

illie heu miseri traducimur!
Juvenal

Instauration.®

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MAJORITY RENEGADE OF THE YEAR

The Safety Valve

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

America, universal dumping ground for the dregs of society! And the music plays on!

038

Since the Vietnamese government is supplying the boats and is charging \$2,500 in gold to let them leave, are they truly "refugees?" Also, most of the boat people are ethnic Chinese, many of whom helped the Viet Cong kill Americans in the recent war. Why should we take them in? If they cannot be sent back to Vietnam or to China, where they belong, there is lots of space in Sumatra.

606

Whenever I have ambiguous feelings about news reports, I take the view that if the media is for it, I'm against it.

327

Boas, Marx and Rousseau were neither scientists, economists nor even philosophers. They were neurotic, superstitious, Lysenkoist witch doctors. More than Nobel prizes or Pulitzer prizes, they deserve the fickle finger of fate award once given out by "Laugh In." Their inane and ludicrous attempts at social engineering will inspire more laughter in future generations than ever the Three Stooges did in ours.

561

Let whites rule in America, blacks in Africa.

333

We have had in this century, up till Carter, four Democratic presidents and four wars, seven Republican presidents and no wars. Such a succession of coincidence (eleven) under the laws of mathematics and gaming (odds) could happen once in 2,048 times. These wars broke out respectively in the fifth year of Wilson, the ninth year of Roosevelt, the fifth year of Truman and, while there is no specific date for the start of the Vietnam conflict, either Kennedy or Johnson must take the blame for it. Mathematics and logic clearly suggest that the behind-the-scenes leaders of the Democratic (war) party have a strong predilection for solving their problems by armed conflict.

731

Your article, "No Correlation Between Education and Crime," (*Instauration*, Sept. 1979) was interesting but I wish that you had ended it by saying there is a correlation between race and crime.

811

Cholly's predictions are dire. Horrendous in detail. He tells us our total demise is a foregone conclusion. My eyes are dry with tears I cannot shed, emotions frozen. But what decent individual wants to learn to live with it, "flow with it and overcome it by accepting it"? Such utter hopelessness, never!

333

The very plausible idea that, since there has been little physical evolution in the past 100,000 years, most evolution during this time has been cultural has unfortunately led to the false conclusion that racial differences don't matter.

200

I was very disappointed in Cholly. His thinking, or lack of it, is what I would expect of a "bureaucrat liberal" who knows little of history. I thought the first part of his September column, the analysis of where our society is today and why, rational. But the second part, in my opinion, was irrational. I cannot agree that "there is no need at this point to fret about what will be done; it will all happen in good time." In my opinion nothing just happens. Something causes things to happen, either an overt or covert action. We are in this deadly mess today because too many good people are sitting back and waiting for something good to happen and hoping something bad won't happen. We have to make things happen. Cholly's saying that a "carer" is a minority of one will be approved by all our sit-back-and-wait people. The idea of all carers keeping their mouths shut and waiting for a sign is self-defeating.

274

On the CBS evening news (Saturday, Sept. 22, 1979), Dan Rather, the dark-skinned, dark-haired, dark-eyed, dark-hearted commentator from South Texas, ended his half-hour show with the salutation, "Happy New Year." Rather, who hosted the notorious TV sermon against IQ some years ago, does not list his parents in his Who's Who entry.

220

For "Majority Renegade of the Year," who else but Jimmy Carter?

208

My reaction to seeing my pieces in *Instauration* can best be expressed in German:

Ach, wie schön dass Niemand weiss
Dass ich Rumpelstilzchen heiss!

763

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□ There are some ethnic racists (Italians, Ukrainians, etc.) who are quite bitter about WASPs and what they see as a pro-WASP bias in *Instauration*. I don't see it. What I see is a Beyondist thesis of making new races out of the best material we have. A very good world would begin with something like 75% Nordics, 10% German Catholics, 5% or 10% Slav, and 5% or 10% Celts, Irish and French.

358

□ The contentions in Throckmorton's article, "Human Nature" (*Instauration*, Sept. 1979) that one should concentrate on one aspect of the truth has a lot to recommend it. But whether one is promoting the Palestinian cause, undermining Einstein, or attacking the environmentalists, I think the whole Jewish picture should be in one's mind. I also like his distinction between racism and nationalism, though they usually overlap to some extent.

661

□ One cause of augmented interracial couplings (W.F./B.M.) is the imbalance of white males to white females. It is now possible to determine the sex of a fetus by amniocentesis, which is used for that purpose by some prospective parents. If an increased number of white male children could be fostered, the hemorrhage of race mixing would be partly staunched.

018

□ I think the motto of every *Instaurationist* should be: "I may not be able to tell you the whole truth, but I can, and will, avoid telling you any lies."

619

□ I taped a TV "discussion" on a local talk show on the subject of illegal aliens. My opponent was a Spanish-born professor. More interesting than my feeble efforts as a public speaker was the reaction of whites I talked to after the taping. They uniformly said, in jest (?), "I hope no Mexicans can find you...better be careful to see that a bomb isn't planted in your car." They always laughed. But I wonder if they really aren't physically afraid of nonwhites. At least, my white friends correctly see what value nonwhites place on freedom of speech.

603

□ One drawback of a rightist philosophy is that it's not very appealing to the females of our species. The leftist on the other hand, with his mouthings of love, humanity and equality, has an easier access to naive females. Ours, unfortunately, is a harsh credo.

606

□ If the Jews and professional liberals get the idea sociobiology is a lot more threatening than Wilson says it is, a big crackdown may come, not on us but on the field of sociobiology. In a darkening world, timing is not unimportant.

014

□ Your Bilderberger column supplies a fitting answer to the question, "Why then publish *Instauration*?" I also appreciate your British Bilderberger, although I should like to know just how much Glen Livet it took to give him the idea that "primitive Indo-Europeans did not distinguish between the sexes."

618

□ I'm not sure which section of *Instauration* I like best. Wish it could be issued weekly.

232

□ What is more pathetic than South Africa with its galloping integration trying to ingratiate itself with the outside world by means of mixed sports teams? What on earth does it hope to achieve? The Portuguese had total integration and where are the Portuguese today? And sure enough the racially mixed South African sports teams are not being accepted in the West -- presumably because they're not entirely black. More ominously there is now government talk of sharing power, as if power could ever be shared without being surrendered first.

South African subscriber

□ A remarkable thing happened last evening. My wife was reading *Newsweek* when she looked over and said, "You're right, we have to do something." While she has come to share most of my views over the ten years we have been together, she has always been afraid to get involved. I asked her why this sudden change of heart and she pointed to articles on South Africa, the Panama Canal, Mexico, the illegals, blacks, Arabs, Israel and inflation. She said time was running out; blacks, Mexicans and the other mud people would want more and more until the end. Another *Instaurationist* is born!

413

□ Why don't the *Instaurationists*, whom I think are above-average whites, understand that their bitching, complaining and permissiveness must stop? They must act, must organize, must unite, must attack, must pledge their lives and their fortunes in this fight to survive and to regain what we have lost.

