoroughly removed by commercial processing.

Consider this. In grandfather's day Kansas wheat averaged 18% protein.

Malthus (Cont'd.)

Today, after several generations of "improved" crossbred wheats and the addition of tons of synthetic high-nitrogen fertilizers, Kansas wheat now averages 12% protein. More bushels per acre, but less protein per acre. No, it did not take a million years of evolution, just two generations, to decrease the protein content of American wheat by one-third!

Corn used to be 10% protein in the 19th century. After the new hybrids came in one of the big feed companies found that for a decade corn had dropped 0.1% protein per year. It is worse now. The writer has had corn analyzed that ran as low as 4.5% protein. Again, more bushels and less protein per acre. If that is progress, then what is retrogression? What the technicians have really been doing is adjusting lower-quality plants to declining soil quality.

Formal Education

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Kemp Smith, Introduction to his edition of Hume's *Dialogue concerning Natural Religion*, p. 18) to attend daily prayers and so on. If compulsion were a cause of crime then crime should have been rampant in 17th and 18th Century Scotland and therefore have been taken notice of in contemporary correspondence, diaries, etc. But one finds not a single mention of crime, for example, in all of Hume's correspondence nor in such intimate accounts of Scottish life as Lochhead's *The Scots Household in the Eighteenth Century*. Of course, crime existed; but it seemed to have proportioned itself to ordinary human nature and not some extraordinary perversion of human nature.

On the other hand, where state compulsion remains constant or zero but formal education increases we do find increases in crime. Thus, granting the accuracy of William Cobbett's observations, "crime in England was . . . increasing at the same time as education was spreading" (West, *op. cit.*, p. 36): this said of 1833 when no compulsory school attendance laws existed in England and no other forms of state compulsion concerning formal education. Indeed, state compulsion of all forms was, at the time, on the decrease in England.

It might be objected that perhaps parental compulsion had increased in the England of 1833 and so we still do not have a clear cut case of education increasing, compulsion not increasing, but crime increasing. We see no reason

The "improved" corn hybrids, for example, do not pick up cobalt to make Vitamin B12.

And what is the effect on people? *Hit t'aint thuh same co'n pone*. In World War I Sergeant York was a hero. I was told by a Public Health worker that in World War II, though many volunteered, not one boy from York's area could pass the Army physicals. As he said, "worn-out soil and too much chain-store grub."

Our technicians are true experts. With their eyes fixed firmly on rigid interpretations of Malthus, they have avoided all the minor mistakes—and made all the major ones—on their way to the grand delusion. And that is why it is high time that Malthusian doctrine be refined and we wake up to the real problem—the quality, not quantity, of food.

As E. F. Schumacher writes, "The confusion of quantity and quality is the great modern heresy."

to think that this was the case; but in any event an unequivocal instance of formal education and crime both increasing and neither state nor parental compulsion increasing can be cited. Consider, for example, the following statistics. Between 1960 and 1969 the rate of criminal offenses per 100,000 inhabitants of the U.S. increased from 1,123 to 2,371, an increase of 120%. This increase in crime almost exactly matches the increase in funds spent on education per student between 1960 and 1969 and is accompanied by an increase in the median of years of formal education completed of close to two years (see *Statistical Abstract, U.S.*, 1970, p. 141 & 105). During this same period state and parental compulsion remained constant, no significant increase in school attendance having been legislated and most of the increase in school attendance that did occur occurring among age-groups where parental compulsion did not effectively exist—that is to say, in the upper levels. Here, then, compulsion has clearly remained constant; all that has increased is the amount and presumed quality of formal schooling; nonetheless, we witness an astounding rise of 120% in the crime rate.

In the case of all phenomena but especially in the case of social phenomena Mill's canons of induction are notoriously deceptive as instruments for ascertaining causes. The statistics and observations we have cited would certainly seem to indicate, however, that if not the only cause for increases in crime formal schooling is a

Underground Classic

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done their best artificially to create such situations (i.e., by breaking down American and British immigration bars). However, the mediator's role becomes superfluous when the groups either merge or split asunder irrevocably. Consequently, the Jew would be in danger if a new American populism united the American Majority, North and South, farmer and worker.

