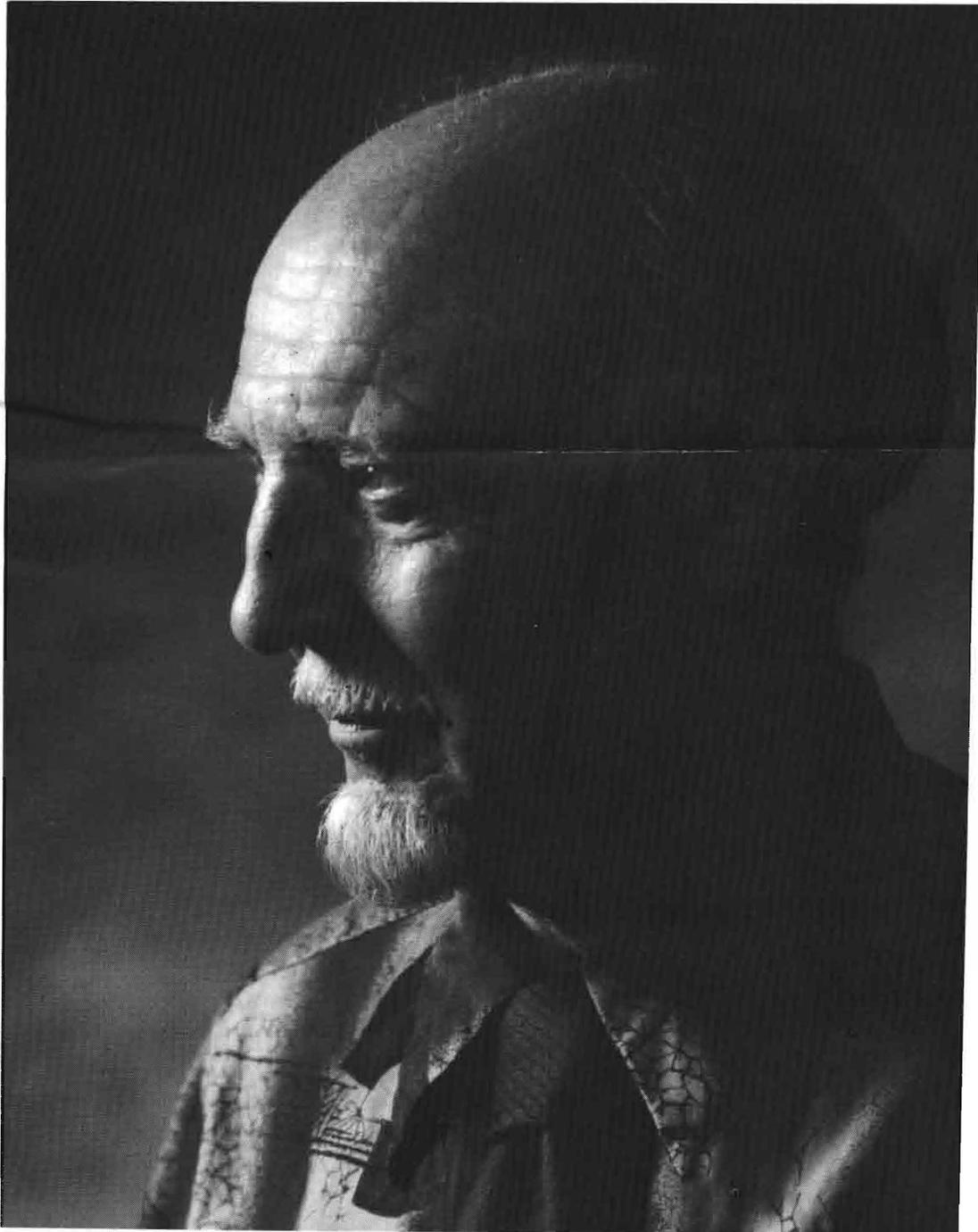


*illic heu miseri traducimur!*  
*Juvenal*

# Instauration®

VOL. 7 NO. 6

MAY 1982



**RAYMOND B. CATTELL -- THE FOREMOST LIVING PSYCHOLOGIST REFUSES TO TURN HIS BACK ON CYRIL BURT**

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

Your cover story on Jerry Falwell (Jan. 1982) was great! Would any preacher be permitted to get on the tube if he denounced Zionism as "anti-Christian" or said anything unfavorable about Israel?

940

That so many millions of Americans enjoy an amount of leisure time unprecedented in history and that they so frivolously waste this precious gift is a living outrage. The two worst time wasters in America are (1) the national obsession with professional spectator sports (moronic displays of brutish aggression), (2) the addiction to the idiotic offerings of commercial network TV. We would all be better off if the playing and broadcast of big-time professional football, baseball, basketball and other contact slugfests were totally banned. All of a sudden, Americans would have to learn how to read again and how to exercise their imaginations. Denied the chance to live vicarious super-jock fantasies through images on the boob tube, they might even get off their fat, lazy behinds and do some needed physical exercise.

372

The initials ADL really stand for Aryan Defamation League.

722

To Zip 937: Don't write off Charlie the Chump too soon; he's not aiming to be the "last king of Britain," but rather the first tribal chief of these once uncolored isles. I expect he will have to give up his stag and grouse shooting, but this won't matter much. By then, it will be open season on National Front activists, who will be released from gaol specifically to serve as clay pigeons.

British subscriber

In a class at the Police Academy here last month our racially indeterminate instructor was reviewing the twin subjects of racial discrimination and sexual harassment. He carefully pointed out that under the law "protected groups" are blacks, Hispanics, American Indians, Pacific Islanders, Asians, etc., and women. I, the only unquestionably white male in the class, had the temerity to raise my hand and ask, "Do I understand that under the law, as you've explained it, anyone can discriminate against me all they want and I have absolutely no recourse?" After a moment of awkward silence, he conceded that this was so, that laws against discrimination apply only to those in protected groups and that all other Americans, by definition, are assumed to be in a position of power and immune from discrimination. Since they are in the majority, they do not need special legislation for protection. I responded that, as I looked about the room, I had to wonder what was meant by majority. The instructor said the law refers to a majority on a national level. By then he was clearly annoyed and promptly changed the subject. This instructor, by the way, referred to Martin Luther King, Jr., Paul Robeson and W.E.B. Du Bois as "great American heroes." He also said, "We can't all possess the courage and intelligence of someone like a Harry Winston." I doubt if the rest of the class caught this. Since all they can talk about is basketball and sex, they wouldn't likely know that Harry Winston (a black married to a white woman) is a top-ranking official of the Communist Party, U.S.A. This is what your military and police departments are becoming, folks. Where will you find your protection in the future?

100

When Cholly has accumulated a sufficient number of Sutter Lang stories, please publish them in a book under the title, *The Adventures of Sutter Lang: Last of the Vikings.*

912

Cholly Bilderberger (January) was so awesomely delightful that I laughed till tears gave my cheeks a salt shower.

105

I just returned from a four-day visit with relatives in Virginia, who are part of "academia." As a participant in their lofty conversations, I was extremely gratified by the noticeable change in attitude toward the racial problem since my last visit. Raspail's Camp of the Saints is being read, and the intolerable liberal cliches have disappeared in favor of a more realistic appraisal of the black-white relationship. Crime was a particular concern, specifically black criminality. The constipated liberal-ese ivory-towerism had given way to a far grimmer reality.

142

Sutter Lang is certainly Bilderberger's most fascinating creation. But I worry about the tone of his articles and their "compatibility" with *Instauration's* overall goals. That isn't to say I don't recognize Cholly's excellence. If only we had several magazines!

221

You can't imagine how sick to death I am of reading about Ireland. So are my friends, pro-Irish, anti-Irish and neutral alike. Your space is precious. Limit Father Machree to twice a year.

338

I am bothered by the statement (*Instauration*, Jan. 1982) that there is nothing on the religious horizon that offers even a ray of hope to the dispossessed Majority. Whoever wrote that obviously never heard of the new wave of Germanic heathenry that's been building in the boondocks.

115

A sense of belonging is as important to the psyche as is food to the body.

802

## Instauration

is published 12 times a year by  
**Howard Allen Enterprises, Inc.**

Box 76, Cape Canaveral, FL 32920

### Annual subscription

\$25 regular (sent third class)

\$15 student (sent third class)

Add \$10.50 for first class mail

\$32.50 Canada and foreign

Add \$17.00 for overseas air

Single copy price \$2, plus 75¢ postage

Wilmot Robertson, Editor

Make checks payable to Howard Allen

Third class mail is not forwardable.

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I am delighted that one Northerner was able to report that he was happy about his move to the South (Feb. 1982 issue), but I am distressed that one Yankee went on record as something less than pleased. (Remember that when a Southerner says, "Yankee," he means it in the same sense that a Scot does when he calls an Englishman a "Sassenach.") I am an old-line South Carolinian whose ancestors came here 250 years ago. My great-great-grandfather was with General Lee all the way to Appomattox. I am a landowner and former cattle rancher who used to drive a pickup truck with a gun-rack in the back window. I know the South.

The South has much in common with North Ireland and South Africa. Religion in all three places runs very deep, though it is not the liberal-minority death-wish religion of the rest of the Christian world. In all three places, religion is a fortress of political and social resistance. It teaches: (a) "We are right," (b) "The world is against us," (c) "The Lord will give us strength to withstand our enemies and in any case will clasp us, the Elect, to his bosom one day." Nowhere in America is white intransigence so strong against the left, so please do not disparage the South for its apparently anachronistic religiosity. I am personally not very religious, but I am certainly a churchgoer -- and for reasons which I hope are by now obvious even to the obtuse mind of the dissatisfied Yankee.

As for the Yankee's allegation that many Southerners have Negro blood, he had better be careful about making such pronouncements. Men have been killed for less than that down here. In the South, as in South Africa, anyone with so much as a trace of Negro blood is considered nonwhite. In South Africa the mulattoes form a separate racial group, the Coloreds. In the South they are simply called niggers and are not and never have been accepted as white. Thus, Southern blacks have a certain strain of white blood, but Southern whites are WHITE and have no Negro blood.

Don't let the rednecks' four-wheel drives bug you. Northern snowmobilers are about as bad. In the coming clinch, I would rather be backed by 5,000 gun-toting, hot-rodding rednecks than anybody else in the world, with the possible exception of 5,000 Bible-thumping, hard-fighting Boers.

293

At a time when our dumb blond race is threatened as never before in its history, far more so than it was by the redskins or Moors or Huns, they are content to go through life in a complete daze and actually become angry with anyone who tries to snap them out of it. Far from keeping their eyes open and their ears close to the ground, they drift unsuspectingly along, swallowing all the egalitarian trash they are taught at school and the unrelenting follow-up operation of their newspapers, radios and televisions. Never before has there been such a nation of sheep. They see no connection at all between what happened to White Rhodesia and what is happening to them, and they wouldn't know where Rhodesia was in any event, because there are much more important things to be learned at school than mere geography, which doesn't even instill guilt. But Kissinger knew where Rhodesia was.

South African subscriber

Sunset Beach, Oahu, is where the large rideable ocean waves break, making for the best surfboarding in the world. In the 1950s some early pioneers of surfing moved here and against all odds made a living. On their off time they rode the beautiful waves. With only a few exceptions these early comers were white and largely of Northern European stock. Over the years more and more of them moved in and made their home at Sunset Beach for the sole purpose of surfing. I was one of them. Most were from southern California and were very liberal in their thinking. At present almost the entire neighborhood is made up of white surfers who are gradually settling down, getting married and having children. Blond heads are all over the place. The brown-skinned natives do not particularly like this, but they have come to realize that the whites won't give up their "silly" surfing fixation. So it is the natives who have been moving out. Today our community has become quite strong and secure. The whites have lost a lot of their liberal racial attitudes and watch out for each other. Crime is low and achievement is high. The latest development is a minor white baby boom which consolidates this small community even more. Almost all the babies are blond and blue-eyed. Anyway, our home is a kind of South Africa in a land of browns.

968

Nonviolent resistance is not actually divorced from violence; it is a clever technique designed to force the opponent to commit the first act of violence.

440

The article on Thor Heyerdahl (Dec. 1981) presented the case for Old World contacts with the New World. But contacts themselves do not imply all-pervasive influence. True, there are Old-New World parallels, but is it a question of influence or similar stages of development? We know from the New Archaeology that chiefdoms look similar the world over, from Malta to those in the New World. After all, how many ways are there of organizing societies of a few hundred?

More research is needed to resolve this dispute between the diffusionists and the isolationists. In particular, future archaeological digs are needed to determine whether the New World civilizations sprang up overnight, as they once seemed to have in the Old World. In any case, the support for European racial superiority need not be based on setting up an Egyptian level civilization in the New World. It is in going far beyond the Egyptians that Europeans are special.

The author of the review article would serve us well if he would add a few paragraphs summarizing the best (not the worst) criticisms of Heyerdahl's work. They may be completely inane or of the we-shall-never-know variety, but at least they should be examined.

462

The January piece on the great Bluegrass mandolinist Bill Monroe was like his music -- pell-mell, unaffected, ringing raw and bewitchingly cornball.

Canadian subscriber

The "Quebec Instaurionist" in the January issue makes a number of interesting points, but his thesis is replete with howlers. The U.K. is not "irremediably tied to Europe." Geography, economics and military-strategic considerations do not determine national boundaries and loyalties -- except in the madcap world of Tri-lateralism. Were such considerations to lead to the unification of Europe, it would have occurred many centuries ago and endured to this day. Instead, the map of Europe has always corresponded, more or less, to the realities of that continent's ethnic and language divisions. Even if we accept the proposition that economics is a paramount factor in deciding national ties, Britain's economic structure is competitive to those of most European nations in that it is based primarily on manufacturing, while it is complementary to those of English-speaking, Anglo-Saxon states, since the latter -- apart from Britain and the U.S. -- are largely primary producers, thus establishing with Britain a natural basis for mutual trading. When the gentleman from Quebec states that Britain will always be second to America in terms of economic and military might, this prompts the question: apropos of what? No advocate of Anglo-Saxon union has ever suggested that Britain could predominate in such a union, except perhaps culturally -- as is acknowledged in the article. The point is that American predominance would be more acceptable to other members if America were to revert to Majority control, with the Anglo-Saxon element representing the majority of the Majority. In a great Anglo-Saxon bloc, the precise location of the political, economic and military center of gravity would cease to matter very much anyway, since ethnic patriotism would be more important than that of the territorial kind. Your Instaurionist goes on to state that his compatriots feel indifference to France because certain Frenchmen of many generations ago referred to Quebec as "a few acres of snow." This does not alter the fact that the majority of Quebec is unalterably French, ethnically and culturally as well as linguistically. It is also a fact that a leading Frenchman, Charles de Gaulle, made it clear that he saw Quebec as part of the Greater France of his dreams and spoke of Montreal as "this French city." Whether or not contemporary French Canadians or other Canadians feel the way the Quebec Instaurionist claims they do, this should not be regarded as a matter of major importance. Current trends in popular feeling and sentiment are often what they are made to be by those who control the vital channels of mass communications and opinion, and they can be changed overnight if those channels change hands. It should be quite obvious to all informed Majority members that the mass communications media have for many decades worked ceaselessly to undermine ethnic patriotism -- except in the case of Jews and other minority races. What the masses of this or that country feel today is therefore no basis on which to predict how the world's political boundaries should be drawn up in the future.

British subscriber

Your magazine has helped me understand myself and has helped my sons believe in themselves.

806



□ I am aghast and infuriated whenever I meet some fuddy-duddy who wants to "save" Western civilization. Western civilization is a splendid example of our race's accomplishments, but it is not the excuse for our race's existence. A fuddy-duddy, by definition, is a man of small vision, one who cannot imagine our race producing anything better. Western civilization has been around for a thousand years or more -- so we are told it must be preserved. The worriers needn't worry. If the white race were to disappear tomorrow, Western civilization would probably drone on until the sun poops out. The 100-IQ races are perfectly capable of sustaining it, and sustain it they will, for a very simple reason: it pays to think in empirical and scientific terms, i.e., Western ones. In point of fact, it is high time the West be scrapped. We are burdened by such excess baggage of our past as Christianity, equality, mechanism, and natural rights. Mechanism has been replaced by probability thinking in evolution and quantum mechanics, but the dead weight of the West holds us back. The fuddy-duddies will have to destroy the white race in order to save the West. If they don't hurry up, we whites will replace the West with something much better.

693

□ The wildly differing reactions of the two Northern Instaurationists who moved South (Feb. 1982) is an old, old story and one easily explained. A homogeneous society, particularly one with long experience in dealing with hostile outsiders and one, like the South, where the most important evaluations do not involve money and occupation, has finely tuned social antennae. The first chap was sized up as a decent white who promised to be an asset. He was gently initiated into Southern society, probably without being aware of it. The second fellow, who was so down on Southerners, was detected right away as a boorish interloper. He has seen no more of the South than can be grasped from a moving car.

292

□ "Obituary" (Jan. 1982) is an example of the stupidity and smugness of the WASP. I have lived among, fought against and worked with New York City Sicilians. The poorest of their homes was scrubbed, worn and immaculate; not so the homes of the WASP without servants. The Sicilian preserved the honor of his women and the sanctity of his culture (and still does). The upper-class WASPs here have bedded down with every ugly minority that was momentarily faddish. Let the writer of "Obituary" tell of the struggles of his WASP women trying to raise mud children twenty or more points beneath the mother's IQ and looking only like their fathers. The only sting that some WASPs have left is the sting their women receive.

101

□ Do not heed those who say they are offended by your occasional anti-Christian tone. After all, Christians, more than Jews, have put us in this mess.

904

□ I recall at one university a Jew saying to me in the heat of argument, "We are at war with you. You will see. We will wipe you out." This came boiling out of him in an argument that I thought was about two faculty factions rather than about Jews and Gentiles. I figured that person, who happened to be Jewish, was a little kooky and so let the matter slide. About two years later, I was crossing the campus on another university with a wildly defensive Jew. He was angry with me because I had encouraged an undergraduate girl student to complain formally about a Jewish colleague, who had told her flat out that if she didn't let him sleep with her, she would not get through his course. The girl was terrified by the entire situation because she had been told by her fellow students that the other Jews would protect the professor and blame her if she complained. As we walked, my Jewish colleague began to berate me for persuading the girl to complain. When I insisted that there was only one proper way to handle the matter, he shouted, "It's war, war, war. You can't do this to one of us!" I can recall many times in my lectures touching on Ezra Pound, having Jewish students in different parts of the lecture hall. Suddenly both raise the same violent, unreasonable howls against Pound, although the poems in discussion were not at all anti-Jewish. When I would point this out to the Jewish complainers, they would always do the same thing: sit up straight, look straight ahead, show a blank countenance, and put their hands on the desk top flat down.

728

□ I am glad Zip 905 enjoys Ormandy and Bernstein playing Wagner, but I suspect it is the music which moves him more than the performance. It takes quite a while to appreciate the difference between a merely routine performance and a truly monumental recreation that adds to the stature of the music. Let 905 investigate a two-record Seraphim set (IB-6024) of Wagner conducted by the great Wilhelm Furtwängler or any of the budget label reissues of Arturo Toscanini. Also worth purchasing is a Past Masters (Box 713, West Paterson, NJ 07424) reissue of Willem Mengelberg conducting the Meistersinger overture (PM-27, \$7.75). If 905, after auditioning these records, should continue to prefer Ormandy or Bernstein, that's fine. But not to give the others a hearing is acoustical prejudice.

200

□ Until recently I have always been strongly anti-abortion, regarding the operation with repugnance and distaste. However, drastic steps are necessary to halt indiscriminate breeding, or we'll be swamped in an avalanche of offspring which will eventually bury us.

551

□ Since the male sex can take full responsibility for hurtling the ERA witches into the political arena (what the gals are up to the guys promoted), wouldn't you agree that it's time to give them the boot where it will be the bootiest?

111

□ Willpower, a higher property of certain advanced organisms, is a result of the capacity to develop feedback circuits. It can be developed and reinforced by lifelong training, in the manner of the Hindu mystics and Gordon Liddy (the primitive way), or quietly by biofeedback microelectronics (the modern way). Any form of human achievement, from willpower to athletics, is to be admired, but one must distinguish between excellence and a selfish obsession. Fitness and slenderness are admirable, but the extremes of bodybuilding and anorexia are not. Thus, Liddy's sense of honor turned obsessive when it was placed at the service of the Republican party. A rarer, and far more useful, virtue than any of these is intellectual consistency. Liddy, for all his willpower, couldn't bring himself to question Christianity (for which the positive evidence is exactly zero) until late in life. He may have some misgivings about the Republican party by now, but apparently he still believes in racial equality.

342

□ I am astounded at the number of West Coast WASPs moving north. Young ones in vans with a child or two and a dog. The elderly and the middle aged, mainly concerned about escaping the rising crime wave, feel if they don't move now they never will. Their destinations are Oregon, Washington, Idaho. They are looking for survival camps where they can wheel in a trailer or buy a spot of land. Many of these Anglo refugees are armed.

942

□ We the people of Angeltown are constantly bedeviled by riots and protest marches by aliens, some of whom arrived here only last month. The language differences create massive police problems. California prisons are now 70% minority and overflowing. The Viets, 125,000 of them, are stashed throughout Southern California, most of them in Orange County. One thousand a month are arriving with their exotic tubercular and venereal diseases. Some eat their neighbors' cats and dogs. A bill to prevent this rather un-American practice failed by two votes in the state legislature. Two-thirds of the Vietnamese are on welfare, even though many are ethnic Chinese who made fortunes in the war.