902

□ Last year I heard a black call in to one of our radio talk shows. He was a slick talker, intelligent in his way, and not reluctant to call a spade a spade. He denounced black male students who go to Harvard to pick up white girls -- while the black sisters are home weeping for a black man. Even though some blacks hate some whites, they tolerate this miscegenation because every child that springs from such a union means the race itself is lifted a notch higher.

021

□ White capitulation isn't enough. Rhodesia has accepted majority rule or black misrule, but it has satisfied nobody. This is because the new constitution safeguards white rights, the rights of those upon whom the country entirely depends for its well-being. But human rights are not for whites, except for Jews in Russia for whom they were designed. The whites have to be utterly crushed and enslaved. The West insists upon it. Incidentally, I am still not absolutely certain what caused Rhodesia to capitulate. The unspeakable human butchers of the Patriotic Front represent a high nuisance value, but nothing more. The Rhodesian forces can strike at will at their bases deep in Zambia and Mozambique. Miraculously the country is still functioning well and the economy is good. It could only have been Kissinger and Vorster between them who scuttled the heroic little white enclave.

Rhodesian subscriber

□ Cholly seems to have followed the initiative of Ayn Rand in *Atlas Shrugged*. In it our best men go into hiding while civilization goes down in flames. Their plan is to come out and rebuild in about fifteen years. But there has been a rapid change of conditions in the 32 years since "Who is John Galt?" was first uttered. Since we are now faced with more unassimilable aliens than we can possibly control, the thesis of *Atlas Shrugged* and Cholly is horribly outdated. How many mud people will give a thought to your carefully guarded racial secrets when your skin spells out your genetic code with utmost clarity? Will they murder you, castrate your son, rape your wife and daughter? Who needs to ask? Nevertheless, the lost cause is the only one worth fighting for.

972

□ Every copy of *Instauration* allowed in these walls is not gazed upon by glazed, trembling eyes of the nine to five class that are worried about losing their jobs or prestige. Quite the opposite. We here have nothing to gain by the continuation of the U.S.A., and everything to gain by its fall.

Prison inmate

The Safety Valve

As the Bakke case intensified, supporters arose from the right and, not surprisingly, from the Jewish sector. After all, the medical schools are their domain. The Supreme Court was correct in the Bakke decision because entrants into medical school should epitomize quality. The Weber case concerned a blue-collar worker. The unions, blacks, women, and the Jewish sector rallied against an ordinary working man who wanted to better himself à la Bakke. Seniority was not an issue by prior agreement between Kaiser Aluminum and the United Steelworkers, making race the only issue. On this point the Supreme Court upheld a company's right to discriminate so long as it was voluntary and in the right direction. The result is a caste system in the United States -- one standard for professionals and another for the common working man. It was ever thus -- only the colors have changed!

150

Recently my store was robbed of \$600 by two young black thugs. This problem with the lawlessness and degeneracy of the black race is still being ignored by most politicians. Even Reagan won't mention the race issue. Do they think it will go away?

078

The reason for the sudden prominence and attention given to gays has nothing to do with human rights or tolerance or a decent respect for human differences. It has solely to do with the fact that this is the Age of Slime. Anyone who has ever come within ten miles of a fairy knows how disgusting and filthy homosexuals really are, how their primary interest in life is to pick up a new young man (preferably not a homosexual) each night in some seedy bar. The preponderance in the arts does not prove their artistic worth. It proves only that the arts no longer exist. We step on cockroaches. Are we to step over their human counterparts?

321

For the past few weeks I have been pondering Heidegger's definition of man as "the being who cares," and the carelessness of the present epoch. After reading Cholly, I feel I have found a new companion along a very solitary path.

046

Cholly's column (September) parallels my feelings and outlook toward what-is and is-to-be as nothing else I've ever read. Unbelievably so!

719

I do not consider the blacks' overrepresentation in the armed services a sound policy for a nation which is more than 80% white. General Mark Clark in his report on his World War II experiences found that the black troops under his command were not as reliable as the whites.

340

Did you see it? Did you see it? A neat, full-page ad in the September issue of *The Conservative Digest* for *The Dispossessed Majority*. I was considering letting my subscription expire, but believe I'll subscribe for another year. Maybe the "respectable conservatives" are becoming dimly aware of what's happening to us and who's doing it to us.

299

[Editor's note: Since *The Conservative Digest* is run by Richard Viguerie, who in the past has refused to rent his mailing lists to Howard Allen and who had not replied for months to a Howard Allen order for a full-page ad in *The Conservative Digest*, we assumed we had been turned down again. Then, suddenly, it appeared. Harper's has also accepted and carried the same ad (Nov. 1979). But Time, Newsweek and the U.S. News and World Report still refuse to touch *The Dispossessed Majority* either in their advertising or their editorial columns. The Wall Street Journal indicated it might consider taking an ad, but first demanded a plethora of financial statements and personnel data which added up, in our opinion, to a gross invasion of privacy. We refused. Nevertheless, the ad appeared in the Journal's eastern edition on November 1. The next day a Journal official called and said the ad's appearance had been due to "a mistake."]

My nomination for Majority Renegade of the Year is James Earl Carter, Traitor.

299

I stopped off in Birmingham, England, for the first time in twelve years. The change is even worse than I expected. I talked to a young London cabbie, after he brought up the subject, about the new racial elements in Britain. I asked him why the National Front did so poorly in the recent election. His answer was one that always comforts Englishmen, "We English are conservative and never support fringe extremists, neither left nor right." Pressing him a little further, I asked which description fitted the National Front. "Fascists," he replied. I asked, "What are Fascists?" "Same as Communists. They both rule by a privileged clique." The poor fellow didn't observe that a "privileged clique" is already ruling him.

381

Once we solve the problem of our own making and build a quite new society, there just won't be any room for Jews. Perhaps we should be thinking about how to move around this stumbling block or rise over it rather than how to win a better confrontation. It is interesting that the French New Right does not, as far as I know, mention the Jews at all, except indirectly in criticizing Christianity.

313

I find the articles on the Holocaust extremely worthwhile, not so much for this particular nonevent, but for the larger issues about the problems of historical knowledge. There isn't much I would cut from *Instauration*, but I might warn against excessively environmentalist articles, like the one condemning junk food, unless you can also get an opposite view.

200

Being one of those individuals (a carer) of whom Cholly speaks and a hater of the humanist society, I will not be sorry to see the grotesque system under which we vegetate go down the drain.

440

Bilderberger's October piece is just superb. The author has a rare talent for transfixing theory and principle in the amber of glistening personal observation and experience.

803

Begin refuses to see Arafat. He refuses to talk to Negro leaders. The great European democrat Thomas G. Masaryk once said, "Democracy is discussion." On the other hand, we often hear the slogan that Israel is the only democracy in the Near East.