Swartzbaugh is also sound on cultural questions, stressing the emptiness of diffused internationalist art and the spiritual poverty of cash-nexus culture. There is no doubt that he is a committed Majority writer, who looks forward to the creation of a true American folk. *The Mediator* should be recommended reading for potential converts, if only because it lays so little overt emphasis on the implicit racial arguments.

major, participating cause. We must insist here that not only the figures for the United States between 1960 and 1969 be kept in mind but those of Zach Montgomery and the observations of Cobbett.

Yet, before we can accept the conclusion that we have been proposing with any confidence we shall need to answer the question, "How are we to account for formal education's being a cause of such effects?" Until we give some satisfactory answer to this question it must appear, I think, that we have merely propounded a fallacy *post hoc ergo propter hoc*. Conversely, if we can account for formal education's being such a cause—if we can indicate how it might be—the statistics and observations cited will entitle us by much more than a presumption to maintain that it is. We must now turn, therefore, to a consideration of the effects that formal schooling has upon the individuals who are its recipients. It is, after all, individuals who commit crimes and it is individuals who are subjected to formal education, not the environment, modes of production, People with a capital "P" or Society with a capital "S" (though, at the same time, we should not want to maintain that a society was *nothing but* the individuals who are its members).

Formal Education, the Individual and Immoralism

The sort of effects or effect that we are looking for is obviously one that might account for increases in crime and criminal inclinations. In this con-

nection we shall find it helpful to cite another of Montgomery's statistics. With respect to the same states with the most and least formal education in 1860 Montgomery notes that the proportion of deaths from syphilis were: in the five states with the most formal education, 1 to each 84,737 persons; in those with the least, 1 to each 128,739 persons (Montgomery, *op. cit.*, p. 13). In short, the states with most education had a 50% greater incidence of deaths from syphilis than the states with least formal education! Be this as it may, what possible causal connection can increase in formal education have with increases in deaths from syphilis? And the latter with increases in crime?

Now deaths from syphilis occur, it needs no saying, because syphilis has been contracted; and syphilis, generally speaking, is contracted through promiscuous intercourse. In turn, promiscuous intercourse occurred in 19th Century America and still occurs in contemporary America in violation of traditional American morality. Typically, therefore, each of Montgomery's deaths from syphilis represented some person's acquired indifference to or his renunciation of traditional morality. May it not be, then, that formal education, conforming to Montgomery's statistics on both deaths from syphilis and incidence of crime, produces an indifference to or alienation from traditional morality and in doing so causes an increase in criminal activity and criminal inclinations? For might we not claim that it is respect for traditional morality that primarily keeps in check those appetites of the individual which Plato, in the *Republic*, refers to as illegal and depraved? If, then, a person is led to disesteem traditional morality he is led to remove the major check to his illegal or depraved appetites. Criminal inclinations and criminal activity are therefore bound at once to erupt. Multiplied sufficiently this eruption would express itself as a general increase in a society's rate of crime.

But can traditional morality pretend to any such monopoly as we have been supposing in the suppression of crime and criminal inclinations? What about those systems of philosophical ethics with which formal education, and not custom or home education, so lavishly provides us?

Traditional morality (our answer is) is just that set of categorical imperatives, and, in particular, categorical prohibitions, which is handed down from one generation to another. Those imperatives have to be, therefore, conducive to the preservation of the society to which the members of those genera-

tions belong (else, there will be no "handing down"). They have to conform, therefore, both to what preserves a social group as such (for instance, non-miscegenation) and to what not only commands but obtains general categorical assent. That part of any pretended morality which is actual morality is, then, traditional morality, for it cannot be moral to destroy one's own society. But one must not be misled here by the phenomenon of some extraneous "moralities" being "handed down" along with actual morality. For instance, religious ethics may be and are handed down. Obviously, however, religious ethics are not necessarily a genuine part of traditional morality, as is shown by the fact, deplored by priesthods, that the ethics they propagate are given only lip-service by the population at large and are more in the breach than the observance.

Now on the face of it none of the artificial systems of philosophers can count as genuine morality. By definition any such system rests on argument and because of that very fact it cannot categorically command assent. It can at most claim only to be a counsel of perfection; but counsels of perfection may be accepted or rejected as one pleases.