In 1980 alone, tens of thousands of Jews came to L.A. Many were Israelis. A greater number came from Soviet Russia. The children are intransigent in school. Many of their parents feel that the citizens of this country are stupid and can easily be taken financially. Some of the adults complain that the "Golden Gate" has not provided them with the living they expected. As one said, "I left my culture, my position, my country and my family in return for a low-paying, menial job."

Members of the Israeli Mafia have entered by way of Mexico. They prey on local Jewish merchants, deal in drugs and freely commit murders. One long murder-dismemberment trial evoked hardly a notice in the press. The Israeli mobsters' bank frauds have also received little news coverage. They "wash" their money through legitimate businesses they operate in downtown L.A. Meanwhile, the Jewish Defense League goes about bombing and intimidating everyone.

912

# THE GENE SCENE

The spring tide of environmentalism came in the 1950s and early 1960s. An ebb was discernible by 1970. In the 1980s, the obscuring flood is retreating ever more swiftly. One struggles to keep abreast of the new evidence for heredity. A few examples:

In *Genetic Prophecy* (Rawson, Wade, 630 Third Ave., New York), Zsolt Harsanyi and Richard Hutton demonstrate that knowledge of an individual's genetic makeup indicates his susceptibility to many diseases. We have long recognized the relationship between bad things in the environment -- like bacteria, viruses, carcinogenic chemicals and urban tensions -- and high group rates of heart disease, various cancers, depression and alcoholism. But we have not understood why some people succumb to, say, half a pack of cigarettes a day, while others flourish on three or four packs. Only now are we learning that some people have identifiable biological pathways which metabolize the carcinogens in cigarette smoke, making them up to 36 times more likely to develop lung cancer. These smokers really are killing themselves. Soon a simple test will be available to spot them.

Similarly, women with wet ear wax, including most Caucasians, tend to be more susceptible to breast cancer than those with dry wax. Why? Because glandular fluids secreted in the breast are genetically related to the quality of ear wax, and some of these fluids retain more environmental carcinogens than others. *Genetic Prophecy* is full of similar examples, and even examines behavioral traits like sociability.

Meanwhile, a team of brain-scanning scientists at Massachusetts General Hospital has reported in the *Annals of Neurology* that dyslexics, or people of normal intelligence who suffer reading impairment, are more likely than a control group to have unusually shaped brains. This helps explain why dyslexia often runs in families, and may lead to the use of brain x-ray images to determine a wide range of inborn talents and weaknesses. The human brain is not symmetrical. For example, the parietal and occipital lobes -- which are involved in reading, writing, mathematics and sight -- are larger on the left side than the right in 75% of normal individuals, but in only 58% of the dyslexics in the present study. Like the IQ gap dividing whites and blacks, such statistical differences often seem superficial to the casual observer -- yet, taken together, they may represent the "keys to the kingdom."

In another development, Anita Bryant and the field of psychoanalysis were rudely jolted last summer when the Kinsey Institute for Sex Research released a massive study which suggests that many homosexuals are "born, not made." Nearly 1,500 male and female homo- and heterosexuals were interviewed at length on nearly every aspect of their lives which might be casually related to their sexual orientation. The result:

No particular phenomenon of family life can be singled out, on the basis of our findings, as especially consequential for either homosexual or heterosexual development. What we seem to have identified is a pattern of feelings and reactions within the child that cannot be traced back to a single social or psychological root; indeed, homosexuality may arise from a biological precursor that parents cannot control.

The investigators hope their findings will stimulate a new wave of research which moves beyond verbalistic psychiatry and into physiology.

We would only add that there seem to be many borderline individuals who can go either way, so that Anita Bryant's fears regarding homosexual seduction, and the media's acclaim for the "gay" lifestyle, must not be summarily dismissed.

Among the many Jewish scholars belatedly scrambling aboard the good ship *Mendel*, the name of R.J. Herrnstein is prominent. The Harvard psychologist had some wise observations in a recent review of *The Intelligence Controversy*, whose authors are listed on the cover as "H.J. Eysenck versus Leon Kamin." Eysenck's half of the book is technical, notes Herrnstein, and has little to say about the ideological context; Kamin's half is almost pure ideology. Eysenck estimates the "heritability" of IQ at 80%, while Herrnstein, with most researchers, favors 60% to 70%, and Kamin, a devoted Party member during the heyday of Lysenkoism, "just about alone among serious [?] students of the subject, argues that the evidence is not inconsistent with a heritability of zero for IQ."

Eysenck cites the new biological evidence for intelligence -- IQ correlations with electrical activity in the brain, and with simple reaction-time tasks -- while Kamin, adducing almost no positive evidence for his own position, merely seeks to discredit his opposition with one ingenious canard after another. Herrnstein observes that "no body of data [for Kamin's position] exists, which is why he finds himself arguing against a scientific consensus, a fact about the IQ controversy that rarely surfaces in the popular press."

Kamin insists that most of an individual's IQ is somehow transmitted by the parents in the first months of life, or certainly in the first years. By age six, he says, it is largely set. Herrnstein is left wondering what kind of social interventions Kamin has in mind to alter the status quo, though the latter's Stalinist past and Marxist present should offer a clue.

Herrnstein concludes with a back-handed compliment: "No more articulate and tenacious defender of the environmental position than Kamin has, or is likely to, come along." But "the correlations are worldwide and irrefutable," and "he is just no match for the data." That is why Kamin now directs all of his energies to the spurious matter of the social consequences of testing, charging the testers with "a malev-

olent desire to dump poor children on the 'educational scrap-heap.' "

This kind of emotionalism still wins points with many journalists, among them Michelle Landsberg of the *Toronto Star*. Her husband, Stephen Lewis, belongs to a prominent Montreal political family of socialist Polish Jews. In one of her columns, Landsberg excoriated a local English and history teacher named Bernie Ertis after he wrote about racial IQ differences in an educators' newsletter:

Bernie's ideas of inherited IQ come straight from the thoroughly discredited work of Sir Cyril Burt, one of the great impostors of our time.

[Burt] cooked his books . . . [He] invented vast amounts of "evidence."

The "objective scientific investigation" [Ertis] talks about is totally fraudulent. Bernie knows that. And he doesn't care.

I phoned Bernie and asked him if he knew he was quoting fraudulent material . . .

Did Bernie apologize in print for helping to spread lies? No . . .

I phoned the editor of the [newsletter], whose name is Garth McMillan. He said, "No, I'm not at all disturbed."

But, for Landsberg, the "racist gibberish," the "moronic lies and bigotry," the "known falsehoods" were all "loathsome" [her spelling; she faulted Ertis on his grammar since his spelling was better than her own]. She concluded by citing one David Suzuki, "Canada's leading geneticist," as having told the Toronto School Board that all talk about IQ heritability is "nonsense." "It is a non-science issue," quoth the great Suzuki. In a perverse sense the latter statement is correct, since, as Herrnstein says, there is indeed "a scientific consensus" backing the heritability of IQ.

While minority racists do their best to poison the minds of Canada's Majority, a genuine scientist, Raymond B. Cattell, has partly rehabilitated a fallen colleague in his superb review of *Cyril Burt, Psychologist*, by L.S. Hearnshaw. Conceding that Burt's data in his later years were full of errors, and hence should be "buried" by behavioral geneticists, the fair-minded Cattell added that "the frequency of errors Burt made in his bibliographies at that time was the same as in the substance of his articles." Apparently, "in his 70s and 80s Burt suffered a certain loss of reality contact, not unlike that of Roosevelt at Yalta."

But Hearnshaw does the old man a disservice by "not completing the picture of this tragedy . . . by looking also at the social pathology of the intrusions of politics and personal resentments into science with which Burt had to battle in his last years." Hearnshaw does at least mention that 19 years worth of precious data were lost when a bomb fell on Burt's London office during World War II. Cattell surmises that these and other misfortunes gradually caused Burt's ethical sense to deteriorate. But was he a "paranoid," as Hearnshaw says? Cattell, a man whose sterling character is conceded by his worst critics, knew Burt over several decades and recalls "highly stimulating, brilliant conversation and a steady generosity toward the strivings of younger psychologists."

Burt apparently did suffer a grave character lapse in his later years, but "the brutal beating-up of [Hans] Eysenck" and similar episodes in London and elsewhere, plus Burt's "continual harassment by critics who refused to read what

he actually said," should be included in any biography.

In respect to these events it is as if Hearnshaw expects us to follow the play with half the cast missing, or as if some passenger complained of the violent behavior of the ship's crew without explaining that a hurricane was in progress. It is in his continual clinical concentration on Burt's dynamics, and his complete neglect to attend to the social dynamics of a disillusioned post-World War II era in which Burt spent his last years, that Hearnshaw fails to do justice to him.

What is more important -- to the course of science, if not to the biography of a man -- is not a fine analysis of the flaws in his personality, but the revelation of how such flaws can be exploited for extrascientific ends in certain social atmospheres. Burt's reputation was butchered to make an egalitarian holiday. With due perspective on *all* his work he was a great man, and if in one place he slipped and fell one is moved to repeat, "O, what a fall there was, my countrymen!" And let us not fail to continue, "Then you and I and all of us fell down"; for too many stood by, cautious and mute, while the incident was used to give the general public a view which all competent, leading researchers in the field knew to be wrong. The long-term bill for giving the public false premises on which to reason may be great.

Although Burt's data must be discarded, his theoretical leadership, shown in elegant mathematical-statistical designs, remains unchallenged. For generations to come, Burt's theory will help others to interpret their own sounder data. Yet psychologists who know this failed to "come forward publicly," even as the "lesser lights" of the left were savaging their mentor's reputation. Cattell is one scientist who sees clearly that all the facts in the world will never improve this wretched situation:

Until values consistent with genetic differences and evolution are incorporated in the public outlook -- with serenity, hope, and charity -- no scholarly determinations of research results with greater accuracy will alone get the facts more widely accepted, or lessen the heat of misunderstandings.

In other words, the Hans Eysencks of the world dare not let the Leon Kamins hog the ideological limelight. Cattell proposes "deriving ethical values from science itself," and recommends his own great work, *Beyondism*, as a starting point. One other thing is urgently needed -- guts.

### Ponderable Quote

The Special Theory of Relativity is now 75 years old. To the question of who invented it, many answers have been given. Poincaré ascribed it to Lorentz; Lorentz ascribed it to Einstein; Planck said its pioneers were Lorentz, Einstein and Minkowski. The first German book on the origins of the theory was entitled *Lorentz, Einstein, Minkowski: the Principle of Relativity*. The comprehensive history of the theory of the ether and electricity by Whittaker contained a chapter on relativity by Poincaré and Lorentz. More recent historical research indicates that the theory of Poincaré and Lorentz differed somewhat from Einstein's. The multiplicity of the responses suggests that the answers do not hinge on priority but on concealed value judgments.

Prof. Dr. Friedrich Hund  
Physikalische Blätter (Aug. 1980).

# MAN AS SENSE ORGAN OF THE EARTH

Before any significant advance can be made in the purification and further evolution of the white race in America, the thorough confusion about religion in the minds of most intelligent Majority members must be cleared up. For, in the thinking of the all-too-many, "morality," "what is right," "compassion" and "justice" are bound up with, and ultimately based on, a nebulously misunderstood "higher authority." The implication is that this authority is higher than all earthly existence, which is conversely lower than this source of all principles. This is true even if the individual's mind is agnostic or atheistic, as is manifest in murky internal mumblings about "tradition," "commonly accepted values" and the like.

Virtually everyone, Communists with their "history"-authorization included, is very vague as to the actual nature of this "higher authority," or where or how it ever came to be "higher." Yet almost everyone, even the most untutored terrorist, is convinced, deep down, that such authority exists. Indeed, shared convictions about authority, no matter how fantastic, make social life possible. Disputes about these matters are cause for war. Infidels are always outcasts.

It thus behooves the thinking Majority member to inquire into the universal and exclusively human phenomenon known as religion. For it is a truism that religion deals with issues that all human cultures have held to be of a "higher" provenance than man's more material concerns.

Very briefly, religion may be defined as: "the holistically integrative relationship of the total, psychophysical human being to the multidimensional entirety of all existence." (Please note that this is a definition of religion as a universal human phenomenon, not a definition of one particular religion, e.g., Christianity.)

This brief definition is rather vague in itself and requires further elaboration.

Most of the human organism is not normally under the direct control of consciousness, as "consciousness" and its mechanisms of concentration, perception-narrowing and even of truth-suppression are generally understood in the West. But there is no question that the bodily organism as a whole and especially the central nervous system (CNS) is a "knowing" process. It is also clear that the body provides the physical and mental basis for modern human consciousness. Although it is improbable that the physical organism provides a *sufficient* explanation for the phenomenon of life, it is obvious even to the most obtuse that it provides a *necessary* one. When the CNS deteriorates, with old age or with brain damage, the consciousness it supports also deteriorates. A helpful, if inadequate, analogy might be the TV set, which is indispensably necessary to the viewing of TV programs permeating all space on electromagnetic waves. To the extent that the set is impaired, so is the reception.

A hominid race with a marginally human neocortex has an only marginally human consciousness. This is so manifest that to deny it is to reveal oneself to be in the grip of some pathological compulsion such as American Oedipalism (otherwise known as "liberalism").

The phenomenon we know as "consciousness" is a behavioral adaptation of the most recently evolved, peripheral foliage of the brain. It is, in short, a function of the human cortex. Like leaves on a tree, the cortex is supported by the organic structures which have preceded it in growth, and which, in the mature adult, form its infrastructure both ontogenetically and phylogenetically -- that is, in both the development of the individual and the development of the species. This is the biological basis of the fact that "the child is father to the man."

But the inner spheres of the brain, being older and more directly reflective in their structure and function of the long evolutionary history of our species, are knowledge-transmitting and knowledge-processing systems every bit as active and efficient as similar systems in the outer brain.

Since the deep brain is the primordial part of our being, it is also the source of the feelings about the "higher authority" which gives us our command to live in the first place. The deep brain is in fact god (small "g"). Many people still receive voices and visions originating in these more archaic cerebral parts (in our own sleep, for example) and regard such experiences as coming from god(s) or devil(s) or other "supernatural" entities. It follows that these emanations from the deep brain are endowed with the quintessence of transcendence.

In mentioning "transcendence" we are not talking here about some Kantian "moral imperative" which may or may not exist in the quaint wish-dreams of some abstract philosophers or the adolescent musings of some American university professors. We are talking about the DIRECT EXPERIENCE of transcendence -- like the experience of a punch in the face. This is an experience which can entail or depend upon things remote from the twaddle of our minority mentors and racial cop-outs. It may involve sex and death (cf. the erotic experiences and "religious" activities of thanatologist Elizabeth Kübler-Ross), since these are primary obsessions of the limbic system of the deep brain. It may involve murder (cf. "Son of Sam" David Berkowitz, who claimed to be following the murderous instructions of otherworldly forces). In any case, the experience of transcendence (being gripped by the almightiness of the deep brain) is anything but a Sunday-morning, good-neighborly experience. In fact, American Negroes in their rock and roll churches come much closer than whites and Orientals to this experience of transcendence. Since Negroes have much thinner neocortices (and much smaller frontal lobes) and less elaborate

brain microcircuitry than the more advanced races, their deep brains constitute a correspondingly larger percentage of their gray matter. Consequently, compared to whites or Orientals, it is much easier for the Negro to escape consciousness, since he has less of it to begin with. The Negro, quite simply, is closer to god.

### The Psychosomatic Externals of Religion

We now come to the signs and symbols of religion, a term limited in our definition to traditional, natural religions, not the farcical, money- and power-seeking schemes that constitute so much of American Protestantism and recent American Catholicism. (The suicidist, race-mixing cult of Jim Jones was but a logical spinoff of such typically American "religious" operations.)

Religion, or the religious aspect, of all natural human cultures from Iceland to Tierra del Fuego, from the Congo to Japan, ancient or still extant, has always and everywhere manifested a small number of CNS-based symbols and symbolic rituals, plus certain emotions, all of which were and are direct projections of the physical structure, innate programs and processes of the CNS in general and the deep brain in particular.

Specifically, the chief religiously symbolic self-projections are:

<b>Aspect of the Self</b>	<b>Religious Expression</b>
1. The Self as an integral, individuated system, ringed off from the environment.	The Mandala or four-part circle; swastika, rose window, etc.
2. Egocentrism.	The "hero" (centerpiece of religious myths, with whom the believer identifies himself even if unconsciously).
3. The CNS.	The Tree of Life, Tree of Knowledge, World Tree, Axis Mundi, Menorah, Cross, the gallows tree of the ancient Northmen, etc.
4. The physical bisymmetry of the human organism.	The architectural bisymmetry of all specifically religious buildings, places and art.
5. The contrast between the neocortical consciousness and the deep brain unconscious (i.e., between the fully human superstructure and the pre-human infrastructure).	Complementarity contrasts in symbolisms: male as opposed to female; fixed-shape, clear, bright as opposed to fluidly amorphous, indistinct, dark (Chinese yang/yin); here and now as opposed (in myths) to there and then; the horizontal dimension, the mundane, as opposed to the vertical dimension, the transcendent (symbolic) "location" of heaven and hell. Hence the "highness" of all authority, especially religious authority.
6. The beginning and end of life.	Covert or overt symbolism of sex, birth and death (Christian baptism as Osiris-like death and rebirth).

7. Serial activation of the linguistic and sensimotor circuitry of the CNS.

8. The human hunt/war drive culminating in the impulse to kill and eat, in concert with one's whole tribe, the father-king of the tribal family.

9. The genetically primordial awe of one's father as the feared/loved, emulated/envied alpha male of the tribe, who hoards all the women (both wives and daughters) to himself as his own "property" for sexual purposes.

10. The genetically implanted readiness to recognize one's parents and to distinguish between father and mother.

(A) The father as archetype:

(B) The mother as archetype.

11. The genetically implanted ability to recognize health and life, and to distinguish them from unhealthiness, sickness and death.

Oral-formulistic poetry, music and dance. The latter has now slowed to a solemn "procession" in many high religions.

The strictly religious phenomenon of the sacrifice -- originally of kings, later their stand-ins. In the last few millennia the royal victim has been "transubstantiated" into totem animals, plants and even inanimate objects, which thereby "become" the tribal father-king for the purposes of sacrifice.

The sense of the "holy." (The Icelandic phrase "to hallow to oneself" *helga ser* still means "to appropriate to oneself, prove something to be one's own.") This is the core of religion as the so-called *mysterium tremendum et fascinans* (mystery which causes one to quake and bewitches one).

The "gods" (small "g") and "demons" experienced in hallucinations, visions, and internal voices, and extensively dealt with in all religions.

Two sides: (1) Evil personified; the Foe Transcendent: devils, demons, Satan; the stereotype of the wartime enemy -- frequently projected onto a human enemy. (2) The stern and remote "high" god, personal source of all power and authority, frequently identified with the sky and weather (Tew of the Bronze-Age Germanics); Yahweh was a localized earth-and-soil god (see 2 Kings 5, 17 and 1 Samuel 26, 19-20).

The consort of the high god or Foe; source of all life and bounty, love, beauty and sex (often split into different goddesses); frequently identified with the earth, although the ancient Hebrews worshiped her as Astarte, the "Queen of Heaven" (see Jeremiah 44). Compare also the goddess Frye of the ancient Teutons; Fatima, Great Mother of Shiite Islam; Mary, Great Mother of Mediterranean Christianity

The sense of the beautiful and the sense of the ugly.

For lack of space it is impossible to elaborate adequately on the eleven "aspects." Those who are so inclined will find libraries of information detailing these elements in the history of religions, in ethnography or in psychology. In the recent literature of primatology, primitive adumbrations of these archetypal expressions can be found, and the literal performance of what in humans have become rituals can be noted among the anthropoid apes. Further, the repeated appearance of these archetypes and rituals in art, among the mentally ill and sometimes in striking and grotesque psychosomatic manifestations in the profoundly religious is legendary.

Neither is it our purpose here to show how not only religious practices and beliefs, but all kinds of habits which "civilized" humans take "for granted" as "decent" and "proper" are almost rectilinear prolongations (i.e., neurologically based "exaggerations" sometimes called "behavioral hypertropisms") of early hominid genetic developments into the present. What is important for us is to understand:

(1) That all these marks of religion are direct expressions and consequences of the inherited structure (the so-called "phyletic memories") of man's central nervous system, which is physical, not otherworldly;

(2) That heredity accounts for the difference in the behavior patterns of different racial groups as well as their physical differences.

Even the psychological perturbations and personality disorders caused by a malevolent early environment have their present basis in strictly *physical* -- though often environmentally engendered -- malformations of the deep brain, which undergoes its maturation during early childhood. Such changes are permanent and can never be "healed," as every reputable psychiatrist knows.

In regard to language, which our journalists and politicians pervert so naturally, we find that the *aptitude* for speech (not, of course, any given, specific language -- for genes determine generics, not specifics) is genetically predetermined. A female gorilla, instructed in American sign language, has mastered a passive vocabulary of something over a thousand words and a somewhat smaller active vocabulary. Even so, her communicative ability is a far remove from the language of the least sapient *Homo sapiens*, who usually has at least twice her vocabulary and much more grammatical flexibility. Negroid speech patterns, by the way, exhibit much less "hypotaxis" (subordinate clauses); that is, they have less complexity than the speech patterns of other races. Moreover, the difference in linguistic aptitudes between males and females, in both gorillas and humans, has now been demonstrated to be due to genetically determined differences in the brain.

Humans must acquire their language early (before eight years of age) if the physical structures supporting linguistic thought are to develop properly. The lifelong retention of a "foreign accent" by one who has emigrated to a foreign land after his or her mid-teens, is due to the same physical reality.

Consequently, "culturally" conditioned behavior is conditioned by virtue of the fact that it is (isomorphically) "hard-wired" into the CNS itself. Similarly for the principles by which such behavior is rationalized: there is no such thing as a mystical "inalienable right" or "equality." There is only

the hardwiring, accomplished either by environment or by heredity.