021

Despite the *Christian Science Monitor*'s claim that the price of oil has only increased 35%, it really has not risen a cent since August 14, 1971 -- the day Secretary of the Treasury Connally repudiated our obligation to redeem Federal Reserve Notes (dollars) for gold at the set rate of \$35 per ounce. He did this at the behest of American bankers, not the sheiks, who were horrified. On that date oil sold for \$2.33 a barrel and as recently as July 19, 1979 (the last time I bothered to check both figures), gold sold for \$301 an ounce and OPEC crude for \$20.04 per barrel. Consequently, an ounce of gold has bought about 15 barrels of oil for the last eight years. When inflation forces those nasty Ay-rabs to charge us \$30 a barrel, then gold will hit and hold at \$450 per ounce.

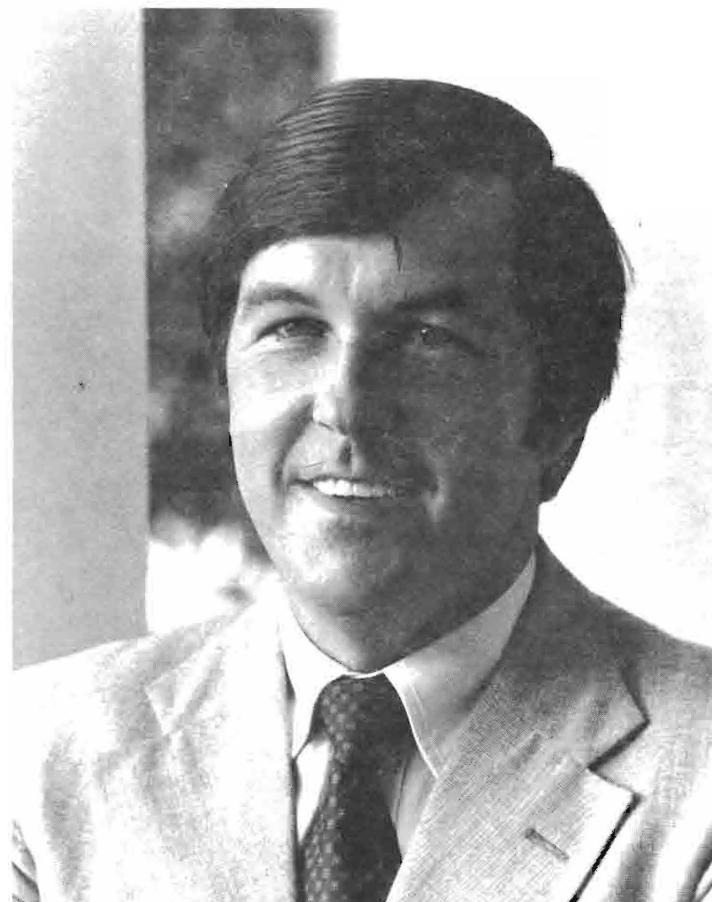
077

HAMILTON JORDAN — MAJORITY RENEGADE OF THE YEAR

What manner of man, human, primate, vertebrate or thing is Hamilton Jordan? We know he was born in 1941 into a middle-class, middle Georgia family with a Confederate general in the ancestral offing. We know he has grey eyes, jet black hair, and wore braces on his legs and corrective shoes until he was thirteen. We know he almost flunked out of the University of Georgia, not the hardest place in the world to obtain a bachelor's degree. We know he was physically unacceptable to the army during Vietnam, but went anyway as a noncombatant field worker with some conscientious objector groupies. We know he was originally "agin" Martin Luther King and the civil rights movers and shakers, whom he called his "enemies" and "a threat to my life and my life style." We are aware that he worships Johnny Carson, plays Bob Dylan records over and over again, spits ice cubes at people he doesn't like, and takes a drink now and then, although compared to Teddy Kennedy he's a teetotaler. We have been told he hangs around bars where he gets slapped by women, that when feeling good at a Washington dinner party and seated between the Israeli ambassador's wife and the Egyptian ambassador's wife, he poked and peered into the latter's decolletage and announced, "I've just seen the twin pyramids of Egypt." His unerring political instinct prevented him from making similar archaeological discoveries on the person of Mme. Vivian Dinitz.

Everyone admits, who knows both of them, that Jordan is a more complex creature than his nominal boss, Carter. We say nominal because it's quite possible that without his youthful, slobbish political Pygmalion, Carter would be back selling peanuts with Billy.

Jordan always wanted to be the governor of Georgia. He was cut in the mold of the on-the-make Majority member who prefers a career with quick rewards to the slow, painful ap-



prenticeship required to become a physician, physicist or astronaut. None of that for Hamilton. There are riper and faster fruits to pluck in commodity speculation, television, rock music, pimping -- and politics.

But Ham didn't have the charisma to make it on his own, to be a Colonel House and Woodrow Wilson all wrapped up in one. So he moved into the brain of Jimmy the Tooth and started

whispering, cajoling, wheeling here, dealing there, spieling where, and dreaming up an unending outflow of memos and scenarios. The most famous of the latter -- the one in which he uncannily spelled out Carter's trek to the White House four years before he got there -- contained such instructions as:

1. Cultivate a rich man like McGovern's Henry Kimelman. [Carter chose another affluent Jew, Morris "Wipe-out-the-right-wing" Dees, who signed on as Teddy's chief money raiser last November.]

2. Cultivate and get to know the Eastern Establishment press, Wicker, Reston, Graham, Broder. They have undeniable power. If they take your candidacy seriously, they can influence others.

3. Read the *Times*, the *Post* and *Wall Street Journal* every day. The *Atlanta Constitution* does not have everything you need on international affairs.

4. Hire a speechwriter immediately. You need to say things of substance.

5. Get to see Senator Kennedy. He may tell you inexorably he is not going to run. This will help you know where he stands.

6. Cultivate Kennedy smile.

Eventually Ham found himself sitting in the very same office where once sat the jailed and Watergated Bob Haldeman. But unlike Nixon's chief of staff, he hired an exotic Negress, Edie

Poe, with a balloon-size Afro to be his appointments secretary.

Yes, Ham had once been against Negroes and civil rights, women's lib and all the rest. But like Lyndon Johnson he heard the siren's screech of power from the opposite side of the political spectrum and switched in the nick of time. Now a man can metamorphize his political philosophy, but it's more difficult to change his feelings and instincts. So we have the not uncommon spectacle of someone who dislikes Negroes, advancing Negroes, someone who is condescending toward females, turning out to be a self-proclaimed foe of sexism, someone who likes white Southerners, preferably ex-Baptists like himself, taking jobs away from white Southerners and giving them to Northern women, blacks and Jews.

We don't believe for a minute that Jordan snuffed or snorted or whatever you do with cocaine. He's too enamored of beer and 80-proof elixirs. We think the cocaine charge was dreamed up by members of the very same race that he falls all over himself to appease. On the one hand, Begin praises him for his part in the Camp David agreements -- for his ability to keep the Palestinians dispossessed. On the other hand, Stan Rubin, Ian Schrager and various pro-Kennedy Jewish pols in California are now trying to frame him to make things easier for Teddy.