We are free, therefore, to return to our charge that formal education produces an indifference to or alienation from traditional morality and in doing so causes an increase in criminal activity and criminal inclinations. What remains is to explain or substantiate the claim that it does indeed produce such indifference or alienation. But before we do, we want to make a quick detour to the second part of our overall contention; namely, that formal education has a pernicious effect not only upon society but the individual himself. Supposing that it does alienate its recipients from traditional morality—something whose actual causal mechanism still needs to be filled out; granting that such alienation leads those affected to express their illegal appetites in criminal activity—granted all this, society visibly suffers injury. But how does the individual himself suffer? Of course, he may be the victim of a criminal act where he might not have been otherwise (had criminal activity not erupted). But we do not mean, and did not mean originally, "accidentally suffers injury." We meant and mean "suffers injury directly and intrinsically."

Here we want to say: when a person is changed from a moral to an immoral being he suffers by virtue of that very change injury. But why should one believe that he does? Does not the answer

that we give to this question depend for its credibility on our own moral condition? Say that we are a moral person and that there exists some drug which, when given to a child, depraves him: makes him delight, say, in giving full play to his illegal appetites. Say then that the government administered that drug to a child of ours (when one considers the fact that television and the other "news" media are drug-like in their spiritual effect and that just such an effect as that described is presently being inculcated by the news media and their minority masters, the supposition will not seem extravagant). Surely we should grieve over what had been done to our child (and *not* over what might accrue to society in the way of future evil or to the child himself through the future actions of others). We should think that a terrible, crippling injury had been inflicted by that very alteration in his being. On the other hand, if we were ourselves depraved we might even delight in seeing our child rendered depraved; if depraved enough, we might administer the drug with our own hands. Has, then, an injury been done the child? We who are moral know that it has. The testimony of the depraved can therefore be ignored.

What finally remains to be shown, consequently, is that formal education does *per se* produce an alienation from traditional morality.

Now we might attempt to show that it does so by comparing the extent of adherence to traditional morality evinced by those with varying degrees of formal education. From our own experience we should not hesitate a moment to predict that this empirical canvass would reveal an inverse ratio between adherence to traditional morality and years of formal education completed. But again we want to ask, "Why should this be so—what can be the connection?"

Manifestly, something like the following takes place. The individual receiving prolonged formal education, month after month, year after year, becomes habituated to thinking of things in terms merely of their words. His education takes place in a classroom. Typically he is dealing with things that lie beyond the classroom. Thus, he is dealing with words divorced from their denotative contexts and reduced to mere abstract, general symbols with connotative auras, such as "man," "food" and "starvation." These general symbols with their merely connotative auras become the home and world of his thought and thereby the very lenses of his eyes and other senses, so that

Formal Education *(Cont'd.)*

even when he leaves the classroom and views the actual world, what he perceives are only the schematized images of things and circumstances, not those real things and circumstances themselves, which only make their true natures and concrete differences known by being met in interacting contact or by being lived through. Suppose, then, a student in so-called sociology deals with "starvation." He deals with the abstract symbol. Even if he is taken on a field trip to view the "phenomenon" what he sees is no more than the schematized image projected by the abstract symbol. He sees "starving people": not, for instance, starving persons of certain detestable habits and certain alien, murderous, hatefilled faces versus starving persons of certain admirable habits and certain neighborly, cherished, pleasing faces. Like blurred photographs, one case of starvation is like another to his thought and to his remote gaze. The student therefore finds it easy and almost natural to commit what is, in the lexicon of traditional, and therefore genuine, morality, the very first of all immoralities; not only to commit it but to think that not to do so were immorality. With pedantic insistence he universalizes pity.

But this is only a narrow example of how formal education alienates its recipient from traditional morality and hence morality itself (although a crucial example). The more general way in which it does so might be described as follows.

Where a person's thought is ruled by the connotations of words—as when he has been too long formally educated—he finds it easy to construct or have constructed for him now one representation of things and now another, and now to adopt this one and now that one. He pays no penalty for doing so and connotations offer little resistance. Thus, like a child building sand-castles on the seashore, he builds systems and unbuilds them, or has them built for him and unbuilt for him. These include what are referred to as "moral systems"—that is, systems formed out of the connotations of the words of traditional morality. The matrix of these constructions being connotations, the cynosure is upon general principles: the more general the more prized. Another thing: one now has systems but they seem to float

in mid-air. They must therefore be supplied with "demonstrable" foundations. And hence so must everything else.