In the mass and in the long run, heredity is the vastly more powerful of the two determinants. Genetics, in other words, determines not only the elements of religion, but also such things as depression-proneness, predispositions for schizophrenia and other psychological abnormalities (including criminality), maleness/femaleness, intelligence, telepathic abilities, tastes and many other things.

Most "recreational" pleasure and enjoyment consist purely and simply of strong, electrochemical stimulation of the deep brain. This stimulation can be effected not only by religious activities, but also either indirectly by combat-simulating sports (especially for men) and soap-operatic domestic drama (especially in women), or directly by such brain-affecting drugs as alcohol and LSD. Sexual orgasm produces particularly strong deepbrain surges, and hence pleasure. All of these channels of pleasure are determined by genetics and are only slightly modified by environment, unless the environment is virtually life-threatening.

We are not saying here that heredity *forces* or *compels* the Jew to promote social change or the Celt or the Germanic type to seek order, personal neatness, Nordic beauty and cleanliness. We are merely saying that the inherited structure of the central nervous system makes it easy for a given type to choose a given mode of life, a mode which is *comfortable* and *desirable* because of genetics. The same Japanese central nervous system, which for centuries has produced the intense order of Japanese society and the intense order of the Japanese garden, is now finding it "only natural" to design and manufacture electronic and other goods whose quality is uniformly high, because of the intense order required in their design and manufacture. The part played by "free will" is small indeed, especially so in the less intelligent, less educated, and the psychologically impaired.

(To be concluded in the next issue)

### Contradictory Quote

George Gilder, the much touted author of *Wealth and Poverty*, approved of interracial marriage and manages to slander Shockley in a quick line. All to be expected. His is a conservative establishment book. But towards the end of his work his economic determinism wobbles a little when he quotes from *The Achieving Society* by David McClelland (p. 13):

It is hard to explain in rational economic terms why men settled in the Middle West in the 1860s and 1870s. Trollope (1862), in his travels down the Mississippi River, could never stop marvelling at why people who knew better would voluntarily choose to live under such primitive conditions in caves or sod huts. He found them laboring from dawn to dark just to keep alive and with no immediate prospect of improvement in their lot. Yet they were cheerful about the future and did not want to return to "civilization," even though they were under no compelling reasons to leave it in the first place. Their behavior is the more impressive by contrast with peoples in South America and Java who have refused to leave crowded urban centers for fertile, unsettled lands not far away.

# OF POLES AND JEWS

When the Rev. Ronald Modras accepted a position on the Sentinel Committee, the anti-defamation arm of the Polish American Congress, he encountered a problem he hadn't bargained on. "There is a Jewish conspiracy to defame us," an exasperated committee member shouted. His evidence was good:

A book of anti-Polish jokes -- the publisher happened to be Jewish. A line of derogatory gag items in novelty stores -- the distributor, Jewish. An offensive story last week on a late night talk show -- once again, the comedian, Jewish.

Modras, a 15-year veteran of Catholic-Jewish "dialogue," had a snappy answer as usual. No conspiracy, folks: "It's just there are more Jews in fields like comedy and gag items."

Modras's article in the January 9 issue of *America*, a Jesuit publication, is one of many to reconsider Jewish-Polish relations in light of the Solidarity crisis. Another, by Lawrence Weschler in the November 9 *New Yorker*, related how the author repeatedly encountered "sheer hatred" and "cold fury" toward Poland and its people among American Jews. One Jewish émigré from Poland said the hard times "couldn't be happening to a more deserving people."

Modras, an associate professor in the department of theological studies at St. Louis University, offers enough evidence from both sides of Poland's thousand-year Jewish-Gentile coexistence to appear objective. Thus, for example, although most Jews refused assimilation and looked down on the Poles, they could rise to valor on occasion. Poland's national hero, Thaddeus Kosciuszko, once wrote: "There is no better evidence that our ideal is holy and just than the fact that the Jews . . . come to us of their own free will, sacrificing their lives . . . [I]f it comes to human rights, they (the Warsaw Jews) do not spare their blood."

But where was this concern for human rights in the years 1945-56, when the Jewish community, representing well under 1% of the Polish population, constituted an estimated one-half of the hated Communist hierarchy? And where is Modras's objectivity when he and the other Polish-American participants in the Jewish-Polish dialogue repeatedly decline to introduce such vital information? Since Jews rarely shy away from claiming that many Poles served the Nazi occupiers (though the German governor general, Hans Frank, complained in his diary that there was "not a single Pole who would come forward and really work" for him), why should the Poles not emphasize that a much higher percentage of Polish Jews supported Soviet intervention?

The reason why people like Modras argue with one hand behind their backs is their awareness that a Jewish explosion would result if they brought forth their best ammunition. So they let the Jews outwardly "win," while they develop an inward grudge. Certainly, the Jews come out smelling like roses in the Modras article, where the author is reduced to

concluding that "no nation has more names honored among the 'righteous Gentiles' [at Israel's Yad Vashem Holocaust monument] than Poland." Surely Modras finds the term "righteous Gentile" offensive, but keeps it to himself. His cowardice serves neither Pole nor Jew.

Ryszard Filipinski and Ryszard Gontarz are two Polish playwrights who did not run off to Hollywood. They won't bottle up their resentment. One of their plays, "A Nice Word 'No'," airs the various misfortunes which they feel have occurred in the nation's life because of the criminal activity of "black brunettes" and "alien names." In the opening scene, the hero is under arrest in 1945, and being interrogated by a small, fat, curly-headed Jewish official. "I don't give a hoot whether you are a German or a Pole," he says, "because I am an internationalist." Several years later, a second Jewish official -- "a specialist in pulling out fingernails" -- bullies him.

Then the play skips ahead to a student protest in 1968. The hero reflects: "How sad and shameful that things have come to such a pass that the sonny boys of those who hounded me in the 1950s dare to present themselves as defenders of the workers."

If only one in every 6,000 Poles is a Jew, and -- more importantly -- if only 3% of all Poles would vote Communist in a free election, while Jews largely invented that creed, brought it to power in Russia, and long sustained it in Poland, how is it that, when freedom finally surfaced, Solidarity must put up with "many leading Jewish intellectuals . . . as expert advisers" or risk being tarred worldwide as "anti-Semitic"? The last thing on earth Solidarity needed was professional-chameleon Jews as advisers. Jewish ideas led to the quagmire in which the country finds itself. Why can't this micro-minority summon the grace, the decency, or even the self-interested common sense to sit down and shut their yaps for once, to utterly remove themselves from a Majority group's affairs, to let that Majority bungle things for itself if need be? How dumb, after all, can those poor IQ-108 Polacks be?

Interestingly, even Modras -- after out-Holocausting the Holocausters by claiming that "the conventional count has been that only 5,000 to 7,000 Jews were left in Poland" when World War II ended -- reveals that "the recent change in political climate [i.e., brief access to free information] has raised the claim that there are still tens of thousands of Jews in Poland, young people born after the war . . ." (Later Modras contradicts himself with an estimate of 50-100,000 Jews in 1945 Poland, still on the low side. At least this many have emigrated in the past 35 years.)

Modras also writes that 3 million Polish Gentiles fell to the Nazis. Whatever the tally was, all has been forgiven by many Polish Americans. A candidate running openly as a Nazi in a Baltimore election several years ago won 40% of the vote in a Polish district. Other swastika-donners have done well among Poles, Balts and other Eastern Europeans

in several Midwestern cities. That helps explain how, at another tedious Jewish-Polish dialogue, this one in suburban Detroit, the first Jewish speaker said that most Jews feel the Poles were the leading anti-Semites of Europe, while the second Jewish speaker corrected him to say that *all* Eastern Europeans are equally hostile.

This hostility is rooted in long experience. By 1772, when Poland's frontiers began to recede, an estimated 80% of the world's Jews lived within them. There were good times as well as bad. Relations were so friendly at one point in the late Middle Ages that drastic measures were needed to counteract the high rate of intermarriage. That is, had tensions not been *artificially* increased, much of world Jewry might have been assimilated right out of existence. Once again Jews, while publicly decrying intergroup tensions, privately manufactured them to survive. What a fate -- to have one's very being inextricably bound up in duplicity!

Since martial law was imposed on Poland on December 13, the Communists have tried to scare the people into supporting them by saying that Jews were subverting both Solidarity and the economy. Pamphlets have appeared charging Jews with hoarding food to sell on the black market. A Professor Kossecki, a political scientist interviewed on Polish radio December 15, charged that Jewish groups had taken control of 80% of Polish industry. Whether or not there is a large or small kernel of truth in Kossecki's allegations, one thing is certain: his charge seems completely "off the wall" to Westerners -- who don't *really* know what is going on behind the Iron Curtain, but whose democratic ideology flatters them into believing they do. The result has been an avalanche of favorable publicity for Jewish causes -- and for the established theory of anti-Semitism: "You see, the big, brutal regime has crushed the people, and when a big brutal regime crushes the people it always crushes the poor, little Jews first. Ergo, if anyone in America ever attacks the Jews, we should wipe them out in one fell swoop."

In *The Controversy of Zion*, Douglas Reed argues that 20th-century conflicts are by no means always Zionist-fomented, though that happens occasionally. The more common pattern, he suggests, is for strife to arise for reasons which have nothing to do with Jews, after which an international network of Jewish publicists goes to work, slowly redefining its nature from a Judeocentric perspective. Jews have the moxie to pull such operations off -- and they have had it for millennia. Thus, Reed notes, the world remembers many epic Middle Eastern battles only for the insignificant

role that Jews played in them. The ancient Persians, Assyrians, Egyptians and others would be astounded to know that the world cares nothing for the ideals which activated them, but only for those of a small people whom they despised.

Lucy S. Dawidowicz illustrates the modern case. In John Leonard's words, she has suggested that "killing Jews meant more to Hitler than lebensraum, revanchism, delusions of Aryan superiority, antiliberalism and anti-internationalism, the military-industrial complex, the cult of youth and worship of nature, the whole madness of blood, soil and steel." This grisly recital is what German National Socialism meant from a Jewish perspective (and very close to what Beginism means from an Arab perspective). Hence, this underside is all the world sees today. But each of Hitler's "mad" doctrines showed a profoundly different face to those promoting them. Taking the hated "lebensraum" alone, here is what one Instaurationist recently wrote:

Hans Grimm wrote a best-selling novel in Germany in the 1920s called *Volk ohne Raum* (*People Without Room*). It warned that because of Germany's growing population density, the original German type was failing to reproduce itself. Somehow, somewhere, it must find new living space, or it would perish. It was not a question of "selfish German imperialism," as the urban leftists interpreted it, but of sheer Nordic survival.

This by no means justifies the Nazis' brutal conquest of Poland; it only says that millions of Germans sincerely felt their own beloved native type was actually *doomed* by long-term natural phenomena unless more space was found. The world will never hear this viewpoint while the Jews' version remains unassailable.

In the present Polish crisis, too, the Jewish angle has gradually received an ever large proportion of news coverage. For many months after Lech Walesa first scaled a Gdansk shipyard fence, punched a Communist official in the face, and rallied the workers, the story was simply one of Polish workers versus Polish authorities. Slowly at first, then more quickly, the *preordained crystallization of significance* set in. By early 1982, the *Washington Post* was running philo-Semitic Walesa versus anti-Semitic General Jaruzelski morality tales on a *weekly* basis. And the end is not yet. While serving as London *Times* bureau chief in central Europe during the 1930s, Douglas Reed saw this pattern replayed endlessly.

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## Reagan's Achilles' Heel

Reagan's most grievous misstep has been to hitch his presidential wagon (and perhaps his place in history) to 19th-century capitalism, whereas the main thrust of any valid conservatism should be the preservation of the race. In the contemporary U.S., conservatives, and particularly a self-proclaimed conservative chief executive, should be primarily concerned with blunting affirmative action, nonwhite immigration, forced busing and all the other social, political and economic daggers aimed at

the Majority's heart.

By attaching conservatism to anachronistic economic theories, by relying on Mickey Mouse cures like monetarism and shylocking Federal Reserve discount rates, Reagan is assuring his liberal and minority critics a political field day. As we have said time and time again, and as Reagan must eventually learn to his sorrow, productive men make a productive economy -- not tax cuts, budget cuts and nostalgic rhetoric. East Germany, for example, produces

more per capita than any other communist state and most noncommunist states, a fact easily explained by raciologists, but incomprehensible to Friedmanites. Neither can economists understand that as the work ethic in America deteriorates, as the level of American intelligence sinks, as the productive race dies out and the nonproductive races proliferate (by legal and illegal immigration and disparate birthrates), productivity will fall, budget deficits will grow larger each decade, if not each year,

and inflation will continue to strangulate the dollar, no matter what David Stockman, Murray Weidenbaum, Messieurs Kemp and Roth and all the other Reagan economic programmers do or say.

Conservatism has been a losing proposition in America since the New Deal. Reagan's binding of conservatism to a hopelessly outdated economic philosophy is dealing it a mortal blow, just at the time the American Majority is getting into a thoroughly conservative mood. Maybe Reagan will be smart enough to wake up, refurbish his dated economic philosophy and apply it where it should be applied -- to the vital areas of Majority survival. But by then it may be too late. By then he may be so

discredited his voice will no longer be heard above the media braying.

Let the Majority learn from the Reagan experience. Economics is still in the mon-key stage, and no politician in his right mind should tie his fate and judgment to one narrow economic ideology. Until economics becomes a true science, until an economic system can be developed for an advanced technological, multiracial state in an advanced state of cultural decomposition, the present American economy will continue to swing wildly from stagflation to galloping inflation, from high unemployment to very high employment, from recession to short-lived boomlet, from price fixing to price hiking. Unless this distressing

economic seesaw is stopped in time, it will inevitably deteriorate into a totalitarian freeze.

There are bound to be better ways of attacking economic problems than reverting to old clichés and makeshifts of capitalism, socialism and Marxism. New situations demand new solutions. Conservative economics is as dead as old Mr. Capitalism himself, Adam Smith. The Majority has enough problems without tying an economic albatross around its neck. Whatever works is the right economics. And nothing is going to work until the accent is placed on productivity, which, like it or not, Mr. Reagan, depends much more on physical anthropology than economics.

## Free Speech Primary

Majority activists should cock an inquiring eye at the June 8 senatorial primaries in California. Some interesting characters are running. Vying for the Republican nomination are John G. Schmitz, William Shockley and Representative Paul N. (Pete) McCloskey; for the Democratic nomination, Tom Metzger, who has thrown his KKK hood in the ring and is running as a latter-day populist.

Pete McCloskey, an old pol and jaded liberal, is only interesting because he dared to attack the Israeli lobby and Zionism, not a very politic thing to do in a state where Jewish posteriors warm most of the seats of power.

McCloskey, who can only be inferentially labeled or libeled as an anti-Semite, differs from Schmitz, with his ADL-infuriating barbs about the "sea of hard, Jewish and (arguably) female faces" at an anti-abortion hearing and his description of a leading Jewish feminist, Gloria Allred, as a "slick, butch lawyeress." For the latter sentiment he is being sued for \$10 million, whose costs will be billed to the California Senate, which is bound by law to defend its members against litigation. For the former remarks he has been removed from all his committee posts and censured for "premeditated bigotry." Strangely, or not so strangely, the First Amendment in California doesn't cover criticism of Jews.

Schmitz collected headlines for raking Martin Luther King Jr.'s character over the coals during a debate about making King's nativity a state holiday. Next he publicly suggested that, if Reagan's attempt to put the American government on a paying basis fails, a military coup might be in order. Of German descent, Schmitz is a Marine Corps Reserve colonel, who was the 1972 presidential candidate of the American Independent party. He served as a member of the National Council of the John Birch Society until his recent sound-offs, when



Tom Metzger

Robert Welch, as cravenly as Pontius Pilate, washed his hands of his longtime friend and supporter. Since then the Jewish Defense League has been picketing Schmitz's home, and he has been on the receiving end of the usual quota of death threats. Miraculously, he has never apologized to Injun Dan Rather or crawled to the *New York Times* in sackcloth and ashes.

Schmitz's political campaign is based on this triad of issues: (1) Never go to war unless you plan to win; (2) Those who work ought to live better than those who don't; (3) Treat America's friends better than its enemies.

William Shockley, Nobel laureate, millionaire and electronics whiz, plans to turn his candidacy into an educational campaign, as explained in his press release (Feb. 11, 1982):

I believe that I shall contribute to the effectiveness of the American political process by being a candidate in the Republican primary for U.S. Senator.

My participation will contribute, in particular, to the enlightenment of the other candidates and of the public both about the threat of dysgenics and about the degree of suppression of objective inquiry and discussion on this and related matters . . . .

It is my conviction that my contributions to the political process during the primary will justify any errors that my supporters and I may make during the campaign.

Tom Metzger, running in the Democratic senatorial primary, will promote a five-plank platform: (1) Jobs for U.S. workers; (2) Homes for U.S. workers; (3) Protection of our national borders from invasion; (4) Increased aid to senior citizens; (5) Reduction of loan-shark interest rates. He proposes three ways to accomplish some of these goals: (1) Stop immigration now; (2) Deport all illegal aliens now; (3) No federal contracts to companies which hire aliens.

To the dismay of the liberal-minority world, Metzger won the Democratic nomination for congressman in his southern California district in 1980. Although eventually defeated by the Republican wheelhorse in the November election, he did collect an amazing 46,000 votes. Metzger, married with five children, is the owner of a small electronics firm. When he goes on the campaign trail, he is forced to wear a bulletproof vest.

There are, of course, more "acceptable" candidates running for the senatorial seat to be vacated by "Senile Sam" Hayakawa. Governor Jerry Brown is the leading Democratic contender and San Diego mayor Pete Wilson or Barry Goldwater is

avored to win the Republican nomination. There is another right-wing Republican in the field, Representative Robert Dornan, who has some good instincts, but still sticks to the kosher conservative line about our "sacred commitment to Israel." It's disappointing that McCloskey, Shockley and Schmitz will divide the anti-Zionist, anti-black Republican vote. If there were just one candidate around whom Majority Californians could unite, the votes

might pile up. It's not disappointing, however, that Gore Vidal, the homosexual novelist, is opposing Jerry Brown for the Democratic nomination for senator. This may split California's huge queer vote.

When all is said and done, voices are being heard in California that are not being heard anywhere else. The liberal-minority iron curtain is being lifted at least a few inches. It may be one of the last times freedom of speech is exer-

cised with abandon in an American election. Majority members in California and elsewhere should take advantage of this dying luxury by contributing to the truth-teller of their choice.

John G. Schmitz, California State Senate, Sacramento, CA 95814.

William Shockley, 797 Esplanada Way, Stanford, CA 94305

Tom Metzger, P.O. Box 65, Fallbrook, CA 92028

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## Department of futurology

# Getting Out of the Rut

World history has been in the same rut for most of this century. The rut is the decline of the Nordic race, which has led to the dissolution of the great European empires, the partition of Germany, the rise of minority racism, the nuclear build-up of the superpowers and, finally, the deterioration and degradation of high civilization everywhere.

Is there any event or combination of events that could pry history out of its present rut? Will today's trends be tomorrow's trends with only minor perturbations? Will the U.S. become weaker, the Middle East more chaotic, Europe more divided, Russia more despotic, Japan and the Arabs richer, Africa and Asia poorer, and Latin America more unstable? Most important of all, will the plummeting white birthrate and greater doses of integration and miscegenation reduce the light-pigmented people of the world to a weak, inconsequential population group?

Surveying the future, our periscope is able to detect only a few possible major changes in the scenario. One would be a nuclear war, which might well wash out all the ruts in one fell swoop and set the world, or what is left of the world, off on an entirely new track.

A less grim possibility is the Russian-sponsored reunification and neutralization of Germany. The German card, always on the minds of Russian leaders, is considered most seriously whenever the Soviet Union has trouble with its satellites. The Germans, in return for reunification, might be more than happy to turn their back on NATO and the Americans, provided the latter

would peacefully abandon their West German puppets. The reunited Germans might also be more than willing to help Moscow "handle" Poland or any other unruly Eastern European nation. The Germans are old hands at chopping up the Poles. Lest we forget, together with the Russians, they have partitioned Poland four times in the last three centuries.

A rapprochement with Germany would help solve the nagging problem of Russia's industrial and agricultural nonproductivity. The Germans could be the technological drones who would put a Volkswagen in every Russian garage and the agricultural drones who would convert Russia from a food importer to a food exporter. A Russian-German hegemony in Europe might also point the way toward a Nordic revival, though the Nordic genes in both countries would be in much shorter supply than they were a few centuries ago.

A third possibility that might radically alter the vectors of current history would be an accelerated collapse of the U.S. Massive race riots and mob rule in the cities, huge influxes of Hispanics from Mexico and elsewhere, 20-30 percent unemployment, triple-digit inflation and a catastrophic fall in productivity could easily tear this now largely artificial nation apart. This time white flight would not be to the suburbs, but to safety zones out of reach of roving black and brown guerrilla bands. The end result might be the break-up of the U.S. into several new countries. From the rump all-white nation, greatly reduced in size and numbers, might come the resurgence of the old pioneer spirit, a burst of creative energy

that would build a shining new civilization on the ruins of the past. As such, it might act both as a magnet and a tonic for the decaying white nations of Western Europe and Australasia. Anglo-Canada might even merge with the new America, which would offer a haven for besieged Northern Europeans in South Africa.

Since the possibilities mentioned above seem rather unlikely, history will probably remain in its current rut for some time to come. This means that Majority members can continue to expect more of the same -- more immigration, more crime, more inflation, more integration, more affirmative action, more poverty, more of the downhill slide to second- and third-class citizenship.