Jordan has been quoted by the press as saying, "We have to

get the California Democratic party back from the Jews." He has desperately and vehemently denied this. The fact is that he has had some rather close personal relationships with Jews. He shared a Washington apartment with Jerry Rafshoon, Carter's imagist, after separating from his wife, a very dark-complexioned school teacher named Dorothy Konigsmark.

We think we have Jordan pretty well tagged. He is a cultureless Majority vulgarian with high-pressure brains and high-vacuum morality. As he told an interviewer once, he is not wildly interested in issues. What the voters are for or against hardly matters. What matters is the number of votes. If the devil promised Carter he would be renominated and reelected on a platform calling for a Constitutional amendment giving Florida to Castro, Carter would hesitate before he accepted the deal. But Jordan would not.

Faust sold himself to the devil, but in doing so he only betrayed himself. Judas, Cassius and Brutus occupy the lowest and hottest seats in Dante's hell because they betrayed their leaders. When Jordan makes his deals with the evil one, he betrays not only himself, but his race.

We believe Mephistopheles would agree that Jordan's is by far the greatest crime -- so great that it qualifies him as Majority Renegade of 1979.

Before and after the *Camp of the Saints*

THE UNTRANSLATED WRITINGS OF JEAN RASPAIL

It is rather more pathetic than contemptible, the desperate struggle of William Buckley's *National Review* coterie of tame Tories to win acceptance by the Establishment as "responsible" conservatives. In the magazine's endorsement of George Ball's (incorrectly identified as George Will's) proposal to "send an armada of rescue boats" to save the Southeast Asian refugees, Ball is quoted as asking:

What could more elevate our national spirit than participation in a great human enterprise? What could more lift our hearts -- and evoke world admiration -- than the spectacle of a flotilla of our own ships embarked on the most spacious operation of mercy ever undertaken?

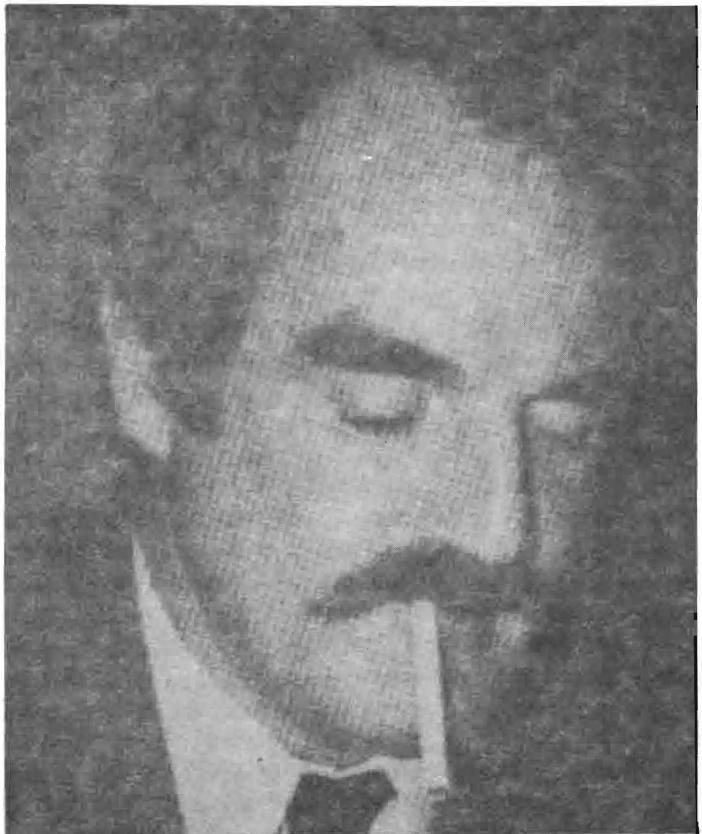
Armada? A "Last-chance Armada" perhaps? Reality overtakes fiction and becomes a grotesque parody of itself. The mocking laughter in the background is that of *Camp of the Saints* author Jean Raspail. The boat people, the demographic equivalent of an oil slick, lap at our shores today, ready to foul our already murky gene pool tomorrow. Raspail saw it all yesterday. But even Raspail, plumbing the depths of Western weakness and degeneration, did not imagine that the West, far

from being paralyzed by such a spectacle, would in fact send out its own vessels to speed the Asiatic invasion.

English-speaking readers know Raspail only as the author of the brilliant tragicomic novel *Camp of the Saints*. Though unquestionably the most remarkable of Raspail's works, he had already won an Académie Française prize for his writings. The main corpus of his literary output, however, has not been translated.

To read *Camp of the Saints* and then go back and read Raspail's other works in the order they were written is a fascinating and exhilarating experience. The themes which came to fruition in the author's literary masterpiece are present from the beginning, ripening with time and becoming more complex and more profound in the mind of a man gifted with both a most acute perceptiveness and the ability to communicate and share his understanding.

In 1949 Raspail and a small group of companions paddled the route of the 17th-century explorer La Salle, from Montreal to New Orleans by canoe. For almost anyone else this would have been the adventure of a lifetime, but for Raspail it was only one episode in a succession of fascinating travelogues.



Jean Raspail

He and his French companions (he voyaged with no multiethnic crews like Thor Heyerdal) next set themselves the task of being the first to motor from the tip of South America to the terminus of the Pan-American Highway in Alaska. Like good French patriots, they used only French equipment. The story of this trip is told in *Terre de Feu — Alaska* (Réné Julliard, Paris, 1952).

Raspail's scathing and very French satire is in evidence from the beginning as he describes the advice he received from a local on his arrival in Juan Peron's Buenos Aires:

Put a photo of Evita in your windshield and the government will give you gasoline for free...say that the government of Peron and the Señora is the best ever created for the poor...you will be received as kings.

Raspail mixes his acrid comments on contemporary Argentina with historical anecdotes, such as the story of a 19th-century French adventurer who ruled Patagonia as a self-proclaimed emperor.

From time to time, white women being rare, the aforesigned emperor and his henchmen would rape all the Indian women in a village, to assure, they said, the future of the empire.

Or the account of the modern "King of Patagonia," a ruthless landowner who, faced by the problem of recalcitrant Indians, invited them all to a feast in their honor: "The menu consisted of poisoned whale meat from which none recovered and the lands changed hands."

Raspail tells of getting "well and truly lost" in the grim Chilean desert, of churning through the mud of an equatorial rain forest when "the life of the expedition depended strictly on the strength of the chains" on the rear wheels of their vehicles. Many of the images, as the banana republics roll by, are familiar to the point of being clichés: an Ecuadorian settlement where "our arrival doubled the traffic in the village"; a Colombian town out of a John Ford Western with twenty-three saloons on the main street and the priest and the school teacher the only men without guns; the Costa Rican navy, consisting of "two picket boats which had their days of glory during World War I"; the Nicaraguan war on illiteracy promoted by Managua placards saying "Learn to read." At a Honduran border post a sergeant had to talk personally to the Minister of War before allowing the expedition to leave. At the Mexican frontier, a Mexican customs official "glances at the vehicles and without preliminaries asks, 'how much will you pay for fast work?'" Raspail's keener remarks indicate the direction he will take in future writings. Discouraging on Costa Rica, he admits:

Our greatest surprise was to find that this strong country has few mulattoes, Indians or blacks. The Costa Rican population is over 75% pure white and the nation tries to preserve the homogeneity of the race by all means.