In contrast, traditional morality is made up of concrete do's and don't's. These have no particular system to them. Their foundation is unknown and unknowable or attributed to transcendent, dictatorial sources: any other attribution of foundations—human nature, reason, sentiment—immerses *everything* in the disintegrating solvent of skepticism (which, again, teaches us that no philosophic "ethics" can be morality). These concrete do's and don't's of traditional morality take place within actual human interactions, not merely verbal mock-ups of actions. Within actual human interactions, real passions and instincts and not the mere faint images of passions and instincts, are evoked and felt.

On the basis of these real passions and instincts real penalties are plausibly exacted for violations of morality's do's and don't's and sometimes even rather bloody ones. And because actual circumstances do not very easily bend there is very little bending in the domain of actual morality.

When seen from the permissive, conceptual perspectives of the purely verbal or symbolic world of formal education this unsystematized and unsystematic, this positive and unbending, morality can seem only arbitrary, indefensibly dogmatic, and outright brutal. It will seem arbitrary because no connotative connections (the cement of conceptual systems) exist between its do's and don't's. It will seem indefensibly dogmatic because it says "yes and no," "black and white," while what is said in the symbolic world of formal education is "perhaps, perhaps," "what about the other side," "grey, grey." Above all, its passion-based execrations and penalties will seem downright brutal from the cool perspectives of bloodless symbols.

Predictably, therefore, the recipient of prolonged formal education, being ignorant of or estranged from the real world beyond the classroom, will, when he turns his gaze upon his own inherited morality, be alienated from it; indeed, perhaps even come to regard it with hostility and resentment, as something barbarous, primitive and superstitious.

At this point he will tend in these new ways to increase criminal activity. Instead of merely passively falling into immorality or passively regarding it

from "the sidelines" he will, ironically (for he has still his quota of feelings, though now torn from their proper moorings), take a savage delight in being immoral; and instead of passively paying lip-service to the do's and don't's of traditional morality (the case where the bulk of the society remain formally uneducated), he will actively oppose them.

When we look at contemporary America, where universal formal education has been taken almost to its farthest degree, we see this animus toward traditional morality, and tradition itself, especially manifesting itself in the most formally educated circles, but also spreading downward through all levels of the community. It is not to be wondered at, therefore, that one finds everywhere not only the Dispossessed Majority's own leaders joining hands with implacable minority overlords to impose such unheard of affronts and Draconian trespasses upon their own kith and kin as school busing, affirmative action, constant exposure to race mixing on television, sensibility training, minority censorship, etc., but that same kith and kin—the Majority masses—numbly and even meekly accepting their ever growing humiliations and scourgings. Since, at their inmost moral core, the traditions that have ruled American society have been racially protective of the white European Majority it is this racially protective moral core that is above all the object of educational animus.

Blood and racial instincts and ancestral ties run marrow-deep, however. One also finds here and there resistance in both the most and least educated circles of the Dispossessed Majority. Just as some flies prove immune to DDT, some isotopic individuals are immune to infections of formal education. How otherwise (we say in all humility) could this very formally educated writer have written this article?

But if some of us are immune (or partially immune) to the race corruptive infection of formal education others of our race, in growing numbers, are bound to be also. Thus, though a cursory look at these times might lead one to throw up one's hands in hopeless despair, a deeper look may revive hope. One hears everywhere the immoral talk of a "new breed." Hopefully in the near future we may hear moral talk of the emergence of an "immune majority."