The smart Majority strategy would be not to oppose this trend, but to accelerate it. Our future depends on whether we will have the strength to survive chaos once it explodes. The longer we put off the day of reckoning, the fewer our chances of survival. The quicker the country ignites, the better equipped we will be to put out the fire. Half measures, such as a more prudent economic policy, a temporary dampening of inflation, a renewal of détente, tighter immigration laws, would only postpone the crisis, delay it until such time as we may be too debilitated to meet it successfully.

Ironically, the future of the white race everywhere may depend on the speed of America's decline. If the Majority member realizes too late that he is slated for extinction, his extinction will be certain. The man who is in a fight for his life has little hope of winning and even less to gain if he waits until he is on his deathbed to put up a fight.

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## Are American Jews Becoming De-Zionized?

Lenni Brenner, a young anti-Zionist Jew whose new book, *Zionism in the Age of the Dictators* (London: Croom-Helm) documents Zionist collaboration with Hitler and Mussolini, believes the movement is dying among young American Jews. Writing in

the July 1981 *Arab Perspectives*, he points out that some 60% of American Jews are unaffiliated with any Jewish organization, and that "the vast majority . . . have yet to give a penny to the cause." The United Jewish appeal gets 77% of its donations

from 8% of the donors. From 1948 to 1976, only 59,103 American Jews emigrated to Israel, and it is estimated that between 60% and 80% of those returned to live in America.

Brenner describes a growing rift be-

tween the masses of middle-class Diaspora Jews, who remain left-leaning, and their Israel-oriented leaders, who are trending rightwards. Zionist leaders often tell their people to vote for Nixon and Reagan, to support U.S. intervention in Vietnam and El Salvador, and to tone down their opposition to South Africa and support for women's lib.

Brenner cites the dramatic December 1980 declaration of Jacques Torczyner, former president of the Zionist Organization of America:

We have first of all to come to a conclusion that the right-wing reactionaries are the natural allies of Zionism and not the liberals . . . This is a Christian and white country and this is the way the majority of Americans want it to be . . .

No less appalling to traditional Diaspora sensibilities was Moshe Dayan's celebrated complaint on Israeli TV that the American army was compromised by "blacks who have low intelligence," hence the need to "insure that fresh blood and better brains go into their forces."

Brenner also relates how B'nai B'rith produced bogus publications like the *Jewish Radical* in the last 1960s, telling students they could be against the Vietnam

War and for the Black Panthers and still support Israeli raids in Lebanon. Since then, Jewish groups for peace in the Middle East, like Breira (Choice) and the New Jewish Agenda, have failed utterly, partly because of heavy infiltration by the militant Zionist establishment.

At the opposite extreme of Jewish opinion from Brenner is Israel's Kach Movement, which works with the Jewish Defense League. Last autumn, members plastered hundreds of posters opposing intermarriage around the Hebrew University campus in Jerusalem. Headlined "Daughter of Israel!" the Hebrew-language posters urged:

You are a daughter of a great nation. Chosen and Holy, the Jewish nation. Do not defile yourself. Do not bring shame upon yourself.

Do not date Arabs or other gentiles.

You do not have to be "religious" in order to understand how great and beautiful it is to be a Jew.

You do not have to be "religious" to understand that your children and grandchildren must be the generations that further the Jewish people.

Beware of Arabs, who seek only to shame you and take advantage of you.

When leftist Jews attempted to tear the racist posters down, fights erupted. The Kach Movement also launched a "Buy Jewish" campaign to persuade tourists to steer clear of Arab marketplaces. "Do you want to support Arafat?" their pamphlets asked, alleging that most Arabs fail to pay taxes.

Prime Minister Menahem Begin, practically a Kachnik himself, declared back in 1948 that "Whoever fails to recognize our right to the entire homeland does not recognize our right to any of its territories." In 1970, he resigned from a three-year-old national unity government rather than endorse the principle of territorial compromise in historic Palestine. "I'd rather chop off my hand," he insisted. Most revealing of all was his pronouncement last July at the grave of his hero, Ze'ev Jabotinsky: "Western 'Eretz Yisrael' is in our full control. It will not be divided again." Few commentators noted that the eastern "Land of Israel," by this interpretation, happens to be Hussein's Hashemite Kingdom of Jordan. And didn't Begin say in 1948 that the "entire homeland" must someday be Israel's? It may well be and, if it is, we may be certain that the U.S. will finance its conquest.

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## Anti-Semites to the Left, March!

The theory that the Left offers more opportunity than the Right to put the hex on world Zionism was given a boost recently when the socialist government of François Mitterrand announced it would nationalize the Banque Rothschild. Since the time of Napoleon, the French branch of the House of Rothschild has played an important, often dominant role in French and world finance. What emperors, monarchs and the previous governments of five republics could never do, President Mitterrand finally did. If everything goes as scheduled, the French Rothschilds will soon be out of the investment banking business. (Vichy France closed down the Rothschilds and confiscated all their loot, but not for long.)

This doesn't mean that Baron Guy de Rothschild, now 71, his non-Jewish blondined wife (half-Belgian, half-Egyptian, 20 years his junior) and cousins Elie, Alain and Edmond are going on relief or will shortly emigrate to Israel, to which they have given billions of French francs. The French government will be forking over huge sums by way of compensation, and the Rothschilds' sticky fingers will still poke in many a French and non-French financial pie -- such as their worldwide hotel chain and mining interests. It does mean, however,

that the French Rothschilds will be spending more time in America and may even rebuild their shattered clip joint ("usury as usual, messieurs") on Wall Street or San Francisco's Montgomery Street. Already Baron Edmond owns 33% of the California Bank.

Also, no one expects that the French Rothschilds are going to padlock their Paris townhouse, their stud farm in Normandy, their *grand cru* vineyards in Bordeaux or their "weekend retreat" at Ferrières, 20 miles outside of Paris, where they lord it over the local yokels in a vast baroque palace on 4,425 acres that looks as if it had been architected by Cecil B. de Mille. In the good old days of de Gaulle and Mende-France, the Rothschilds used to throw lavish parties at Ferrières with as many as 1,600 guests cavorting in the gym-size ballroom, among them, more likely than not, such great folk as the Richard Burtons, Sargent Shriver and Brigitte Bardot.

But for now the partying is over. Baron Guy, at least for the time being, is *un peu fâché*. "Jew under Petain, pariah under Mitterrand," he indicates the Rothschilds' financial acumen will no longer be put to work for (or against) France.

A much greater and perhaps more enduring blow against Jewish high finance

occurred when the Bolsheviks closed down all private banks in Russia after the 1917 October revolution. Without hordes of money, without a capitalist economy in which to scavenge, without the political candidates that money can buy, without a monetary garrote on the media, Jewish power in the Soviet Union was forced to rest on one single prop -- the power of the Party. After Stalin kicked out Trotsky in the 1920s and almost all the remaining Jewish Old Bolsheviks in the 1930s, it was possible for Russia to sign the 1939 Non-Aggression Pact with the Nazis, to become the champion of the Arabs after the birth of Israel, and to permit, if not encourage, Jews by the hundreds of thousands to desert the very Communist ship of state so many of them had so proudly launched in 1917.

Apparently, however, the Jewish purse in Russia is not completely empty. It seems Jews now comprise most of a new, strange breed of "underground Soviet millionaires" -- slick operators who work within and without the state-owned factories, which they furnish with illegal raw materials and receive in turn illegal products such as sunglasses, shoes and hosiery that bring fabulous prices on the black market. Occasionally these Jewish magnates are rounded up and sent to Gulags or shot. But

until they are caught, they live very high on the hog and accumulate vast quantities of antiques, diamonds, gold coins and Swiss francs and dollars. In fact, during the 1967 and 1973 Arab-Israeli wars, Russia's sub rosa super-rich actually shipped vast quantities of dollars to Tel Aviv (see *Fortune*, June 29, 1981).

The Jewish millionaires in the U.S.S.R.

might be compared to such Miami magnates as Donald Steinberg, the marijuana king (according to *Time*, a "gentle youth") and Isaac Kattan, a Begin look-alike and the world's leading financier of the narcotics trade. Steinberg, whose annual sales averaged \$100 million and who made a profit of \$12 million in one 90-day period, has a \$2 million New York townhouse, a

\$400,000 pad in Fort Lauderdale and when going out for a drive had his pick of a Maserati, Lamborghini, Ferrari or Rolls.

It may come as a shock to Ronald Reagan and his not-too-true believer, David Stockman, that the way things are going the last free enterprisers on earth may be Jewish black marketeers in Russia and Jewish dope peddlers in South Florida.

## CIA Report on Israeli Spymasters

As opposition to the Shah of Shahs mounted in 1978, U.S. Ambassador to Iran William Sullivan ordered the destruction or removal of all sensitive material held in embassy files. "Sullivan checked every file drawer in the embassy," a former hostage recalls. Hence, when Islamic militants invaded the embassy for several hours in February 1979, they found nothing of a compromising nature. Later, as the political picture seemed to brighten, Col. Thomas Schaefer, the embassy's defense attache, ordered the return of most documents. When the militants struck again, in November 1979, there were nine safes full of documents in Schaefer's office alone.

A few vital papers were thrown into a special shredder and reduced to the consistency of sawdust; and the circuitry of the secret code machines was mangled. But the other shredders produced only spaghetti-like strands which permitted a painstaking reconstruction; and the vast majority of sensitive papers never even reached those shredders.

Among the materials seized by the militants: virtually all of the intelligence information reports filed by the Defense Attaché during the two preceding years -- thousands of classified pages; a list of the true identities of all Defense Intelligence Agency sources and agents in Iran; records of U.S. anti-Soviet operations; defense documents listing the priority of American intelligence targets the world over; and material detailing the connections between Israel's Mossad, the Iranian secret police (SAVAK) and Turkey's National Security Service. Much of this information was collected and published as a 13-volume paperback series, now available in Iranian book stalls. One volume deals with Israel, and details CIA knowledge of extensive Israeli spying on the United States.

A 47-page secret report entitled *Israel: Foreign Intelligence and Security Services*, originally prepared in 1976 and periodically updated, describes Mossad's repeated attempts to gain sensitive intelligence and technical information from America through bugging, blackmail, bribery -- and the exploitation of Jewish dual loyalties. According to the report, Israeli organizations like El Al (the national airline) and Zim (the national shipping line) are used as

protective covers for espionage, along with a wide range of unofficial Zionist organizations in foreign countries. At the same time, "it is not uncommon for [Israeli] students to engage in clandestine operations while pursuing their course of studies."

While Israeli intelligence must operate discreetly abroad, it knows few constraints at home. "The young Israeli, whose life is well documented, rarely enjoys the luxury of privacy." Illegal entries and telephone taps are commonplace. School and voting records, political affiliations and persuasions, family history and friends are all scrutinized. (A recent psychological study found American Jews experienced a far lower level of interpersonal trust than any other ethnic group, and this pervasive suspiciousness seems to be shared by Israelis.)

One part of the CIA survey recounts past spying on foreigners in Israel and crude attempts to recruit U.S. Marine guards with monetary rewards and to intimidate U.N. truce supervision personnel. Bugging incidents abound:

In 1954, a hidden microphone planted by the Israelis was discovered in the office of the U.S. Ambassador in Tel Aviv. In 1956, telephone taps were found connected to two telephones in the residence of the U.S. military attache. In 1960, a microphone was discovered behind the wall plaster in what had been

the office of the Operations Officer in the Jordan-Israel Mixed Armistice Commission Office.

Scientific exchange programs are exploited. Anti-Zionist groups abroad are penetrated. The Israelis are "prepared to capitalize on nearly every kind of agent motivation," including attempts to "appeal to Jewish racial or religious proclivities, pro-Zionism, dislike of anti-Semitism, anti-Soviet feelings . . . and humanitarian instincts. Blackmail is also used."

Other recruiting techniques include the proffer of money, business opportunities, or release from prisons . . . The Israelis have used false-flag recruitment pitches extensively and successfully. In several cases they approached citizens of Western European nations under the cover of a national NATO intelligence organization for operations in Arab target countries.

Egypt has long been the "main target area" for Israeli intelligence, receiving about 50% of the operational efforts in 1970 and retaining first place even after the Camp David accords. Syria is the second priority. Lebanon is called particularly "attractive for intelligence projects" because of its "mixed Christian, Druze and Moslem population."

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### Glimmerings Of Truth

The National Academy of Sciences recently released a report rejecting the old canard that intelligence tests discriminate against blacks. Educational institutions and businesses were urged not to drop the tests and told that they "can be useful predictors" of on-the-job performance and college grades. If the tests are abandoned, the NAS committee warned the result could be "lower productivity and worker morale."

The report, which took four years to prepare, was the work of a panel of 19 prominent law professors, sociologists, psychologists and economists. Newspaper accounts, which were not too enthusiastic, did not once mention Arthur Jensen, whose massive research on the fairness of IQ tests is far more impressive than the NAS study. Nor was there any mention of what effect, if any, the report would have on court rulings that IQ and ability tests do discriminate against blacks.

Obviously, the National Academy of Sciences couldn't go on record admitting that IQ scores, if they don't discriminate, must indicate some racial differences in intelligence. This would be getting much too close to the awful truth. So the report waffled by saying the difference in scores may be due to "unequal background" and "low economic status."

Meanwhile, the Defense Department released the results of various tests given in 1980 to 11,914 blacks, whites and Latinos, aged 18 to 23. For recruits, white scores averaged 59, Latinos 23 and blacks 17. For those already in uniform, the average white score was 58, Latino 40, black 33. The tests measured mathematical reasoning, clerical skills, reading comprehension and history.

R. Darrell Bock and Elsie C.J. Moore, two researchers who analyzed the data, wrote the unthinkable. The results raise "the possibility that the differences in test performance arise from differences in the respective gene pool." Moreover, "Such test performance has been demonstrated to be broadly heritable . . . Genotypic variation having an . . . indirect effect on test performance must exist."

Then, of course, Bock and Moore had to backtrack. They concluded by saying that the primary reason for the different test scores was cultural.

Almost as if to reassure liberals and equalitarians that their world was not coming apart, the Commission on the Higher Education of Minorities published a study which acclaimed that all IQ and ability tests should be done away with and replaced by tests that measure "potential."

It might be interesting to find out if the black president of the Ford Foundation,

Franklin Thomas, who paid \$700,000 for the study, would ride in a commercial jet whose pilot and co-pilot never had to pass any tests measuring their ability, only those that measured their flying "potential."

### Department of Bunk

**People in the Old World developed civilizations earlier than those who lived in America — mainly because cultures changed sooner. One of the civilizations they developed is known as Western civilization. It spread from southeastern Asia and northern Africa into Europe — especially western Europe.**

The above is a facsimile of a paragraph on page 54 of *The Call of Freedom* by Henry F. Graff and Paul Bohannon (Rand McNally, Chicago, 1978). Graff is professor of history at Columbia; Bohannon, professor of anthropology at the University of California in Santa Barbara. Their book is used as a basic history text for the eighth grade in many public schools across the land. Parents should be happy to know that civilization started in the Old World "mainly because cultures changed sooner." That's like saying that cobras are deadlier than garter snakes mainly because they shed more skin. Parents should be even happier to know that their children are being taught that Western civilization, *their* civilization, originated in "southeastern Asia." Exactly where, dear Professors Graff and Bohannon? In Hanoi? Singapore? Kuala Lumpur?

Old Henry Ford said history was bunk. Thanks to Graff, Bohannon and Rand McNally, it's getting bunkier every day.

### We Are Mad Vicious Murderers

The excesses of Jewish racism never fail to amaze. Listen to 83-year-old Rabbi Eliezer Shach of the Agudat Israel Council of Sages (*Jewish News*, Jan. 8, 1982, p. 2): "The Jewish way [is] dancing before the wicked, vicious goy like the ma yofis (beautiful) yid of old, while never forgetting that the goy is nothing but a vicious mad murderer." What the venerable Rabbi was really saying was, "Don't provoke the Gentiles, particularly by such bad acts as the occupation of the Golan Heights."

We doubt if Begin will ever heed the warning. Considering the weakness of any opposition to Israeli imperialism by Gentiles anywhere, there would be no reason for him to do so.

But we must thank Rabbi Shach and the Jewish Telegraphic Agency, which broadcast his words worldwide to Jewish publi-

cations, for opening the window of the Jewish mind an inch or two and letting non-Jews take a peek at what is really going on inside.

Will the day ever come when the AP will telegraph a report from a Christian minister saying, "A Jew is nothing but a vicious mad murderer" -- a charge that millions of live and tens of thousands of dead Palestinians believe is more valid than Rabbi Shach's.

### Real-World Economics

For years, *Washington Post* readers have been subjected to wicked landlord/tenant stories. Suddenly, last winter, the first righteous landlord article appeared.

Brenda Joyce gathered her life savings four years ago to make a \$30,000 down payment on a 19-unit apartment building on the edge of the city ghetto. "Oh, I had such grandiose ideas of how I was going to do all these things. I knew about slumlords and absentee landlords, and I was going to be different," the black woman recalled. Forgetting that greenbacks don't grow on greenery, she put more money into nonessential repairs than she was collecting in rents. Then, when real problems struck -- like a collapsed ceiling and a flooded basement -- and tenants were predictably late on their rent, she and her building went belly up.

Now the apartment is only "a skeleton" of its former self, with just one tenant, and the city is providing free heating oil. Joyce, too, is a "victim," according to tenant lawyer Rick Eisen, a professional victim-helper who doesn't care what sector his victims come from, as long as they are incompetent and he can make a living off their incompetence.

Joyce rues her mistake, "If only I had my money in money market funds." The *Post* pictures her beneath an unbelievably messy collapsed ceiling -- a ceiling which vanishingly few of greater Washington's one million blacks would be competent to fix properly. This is the sole root of her problem: she is a black woman venturing into an unsure thing, where either personal fix-it-iveness, an instinct for the competence of others, and/or personal relations with fixity people are almost essential.

There are fewer and fewer naturally clever white men to go around in our great urban areas. Hard-pressed as they are, they naturally give prompter and better service to people whom they sense are like themselves. Some of them resent the legions of inexperienced, often minority investors who are trying to make easy money in real estate.

As the less competent investors, like Joyce, discover that they do not have what it takes to venture into life's unsure things, they all begin piling into the (supposedly) sure-fire things like money market funds.

All the skill and dependability left in white America stands behind our nationwide investment plans -- which, nonetheless, are available on equal terms to the latest "refugee" from Haiti's economic chaos. Quite obviously, this state of affairs cannot last. When increasing millions of newly money-burdened citizens are unable to succeed at investments which demand personal involvement, their reinvestment at a supposedly "safe" or "color-blind" distance must create an invisible slow rot through the entire economic structure.

Joyce sums up her plight: "I felt if I could provide a decent place for people to live in, it would be worth it." But you can't, lady -- because your people can't. "Good, solid German burgers," as they used to be called, or, again, the folks who gave us the phrase "Yankee ingenuity" -- these or any other people who combine brain-power with handicraft -- can alone provide decent places for people to live in. Negroes, regrettably, cannot. What they, and anyone else, can do, however, is buy into race-less market funds -- until, at last, those become as worthless as the people holding them.

## Sinking Our Liberty

When the age of mass "liberty" was dawning, the German poet and philosopher Friedrich Schiller cautioned that men must learn to serve Beauty before they could faithfully serve Freedom. Indeed, the main theme of his great series of 27 letters, *On the Aesthetic Education of Man*, is that Sensuous Man must become Aesthetic Man before he can become Moral Man. The ancient Hebrews, who allowed absolutely zero room in their ethics for visual aesthetics, proposed an easy shortcut to "morality": quality would be sacrificed to equality. Their descendants have been seducing humanity with moral fool's gold ever since.

Television producer Norman Lear, who knows even less about real beauty than most of his kin, professes to know everything about "liberty" -- meaning liberty to be loud, to be false, to be ugly, and to jar the sensibilities of anyone nearby with a little taste. *His liberty is our spiritual confinement*. On March 21, Lear's hour-long, \$3 million "I Love Liberty" extravaganza was aired on ABC. Twelve thousand people, few of whose ancestors were Americans in 1882, gathered in the Los Angeles Sports Arena to sock it to the Moral Majority, most of whose ancestors were Americans long before 1882.

In a typical scene, an old Jewish immigrant was shown telling a crowd that when people suppress ideas, "repression occurs." They do this out of fear, explained the member of the most fearful ethnic group on earth. Since angry blacks, angry Hispanics, an angry homosexual and an angry woman were all depicted on the program, the Rev. Jerry Falwell asked Lear if his happy (and suitably named) Liberty

Baptist Choir could sing a patriotic number, and he could make a short speech. The fearful Lear refused, saying the production was not intended as a forum for ideas.

## Gas for America

For a lesson in minority infiltration, one should study the editorial mastheads of *Natural History* magazine between 1960 and 1980. The mouthpiece of New York City's American Museum of Natural History was still almost entirely WASP in the former year; slowly at first, some Jews entered the lists; and, by the latter date, the names were mostly Jewish. (Will it ever happen the other way around? Ever?)

Beginning in the early 1970s, *Natural History* became perhaps the number one purveyor of anti-race obscurantism in the country, thanks largely to columnist Stephen Jay Gould's never-ending smear attacks on Majority scientists past and present. To this day, it is true, the goyim are permitted to contribute long tracts about endangered orchids, Navajo pottery and cross-eyed fruit bats, but the ideological and philosophical payload of every issue is now nearly 100% in Jewish hands. It's been a long, but a swift fall for a once great American institution.