By the time of *Secouons le Cocotier* (Let's Shake the Coconut Tree) in 1966, Raspail was a veteran author, having written several travel books dealing with the Old and New Worlds as well as two novels, *Le Vent des Pins* (The Wind of the Pines) and *Les Veuves de Santiago* (The Widows of Santiago). *Secouons le Cocotier*, his observations on the Caribbean and its inhabitants, is the produce of a more mature and developed writer. The sardonic tone which makes *Camp of the Saints* so enjoyable is almost fully developed.

A true world traveler and a man with considerable powers of insight, Raspail despises the facile superficiality of tourism and tourist literature of the "sun-filled days, fun-filled nights" genre. His own descriptions of and conclusions about the tropical paradises he has visited are of a different nature. In the opening to *Secouons le Cocotier* as he tells how he is being tormented by mosquitoes he recalls that in Léopoldville every night spraying machines would lay down insecticide, making it possible to sleep peacefully with the windows open. "That was before independence, under the rule of the infamous colonialists, the Belgians. In Léopoldville, the mosquitoes have come back. Pointe-à-Pitre (Guadeloupe) they never left."

As in *Terre de Feu*, Raspail cannot resist sharing with his readers some of the more conventional images. He roars at the absurdity of the divided island of St. Martin, an "illogical island" shared by France and the Netherlands. The 7,600 inhabitants are divided by an undefended border into two colonies with separate laws, courts, currency, educational systems, police forces and civil services. One side is governed by a French sous-préfet, the other by a Dutch lieutenant governor. Telephone service from one side to the other is routed through Paris and Amsterdam. There are two road systems (with different surfaces) and two power systems -- the Dutch half is 220-volt; the French half 110. Raspail imagines the situation of a

French business group constructing a luxury hotel in the Dutch sector with American capital, crossing the border in trucks with Dutch license plates, but French spare parts, with French workers being paid in Florins at French union rates, enjoying Dutch social security benefits and French hours of work. The inhabitants of the island, Raspail adds, are all English-speaking.

In a more serious vein Raspail writes of Americans "stuffed up to their throats with dollars." Tourist dollars, he insists, do nothing for the poor of the Third World, only for their elites. "Don't forget Haiti, there the population starves beneath the banners which proclaim, across the avenues of Port-au-Prince, 'Prosperity through Tourism!'" Cuba under Batista he characterizes as "the brothel of America." He advises the French Caribbean tourist industry to forget the Americans and welcome French Canadians "without forgetting the lonely French Canadian woman, hungry for black lovers."

One of the most delightful stories in *Secouons le Cocotier* explains why the Third World will be coming beggar bowls in hand to Westerners until we have beggared ourselves trying to fill them. The fishing industry on St. Martin, a modern, efficient operation entirely out of place in the Caribbean, is worked by Japanese labor. The sous-préfet who is showing Raspail the operation, asks him, "Do you know where they take the thousands of tons of fish?" Raspail replies, "To Japan, I suppose. A nation of cat people who eat nothing but fish. One hundred and twenty million mouths to feed..." "No, they sell their catch to Italians." The title of the chapter describing this incident is "Alas, The Japanese Aren't Black." Raspail then goes on to demolish the myth of the "rich idle planter," with a drink in one hand, a cigar in the other and yet a third on the bottom of a Negress. The fact is, Raspail notes, the planters keep the economy, such as it is, going. They work harder than any of their black employees, often as much as seventeen hours a day, Sundays and holidays included.

Hilarity of *Camp of the Saints* intensity bubbles up in Raspail's fanciful advice to the few remaining pure-blooded Carib Indians. To impress the tourists, Raspail tells an old chief, you must have a wooden idol of a horrible-looking god. The chief objects that his people don't know how to make an idol. They are all Catholics and the priest would not permit it. Tell the priest it is a joke, says Raspail, and he promises to send photographs of totemic figures from other cultures. "Give your god a long red throat, two black holes for nostrils and big pointy teeth. Place a couple of fearsome-looking savage warriors in front of the idol to sell tickets." The chief denies that his people are savages. Raspail advises him to let them be savages for eight hours a day, instead of going to the factory, fields or whatever. Then in the evening, thanks to the tourist dollars, they will be able to live in fine homes hidden behind a hill, eating steaks and watching television. For the tourists, however, there must be primitive huts occupied by naked children, scantily clad young girls and old women smoking pipes. At night as drums beat, Indian men should stand immobile, arms raised to the sky, while their bare-breasted women move in a circle with small rhythmic steps and prostrate themselves before the great god Caiman, whom no tribal member has worshipped for

generations. In gratitude for all this counsel, the chief offers Raspail his niece, a virgin of marriageable age. The girl is fourteen, slight, graceful, golden-skinned, with long black hair and almond-shaped eyes. Why not, Raspail wonders, after a thorough medical examination?

Almost as amusing is Raspail's account of the French dialect spoken by the Caribbean blacks. While Guadeloupe has been French longer than Nice, Savoy, Corsica or Lorraine, Raspail observes, the language of the Guadeloupeans remains incomprehensible. Other Francophones, such as backwoods French Canadians, are almost impossible to understand but "no one arms them with a microphone" and gives them hundreds of thousands of listeners. While radio broadcasts contribute to a standard French of some quality elsewhere, the inhabitants of the Antilles encourage their miserable dialect for pseudonationalistic reasons. "Creole," Raspail asserts, "isn't a language; Creole is noxious." When the French headmaster of the Pointe-à-Pitre lycée tries to have his students speak proper French, he is accused of wanting "to disfigure the black soul."

Raspail defines Black French as child's language in its simplifications, abbreviations, absence of number or gender, suppression of propositions and conjunctions -- all of which, it might be noted, are more important in French than English. To render atomic bomb in Creole, which independence-seeking forces want to make the official language of the Antilles, one would probably have to say *bom un pile zombies*.

The black elite never speak Creole, except to the common people. Among themselves they speak "in waves of florid eloquence, lyrical torrents...in French bristling with the imperfect subjunctive, adjectives ending in ism, abstract nouns ending in ion or ism with at least five syllables that one must look for in the dictionary." The black and mulatto upper class consists of dentists, lawyers, doctors, notaries, pharmacists and businessmen. "I always ask myself why the black upper crust has so few engineers, physicists, architects, pilots or master mechanics, but that's another story."

The serious and pensive Raspail comes to the fore as he expresses his concern over a few hundred desperately poor and oppressed white Guadeloupeans, descendants of refugees from the French Revolution. Raspail composed "two useless letters" on their behalf, one to the French Ministry of Overseas Departments and Territories suggesting they be repatriated. The other was to Prince Rainier of Monaco. Rainier, according to Raspail, has historical grounds for claiming to be Lord of Matignon (the white region of Guadeloupe), and is urged to take some action to ameliorate the condition of his subjects. "It is somewhat heroic, the racism of 300 isolated people which hasn't been compromised in two centuries."