The *San Francisco Chronicle*, exhibiting the media's habitual selective blindness when it comes to liberal mal-factors, refused to print a story of Jones's operation early in 1977, even after there were grounds for suspecting he had ordered the murder of a would-be defector. That great institution for the protection of free speech, the American Civil Liberties Union, in trying to quash a story about Jones wrote for the public record, "The Peoples Temple has made a solid contribution to social justice." After the event, the liberal press tried to explain everything away by saying Jones had suddenly gone mad. None of our media masters would admit the truth—that Jones had been a depraved liberal bigot from the very beginning, and this depravity was exactly what a rotten and venal media found so attractive. Liberal-minority newsmakers are the first to howl about quackery when aging conservatives opt for Laetrile as a frantic, last-ditch cure for cancer. But when Jones waves the insides of a chicken in front of hundreds of screaming wor-

shippers and claims he has removed the "cancer" from one of his bemused communicants, the press either compliments him or remains tactfully silent. The aging Majority member who has faith in Laetrile and no faith in fluorinated water is sent to an asylum or treated as if he belongs in one. The liberal-minority snake-oil salesman is feted in the White House.

It was no accident that Jones set up his gory plantation in Guyana. The country's prime minister is a black named Lyndon Forbes Sampson Burnham, who announces at almost every opportunity that he is going to turn Guyana into the New World's second Marxist-Leninist state. At present, Burnham is begging white nations for a \$1 billion loan—twice the amount of Guyana's annual gross national product—for a hydroelectric dam and aluminum smelter. Robert McNamara's World Bank and the International Monetary Fund will probably come to the rescue, even though Burnham has nationalized (stolen) Guyana's largest foreign-owned corporation. The Guyana government hopes that the Jones affair will not have the effect of reducing its chances for the \$1 billion handout.

To wind up the Jones story, it might be pointed out that the Chicago Jewish *Sentinel*, not too unfavorably, compared the Peoples Temple bloodbath (909 dead, including 260 children) to a happening in Masada back in A.D. 73, when 960 Jews killed themselves and each other rather than continue the fight against Roman legionaries.

As Josephus writes in *The History of the Jewish War* (VII, ix):

For while they caressed and embraced their wives and took their children in their arms, clinging in tears to those parting kisses, at that same instant, as though served by hands other than their own, they accomplished their purpose. . . . And in the end not one was found a truant in so daring a deed: all carried through their task with their dearest ones. . . . Unable, indeed, any longer to endure their anguish at what they had done, and feeling that they wronged the slain by surviving them if it were but a moment, they quickly piled together all the stores and set them on fire; then, having chosen by lot ten of their number to dispatch the rest, they laid themselves down each beside his prostrate wife and children, and flinging their arms around them, offered their throats in readiness for the executants of the melancholy office.

Stirrings

Atlanta: The capital of Georgia has a black mayor. So why not a black conductor for the Atlanta Symphony orchestra? Indeed, why not a quota for members of the orchestra? It hasn't quite reached that point—yet. But the Atlanta City Council did attach a rider to the yearly appropriations for the orchestra ordering it to submit a plan to "increase minority employment" by the 1979 summer season. Goodbye, Mozart. Hello, Dizzy Gillespie.

Georgia: A Majority sports enthusiast in the Peach State is convinced "our race faces the greatest threat to its continuation of all time" and that "the impending disaster, so close to culmination, causes Marathon, Zama and Tours to appear as petty dramas by comparison." Things are so shockingly bad he has published a four-page newspaper broadside *A White Racist Parental Primer* to tell American mothers and fathers how to develop physical courage in their flabby sons and daughters. The publication brims over with ideas, thoughts, hints and advice on choosing the right sport and the right school and on shaping the right mental attitude to insure the young Majority member's survival in the dangerous days ahead. Soccer, according to the author, is out. It is a cowardly sport for sissies, offering a minimum of physical contact. In track and field the only events worth going out for are the pole vault and the mile run. Baseball is recommended only

if the young Majority member plays second base or catcher, "the two combat positions." In basketball the one position offering "a chance of direct and consistent physical confrontation [is] center." Football is defined as "a supreme sport," but it has the major drawback of being so popular that it attracts the finest athletes, therefore making it hard for the average Majority teenybopper or teenager to make the team. "From racist considerations," the most desirable positions to develop "brute courage and raw strength" are right offensive tackle, fullback, center, and left defensive tackle. Amateur wrestling is deemed too safe, but professional wrestlers are complimented: These "dangerous and capable men. . . represent probably the greatest single reservoir of first-class white street combatants." Gymnastics is dismissed for its lack of "personal confrontation," hockey for its obscurity and high costs, and tennis is termed a "joke," though the game of squash rackets is given a plug because it provides the Majority "lower middle class" a chance to meet "the upper crust." "The Oriental martial arts," except for Kendo, are denigrated as "shekel-earning gimmicks." Boxing, on the other hand, is the author's four-star choice for its "brutality, bitter ferocity and total savagery." It is also praised for being the best insurance against jailhouse Negro homosexual rapes. The author has another favorite sport, rugby—in