Exxon ran a rather amusing ad in the January 1975 issue of Gould's ghoulery (a ghoul robs graves and feeds on corpses, and that is what Gould has done to Cyril Burt, Louis Agassiz, Ernst Haeckel, Havelock Ellis and a dozen others). "In 10 years," gushed the Exxon copy, "these high school students may help overcome a major new shortage." A clean-cut Exxon representative was shown guiding a passel of dazed-looking Newark ghetto youngsters around a local oil refinery.

You'd expect [the 1980s] to be years of tremendous technological growth. But they may not be. Because by 1980, the U.S. may face a severe shortage of scientists and engineers -- even though we have the talent to prevent such a shortage. . . . We'll again be working with the National Academy of Engineering to identify the critical factors limiting the enrollment and retention of minority students in engineering. We'll also be funding new engineering programs for minorities at 15 major colleges and universities.

More than seven of Exxon's "10 years" are up, and forgive us for doubting that those high school students have helped America in any way. That won't stop Exxon, however -- or Stephen Jay Gould. They'll be asking for "ten more years" even when half of America is Newarkized.

## Pitiless Poetry

Does your neighborhood school have a book of poems called *Beastly Boys and Ghastly Girls*, collected by William Cole?

The Wilshire Elementary School in Euless, Texas, has. Here is a sample of some of this edifying versifying for first-through-eighth graders:

In the family drinking well  
Willie pushed his sister Nell.  
She's there yet, because it kilt her --  
Now we have to buy a filter.

Willie, with a thirst for gore,  
Nailed his sister to the door.  
Mother said, with humor quaint:  
"Now, Willie, dear, don't scratch the paint."

Bobby, with the nursery shears  
Cut off both the baby's ears.  
At the baby, so unsightly,  
Mamma raised her eyebrows slightly.

Young Sammy Watkins jumped out of bed;  
He ran to his sister and cut off her head.  
This gave his dear mother a great deal of pain;  
She hopes that he never will do it again.

Father heard his children scream,  
So he threw them in the stream.  
Saying, as he drowned the third,  
"Children should be seen, not heard!"

The *Saturday Review* called the poems "good, humorous poetry for children." The *Library Journal* said the poetry was "refreshing."

## Extra Punishment

Last year James Earl Ray was stabbed 22 times by black prisoners in the Brushy Mountain (Tennessee) prison. It took 77 stitches to patch him up. Early this year Joseph Paul Franklin was stabbed 15 or more times immediately after his arrival at the Marion (Illinois) maximum security facility. Both of these white prisoners had been found guilty of killing one or more blacks.

As a result of the forced integration of American prisons, practically all white prisoners are subject at one time or another to gang rape by black inmates. Those whites convicted of killing blacks are subject to the additional punishment of being stabbed. White sentences therefore carry much heavier penalties than incarceration.

The Supreme Court has been very much disturbed about cruel and unusual punishment, particularly in regard to the death penalty. Yet isn't rape and stabbing just as cruel and unusual a punishment as any ever devised by the Inquisition in the Middle Ages or by the Russian, Chilean or Israeli secret police? The alleged torture of one Argentine Jew, Jacobo Timerman -- who bears not one scar on his body -- received a million more screams of outrage than the ongoing tortures of American white prisoners. About the last place the U.S. government is interested in protecting human rights is in its own jails.

### GRUesome Group

Spy expert Robert Moss (short for Mossad?), whose roman à clef, *The Spike*, was unfavorably, very unfavorably reviewed in *Instauration* (July 1981), largely because of the sugar-sweet adulation of everything Israelitish, has swept up some new dirt. Apparently, the Soviet Union is more entrepreneurial than the capitalist U.S. when it comes to espionage. We have the palaeolithic and monolithic CIA, whereas Russia has two spy outfits in all-out competition with each other. One is the well-known and universally abhorred KGB; the other is so top secret that many top apparatchiks have never heard of it. It is called the *Glavnoe Razvedyvatelnoe Upravlenie*, which translates into Chief Intelligence Directorate of the Soviet General Staff -- GRU for short. For foreign intelligence GRU disposes of a larger budget than the KGB, most of the rubles going to buy or steal Western technology. On the GRU payroll are thousands of spies active on all continents, as well as an elite force of 30,000 "Special Designation" saboteurs and assorted terrorists in Mother Russia. Affirmative action is nonexistent in GRU hiring practices. Anyone with even one Jewish great-grandparent is banned, in contrast to the KGB, which does employ a few Jews to infiltrate the Soviet Jewish community and Zionist organizations.

### Forget the Constitution

In 1978, Congress passed overwhelmingly a bill providing for a District of Columbia congressional representation amendment -- perhaps because most Congressmen live far from their constituents. Four years later, only 10 of the 38 states required have ratified the act -- perhaps because most state legislators live very near their constituents.

Under the bill, the Constitution would be amended to treat the District "as though it were a state" -- giving it two black Democratic senators and one black Democratic representative -- while granting no real sovereignty. Since the bill is going nowhere at the state level, an "end-run" strategy is being substituted: outright statehood. Supposedly, that would only require Congressional approval, though the Supreme Court may feel differently.

The new state would likely be called "Banneker," after a black man who accomplished next to nothing in his 75 years. (We couldn't have two states named "Washington," could we?) If the Africa Firsters get their way, the three newest states -- Hawaii, Puerto Rico and Banneker -- would all happen to be minority states.

### Finito ABSCAM

With the Big Fish finally fried in the U.S. Senate kitchen, the ABSCAM operation has more or less come to an end. Although there may be some higher court reversals and long, drawn-out appeals, although we may be sure that Harrison Williams, once considered the 5th or 6th most powerful senator, and some of the smaller fish, will not suffer too much in their country-club jails, ABSCAM was an historic plus in that it dramatically emphasized the woefully low state of public officialdom. Despite his tearful pleas to his Senate colleagues, despite the support of a skin-and-bones character like Alan Cranston, ex-drunk Williams was forced to resign from his position in what has been totally misnamed "the most exclusive club in the world." And why should he not have been? He was a crook, he went around with crooks, he had business dealings with crooks, his front man was the pettifogging crook, Abraham Feinberg, he was put in the Senate by the New Jersey Democratic party, just about the most crooked political machine on earth. Williams, by the way, will still receive his \$45,000 annual Senate pension.

The con men who got Williams and various congressmen to accept bribes and perform illegal services for a pseudo Arab emir also promised to "produce" Kenneth Gibson, the Negro mayor of Newark, House Speaker Tip O'Neill, Senators Talmadge, Javits and Thurmond, and even that most holy of holies, Senator Fat Face. Attorney Generals Griffin Bell and Benjamin Civiletti were accused of letting some of the fish off the hook. The U.S. District Attorney's office in Newark seemed to be more interested in defending New Jersey ABSCAMers than prosecuting them.

It is quite possible that ABSCAM would have been killed by "higher authorities" if the story had not been leaked to the media in advance by political enemies of the culprits.

All the power and majesty of the U.S. legal system were incapable of netting the crooks, who would still be riding high in national, state and local politics, if it had not been for Mel Weinberg, a half-and-half quick-buck artist who was trying to save his neck from a fraud rap.

Apparently our American justice is so paralyzed and our legislators so corrupt that only a crook can catch a crook.

ABSCAM is just one more damning proof that the people who run America are rotten to the core. And the voters who elect them to high office are not much better than those they vote for. A 10-minute, face-to-face conversation with such men as Williams and the rest of the ABSCAM gang, including those who managed to wriggle free, would convince any person with one iota of judgment and taste that he was deal-

ing with a species of primitive animal. Yet these animals are elected and reelected year after year. Since the jungle is in their blood, they turn everything they touch into a jungle.

In a racial mishmash of a nation, democracy, as we are learning to our cost, is not the rule of the people; it is the rule of the worst people. But how many more centuries of venality, bribery and malfeasance in office will we have to endure, how many more Senator Williams will we have to put up with, until we learn this basic axiom of political science?

*The best account of ABSCAM published so far is The Sting Man by Robert W. Greene (E.P. Dutton, N.Y., \$13.50).*

### No Parole

The Gerhardt brothers, as we reported in *Instauration* (Jan. 1982), were entrapped and sent to jail for six years for plotting to bomb a public school. Recently they came up for parole and were turned down flat. They have to serve every last day of their sentence, although they both have exemplary previous records.

Weathermen and Weatherwomen, who actually set off bombs that in some cases caused millions of dollars in damage, get much better treatment from their parole boards. Cathy Wilkerson, the Greenwich Village hellcat, was released after serving only 11 months of her 3-year sentence. Some of her "sisters" and "brothers" have never spent one day in jail at all. The murderer who killed the Majority physicist in the bombing of the University of Wisconsin got out after 10 or 11 years. Rabbi Meir Kahane spent his one-year sentence in a New York City hotel, courtesy of a local Jewish judge who wanted to be sure he ate the proper kosher food.

But the Gerhardts, who have never set off so much as a firecracker in a public building or a crowded place, must stay in jail to the bitter end.

### Two Doctrines

The media treated it as a horror story when Reagan sent a few dozen military advisers to El Salvador. It was almost the end of the world for the TV evening news maulers when three advisers dared to lug along rifles when traveling through the guerrilla-infested countryside. But when hundreds of armed-to-the-teeth troops of the 82nd Airborne Division flew off in March to take up permanent stations in the Sinai, the only media comment was on the fitness of their training. Too many, apparently, had been taking drugs. The moral is obvious. If the Russians take over in our own backyard, it's O.K. for the *Washington Post* to be as isolationist as Lindbergh. But never, never, never let the Arabs try to win back their stolen lands in the Middle East.

Then it's intervention to the last man, with Ed Asner up their blowing loudest on the war trumpets. Don't shed one drop of blood to keep the Russians and their collaborators out of the Western Hemisphere. But put the existence of the entire American population on the line, risk nuclear war, and even start a nuclear war if the Russians make one move against the Israelis. The Monroe Doctrine? Just a scrap of paper. The Begin Doctrine? It's the most sacred compact in modern American history, having superseded the Declaration of Independence and the Constitution. And the funny thing, readers of the previous sentence will think we are exaggerating. We ask them to read it again in 10 or 20 years, if they haven't been fried by an SS-20.

## The Band Played On

The couple, a 19-year-old soldier on leave and his 18-year-old date, had seats in the fifth row at a rhythm-and-blues "concert" in Chicago's International Amphitheatre. Deciding to leave early, they had no more than reached the aisle when about 20 "youths" jumped them. The girl was thrown to the floor, and the 20th-Century American ritual known as the black on white gang rape began. This time, however, Coke bottles shared the work with male organs. Her escort couldn't think of anything better to do -- since he could hardly take on a mob singlehanded -- than to throw himself on top of her so they would go after his body, not hers. But the dudes were looking for females that night (they go after the males in jail). They ripped off all the soldier's clothes and tossed him aside like a plucked chicken. Then they really concentrated on the girl. It took a few days in the hospital to partially repair her physically (partially, because she will probably never be able to have children). Will she ever be repaired mentally?

And all the while this was going on hundreds, including the black security guards, were watching. Not one single soul, except for the girl's escort, lifted a finger to stop this atrocity. Even the boys in the band saw what was happening -- but the band played on.

## Hollywood Junkman

Ed Asner is the gruff, stocky Jewish actor who plays "Lou Grant" on television. He has also been given the roles of politician Huey Long, and of a Gentile slave-ship captain in "Roots" -- in order to decrease audience sympathy for them. As president of the 55,000-member Screen Actors Guild (SAG) union, Asner is currently trying to raise \$1 million for medical supplies for El Salvador's leftist rebels. This has made him very unpopular with some big-name movie stars -- like Charlton Heston,

Robert Conrad, Jonathan Winters, James Stewart, Clint Eastwood and Lillian Gish.

Heston, a former SAG president once active in the civil rights movement, says Asner "seems an extremely angry and short-tempered man. He is enormously sensitive to criticism. That may be his personal style, but I suggest it will not serve the Guild well in the office he holds." Asner concedes that he is short on style -- and calls Heston a "scumbag."



Ed Asner

Cuban Americans recently picketed the SAG building, chanting "Ed Asner, go back to Russia," although his junk-dealer father actually immigrated from Lithuania. According to *Newsweek's* Mark Starr, Asner "credits his religion with . . . the foundations of his political liberalism." How a faith which spawned monsters like Grigori Zinoviev -- who once demanded that ten million Russians must be "annihilated," though *not* in the movie *Reds*, where he was played by the Jewish novelist Jerzy Kosinski -- how such a faith can be a source for true liberalism is less obvious than Starr assumes. In any case, it was Asner's participation in synagogue-school playlets which "[pounded] a sense of drama . . . into me." And little wonder: he was portraying his own kinsmen and their enemies, not the bunch of aliens whom Gentile Sunday-schoolers are forced to depict.

Now, as a \$60,000-a-week actor (that's right, 60 grand a week), Asner says he is "ashamed" that he never did more than privately complain about Vietnam or Watergate. As for Heston's group, they are just the "noisy minority" -- which is probably an accurate description, given the present ethnic makeup of Hollywood.

## Wrong Race

The young idealist made the mistake of having the wrong set of ideals -- and letting people hear about them. Consequently, his car was shot at while he was driving. He received obscene telephone calls and

death threats. Twice, a natural gas well in his yard was ignited. Thrice, a car was torched on his property. Then he was shot in the arm while sitting on his front porch. Finally, someone fire-bombed his home after midnight, forcing him to leap 30 feet to the ground. The house was a total loss, and the young idealist was still suffering in a Veterans Administration hospital one week later. The police were dragging their feet in the investigation.

Everything recounted in the first paragraph above actually happened to John McCall, 27, of McCandless, Pennsylvania, in barely two months time. His only "crime" was letting 20 local Klansmen congregate at his home and helping them distribute white survival leaflets to passing motorists. Sure enough, a local reporter presented McCall's story, briefly and somewhat skeptically, in the *Pittsburgh Post-Gazette*, but only after McCall had announced in despair, "I never thought it would come to this. I quit. Too much suffering has been happening." Then the story died. Hollywood won't be buying.

## Federally Subsidized Racism

*Only a handful of people read Commentary . . . quite possibly the most influential "handful" in the world.*

The flyer asking for subscriptions to the magazine of the American Jewish Committee then went on to identify the "handful."

*People like President Reagan, quite a few of his closest advisers, most members of the Senate, about a third of the House, a good number of governors, a generous helping of national leaders (Henry Kissinger for one) . . . and, not least, the editors of magazines like Time and Newsweek.*

Since it is owned by a nonprofit organization, *Commentary* pays less than half of what *Instauration* has to pay for bulk-mailing promotional brochures -- less than 6¢ a piece as opposed to *Instauration's* 10.9¢. Moreover, the postage on each issue of *Commentary* sent through the mail is about half what it costs to mail *Instauration*.

Federally subsidized racism is one way to describe the *Commentary* operation. To understand the selective nature of what is going on, let some *Instaurationist* try to start a Nordic foundation to put out a Nordic *Commentary*. He would get neither tax-exempt status for his foundation, nor the postal subsidy for his magazine. All he would get would be snotty letters of rejection from the IRS and the Postal Service.



# Cholly Bilderberger



To prove his theory that only Jews can undo the hypnotic spell which they have laid upon the whites, and that they could be induced to do so only if shown a higher vision for themselves, Sutter Lang had to go into laboratory experimentation.

"I understand what has to be done," he told me. "I have to produce a Jew who has succumbed to his imagination, who has given up hypnotizing whites for the more tempting game of working on himself and his formidable problems. I have to produce my transformed guinea pig. And I'm counting on your help. As you know, my acquaintance among Jews is nil. You will have to provide a fair specimen for my . . . work." He looked at me anxiously. "You do know a lot of them, don't you?"

"You know I do."

"I don't see how you stand it."

"If you moved in the great world, you'd understand that it's very difficult not to know them. They are everywhere."

"Yes," Sutter said reflectively, "the more they're pogromized and holocausted, the more numerous they become. Rather like the miracle of the loaves and the fishes. In a frightful way, of course. Well, can you produce one?"

"I think so."

The one I had in mind was David Lillel, the writer (fiction, non-fiction, movie and television scripts, speeches, newspaper columns, plays), the pop psychologist, the collector of abstract art, the lover of innumerable white women and husband to several, the snob, the name-dropper, the owner of a chalet in Klosters and an apartment just off the Champs Elysees, the gourmet and bon vivant, the tennis player and deep sea fisherman, the hail-fellow-well-met . . . the list of hats he wore was endless. He was spread so thin, in fact, that I thought he would offer less resistance to Sutter's persuasions than any other Jew I knew.

Also, David Lillel was rather old-fashioned — and hence more susceptible — in that he was still bewitched by white life. (For today's general readers, "white" may include rather dark types, and such readers may wonder why I don't use "WASP" instead. My reason is that WASP is a redundant acronym of fairly recent coinage, and is almost always used pejoratively. The only WASPs of my acquaintance who use it are those who see themselves to some degree as their detractors see them. "White" is the ancient and non-apologetic adjective/noun used by persons of North European stock who still have some sense of racial place and pride. So despite the fact that the word has become debased in contemporary usage, it is still column in its old sense. There really is no suitable substitute.)

Unlike so many contemporary Jews, who have seen through the fading white facade to the degeneration of the old virtues and strengths, and who therefore treat whites as they evidently wish to be treated — as servants to be dominated, and, on occasion, to be severely disciplined — Lillel still believed that whites knew and felt things he didn't, that they drew on enchanted racial memories no Jew could share, except vicariously. A scant fifty years ago, the major-

ity of middle- and upper-class Jews aspired to the hidden white world, and did their best to become white in subjective values as well as in manner in order to pierce through to that world as far as possible (see Barney Baruch, for instance; or even Lenny Bernstein). Lillel was a dodo still embedded in that quest long after his fellows had discovered that there was no enchanted white world, only frightened wimps, and had moved on. He still believed that there was something real behind the porticoes of white clubs, or the doors of white Long Island estates, or the coolly appraising glances of graceful, groomed white women on the Upper East Side. In fact, he went so far as to disparage Jews who did not feel as he did. He was concerned, and this may have made him defensive.

"I really don't see why people put up with Norman Mailer," he would say; and, "My God, who would pay good money to listen to Don Rickles?"; and "Can you imagine being married to Susan Sontag?" Of course, on the big issues — Israel, the wisdom of Einstein, the saintliness of Golda Meir — he was entirely orthodox. I think he may have been tempted in his youth (he came from a respectable German-Jewish family, and had gone to a good private school and to Williams) to try to pass. Had he been born seventy-five rather than forty-odd years ago, I'm sure he would have tried, and probably would have succeeded. But those twenty-five years made a great deal of difference, and he followed his peers in not denying his Jewishness. After all, that way a Jew like Lillel could have his cake (proclaim his Jewishness — and, after the establishment of Israel, do so with pride) and eat it (enjoy all the assumed mysteries of the white world).

He seemed secure in his old-fashioned way, but I felt he was fragile. On the one hand, he was certain that he had everything and knew everything; on the other, he was conscious of a certain emptiness in himself and his world, and aware that there was much he didn't know. This fragility seemed to mark him — out of all the Jews I knew — as the best for Sutter's experiment. Lillel was the "fair specimen," indeed — if anything, a little too fair. If Sutter couldn't transform him, he would fail with any guinea pig.

I didn't see Lillel often, and had to bide my time. The moment finally arrived when I was having lunch at Polignac with Nancy Yarborough. From across the room came Lillel, glass in hand, expensive tweeds on his back, dubiously rugged features (as he aged, he was beginning to resemble Irwin Shaw) baked saddle-brown by some Caribbean sun, lips spread wide in smile, remarkably large teeth bared to the world.

"I hope you remember me," he said. "We were on the Hauser Committee together."

"Of course I remember you," I said. "Not only that, but I've been wondering how to get in touch with you — there's something I'd like to discuss."

"No time like the present," he said pleasantly, and started to sit down.

"We're deep in a business conversation here," I said.

"Let's make it later in the week." So we set up a meeting at my place.

"You have interesting friends," Nancy said after he left.

"Not really."

"What on earth can you want with him?"

"If I told you, you wouldn't believe me."

"Try me."

"Later."

"You're insufferably secretive."

"Aren't we all?"

"I'm not. Besides, I have nothing to be secretive about. I'm not meeting privately with Jews who pretend to be Tommy Hitchcock."

"I got rid of him, didn't I? And I didn't introduce you to him."

"I noticed that, and I'm grateful."

"He was dying to meet you."

"I noticed that, too. He was looking at me like that Jew in *The Sun Also Rises* — what was his name?"

"Robert Cohn."

"Like Robert Cohn looked at Brett. What a job poor old Ernest did on Cohn. Why don't writers write books like that any more?"

"They couldn't be published."

"Worse than that," she said meditatively. "They couldn't be written."

"Why not?"

"I don't know — I suppose all the hope and careless sense of fun and feeling of being alive have gone out of the world. If you felt alive today, you wouldn't be here — or you'd be mad, like poor old Ernest. You certainly wouldn't be writing a book like that."

When Lillel arrived, three days later, he was carefully tailored and barbered, and in his roguish mode.

"That was a very attractive woman you were having lunch with," he said as soon as George showed him into the library. "Why didn't you introduce me? Afraid of the competition?"

"She's misanthropic and a tremendous bore," I said. "Not your type at all."

"You should let me be the judge of that," he said. He meant to sound like Errol Flynn, but he came out like Robert Cohn, an underlying poutiness spoiling the desired man-to-man locker room assurance. He was determined to pursue the subject, though, and I couldn't get him to desist until I told him she was already spoken for and completely off limits.

"Oh, well," he said, "you should have said she was yours at the start."

"I don't believe I identified her owner."

"You don't need to," he said, "I can put two and two together. What did you want to see me about?"

"I need your help."

"You need my help?"

"In a very delicate problem."