Secouons le Cocotier contained other Raspail musings:

I don't know if I like or dislike the art of the Antilles, for one very simple reason -- it doesn't exist...I like those who preserve the purity of their race, one beside the other, for everyone has the right to favour his own skin and to pass it on unmixed.

In 1971, five years later and five years closer to *Camp of the Saints*, Éditions Robert Laffont published a collection of five Raspail novelettes under the general title *Le Tam-Tam de Jona-*

than. If *Camp of the Saints* had not been written these short works would have been sufficient to establish the author as one of France's most able satirists. Significantly, all of the novelettes are on racial themes.

The first work in the collection, *L'Ascenseur du President Césette* (President Césette's Elevator), deals with a black Caribbean dictator, an Idi Amin type with intellectual pretensions, "a philosopher and theoretician of Transcendent Blackness, whose works completely fill two rows in the library under the general title of Essential Works of President Césette: discourses, laws, memoirs, essays, theses, studies, etc."

Césette's aide-de-camp describes himself as "a humble servant of the greatest thinker of our times, finest head of state in the world, and the incarnation of Transcendent Blackness."

As the tale begins, President Césette's ridiculous excuse for a nation is falling apart. For fifteen long hot days there has been no electricity in the capital "because of the traitorous and illiterate imbeciles" of the National Power Company. Earlier, similar problems with the National Telephone Company had resulted in the execution of its officials and technical personnel, and their replacement by Japanese. Césette orders the execution of the National Power Company officials and promises each member of the firing squad three cups of rum, a cigar and a signed portrait of the President.

Césette's black Caribbean republic only exists because the Belgians are running the postal service, Americans are in charge of public works, Germans operate the bus lines, the French supervise the mills, Cubans work in the sugar factory, and Canadians are responsible for the water purification facility. In short, the country is the deformed, helpless progeny of black nationalism, kept alive in an iron lung of white expertise. For Césette the situation is intolerable. He calls the foreign technicians to his office to tell them, "Gentlemen, you are my friends, but I wish with all my heart that you will leave as soon as possible." He orders all top posts to be filled by blacks within three weeks -- in time for the national anniversary. The technicians tell him it is impossible, out of the question. But there is a ray of hope. One "technical" position in this nation-sized chronic care unit is filled by a black man. He operates the one elevator in the country, a creaky four-occupant Otis in the three-story National Hotel (the highest structure in the land). During the last six months, however, it has broken down five times.

The President announces the founding of the National Elevator Company, appointing the hotel elevator man the Director General. Two weeks later the elevator breaks down. Césette cancels all appointments and heads for the National Hotel with three jeeploads of soldiers as an escort. Wonder of wonders, the elevator is repaired and the President proposes to eliminate one more vestige of colonialism by changing the name of the elevator from Otis to that of the operator/repairman, Agenor. Six days later, with the anniversary of the republic imminent, the elevator fails once more, this time killing Agenor. Césette slips over the edge into outright madness and calls out the presidential guard for a general massacre of whites. A difficulty presents itself, what do they use for transport? The last three jeeps and the presidential limousine have

broken down, so off they go on horseback. The novelette ends with the occupation of the shambles of Césette's republic by an international military expedition.

When Papua New Guinea became independent on September 16, 1975, only those whose minds had been totally rotted out by liberalism could suppress a cynical grin. The situation was absurd -- 178,000 square miles of jungle, 750 languages spoken by the mutually hostile, semicannibalistic tribes, an illiterate education minister, and other political, social and economic horrors too numerous to mention. It was anti-imperialism gone crazy. Written years before the event and once again proving that reality follows Raspail's art, the second of the author's novelettes, *La Lettre de Papou* (The Letter from Papua) took a Papuan request for nationhood as a comic excuse to slip a mocking stiletto into the gut of the U.N. He tells of two white diplomats greeting each other in a black-packed U.N. headquarters bar with the classic, "Dr. Livingstone, I presume?" Raspail also takes a casual but well-aimed swipe at "sentimental exhibitionists who adopt orphans in every corner of the world, taking care to vary the colors."

Papua's demand for independence, written by a retired French diplomat as a practical joke, purportedly came from a primitive New Guinea chief and was addressed to the U.N. Secretary-General, who read it aloud to the General Assembly. To allay any fears about his character, the chief gives the formal assurance, "It has been over twenty years since I ate anyone." The head of the Indonesian delegation becomes apoplectic at the chief's suggestion that Indonesians taste funny. As Raspail puts it:

Everyone at the U.N. knew, down to the last idiot in the Yemen delegation, that the Papuans are the most backward savages in the world and they would need another hundred years of colonization by civilized people. But in the name of the dignity of man, national self-determination, racial equality and respect for the culture and genius of each nation, this truth would never be spoken.

Nowhere did Raspail come closer to *Camp of the Saints* than in his third novelette, *Sur la Ligne No 7 Bis (Louis-Blanc — Pré-Saint-Gervais) Noirs Sont les Tunnels du Metro*. (On Line No. 7A, Louis-Blanc — Pré-Saint Gervais, the Metro Tunnels are Black). He presents the problem of migrant workers from French Africa in the Paris subway system in the form of a rhapsody:

Blacks of all countries, blacks of all tribes, blacks and blacks, in such numbers that the Prefecture of Police hesitates to publicize the statistics for fear of waking people up.

The story concerns an Africanized Paris subway line of the 1980s, staffed 80% by black "guest workers." The tunnel is as black as an African river, the train is a dug-out canoe, the stations are riparian villages. At the end of July, in prime Parisian holiday time, the white employees go on vacation and the line reverts to Africa, replete with improvised jungle drums. "A hundred years of Westernization is wiped out in ten seconds." A black stationmaster cum witch-doctor couples with a black ticket-seller in an orgiastic initiation ceremony. White passen-

gers, observing the goings on, think it is publicity for a visiting African folklore troupe. In the end, on the demands of the African diplomatic corps, the whole affair and its accompanying carnage is covered up by the media.

Une Étrange Exploration dans la Forêt Africaine en L'an 2081 (A Strange Exploration in the African Jungle in the Year 2081), the fourth novelette, continues the attack on one-world internationalism. It imagines a situation a hundred years hence, in which the earth is ruled by the U.N. and the white population is 50% mongrelized. Though all is peaceful and things are not too bad, life is rather dull. In a moment of boredom, it is agreed to mount an expedition to a hitherto unexplored region of Africa, perhaps the last *terra incognita*. What the multinational safari stumbles upon is a comical black military despotism boasting such political dignitaries as the Ministers of the Bananas, of the Moon, of Birds, Hunters, Plants and Rivers. The story ends in what is by now almost Raspail's literary trademark -- a general massacre of whites, with the "civilized" blacks of the expedition lending a helping hand.