his words "a legal street riot." As for the second sex, "our women. . . must face their racial responsibility with the same fervor as their men." Wrestling, boxing and roller derbies are recommended—also polo, horse jumping and women's rugby for gals with well-stuffed purses. After a sharp-eyed examination of the good and evil of Scouting, the author draws up a list of approved prep schools and colleges, which includes the snobbiest, swankest and most expensive institutions of learning in the country. Somehow he believes that these places turn out *men*. Right now, we are sorry to inform him, they specialize in the manufacture of prime Waspish renegades. For the 99% of Majority youth who cannot afford and who cannot get into such schools, he favors joining the armed forces and reading such books as Dale Carnegie's *How To Win Friends and Influence People*. Summer camps also win his approval, provided they offer plenty of opportunity for rifle practice. As a final test to prove their courage and combat readiness, young Majority members are ordered to roam through black ghettos from 6:00 to 9:00 p.m. on three successive evenings, "Friday, Saturday and Sunday in August." The author goes on and on, but we have just about run out of space. We think his intentions are good, but his knowledge of books, educational institutions and even human nature seems tenuous. If the only way to beat the enemy is to fight him on his own terms in his own jungle turf, the game is hardly worth the candle. Majority kids need muscle, but muscle in

their brains as well as in their bodies. Ultimately the intelligent application of technology will have to win their battles for them, not bare fists. And to ignore the esthetic aspect of athletics is to play right into the hands of those who are successfully killing most sports by overprofessionalizing them. The author, by the way, is willing to share his pontificating pronouncements with others. He will send his publication gratis to anyone who requests it. Write Occupant, P.O. Box 1090, Social Circle, GA 30279 and ask for *A White Racist Parental Primer*. You'll learn a little and smile a lot.

Washington, DC: The present strength of the U.S. Army is 778,000, of which 55,000 or 7.9% are women. About 8,250 of the Amazons become pregnant each year, almost half without the benefit of a marriage license. Already the GI mommas are bringing their babies along on military "alerts." In West Germany it is feared they will be looking for babysitters before reporting for duty to repel a Russian attack. Mayhap in the event of war maternal love will impel them to forgo their soldierly responsibilities and put a higher priority on evacuating their babies—and themselves—from the combat zones. The problem is likely to grow more rather than less ponderous, since the army is aiming at a 10% quota for women by the 1980s.

New York: Michael Morphis, an ex-cop, was charged with possession of 66 sticks of dynamite, plus a horde of blasting caps, riot gas and smoke grenades. The indictment stated he intended "to use [them] unlawfully against the person and property of another." The "person" must have been either a Nazi or a Russian, since Morphis claimed he belonged to the Jewish Defense League. Before he joined the New York police force, Morphis had been arrested six times for burglary and larceny. Two other members of the Jewish Defense League were also arrested recently and charged with conspiracy to blow up the Egyptian tourist office in New York. The FBI said that one of the men, Victor Vancier, may have been responsible for firebombings of cars and homes of Egyptian officials. Meanwhile, the conviction of Dr. William Perl, the founding father of the Washington, D.C. branch of the Jewish Defense League, was upheld by the Fourth U.S. Circuit Court of Appeals. The 72-year-old professor had been arrested while trying to shoot out the apartment windows of two Soviet officials in a Washington suburb. The Appeals Court, however, ordered a new trial for the conspiracy charge against Perl, who says he is a Holocaust veteran. Though it may have been working against the Jewish Defense League, the FBI closely cooperated with Zionist intelligence agents in the arrest of

U.S. citizen Sadi Esmail in Israel last year. These facts were revealed by FBI Director William Webster at a session of the Anti-Defamation League in New York. Webster said the FBI had supplied Israel detailed information on Esmail's activities. As to the propriety of working with a foreign power to entrap a U.S. citizen, FBI chief Webster said he was proud of what he had done and would do it again. The ADLers cheered mightily.