He swelled visibly. "I'll certainly do what I can. You know that." He spoke as though our acquaintance was actually a friendship.

"When you hear what it is, you may want to reconsider."

"Listen, when David Lillel makes a commitment, he keeps it. You know that, don't you?" He now spoke as

though we had a relationship beyond friendship; we were blood brothers. We couldn't have been any closer had we roomed together in school and college, sowed our wild oats in the CIA together and now belonged to the same clubs and sat on the same boards — had we, in fact, been through every upper-class white ritual of passage. Of course, as in all his impersonations, he didn't strike quite the note he strove for. No matter how carefully he prepared the role, one was always conscious of the reality behind the histrionics.

"All right," I said, "here it is. I have a friend named Sutter Lang who is very concerned about anti-Semitism in this country. Not the obvious kinds, but the deep, secret varieties. He wants to discuss them with a Jew who is — how shall I put this? — not looking for anti-Semitism everywhere, a man of such confidence that he doesn't have to notice the petty examples, but also a man sensitive enough to be aware of the racial subtleties — which are the real dangers — going on around him. He asked me to help him find such a man, and, out of all the Jews I know, I picked you."

His face had fallen at the mention of anti-Semitism — except on official occasions he didn't want to be reminded of it — but he cheered up at being recognized as a man of the world who could afford to ignore "petty examples" of it.

"It seems rather vague," he said cautiously. "What does your friend propose to do about this 'secret' anti-Semitism?"

"Expose it," I said firmly.

"Oh, I don't want my name used," he said hurriedly.

"No fear of that. He just wants to talk to you."

It wasn't what Lillel wanted — it was certainly not what he expected — but he agreed.

A week later we were again in that library, and Sutter was with us. I had not told him any of what I had told Lillel. Not to keep him in the dark deliberately (or maliciously), but because I didn't feel it mattered. The guinea pig had been produced — how made no difference. (If I had told Lillel what Sutter really wanted, he obviously wouldn't have agreed to meet him. I had had to invent a reason; and one was as good as another.) If I had told Sutter what I had told Lillel, he would have been self-conscious. Actually, he would have been so no matter what the story had been, had I told him. It was clearly better that he have no restraints. He had said the problem was "not rational, not 'scientific' [but] religious and magical . . . a fairy tale with a wicked witch and a victim." He has insisted that "we few" who were still awake were figures in an epic and "must slay the dragon in an entirely new way — by inducing him to slay himself"; and that "the courage and ingenuity [of epic heroes] is assumed. If one inducement doesn't work, the heroes go on to another. They finally find the key." The author of such confident sentiments should have, I felt, no trouble in finding the key to David Lillel, no matter how misinformed the latter might be initially about his intentions. If Sutter was going to be successful in inducing Jews to look at themselves, he was going to have to overcome greater problems than my methods of delivering them.

When we were seated, Sutter said nothing immediately, but stared carefully and steadily at Lillel, who finally broke the silence by saying, "I understand you're interested in anti-Semitism."

Sutter didn't seem at all surprised at the remark. "I suppose everyone is," he said tranquilly, "but I am really more

interested in Jews."

"You are?" Lillel was puzzled.

"Yes, I think they have great problems."

"I suppose that's true."

"Sometimes that which seems very strong is actually extremely vulnerable," Sutter said sententiously. "We may say that about the United States itself, for instance. We may even say it about Russia. We can certainly say it about Jews."

"Oh, yes," Lillel agreed. He naturally thought Sutter was referring to Jewish vulnerability in the cliché sense — in the Sinai, or in the possibility of fresh holocausts — and was dutifully giving lip service to accepted truth.

"I think that Jews are vulnerable because they are lacking in imagination," Sutter went on. "They don't see themselves as they really are. They think they're 'chosen,' when they are really 'unchosen.' They are in the unfortunate position of living a lie, and lies are always an unimaginative refuge from reality. The imaginative, honest alternative for the collective Jew would be to step forward and say, 'I am not blessed but cursed. The entire human family is crippled, but I am the most crippled of all. In the past, the rest of humanity understood this and hated me for it and reacted accordingly — degrading me whenever possible. Today, the rest of humanity has inverted its understanding (as it has in regard to everything) and loves me for being the most crippled and has reacted accordingly — exalting me whenever possible. But I wasn't a fit object for hatred, and I am certainly not a fit object for love. Like any other cripple, my only hope is to face my problem in private and make my own adjustment, however painful, to the cruel jest which creation has played on me. Instead of accepting this diseased love and adulation, I shall reject it. It builds me ever higher on a false foundation, which must crash in time, leaving me open to the inevitable counterreaction of hate and degradation. I shall break this terrible cycle by assuming the responsibility for myself instead of always taking the evaluation of the rest of the world and using it to my own advantage.' If Jews did this, if they were so honest and brave, they would find that they could forge a binding and noble relationship with the rest of humanity. They would do more. By their honesty, they would force the rest of humanity to be as honest about itself. Instead of the false, sick and sordid position of leadership Jews now have in an inverted world, they would assume genuine leadership in a world returned to sanity. They would become in fact what they now pretend to be, but know they are not."

Sutter had delivered this speech in the most matter-of-fact way, looking all the time directly at Lillel, who stared back in increasing stupefaction. When Sutter finished, he could do no more than continue to stare at him. Finally, he turned to me and said, "What is he talking about?"

"He sounded quite specific to me," I said.

"But he called me a cripple. He insulted all Jews by calling them cripples."

"He said the rest of us are cripples, too. You're only different in degree."

"Do you think I'm more crippled than you?"

"I don't know about myself," I said. "I'm a pretty poor specimen. It's difficult to compare on an individual basis, anyhow. I think Sutter meant that the collective Jew is more crippled than the collective non-Jew."

"But I'm not a 'collective' Jew."

"Of course not," Sutter said. "That was only for purposes of illustration. The degree to which you, as an individual Jew, are crippled is your personal problem. Just as it is with us non-Jews. I am not curious about individual soul-searching in either category. What I would like to know, though, is whether you could interest yourself in facing your crippleness, no matter its degree."

"I think you're damned impertinent," Lillel said, his face darkening.

"I don't mean to be," Sutter said mildly. "I have asked the question as politely as possible."

"I even think you're anti-Semitic," Lillel said, with the air of a man laying down a royal flush.

"No more than you yourself," Sutter said. "Probably less."

"I am anti-Semitic? Did I hear you correctly? Did you say that I, a Jew, am anti-Semitic?"

"Of course you are. All Jews are."

Lillel was choking now, but he made an attempt at sarcasm. "Isn't that rather a contradiction in terms?"

"Not at all," Sutter said cheerfully. "It can be seen in all varieties of the species. Self-hatred is the inevitable corollary of unadmitted crippleness, no matter how hidden it may be. No one can be as anti-Nordic as a Nordic, as anti-black as a black, and so on. And, naturally, no one can be as anti-Jewish — more specific and more to the point as an adjective than anti-Semitic — than a Jew. I would venture to say that in your secret heart you are far more anti-Jewish than any overt, non-Jewish racist could possibly be."

"What do you think you are?" Lillel shouted, jumping to his feet. "Some kind of Hitler?"

"Oh, dear," Sutter said. "Now we're going down the wrong road."

Lillel stood glaring at him, all the careful veneers shed. "You're nuts!" he said coarsely. "You're a regular Nazi!"

"You're quite wrong," Sutter said quietly. "I am only trying to help you." He turned to me. "Perhaps this is only the inevitable and necessary first reaction. Unreasoning rage has to be the initial defense against fact. We can only hope that it will pass and be replaced by constructive introspection."

"You need psychiatric help!" Lillel bellowed at him.

"That's the last sort of help anyone needs," Sutter said. "Actually, it isn't help at all, but an attempt to prolong the agony. Our only real help must come from ourselves. In uncharted ground. Come now, accept the challenge of self-exploration. Put away this childish excitement and . . ."

He never finished that sentence. A David Lillel maddened beyond control suddenly collapsed on the floor, unconscious and twitching.

Sutter bent over him, sought his pulse, loosened his tie. "I'm afraid he's had a heart attack."

"I'll have George call a rescue squad," I said.

When I came back after talking to George, Sutter was pacing the room. "Damn!" he said. "I so hoped this would end differently."

"You did your best."

"But it's just like any other encounter of mine. All I've done is put another Jew in the hospital. You gave me my guinea pig and I've failed with it."

"No one else could have done otherwise."

"If that's true, my theory is disproved. Jews can't be brought to see themselves."

"It looks that way."

"That means you cynics are right."

"We don't like being so — at least I don't."

"Perhaps this is only temporary," Sutter said, grasping at straws. "Perhaps when he comes to, he will be a changed man and see that I have his best interests at heart, and will take a look at himself."

"Perhaps."

"You're only being polite," Sutter said sadly. "There's no hope and we both know it."

There was nothing more to say and we sat silent, the body of the unconscious Jew sprawled between us. His mouth was open and his teeth were even more prominent than usual. His thick, coiffured hair was in disarray. One leg of his expensive trousers was hiked up and a brown, hairy calf lay exposed and pathetically vulnerable.

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## Notes from the Sceptred Isle - John Nobull

Greetings from the Deep South of the New Britain! The Negro question is an old one, and much of the hypocrisy associated with it remains embedded in the middle-class mind. If you are "self-made" yourself, it is tempting to rationalise your position by claiming that anyone else, given the chance, could have done the same. The root of the trouble, philosophically speaking, is the notion that man is everywhere essentially the same -- a notion taken not so much from Christianity (although it does find some justification there) as from the Enlightenment. The ancient Hebrews certainly did not consider themselves the same as their neighbours, and the Old Testament is "the book" of those Western societies which still retain some racial cohesion (Northern Ireland, the American South, South Africa). But it is also the Bible's Hebraism which makes such cultures constricting and limited.

Mediaeval Christians were mostly Europeans. Toynbee records expressions of Arab hostility where the physical traits and accompanying psychology of Europeans were concerned, while the Christians, for their part, tended to regard all those with swarthy features, and especially the Orientalids, as their natural enemies. To be sure, they knew of Christians in the Near East, and made uneasy alliances with them, and they repeated the legends of Prester John (e.g. from the pages of that egregious and engaging liar Mandeville) who allegedly ruled a nation of black Christians somewhere beyond the Mohammedan world. I believe that this sentimental desire for black allies to help in the fighting eventually led to the widespread use of colonial troops against fellow Europeans. John Betjeman has a poem about a lady praying in Westminster Abbey, c. 1940, which admirably expresses the psychology involved:

Keep our Empire undismembered,  
Guide our Forces by Thy Hand,  
Gallant blacks from far Jamaica,  
Honduras and Togoland;  
Protect them, Lord, in all their fights,  
And, even more, protect the whites.

The expansion of European power from the end of the 15th century involved the moral problem of how to deal with alien peoples. These, especially in Africa, were so different from Europeans as scarcely to be considered members of the same species. Indeed, the great Linnaeus classified the orang-utan as a kind of human. In point of fact, the classification is not that far-fetched, if we consider the extent to which the intelligence of the higher apes overlaps with that of populations classified as fully human. At the same time, it must be said that some of the best minds spoke out against the destruction of alien cultures and the enslavement of alien peoples. Las Casas is a one-sided commentator (he glosses over the appalling cruelties of the Aztecs, for example), but it is evident from his pages that it was not always the best types who emigrated to Latin America, and the same may be said of the indentured labourers who were sent after the early colonists into North America (see, for example, Defoe's *Moll Flanders*). Dryden's Noble Savage and Pope's Christians "lusting for gold" were not figments of the imagination. There was indeed something wild and free about the American Indian, to which writers from Columbus himself through Fenimore Cooper and Karl May responded. On the other hand, Europeans on the spot, including most of the best of them, felt that some form of bondage was necessary to keep the aliens under control. Once in contact with European civilisation, the lower peoples began to lust after the products of that civilisation without having the slightest capacity to produce them unaided. (The same problem exists, on a much larger scale, today.) But the opinions of those on the spot were neglected, because their interests were so obviously involved.

I would argue that both the idealists who pleaded for the aliens to be left alone and the practical men who insisted on some form of bondage were justified in their way. I see Lincoln's desire to send the blacks back to Africa (expressed shortly before his assassination) and the determination of the Old South to maintain slavery as two sides of a single coin. Separation is obviously the long-term ideal, especially from the genetic viewpoint, but



a legalised racial hierarchy is the only possible short-term solution compatible with the preservation of the higher culture. This will always be true, because psychology is bred in the bone. Note, incidentally, that removal of the coloureds from their state of dependence on the whites would result in a very rapid decrease in their numbers, and that lily-white societies are very much happier than those which are not so lily-white.

The hypocrisy of the middle classes becomes evident when it is remembered that those who agitated against slavery came from the same Nonconformist class which had previously made fortunes in the slave trade. Machines had merely proved more productive than slaves, and aristocratic societies like that of the Old South could be better undermined by attacking them on moral grounds. It has been demonstrated that the situation of the ante-bellum Negro was better than that of the post-bellum one, just as it can be shown that Negroes in Black Africa are by and large worse off since independence than they were before it. But those who put money-making first never want to be confused with facts. They used to sing a hymn, known to the unregenerate as "The Pawnbroker's Hymn," which puts their world-view in a nutshell:

Whatever, Lord, we lend to Thee  
Returned a Thousandfold will be,  
Then gladly will we lend to Thee!

It was Harriet Beecher Stowe who wrote a book in defence of the Duchess of Sutherland when she was criticised for driving the Highlanders off her estates to make room for the more profitable sheep. It was the Quaker chocolate manufacturers, Cadbury, Fry and Rowntree, who operated a most inhuman kind of forced labour system on their West African plantations. G.K. Chesterton drew attention to this in his verse: "Cocoa is a cad and coward,/ Cocoa is a vulgar beast." But then there was some remedy. Today, the multinational company does not wish to face colonial officials who may have the best interests of the natives at heart. It prefers to deal with a corrupt native government, entirely lacking in skills, and to employ white expatriates, who can be fired at short notice if necessary. Of course, the advantages of this are larded over with love of the United Nations and concern for the plight of the world's poor. Greed and Hebraic morality go naturally together, whether we are dealing with the Jews themselves or their imitators. Dr. Verwoerd once said to Sir Oswald Mosley, "We shall control the Jews through their greed." He was murdered shortly afterward.

Exploiting blacks in Africa is a common occurrence. Blacks have very little concern for each other. When a car thief is caught in Lagos, the crowd does not sentimentalise over his need to steal and the deficiencies of the welfare state. It pours petrol over him, puts an old tyre round his neck, and burns him alive. The *Daily Telegraph* (March 21, 1981) reported no fewer than 24 such cases in the previous few months. Nor does it matter to Mobutu that he rules some of the world's poorest people. His Swiss bank accounts are some of the largest in private hands. Black leaders inflict horrors on other blacks in the normal course of events, and the cases of their callousness are legion. Only whites are afflicted with the do-gooding need to improve the lot of the blacks, and this is what has made it possible to foist millions

of them onto us since World War II.

Even before World War II, the South Wales district of Tiger Bay was a terrible indication of what conditions would spread if further coloured immigration was permitted. But the establishment of the welfare state in Britain set the stage for a further enormous influx. The native working class could now refuse the dirtier jobs because they could always fall back on welfare payments. This made it "necessary" to import cheap labour to fill the vacancies. In due course, the imported blacks went on the dole themselves. Many of them are virtually unemployable in a modern economy, even if they were not so unstable emotionally. This was actually turned into an excuse for importing yet more cheap labour, and so on. The effect on the poorer members of the native population was different from what they had expected. Far from enjoying stable employment, with the alternative of a fairly easy life on welfare, they find their welfare payments eroded by inflation and their jobs taken by coloureds who are favoured by the law. As Konrad Lorenz would put it, the native labourer has lost his social role and is relegated to the scrapheap. Blacks are preferred to all other applicants for work (because they prefer not to work) and East Indians compete on at least equal terms with the native white:

I went down to the labour exchange,  
They was havin' a ball,  
They was all gettin' lovely jobs,  
But I got no job at all.  
'Cause if you're black, all right, Jack,  
If you're brown, stick aroun',  
But if you're white, O brother,  
You're a skite, you're a skite, you're a skite,

Much more needs to be written about the way in which anti-immigration protests, supported by substantial majorities in the opinion polls, have been stifled in England since the war. Middle-class liberals have played their part by arguing incessantly for more integration and fewer restrictions on immigration, but it is the Jews who have concentrated their attentions on anyone brave enough to oppose immigration openly. Every filthy little trick has been used, perfected over centuries by a minority which is always and everywhere just an organised pressure group: denigration, the ruination of one's career or business, petty persecution, telephoned threats, scrawled slogans, parcels with disgusting contents, physical assaults, mysterious fires, damaged cars -- the whole bag of tricks. The Jewish theory is that if rightist groups can be infiltrated, undermined and neutralised before they can gather momentum, then Jews can never lose their decisive influence. My theory is that, while we should never hesitate to support people brave enough to challenge the system openly, we should do everything in our power to change hearts and minds so that a future right-wing movement will not soon find that it has run out of supporters. Mosley's support before the war came mainly from the London working class which had suffered most by Jewish immigration, from elements of the old upper class which had suffered from property speculation in land, and from businessmen also ruined by Jewish entrepreneurs. Everyone else was prepared to believe what the newspapers told them, although the powers-that-be had a bad moment at Munich, when peace seemed possible. Also, I fear that these

powers-that-be included not only the Jews and liberals, who were avid for war, but also the Nazi leaders, especially Ribbentrop, who had been convinced that war against Poland and Russia was inevitable. Nothing is inevitable.

Since the war, British nationalists have received most of their support from people suffering directly from coloured immigration. What they must do now is win over the middle classes, who are only now beginning to realise that there is a threat to their very existence as a people. I am convinced that the reason why British academics had to bear the brunt of recent budget cuts is that rightist ideas were beginning to make headway in academic circles, particularly in the fields of economics and genetics. I am not suggesting that more than a few have been affected as yet, but the enemy's case is vulnerable, because it is built upon sand. If too many professors are allowed to retain security of tenure, they may say almost anything in the future. Some, indeed, have already spoken out.

The only kind of integration desired by blacks is sexual. It has to do with loose shoes and other forms of relaxation. Apart from that, they prefer not to be looked at by whites. It makes them feel self-conscious, for some reason. In fact, it is notable how often black sex with white women involves injury and violence, even when the woman is willing. They just don't like us psychologically, and would be happy to see as few whites as possible, provided they continued to receive larger and larger handouts. Integration is not really designed to help blacks, but is used as a weapon to coerce and demoralise whites. The guerrilla warfare of black crime and the recent black riots do not indicate a very deep desire to integrate on the part of the blacks. A *News of the World* poll (Nov. 30, 1981) indicated that a majority of Britain's blacks agree with Enoch Powell and want to return to their countries of origin (47% very much, 19% not quite so much). The Race Relations Board, staffed by white liberals, but set up with Jewish support, was very upset. Yet no one can doubt that Britain's survival demands massive repatriation of the coloureds, the alternative being more destruction, culminating in a series of civil wars. At the very least, a move should be made to repatriate persistent black criminals and rioters:

Brown-skin boys, we'll say bye-bye, baby,  
You'll stay in the sun until you die, baby,  
You're goin' away in a jumbo-jet,  
And if you don't come back  
We sure won't cry, baby.

I don't know whether my American readers saw those riots on the telly. Perhaps they seemed tame by comparison with what went on in America during the 1960s or more recently in Florida, but they appalled Continentals.

For Britons, 1981 was not only the year of black provocation, it was also the year when the right wing of the Conservative party found its voice. On February 9, Ivor Stanbrook, MP for Orpington (the most typical of all middle-class constituencies) said that the weakening of the already weak Nationality Bill by Mr. Whitelaw, the Home Secretary, showed "a contempt for backbench opinion which he will regret." On February 17, Enoch Powell made one of his lapidary parliamentary speeches. He said that nationality in the last resort was decided by fighting, "A man's nation is the

nation for which he will fight." He was against granting nationality to the children of British mothers married to foreigners. Also, he annoyed feminists by stating that the specialisation of function was different in the case of women. They were "specialised to sustain, preserve and care for life," whereas men were designed to hunt and kill. He even broke the anti-German taboo by stating that as a young man he had been immensely influenced by German culture. On March 6, Tony Marlow (Conservative MP for Northampton) referred to the Commission for Racial Equality as a pressure group operating against the interests of the taxpayers who support it. On other occasions, he has also come out openly against the "Equal Opportunities Commission." Some 25 Conservative MPs, with the late Sir Ronald Bell as their principal organiser, pushed for a report on immigrant numbers in Great Britain, in the wake of the Bristol riots.

On March 14, Harvey Procter (Conservative MP for Basilston) went one better when he demanded the repatriation of West Indians. On April 28, he spoke to the Monday Club, saying that at least 50,000 immigrants a year should be repatriated at a cost of £6,000 apiece. Race relations legislation, he said, should be repealed and the Commission for Racial Equality abolished. All honour to Mr. Procter, a new star in the political firmament! Of course, such recommendations made no difference to the renegades at the helm of our leaky ship of state. On April 7, we learned that all cases arising out of the Bristol riots had been dropped "in the interests of racial harmony." So blacks who had destroyed millions of pounds worth of property got off scot-free, while people who had put up anti-immigrant posters were given wholly disproportionate and unjust sentences.

On June 1, 1981, Enoch Powell, who called for "ethnic re-emigration," was given a cool play in the media. He said that any reassurance of immigrant permanence through the nationality bill would fail. Dual nationality meant dual allegiance. He introduced the idea of reciprocity, so essential to such arguments, and asked if we should feel hideously affronted if our children were denied citizenship if born in China or Peru. And he followed this with the statement, "The old bright confidence that a simple multiracial liberalism must triumph has vanished." It was, as Edward Pearce remarked in the *Daily Telegraph*, a speech of Ciceronian quality.