The final short novel has the telegraphic title *Suis au Coeur du Combat dans Japon Païen et Lubrique Stop Christ Vaincre Stop Angelica* (Am in the Thick of Battle in Heathen and Lustful Japan Stop Christ Conquers Stop Angelica) deals with a cultural clash of a different sort. Angelica Burke-Simson, the principal character, is a stupid, bigoted but very wealthy American spinster, the pillar of her Baptist Church. She has just been hustled for \$5 million by an impoverished rajah who claims he has converted all his Hindus to the Baptist creed. When Angelica arrives in Japan to conquer for Christ like a modern St. Francis Xavier, the American ambassador dispatches an embassy staffer to meet this "vice-president of the DAR, honorary president of the South Dakota Democratic party, etc." Her misadventures are humorous if predictable. Angelica explains to her Japanese interpreter that the Word of God is as necessary to man as bread and pure water. The Japanese, who drinks only tea and eats only rice, politely agrees.

Raspail calls the writing of *Camp of the Saints* "fifteen months of creative exaltation." Much could, indeed much should, be said about this extraordinary work. But since it is available in English it lies outside the scope of this article. Following its publication, Raspail returned to nonfiction. Drawing upon his tremendous store of travel experiences, he produced in 1974 *La Hache des Steppes* (The Ax of the Steppes), a collection of essays on forgotten peoples, "peoples of the shadows." It is an intensely personal and often moving work. The ax is a magnificent artifact of black stone given to Raspail by his father, a symbol of the physical link with the rich heritage of European man. In the book's first chapter, "The Broken Thread," the alienation and shallowness of contemporary man are identified with lack of awareness of his cultural inheritance. Raspail counts back through his ancestors, "in only fifty generations we have rejoined Charlemagne and his immediate successors...and we are no longer French." In his daily life the average person is likely to come in contact with fifty people whom he knows by name, yet he knows perhaps but two or three of the fifty ancestors.

La Hache des Steppes deals with such peoples as the alle-

gedly Caucasian Ainos of Japan, "our white brothers the Ainos from whom we have been separated since the Neolithic gloom." A veteran of the LVF, the French volunteer force which fought on the Axis side on the Russian front in World War II, tells Raspail of coming across a village of the French descendants of Napoleon's invasion of Russia. On the basis of this discovery, the veteran asserts, "I would like to be able to explain to the Marxists that it is not economics but race which is the master of history."

As shown by both his early and more recent literary output, Raspail's world view is complex. He decries the impact of the white world on the nonwhite. "The Christian missionaries have always cut off native peoples from their origins." Then again, when discussing the Caribs, he explains he "learned the unbreakable law: every Indian woman who marries a black must leave the tribe." In this manner

the Carib people assure their survival. Rejecting any alteration of their blood, which is impermissible, they are saved by their faith in race...One comes down to the conclusion that the will to survive, hatred and blood consciousness will serve as a similar defense for other races in peril, the white race especially.

To term Raspail a racist, a white supremacist, does not agree with the literary evidence. More accurately, Raspail is a man convinced of the importance of the concept of race in human affairs. In championing diversity of types and rejecting the notion that mankind is united or should be united, he has placed himself squarely within the circle of the growing and intellectually vigorous New Right in France. While he sympathizes with other peoples who have lost their roots, he is more concerned about the future of his own race. It has often been remarked in the pages of *Instauration* that the 20th century is witnessing the decline and possible fall of the white race. Raspail stands in the great tradition of Lothrop Stoddard and Madison Grant as one of its prophets and chroniclers of this looming tragedy.

Should He?

(To be sung to the tune of *Dem Herzen Jesu singe*)

Why was he born so beautiful?
Why was he born at all?
Two units of the biomass
Obeyed the sexual call.
But should he still be left alive?
Why, that's another thing,
He's learnt to whine and whimper,
But has not learnt to sing.

YESTERDAY'S PHILOSOPHY, TOMORROW'S RACIAL POLITICS

Schopenhauer and Darwin

Germany and England moved in separate and often opposing ways toward a concept of instinct. The characteristically English strength of Charles Darwin was in his purely descriptive study of instinctive behavior. Schopenhauer, on the other hand, was not a scientist but a philosopher. His approach to the same subject matter was to come directly to grips with the purely ethical problem, which he did by meeting the ethical philosophers on their own ground. The same critique that Kant had developed to question the existence of God, Schopenhauer directed against Kant's own "transcendental" ethics. He reasoned that if there is indeed such a thing as ethics it cannot stand above life and instincts, but must emanate from them.

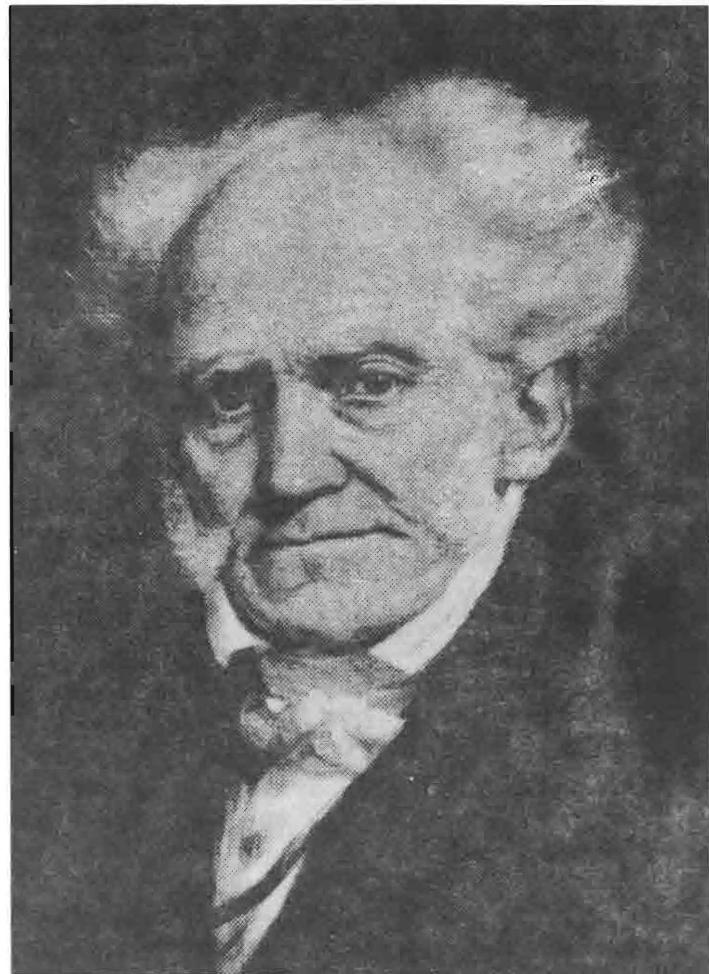
Schopenhauer proved more dangerous than Darwin to the public order. While Darwin and the Social Darwinists appeared to uphold society by giving it the sanction of instincts, Schopenhauer knocked out the props from under society. He showed that the will to live, or pure instinct, would periodically destroy even the most sacred human values and creations.