Michigan: The National Christian Democratic Union (Box 371, Dearborn, MI 48121) has reared its anti-minority head in the Detroit area. It calls itself a "political party for white Americans," has printed some pamphlets and initiated some taped telephone messages which said unpleasant things about blacks. The mere materialization of such an organization shocked a black radio station, which never fails to make unpleasant remarks about whites. Both Dearborn and Detroit police said the NCDU had not committed any crime.

Karen Farmer, a Michigan realtor, has been accepted as a member of the Daughters of the American Revolution. Although Karen is black, she insists her maternal great-grandmother was a white Pennsylvanian who married a black Clevelander. A branch of the maternal family tree, Karen claims, served under Washington. Having attended several DAR meetings before she became a member, she asserted she found no trace of hostility or racism.

Chicago: An excerpt from a letter that appeared in a new weekly tabloid called *Crane's Chicago Business*:

Many people better wake up and realize that black people invented the prime inventions that influence the course of technology and industry everyday.

Los Angeles: Benjamin Fernandez, a 53-year-old Mexican-American economist who looks more like a dryback than a wetback, has tossed his sombrero into the ring. He fancies himself a *caballo oscuro* for the 1980 Republican presidential nomination. As a self-possessed "champion of the poor and the working class," Fernandez may actually chip a few small holes in the Democratic Chicano voting bloc.

London: Some years ago Lord Kagan was ennobled by his good friend Harold Wilson, British Prime Minister. Now there is a warrant out for the Lord's arrest. Obviously, he had been tipped off, for he had already left England. Friends said he might be in Tel Aviv or Italy. Two other Kagan buddies, lb-

by and Wova Ginsburg, were also charged. Born plain Joe Kagan in Lithuania, his lordship arrived in the British Isles in 1946 after claiming to have spent five years in Nazi and Soviet concentration camps. He started a raincoat company, made millions of pounds and was soon a permanent member of the group of Jewish wheeler-dealers who surround Wilson and are lavishly rewarded by him. Sir Eric Miller, a real estate promoter, was one of the gang. He recently shot himself after a series of fraud investigations. Kagan's illegal profits, derived from the export of prohibited goods, total some 6 million pounds and are supposed to be squirreled away in Switzerland.

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Spearhead magazine reports: National Front organizer Martin Webster is to be prosecuted under the new, toughened-up Race Relations Act for publishing and editing two editions of the party newspaper, *National Front News*.

Attorney-General Sam Silkin has authorized a prosecution after complaints from a Mr. Bindman and a Mr. Deutsch, two "members of the public," against issues 13 and 14 of *NF News*.

At the same time, Mrs. Helena Steven, NF candidate in the Brixton Parliamentary by-election, as well as her election agent, Mr. Desmond Fenwick, are also to be prosecuted under the Race Relations Act for the leaflet which Mrs. Steven distributed during the campaign. The leaflet squarely laid the blame for the muggings of elderly White women in the area on Blacks, and quoted Police statistics in support of her statement.

Clearly, tremendous pressure has built up on the Attorney-General to take decisive action against the National Front before the General Election. Up until now the Establishment has not risked prosecuting the National Front, restricting the use of its tyrannous legislation to less prominent patriots. Now, with the passage of the new "escape proof" Act, the testing time has come for the National Front. Both Martin Webster and Helena Steven will opt for trial by jury and use their prosecutions to demonstrate the way in which British freedom of speech is being crushed out of existence by totalitarian Race Relations legislation.

South Africa: *The South African Observer*, a monthly journal put out by S.E.D. Brown in Pretoria, is coming under fire from the local Jewish Board of Deputies, the all-powerful censorship group that managed to ban Richard Harwood's anti-holocaust epic *Did Six Million Really Die?* According to the Jews, Mr. Brown's publication is continuing to quote from the banned book. The *South African Observer* also quotes liberally from *Instauration*. Since *Instauration* has quite a few subscribers in South Africa, we may expect the Jewish Board of Deputies to get around to us in the near future.