In the House of Lords (May 5, 1981) Lord Tweeddale asked that the West Indian Notting Hill carnival be banned this year in view of the robberies which had taken place in 1980. He was opposed by Baroness MacLeod, who said that the West Indians were "part of our society now" and went on to say, "We should do everything in our power to make it possible for them to have the carnival and carnival spirit they have always enjoyed in their own country." (Note how "their own country" switches from England to the West Indies, then back again -- a typical example of liberal double-think.) Lord Hunt, leader of the first successful Everest expedition, who fed so many starving Biafrans during the Nigerian civil war, whinnied that any trouble was the work of "a small minority" of West Indians. So much for those who imagine that physical courage is necessarily accompanied by moral courage.

Moral courage was shown by Honor Tracy (*Daily Telegraph*, June 6, 1981) when she referred to "the stout little band of MPs who still put the nation first and whose voice is

increasingly heard." "But," she continued, "how on earth their opponents will be persuaded that England wants to continue as England rather than as a congested area for displaced persons, I do not know."

Then came the riots in Toxteth, Liverpool, inhabited by what Auberon Waugh has rightly called "the most vicious and criminal population in England." Needless to say, the liberals were soon out in front, mediating for all they were worth. On June 29, Lady Simey, "chairperson" of the Merseyside Police Committee, said that the inhabitants of the Toxteth slum "ought to riot." Kenneth Oxford, chief constable of Liverpool, was not pleased. In due course it was announced that Lord Scarman, a wet liberal, was preparing a report on the riots. To get the public in the proper mood, he was photographed with a vapid grin on his face and a West Indian boy on his knee. The report, when it was finally published, blamed immigration leaders and the police "impartially." Auberon Waugh (*Spectator*, Dec. 5, 1981) referring to it as a "drivelling document," wrote:

The country was simply not in the mood to be told that West Indians need to be given priority in housing, employment and education. We have been through all that, and everybody knows it is rubbish . . . Large sections of working-class West Indian youth are not only less assimilable than any other ethnic group but also stupider, lazier and more prone to criminal activity than even the English working class with whom it was hoped they would integrate. Where does one go from here? Build more prisons? Pay them to go away? Strengthen the police? Leave them to run their own ghettos?

The "Peter Simple" column in the *Daily Telegraph* commented on the Scarman report's assumption that a multiracial society was desirable and inevitable:

Whether or not a multiracial society has ever existed is doubtful. It has certainly never existed in this country, does not exist here now, and if history is anything to go by, never will exist here.

But it was not only the opinion-formers who were affected by the prevailing mood. A definitely conservative note began to be heard once again in readers' letters. One George Haygate wrote to the *Spectator* (Dec. 14, 1981) protesting against a remark made by the editor:

Why does he say that the admission of 730,000 immigrants in the last ten years to the U.K., one of the world's most densely populated nations, is irrelevant? Dragging in the National Front is thoroughly dishonest -- an attempt to black-mail into silence anyone holding a different view.

A few police also began to show some spirit. Police Constable John Kent (6' 6"), who was accused by "fellow" police and three other witnesses of having coshed, kicked and punched a black, replied that the black tripped over a police dog and landed on his head. A doctor gave evidence to the effect that the black's head injuries (nineteen stitches were needed) were inconsistent with tripping. Nevertheless, the jury found Kent not guilty and set him free. At last, English juries are beginning to consider justice in their verdicts, not just the letter of the law. They are beginning to recognise that the law forces men to lie if they are to defend themselves against injustice, and that riots cannot be man-

aged with kid gloves.

The general anti-black mood forced even the left to sound the alarm. The *New Statesman* (Oct. 9, 1981) went so far as to disapprove of the following verses, by a black poet called Linton Kwesi Johnson, in honor of another black racist:

Darcus outa jail  
Race today cannot fail  
Darcus outa jail  
di people's will mus' prevail.

Mr. Johnson has this to say about (white) racists:

We gonna smash deir brains in  
'cause dey ain't got nofink in 'em  
We gonna smash deir brains in  
'cause dey ain't got nofink in 'em.

The following month (Nov. 21, 1981), the *New Statesman* went so far as to quote Enoch Powell on Michael Foot, leader of the Labour opposition: "He has feelings which in anyone else would be identified as racialist (a quality no true patriot can lack)." This is the Foot who rants about racism and fascism, but who feels that British economic policy ought to be more nationally oriented!

As a background to the riots, there was a constant succession of black crimes. Dr. Michael Pratt wrote a dissertation for the University of London about street crime, in which he showed that in 1,000 cases of mugging, 60% of the muggers were black and 90% of their victims were white (*Daily Telegraph*, Nov. 6, 1981). His book, *Mugging as a Social Problem*, is to be published by Routledge, but the police prevented him from giving a press conference on the subject, because some of his information came from them.

The principal victims of black violence are the mild, inoffensive sections of the British public so much beloved of George Orwell -- the little folk who moan and sympathize with each others' ailments, who wait endlessly in queues, practising the deadly virtue of patience. The key institution for such people is the National Health Service, once the pride of Labour Britain. It is medical care which helps so many of them to survive. As Belloc put it:

Of old, when folk lay sick, and sorely tried,  
The doctors gave them physic, and they died,  
But here's a happier age, for now we know  
Both how to make men sick, and keep them so.

As Auberon Waugh so rightly says, too many decisive, intelligent Englishmen are opting out, emigrating, leaving behind "the inadequate, the unambitious, the old, the mentally deficient or otherwise disabled." And this is happening at the very time when the mild working lower classes are losing their social function, being quite simply replaced by machines or those immigrants who are willing to work. The blacks call them zombies -- the walking dead -- and they are not far wrong. The mild folk make a nice, safe target. It does not make the slightest difference to the blacks that their victims are the very people most anxious not to discriminate, who use euphemisms on the racial issue with almost every breath they draw:

Eeney, meeney, miney, mo,  
 Catch a coloured gentleman by his toe,  
 If he makes a fuss about it, let him go,  
 He's from the black-and-white minstrel show.

Perhaps the progressive breakdown of the welfare state, through the introduction of badly qualified East Indian doctors and the inflation of welfare payments, will all be to the good. The crime rate is beginning to make people think who were content to vegetate before.

At the same time, it must be said that many of the crimes taking place are of a really disgusting nature. In this connexion, the *Daily Telegraph* has shown remarkable courage in frequently printing the race of the criminals involved. For instance, we read of three West Indian youths who robbed many elderly people of their life's savings:

They had been specially chosen because they were seriously infirm and helpless. One had a heart pacemaker, another was deaf and confined to a wheelchair, and when arrested the trio were planning to rob a 98-year-old pensioner.

I should explain that very old people from the generation born before 1914 frequently retain enough pride in themselves to scrimp and save so that a pitiful sum may be available to give them a decent funeral when they die.

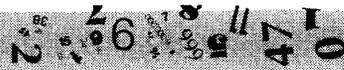
On October 20, 1981, we read of white and Asian women being terrorised by "black wolves" in Brixton, where the rioters had been let off with a caution earlier in the year. Many of the women were badly injured as well as robbed. Who says that modern women don't need the protection of men any more? And where are the men? On February 1, 1982, we read that the number of women mugged by roam-

ing gangs of black youths had almost doubled in many parts of London since last April's riots. To adapt the old shepherd's proverb: "Red sky at night, Brixton's alight, / Red sky at morning, don't say you had no warning."

On February 22, 1982, the *Standard* (London's one and only evening paper) had the banner headline, "Black Fury of Murder Mob." The mob had been black, of course, and their victims white. About sixty blacks attacked a public house and its clientele, smashing the place up, using bottles, chairs, a truncheon, an axe and a rice flail. One white boy was struck to the bone with the axe, and a sixteen-year-old girl had her skull fractured. Out in the street a mob chased a boy with a crippled foot called Terry May, beating and stabbing him to death. Not only was he not anti-black, but this was in "an area where race relations were in the main good."

One of the most revolting crimes was committed by two white schoolgirls, who lured a third, aged fourteen, into a flat where she was gang-raped by coloured youths and robbed of clothing and rings (*Daily Telegraph*, October 3, 1981). In another case a girl, raped by coloureds while her brother and his friends sat quietly when threatened by a knife in the next room, wrote a note blaming them for their cowardice and then threw herself from the fourteenth storey of a tower-block. Apparently she could not bear to live in a world where there were no men to protect her. Remember what "protection" means. It means learning how to fight, and putting one's knowledge into practice. It means the blow to the Adam's apple, the elbow in the solar plexus, the boot to the crotch, the jagged bottle against the knife, the chair against the pistol. It means ruthless action, based on the calculation that it is better to be able to argue afterwards whether one has used excessive force or not.

## Talking Numbers



The sale of Israel bonds produced \$432,958,900 for Israel in 1981, the second largest amount for one year since 1951. The United Jewish Appeal raised \$301,179,967 in 1981. Most of this money also goes to Israel. The negative effect of Israel bonds on the U.S. balance of payments is exacerbated by the tax-exempt status of money given the UJA.

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A recent Gallup Poll revealed that in the event of a war between Israel and one or more Arab states, only 1 in 8 Americans would sympathize with the latter. More than 1 in 3, however, would not sympathize with either side.

#

The nonwhite population of Britain, currently 2 million, is expected to rise to 2.7 million in 1991, 3.3 million in 2001. At present approximately 580,000 blacks and Pakistanis, Bangladeshis and Asian Indians inhabit Greater London. The Catholic proportion of the British population is es-

timated at from 8.5% to 14%. British Jewry is characterized by low synagogue attendance, high contraceptive usage, aged population structure, low birth and high death rates, zero population growth and 25% exogamy.

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A total of 9,460 Soviet Jewish dissidents made it to Austrian transit camps in 1981, compared to 21,470 in 1980 and 51,330 in 1979. Only 18.9% of last year's Jewish refugees from Russia opted for Israel.

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In 1980-81, 4,600 Eastern European refugees (2,700 from Poland) were accepted by Australia. In the same period, 14,000 Indochinese were let in.

#

It is now possible for a family that earns \$15,250 a year in San Francisco to occupy an apartment renting for \$1,500 per month and pay only \$330. The balance will be taken care of by the federal government.

12.3 million students are now enrolled in U.S. institutions of higher education -- 52% of them women (up 10% from 1971). 9.6 million students attend tax-supported colleges and universities; 2.7 million attend private institutions. 9.5% of those who receive student loans known as Pell Grants have failing grades.

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In 1979, 1.3% of the illegitimate births in New Hampshire were white; 66.3% of the illegitimate births in Pennsylvania were black.

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General Motors paid its production workers an average of \$18.60 an hour (\$732.40 per week) in the third quarter of 1981.

#

\$1 billion a year in Social Security checks go to people who live outside the U.S., about 70% of them aliens. Some of the recipients have paid in less than \$200 and have already collected more than \$10,000 in benefits.

## Primate Watch



Over the years the most tasteless and banal of all TV commercials have seeped from the reptilian imagination of the management and ad agencies of American Home Products, the company that makes Arthritis Pain Formula, Anacin, Preparation H and similar proprietary monstrosities. The chairman of the board of American Homes Products is **WILLIAM F. LAPORTE**, the son of Florence Kahn. **ROBERT SARNOFF** is a director.

☆ ☆ ☆

Nurse's aide **ROBIN ARNOLD** truly loved **JOHN DELIA**. So much so that she financed the sex change operation that turned her boyfriend, John, into her girlfriend, Diane. But alas, after the operation Diane's tastes changed and she became romantically involved with a bartender, **ROBERT FERRARA**. Eventually Ferrara and Diane were married, the former Mr. John Delia now becoming Mrs. Diane Delia Ferrara. Since "hell hath no fury," the scorned Miss Arnold set about developing a "relationship" with the merry bartender, eventually persuading him to murder his transsexual wife. A few months ago, (John) Diane Delia Ferrara was found floating face down in the Hudson River by New York police. Miss Arnold and Mr. Ferrara are currently being held on murder charges.

☆ ☆ ☆

**REP. JONATHAN BINGHAM** (D-NY), who is married to a Jewess, was recently honored by the United Israel Appeal as an official "righteous Gentile." The *Jewish Journal* found the ceremony "poignant and heartwarming."

☆ ☆ ☆

When Jeannie Mills saw a picture of **RALPH NADER** being introduced to the **REV. JIM JONES** in November 1976, she knew she had to act. Her family had belonged to the Peoples Temple for six years, and knew Jones was dangerous. She wrote Nader, explaining, "I live in daily fear of my life," and sent him articles from a concerned California journalist. Mrs. Mills was scared half-silly when, days later, a Peoples Temple official called her to say, "Don't you know that Ralph has pledged his undying support to our group?"

Another member of the Mills family, seeing a story praising Jones in the *San Francisco Bay Guardian*, warned the paper in writing of child abuse in the Temple. A threatening call came in the dead of night: "We know about the letter . . . Don't ever do anything like that again." A paper lauded by the *Washington Post* had obviously violated the first rule of journalism ethics. **KRON-TV**, the *San Francisco Chronicle*

and its columnist **HERB CAEN**, were no less irresponsible.

Mrs. Mills told all in her chilling 1979 book, *Six Years With God*, which found only a minor publisher (A & W Press), and was totally ignored by the media.

☆ ☆ ☆

**HARRY ROSEN** is a professional New York "torchbroker," which means that slumlords pay him to hire arsonists to burn down their properties. When Rosen was trapped by the Brooklyn arson squad, he agreed to go undercover and carry a recorder. In one hour-long tape of sterling quality, **SAMUEL BILLER**, a "grandfatherly" concentration camp survivor, and **DAVID KAYE**, his realty partner, implicated themselves in six fires which had risked the lives of tenants and firefighters. They discussed splitting insurance money in one fire even though they had previously sold the building to an elderly woman who had paid the exorbitant insurance premium. Rosen protested that he needed more money because his "torches," Louis and Julio, were shaking him down. Old Man Biller said: "Maybe we can break [their] bones or hit them over the head and get rid of them." Even this flagrant case of what blacks call "Jewish lightning" netted Biller only "up to five years" and Kaye "up to three."

☆ ☆ ☆

The president, who names our ambassadors, handed Austria to **TED CUMMINGS**, a wealthy Los Angeles Jewish activist; Germany to **ARTHUR BURNS**, late of the Federal Reserve; Russia to **ARTHUR HARTMAN**; and Italy to **MAX RABB**, whose daughter Sheila was secretary to Betty Ford and wrote a "tell all" book about the Ford children.

☆ ☆ ☆

**RONALD DELLUMS**, the country's furthest left congressman, has seen his son's second-degree murder conviction upheld by the California Supreme Court. The young black was involved in a drug dispute on an Oakland street corner. Meanwhile, **ROY INNIS**, president of the Congress of Racial Equality, has had one son fatally shot in Harlem, another fatally shot in the Bronx, and a third -- Kwame -- almost fatally stabbed in Harlem. Innis, himself acquitted of an assault charge last year, started with nine children.

☆ ☆ ☆

One of **GERALD FORD's** last actions as president was an appeal for Puerto Rican statehood. **GEORGE BUSH** later told a cheering crowd in San Juan that he sup-

ports "Statehood Now." "That is how we feel," he added, without saying to whom the "we" referred. But the truth will out. **RONALD REAGAN** opened 1982 by pledging his support for Puerto Rican statehood "should the people of that island choose it in a free and democratic election." He is "confident in my belief that statehood would benefit both the people of Puerto Rico and their fellow American citizens in the 50 states." His administration "will accept whatever choices are made by a majority of the island's population." (Since an island on food stamps will never vote Republican, why do Republican leaders keep voting for them?)

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**ELLEN KAPLAN** had seen a report about **HENRY KISSINGER** sleeping with young boys at New York's Carlyle Hotel. This supposedly upset her -- though as a member of Lyndon La Rouché's wacky gang of ex-Marxists, she probably gets upset on cue. When she spotted Henry K. walking through the Newark Airport last February, she asked him about it in the loud voice needed to command his attention. **NANCY KISSINGER**, Hank's gentle and presumably well-bred missus, leaped at Kaplan, grabbed her throat and asked, "Do you want to get slugged?" The Establishment leaped to defend its own. Black columnist **CARL ROWAN** asked, "Does [freedom of speech] entitle someone to provoke a public figure with . . . the sort of accusation hurled at Kissinger?" It was almost as bad as the time that another Kaplan (Fanny) tried to assassinate Lenin.

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Speaking of Kaplans, last year 23-year-old **CAROLINE KENNEDY** was "very, very, very friendly" with top Washington insider **MARTIN KAPLAN**, according to a Kennedy clan confidante. Now she is 24 and in love with a trendy New York artist named **EDWIN SCHLOSSBERG**. Uncle **TED** will give the bride away, if it should actually come to marriage. **JACKIE** will buy them a house. Presumably, Uncle Ted hopes the children will be raised as Jews. On behalf of Rabbi Alexander M. Schindler, he recently entered into the *Congressional Record* a warning of the threat which intermarriage poses to Jewish survival. (Might not one of the six Jewish senators have better handled the matter?) Schindler's organization has launched a campaign to convert non-Jewish spouses to Judaism, and to raise mixed children as Jews. Meanwhile, Jackie's own escort for the past year has been one **MAURICE TEMPELSMAN**, a diamond merchant and Mayor Koch look-alike. And **JOHN F. KENNEDY, JR.**, has entered the 1996 presidential race by organizing an anti-apartheid group at Brown University. Another "profile in courage."



**Canada.** June 29, 1981, was a black day in British Columbian history. By a unanimous vote, the provincial legislature passed a preposterous "Civil Rights Protection Act" which makes illegal "any conduct or communication . . . that has as its purpose interference with the civil rights of a person or class of persons by promoting . . . the superiority or inferiority of a person or class of persons in comparison with another . . . on the basis of color, race, religion, ethnic origin or place of origin."

Asked if suggestions that immigrants be paid to return home could be prosecuted, government spokesmen responded affirmatively. Individuals convicted under the legislation will be fined \$2,000, imprisoned for up to six months, or both. In the case of corporations or societies, a fine of \$10,000 can be imposed. Furthermore, the director or officer of a corporation who "allows" the designated acts to take place is also liable.

But that is only the beginning. The provincial Attorney-General, Allan Williams, says his ministry will provide legal aid funds for plaintiffs (but not, of course, for defendants), an open invitation to litigation for purposes of harassment. And, crows Emery Barnes, one of two blacks sitting in the legislature, "This is only the beginning." Most provinces are considering similar bills, and the federal "human rights" act may have new teeth put in it.

The most shameful aspect of the British Columbian law is its sponsorship by the ruling Social Credit Party. Descended from the freedom-minded monetary theories of England's Major C.H. Douglas, the "Socreds" were bullied by the opposition New Democrats (quasi-socialists) into rushing the totalitarian bill through with less than an hour of debate.

A backlash was apparent at once. Williams's own constituency association executive, in West Vancouver, voted 16 to 2 against his bill, and immediately collected 119 signatures for a protest telegram. Canada's few courageous journalists vowed to continue speaking out while they "still have the chance." Philip D. Butler warned that the law would make it very hard to discuss immigration even as British Columbia's colored population, recently almost nil, surges toward official forecasts of one-half million. Doug Collins offered ironic consolation: the government's "mad" promotion of Third World settlers was swiftly rendering Williams and his mostly Anglo-Saxon cronies "out of style" and their society "unrecognizable," so that their disease would cure itself.

The legislation was triggered by a cross burning by the minuscule Ku Klux Klan. The group's National Grand Chaplain, Ann Farmer, denied they hated anyone, and threatened to sue various East Indian

groups for openly using the slogan, "Kill the Klan." One such group, the Sikhs' Del Khalsa, or Society of the Pure, which claims nearly 100% support among Vancouver's 50,000 Sikhs, advocates violence and terrorism as legitimate tactics in its fight for an all-Sikh state in western India.

Spokesman Paul Singh does not even flinch when he tells Canadian reporters that "The Sikh is the best soldier, the best farmer, the best player and the best industrialist in India." This ethnic "superiority" has led to their persecution, he says, so thousands continue to flee to Canada as "political refugees." There they have opened information offices and conducted extensive publicity campaigns, which don't seem to alarm Canada's mindless officialdom in the least. The Sikhs say that a 17th-century manifesto of their tenth and final prophet "makes it permissible for a Sikh to take up arms against an enemy."

Such religious claims can no longer be dismissed following a recent verdict of the Canadian Human Rights Commission. A Sikh was awarded \$14,500 in compensation for time lost after the Canadian National Railway fired him for wearing a turban instead of a hardhat at work. As Doug Collins observes:

No matter that [the railway] would be liable if it ignored the code and [the Sikh] were injured while working without the prescribed protection.

No matter that he must have known when he took the job that he would be told to wear a hardhat.

No matter that if an employee doesn't like conditions that go with a job he can always bog off to where conditions are more suitable. Like to India. Or Pakistan.

"At the other end of the spectrum it's a different color," adds Collins. A white bus driver in Toronto was hauled before black "human rights" lawyers because he ejected a black passenger who shouted racial abuse when his ticket was ruled unacceptable. After eight months in an emotional wringer, and forced to pay his own "considerable" legal expenses, the driver was cleared, but says that "If a black comes onto my bus and drops two buttons into the fare box, I'm not going to say anything. Not now."

Canada's future was previewed on October 5 and 17 when rival "anti-racist" groups clashed violently in a Vancouver park. In both incidents, bones were broken and faces bloodied as hundreds of helmeted Asians, blacks, Jews and brainwashed whites bashed one another with their placards. At least one serious skull fracture was reported. The police filmed the second battle, but did not intervene.

Hours later, six squad cars, two paddy wagons and several motorcycle units converged on a completely peaceful Klan rally

across town, and combed the area with dog teams to ensure that no one got away without being identified. "We're just taking names now," said Inspector Ron Foyle, but "there are certain laws against this sort of thing." Prosecution, he did more than hint, might follow.

**Britain.** Chapman Pincher, Britain's premier Red chaser, claims in his new book, *Their Trade is Treachery* (Sidgwick and Jackson, 1981), that the Soviet Union has a particular interest in the British Home Office. Why are the Russians so concerned about a ministry that guards so few, if any, state secrets? Aside from the fact that it is the least security conscious branch of the British government, the Home Office is in charge of immigration. It is the funnel through which has flowed the alien genetic material that has done more to weaken Britain in the past few decades than all the Russian spy plots put together. Soviet influence in the Home Office may also explain why that ministry has published immigration statistics that are monuments of numerical falsehood. The present head of British immigration control, by the way, is a Mr. Nargler, a leading North London synagogist.

As if this weren't bad enough, a movement is now afoot to put the Home Office in charge of British race relations and the administration of "positive discrimination," Britain's facsimile of affirmative action. If the project goes through, then the ultraleft will be able to stir up nonwhite racism in Britain to a fever pitch. How well will Britain, torn apart by race riots, be able to resist the slow but steady neutralization of Europe?

\* \* \*

The Scarman Report on the recent British race riots reads as if it had been written by the ADL or the U.S. Civil Rights Commission. The rioting blacks, it appears, were not to blame. It was unemployment. The Liverpool suburb of Toxteth, where some of the worst rioting occurred, was cited as an area of high minority unemployment. Not mentioned in the report was the Liverpool suburb of Croxteth, which has the highest unemployment rate in Europe -- 47½%. Yet it had no riots at all. Unlike Toxteth, Croxteth is all white.

\* \* \*

Although a recent poll has shown the majority of blacks in Britain would like to return to the West Indies, provided someone else pays the boat fare, the Tory party continues to sit on its hands in regard to repatriation -- even though blacks vote almost 100% for Labour.

**France.** A French provincial wrote the following note to the editor of a right-wing Swiss newsletter (*Courier du Continent*, Case Ville 2428, Lausanne, Switzerland):



I have just returned after a two-day trip to a city which is completely Africanized. The subway ticket sellers are black, the municipal police, the elevator operators, even the three guards at the tomb of a well-known emperor. My son accompanied me on this exotic trip and from our hotel window, overlooking a busy corner by a railroad station, we amused ourselves by counting the number of whites and blacks that passed by. The Arabs, also very numerous and well established in all the area stores, have been eclipsed by the omnipresent Negritude . . . . By the way, the city I visited was Paris.

**Soviet Union.** In *Russian Journal* (Random House), Andrea Lee records her impressions of ten months spent in the Soviet Union during 1978-79. Lee, who is black, though just barely, quotes an Ethiopian student as saying that the Russian "masses call us black devils and spit at us in the street." Otherwise, her book is silent on the race question.

\* \* \*

When America's nonwhite allies default on their debts, we give them more. When Vietnam's trade imbalance with the COMECON nations of Eastern Europe grows, Moscow "drafts" up to half a million Vietnamese to work off the obligation. Most are destined for remote corners of the Soviet Union, where they will live until 1985 in segregated communities with little contact with the local population. The unskilled laborers will keep 40% of their wages and give Ivan the rest.

**Eastern Europe.** Approximately 98% of Poland's citizens are ethnic Poles and nearly that many call themselves Roman Catholic. This remarkable homogeneity is the principal reason Poland has been the most resistant of all East Bloc countries to Soviet imperialism.

In adjoining Czechoslovakia, 65% of the people are Czechs and 30% are Slovaks, while the Catholic church, fractured between the two groups, claims only 50%. This has helped make the country vulnerable to a new campaign against religion, the harshest in decades. Popular priests are being jailed, older clergymen pensioned off without replacements, and children from religious families denied career opportunities.

East Germany has had a thaw in church-state relations since 1978, but Lutheran membership has fallen from more than 90% in 1930 to below 50% today, and church attendance is only half what it was in 1950. An insistence on religious weddings and confirmations can still wreck the possibilities of promotion and advancement.

In the Soviet Union itself, distrust among the nationalities and a greatly weakened religious feeling render a united challenge to the central tyranny almost unthinkable. Strong ethnic regionalism may be the last card against Moscow.

If Americans ever fall prey to a Soviet-style regime, they will bitterly regret the loss of those living bonds which a common race and a common faith once forged. An American Solidarity is becoming unthinkable.

**Israel.** Dr. Nahum Goldman, longtime leader of the World Zionist Organization, has nearly been read out of the Zionist movement by hardliners. The final straw was an interview he gave to French television last August, in which he declared that by Israeli standards of "intolerance" and "fanaticism," he was a "goy" and proud of it.

In an article in Hamburg's liberal *Die Zeit* the preceding year, Goldman had announced: "Put bluntly, [Israel] is in a state of dissolution." Only two institutions had "escaped the prevailing anarchy"; the courts, still "incorruptible"; and the military, "although some people claim that morale has begun to crack." Goldman has visited Palestine/Israel nearly every year since before World War I, seeing good times and bad, but never anything like he found in May 1980. Organized crime, corruption and tax evasion were pervasive, inflation threatened to reach 200%, and the Arabs were becoming radicalized.

Goldman stated repeatedly his conviction that "present policies have only one outcome: the end of Israel as a nation." "I have the feeling that most Israelis, either consciously or subliminally, recognize this fact but are afraid to voice their opinion . . . . A failure of the great experiment of a Jewish State would be more catastrophic to the Jews, morally and psychologically, than Auschwitz."

Goldman's cure: "the creation of a neutral Israel." -- whatever that means. The truth is that if one-fifth of the 3 million Jews in Israel flee to the United States even when Israel has a large Jewish majority, then most of the rest are bound to come if Israel allows millions of Palestinian refugees to return. Many things that Goldman and other "peace Zionists" say show them to be idle dreamers.

**Black Africa.** Omar Bongo of Gabon is not a character in a Rudyard Kipling "Just So Story" for children, but the real-life president of one of the wealthiest countries in Black Africa. Four years ago, he squandered a fortune in oil revenues on a single Organization of African Unity summit conference. A push-button palace was built,

linked to a superhighway going nowhere. Fleets of armor-plated Cadillacs and Rolls-Royce limousines were imported. The meeting almost bankrupted Gabon, at the very moment oilmen predicted the wells would be going dry within ten years. The nice guys at the World Bank, who never met a black man they didn't like, agreed to bail Bongo out, provided he accepted their stiff development plan. Now things are being done right -- but the inevitable crash has only been postponed.

**Australia.** The world's largest diamond mine has just been discovered in the desolate Kimberley region of West Australia, but such things don't translate into automatic enrichment of a white nation today. The local aborigines insist that the mine is precisely under a sacred "Dreaming Place," and they are determined to go on dreaming. More ominously, the international Oppenheimer diamond syndicate is determined to protect its 80% share of the Western market.

Three Australian companies hope to develop the site just west of Lake Argyle, and Oppenheimer's South Africa-based DeBeers firm holds a significant but undisclosed share of stock in two of them. The one Australian partner owns only 5% of the venture and has already accused the others of undervaluing the diamonds already mined.

Labor Party spokesman Paul Keating says that Australia should not only market but also cut and polish its own diamonds. The Hasidic Jews of Tel Aviv, Amsterdam and Brooklyn's Williamsburg section won't like that a bit, nor will their powerful allies in Oppenheimer land. Keating points out that two other major diamond producers, Zaire and the Soviet Union, "have already left the Central Selling Organization and are marketing independently." But since the diamond market is softer than at any time since the depression, DeBeers might quickly flood the market with its strategic billion-carat stockpile to preempt Australia's gems.

Harry Oppenheimer, whom Australians have taken to calling "Goldfinger," recently warned from London that it would be very foolish to underestimate the continuing strength of his cartel. Sources inside Australia are putting forth the idea that it would be extremely difficult for the nation to bypass the syndicate because it lacks experience in marketing diamonds. In other words, the race which got to the moon unaided is too slow-witted to sell shiny baubles without permitting a substantial rakeoff.

In any event, the Aussies are rushing ahead with a \$460 million investment to begin commercial production in 1985. With relatively few Jews, Australia may have scant patience if its legitimate hopes are dashed.

## Antidote

*The Encyclopedia of Delusions* (edited by Ronald Duncan and Miranda Weston-Smith, Wallaby Edition, 1981, \$6.95) is a brilliant antidote to that conglomeration of half-truths, untruths, dogmas and wishful thinking that comes with a 20th-century liberal education.

In the first chapter, British author Colin Wilson, who once expressed a certain skepticism concerning the Six Million, examines J.J. Rousseau's famed revolutionary bleat, "Man is born free, and he is everywhere in chains." Man, Wilson points out, is in no way free, being a slave to his biological needs, his desires, fears, illnesses, boredom, death and the laws of physics.

There is a particularly irritating slavery . . . the need to work for a living. This, I suspect, is what Rousseau really objected to . . . He was a natural layabout. He objected to a social system in which there are two classes: those who can lie in bed in the morning, and those who are forced to get up to work. He objected even more to being born into the second group.

The classical economists, being more honest and less given to revolutionary romanticism, referred to this truism as "the disutility of work." Wilson concludes by arguing that once we see Rousseau as the self-serving liar he was, we should "cease to regard him as a social reformer and burn him in effigy every May Day."

The most daring piece of debunking in the book is H.D. Purcell's essay, "The Fallacy of Environmentalism." Here he critically examines "the dominant fallacy of our time . . . the relative unimportance of genetic inheritance and a correspondingly enormous scope for improvement on nature." Referring to the works of Darlington, Sir Arthur Keith, Baker, Jensen, Shockley and Carleton Coon, Purcell does not limit himself to arguing for genetically based racial differences in behavior; he goes on to argue against racial mixing. "[W]idespread intermixing, accompanied by the emigration of outstanding individuals . . . does irreparable harm to a people."

Purcell is overkind. He thinks most environmentalists are sincere but deluded. He does, however, question the sincerity of "those three founder members of [Britain's] Institute of Race Relations who are at the same time members of the Race Relations sub-committee for an organization which is against such intermarriage for a particular minority."

Other essays question such articles of faith (delusions) of the modern liberal egalitarian as: Education can change society; The press assists communication; Compulsory state education raises educational standards; Psychiatry is a science; The cold war is over; The Bolshevik Revolution was

necessary to bring Russia into the 20th century; Novelty is the chief aim of art.

Duncan and Weston-Smith, the editors of the *Encyclopedia*, do not have Purcell's courage. They felt compelled to include an essay by the Rt. Hon. Peter Walker, Conservative member of Parliament, who, in sharp philosophical contrast to all the other essays in the book, argues that charity must not begin at home.

## Southern Folkways

Mayberry was the peaceable, all-white North Carolina town seen for years on the "Andy Griffith" TV show. Though Griffith comes from Mt. Airy, population 7,000, in the nearly all-white Appalachian Mountain section of the Tar Heel State, he always said that he envisioned Mayberry as a "typical town about 30 miles from Raleigh," the state capital. The problem with that interpretation is that Raleigh is in the North Carolina flatland where black people abound.

Some *authentic* small towns about 30 miles from Raleigh have names like Benson, Lillington, Angier, Smithfield, Bennett and Princeton. All of them are full of riled up black folks and blacklashing white folks, and the mood is altogether different from that in Mr. Airy -- or in Mayberry. Indeed, these towns lie in the heart of "Karlolina Klan Kountry." While white survivalists in America's urban power centers are putting on three-piece suits, taking courses in public relations, and learning to play the superslick media game, the down-home boys are sticking by their folkways.

New Yorkers bound for Miami along Interstate 95 a few years ago were startled by a roadside billboard whereon an immense white horse reared up with an immense white knight. The inscription read: "Welcome to Princeton -- Klan Country." Eventually the sign came down, but reverent cross-burnings remain a way of life for many in the area. The local Carolina Knights of the Ku Klux Klan (CKKKK) emphasizes its strict legality. It notes that the NAACP, the Jewish ADL, and La Raza Unida all have a recognized role in American life: "We seek to serve that role."

The group maintains four recorded telephone messages in the area. Each, it is claimed, receives an average of 350 calls per day, which comes to over 42,000 calls per month and over half a million calls per year -- thus exceeding the local white population. The goal is to establish 20 phone units in North Carolina and 15 more in South Carolina. Phone messages are essential as long as most white people are afraid to stand up publicly.

The leader of the CKKKK is a former Green Beret named Glenn Miller, who goes on local TV and radio to deliver a message of white self-defense. He and five colleagues will be running for statewide

office in the 1982 elections. Miller's viewpoint is apparently global: "There is only one white, Western country [Ireland] . . . which is even reproducing itself, while many nonwhite countries are doubling in population every 25 years. Our children have no future, and no one can deny it." That would not be a profound thing for a Klansman in California to say, but it takes real prescience to stand amid the tow-headed children of rural Carolina and realize that no existing force on earth can keep California's mongrels from swarming within 20 years.

One of Miller's pet causes is the case of Lawrence Little, who admittedly bombed a black business in Wilmington, N.C. during the intense racial upheaval there in 1973. Miller does not condone the act, but points out that Little was 18 at the time, had a spotless past, and injured no one. Even so, he drew a life sentence with no chance of parole. Miller: "We challenge anyone to name just one black person who is serving a life sentence for a crime which did not result in personal injury. Of course there are none because black citizens just simply would not allow it, and Governor [James B.] Hunt knows it." Indeed, the internationally celebrated "Wilmington Ten" (nine black men and one white woman) were pardoned by Hunt after seven years for their bombing of a white business. Miller says that nine years behind bars is enough for the "Wilmington One."

## The Tsars Had No Gulags

Last November 7, the *Chicago Tribune* ran a defamatory editorial entitled "Bloody St. Nicholas," which denigrated the canonization of Tsar Nicholas II by the Russian Orthodox Church in Exile, and pronounced the Soviet and Tsarist regimes equally bad. Every Russian American who read those words saw red, and the Russian-American Congress of Chicago asked the *Tribune* for a chance to present its case. This was denied, so the Congress took out a paid advertisement, from which we quote:

A good indicator of whether a regime is good or bad is the degree to which it oppresses its subjects. In Tsarist Russia, the death penalty was abolished in 1741 except in cases of terrorism (Eugene Lyons, *Workers' Paradise Lost*, p. 82). An exception was the 1905-07 emergency when [Red] terrorists killed 768 and wounded 820 policemen and officials. Between 31 August 1906 and 31 January 1907, summary military courts were in session, which condemned to death 629 terrorists (M. Gernet, *History of Tsarist Jails*, vol. 4, pp. 76-77). In 1911 and 1912, there were only 76 and 126 executions respectively in Russia (note that in the 1930s, there was an average of 151 executions per year in the U.S.). The famous Tsarist Siberian labor prisons (katorgas) contained the following populations (criminals and terrorists): 16,450, 23,095, 28,742, 20,424, 31,748,

30,379, 29,352 and 28,987 during each year from 1908 through 1915 (Gernet, *ibid.*, vol. 5, p.55). The total prison population in Russia in 1909 was some 200,000 (Lyons, *ibid.*, pp. 83-84).

After the Bolshevik coup in 1917, the small system of labor prisons was expanded into the huge Gulag Archipelago . . . . Until 1953, some 16% of Russia's adult male population resided in these camps (David J. Dallin and Boris I. Nicolaevsky, *Forced Labor in Soviet Russia*, p. 87). Dr. V. Golyakhovsky, a recent emigrant from the U.S.S.R., (see *Tribune*, Nov. 18, 1978) reports that 120 million persons have been inmates of Soviet concentration camps: 1/3 of these (40 million) died there, the rest were crippled for life (*Novoye Russkoye Slovo*, 29 July 1979). Abraham Shifrin estimates that today there are 5 million prisoners in the Soviet Union . . . . Practically all members of the Russian Orthodox clergy were eliminated by the Soviets; a secret NKVD report in 1930 boasted that 8,100 priests and bishops had been executed and 42,800 had died in labor camps (*National Review*, 5 Dec., 1981, p. 1560).

## The Armed and the Disarmed

The people of Kennesaw, Georgia, were so provoked by the recent ordinance outlawing handguns in Morton Grove, Illinois, and so fearful of the town's propinquity to Atlanta, whose armed guerrillas hang out a scant 20 miles down I-75, that they passed a Swiss-style law requiring the head of every household to own a gun and ammunition. The only people exempted are felons, those whose physical disabilities prevent them from using a gun, and gun-shy religionists. Police Chief Robert Ruble says his 7,000 townsfolk will gladly accept Morton Grove's guns, if his counterpart there will kindly forward them. Since Kennesaw is not as Big Brotherish as Morton Grove, there will be no penalty for violation of the gun ordinance, and no house-to-house searches to enforce compliance.

## Reciprocity?

At the IHR Anti-Holocaust Convention last fall William Cox, the lawyer for Mel Mermelstein, the "survivor" who is trying to put the Institute for Historical Review out of business, was allowed to address the convention for 15 minutes. His words, which were largely confined to explaining that there is no such thing as racial differences, were greeted with perfect civility.

We wonder if Mr. Cox wonders whether an audience of his and Mermelstein's friends would have responded as politely to a 15-minute talk by one of the IHR speakers.

Incidentally, cassette tapes of the 1979, 1980 and 1981 IHR conventions are available at \$8.95 each with appropriate discounts for quantity orders. Write the Insti-

tute for Historical Review (P.O. Box 1306, Torrance, CA 90505) for a description of the tapes.

## Rip Van Buckley

The folks at *National Review* are finally rousing themselves. They still won't rent *Instauration* their mailing list, knowing that half their readers might bolt if exposed to the "real thing." But, with increasing regularity, they are saying things worthy of *Instauration*. One writer recently described the lunar devastation of the South Bronx -- and concluded that every American city would soon look the same. Another pointed out that the London we once knew and loved is finished -- because one of every three babies being born there today is non-white. Recently historian John Lukacs told the Buckleyites that "the main danger facing this Republic is invasion from the south, by Mexicans and Caribbeans." This month, we offer an extraordinary letter printed in the *London Times* last November 21, and reprinted as a "guest editorial" in the February 5 *National Review*.

Sir,

There is nothing like a mugging to clear the brain.

The ordeal of [arch-liberal] Henry Fairlie at the hands of black youths in the streets of Washington, D.C. (the *Times*, November 18) is sad but only daily fare. It is also unfortunate that it typically takes a personal encounter of the violent kind to impress upon the liberal conscience that the inner-city black has become the most serious problem of all in our urban lives.

I lived for thirty years in the United States, many of those years in multiracial neighborhoods; was active in civil-right and trade-union affairs; and know of no reason to assume *other* than that, despite massive investments of money and time and goodwill and new law, the problem will get steadily and catastrophically worse.

What strikes the prodigal in Britain is the blandness and dishonesty of the public debate on race: the refusal to discuss seriously the social implications of population extrapolations; . . . the monotonous disparity between the public statements and private misgivings of almost any political figure or academic ornament one encounters . . . .

We have a duty to entertain publicly and systematically the possibility that the problem of the inner-city black (which in Britain essentially means the West Indian) is insoluble by means customary to the free society . . . . The gulf, if long and almost unbroken history is to be any guide, seems to be too deep for effective brotherhood.

For the present there is evidently no chance that either of the two major "solutions" proposed -- assisted remigration or ethnic relief, each on an historic scale -- will be applied . . . . But what we ought to understand is that, unless either

or both of these measures is introduced, we face a kingdom of garrison ghettos with a power to paralyze our lives that no domestic or foreign enemy has ever achieved.

John Hutchinson

## Arab Unity

Barely one year ago, former U.S. Senator James Abourezk became so "fed up" with media stereotyping of Arabs that he started the American-Arab Anti-Discrimination Committee. "It all started with the Israeli lobby trying to cream the Arab community to keep them ineffective," the South Dakota Democrat of Lebanese extraction recalls. He already has a staff of six and a membership of 5,000 dues-payers. Contributions are not accepted from Arabs abroad -- and apparently not needed. One of the staff's tasks is to search for "discriminatory" advertising, cartoons and articles. A whole row of file cabinets is already filled with same.

Americans of Northern European descent, who are a hundred times more numerous than Arab Americans, would have no trouble filling twice as many files with blatant examples of "discriminatory" media portrayals. Yet where is the retired Majority senator who will lend his prestige and expertise to such an enterprise? Where are the thousands of contributors needed to support a competent staff of six in Washington?

Pro-Arab and pro-Moslem information groups are now proliferating throughout America. Some receive foreign funding, others claim they are strictly domestic. The government of Saudi Arabia alone dispenses some \$1.2 million in 1980 for American lawyers, advisers and public relations workers. Libya, Jordan, Egypt, Kuwait and other Islamic nations all have publicly acknowledged American agents, according to the Justice Department. The Northern European nations also maintain information programs in America, but these tend to be either neutral or hostile toward the racial and cultural ties-which-ought-to-bind.

Abourezk's committee has persuaded at least one thesaurus publisher to delete the synonyms for "Arab" from its next edition. Unyielding so far has been the G. and C. Merriam Co., publishers of *Webster's Collegiate Thesaurus*, which groups "Arab" with "vagabond," "huckster," "hobo," "tramp" and "vagrant."

Among Abourezk's other complaints: "Everyone is always portraying an ugly Arab. There is never a good-looking Arab." Any American who has watched a Palestinian (or Iranian) demonstration knows that vanishingly few of these people are attractive by Western standards. What Abourezk is really saying (though he doesn't realize it) is that, after thousands of years, our European standards of beauty must go.