Schopenhauer and Kant

Must ethics be grounded in something other than ethics? If so, do ethics take their justification from that something outside themselves? These were the focal issues in the dispute between Schopenhauer and Kant.

Kant is falsely assigned to the school of naturalism on account of his view that morals are "innate" in the human being. Morals are not derived from God, whose existence Kant throws into doubt. But in bringing morals down from the sky he does not convincingly make them a part of nature, which has to do with what is, not what ought to be. Kant succeeds only in changing the physical location of morals, not in depriving them of a transcendental and even sacred character. He locates morals in the abstract or universal intelligence of a person, without, however, making them a part of the person. For Kant virtue was transpersonal and transhuman, the collective possession of all men. Men perhaps differ in the shapes of their heads or the color of their skin but not in the inexorable conscience, the "call of duty" implanted in the brain. Kant thus allies himself with the priesthood of his time, both sacred and secular. He takes the initiative in establishing right and wrong from the individual and leaves the priests, if not in the role of creators of value, then in the role of sole interpreters and agents of virtue, thus reinforcing their caste privilege.

It was not upon the sacred character but on the transcendental character of morals that Schopenhauer chose to dwell. He saw no revolution in simply bringing down morals from the heavens so long as they remained suspended over individual



Schopenhauer

instincts and inclinations. Virtuous actions cannot be imposed on the individual but must spring spontaneously from his in-born inclinations. While at times Schopenhauer talks almost as though there were such a thing as virtue in itself, his general view was that virtue was entirely an individual matter.

Virtue, like genius, is to a certain extent innate, and...just as all the professors of aesthetics with their combined efforts are unable to impart to anyone the capacity to produce works of genius, i.e., genuine works of art, so are all the professors of ethics and preachers of virtue just as little able to transform an ignoble character into one that is virtuous and noble. The impossibility of this is very much more obvious than is that of converting lead into gold.

Schopenhauer characterizes Kant's position as adherence to an abstract law entirely independent of all personal inclina-

tion. This law may condemn certain self-seeking and violent actions that are also prohibited by society, but theoretically it can also override and prohibit certain acts of felt compassion or "tender-hearted sympathy." There is no room in this moral law for any biological instinct or impulse, which can vary from person to person and race to race. There is only the theoretical calculation of good and evil according to its own standard. Hence while Kant professed to have challenged traditional proofs for the existence of God, who was regarded as a source of virtue, he set up a new god for whom, when the individual does not listen, there is also no evidence.

Ultimately says Schopenhauer the sanction of morals is in fear. If they are violated, it is feared some physical punishment will follow. By rejecting the notion of an avenging God, Schopenhauer explains, men lose any notion of transcendental virtue. Kant's transcendental ethics lacks this authority and fails to inspire respect. It can succeed only where implemented by a human agency.

For Schopenhauer what "ought" to be is purely a thought of a living organism regarding what is best for itself. This position opens the way for a society whose guiding principle is the will of the strongest elements. He removes the transcendental power inhibiting the activities of special interest groups. Indirectly he also overturns the notion of rule by law where such law is opposed to the interests of life. One man's law is as good as another's, and the outcome can only be determined by force. This is Schopenhauer's final position. In a society tired of conflict this view, true though it is, might in fact be contrary to people's best interests. In a society such as our own, oppressed by peace itself, the view is liberating.

Schopenhauer often claims to admire Kant as the greatest German philosopher. But his criticisms of Kant are by no means directed at a peripheral or incidental aspect of his philosophy: he strikes at the heart. Kant's real love was morals and he put them above the instincts of family and race. Schopenhauer casts out these morals as so many diverse demons and provides a philosophical and moral foundation for human groups to recapture their original unity.

Schopenhauer and Hegel

In accord with his Selective Idealism, Kant locates morality within the human mind. But since morality "transcends" individual and personal inclinations, such a law is by no means subject to personal whim or mental changes. Hegel carried this train of ideas one step further. He removed both ideas and morality from the locus of the brain, putting them in a sphere of their own where they constitute in themselves a logic of existence which the individual has no choice but to obey. Hegel does not raise these laws to the level of God so much as bring God down to the laws. But the important practical implication is that the laws stand above men. Men do not so much have morals as they act to realize a moral purpose higher than themselves. Kant had fallen into the danger that, placing morals within men, they could be confused with other individual inclinations and instincts. With Hegel this danger no longer exists.

Hegel concedes the family and race's right to exist only in so

far as they fulfill the purpose of objective reason. Only presumably departing from Kant in speaking in praise of family and race, Hegel in reality subordinates them to something outside themselves. Put in practical terms, instincts and instinctive groups would fulfill themselves only in producing an abstract bureaucratic state, since he sees no ultimate contradiction between instincts and government. The tension between specific instincts and between institutions is only a phase in the logic of the development of the state. Hegel joins other philosophers in praise of individual freedom, but Hegelian freedom is only the choice of the individual to produce and support, or not to produce and not to support, the state.

Hegel's major intellectual achievement was the idea of alienation. Through the labor of his hands and brain man produces a world other than himself. But this world, although man's creation, is also his greatest adversary. Estrangement occurs when the product is set up against its own maker. This idea, which Hegel developed at the high point of his thinking, could be described as a pessimistic trend since it belies the notion of a smoothly developing objective reason. Needless to say, the notion of alienation has contributed greatly to understanding modern society.

The Young Hegelians

The final *coup de grâce* to moral authority and its priestly agents and "representatives" was given paradoxically by thinkers who professed to admire Hegel and had scarcely heard of Schopenhauer. Calling themselves Young Hegelians, they attacked their master just as Schopenhauer had struck savagely at Kant. Perhaps without being aware that they had re-introduced into the discussion the notion of instincts and individual inclinations, they set these instincts against one another. Hegel had recognized contradictions between certain instincts and also between instincts and institutions. The Young Hegelians stressed these contradictions, while trying and failing to reconcile them.

At the crux of the dispute between orthodox Hegelians and the Young Hegelians was the word *aufheben*, which can mean both to suspend or annihilate and, conversely, to retain or conserve. Hegel's failure to clarify this word and to use it in its two contradictory senses without resolving the contradiction constitutes, paradoxically, much of the interest in Hegelian philosophy. Orthodox Hegelians who had inherited Hegel's university chair and had support from both church and state, insisted on the meaning "retain." In the dialectic or tension of opposites (Hegel's famous formula), opposing forces to not destroy one another even while they transcend themselves. Their destruction consists only in passing over into something new, though still being contained in this transformed condition. Speaking in concrete terms, the state which overcomes and supersedes individual parties also conserves them. This is not to overlook the fact that the center of value and purpose is now a new phase of objective reason whose physical expression is the existing church and state.

The radical party, the Young Hegelians, were impatient with this unresolved ambiguity. Attacking the family among other institutions, they were seemingly bent on pulling down every-

thing in sight. While observing the dialectical formula of Hegel, they also said that *aufheben*, the third movement in the dialectic, can only mean that one party or force destroys the other and replaces it with itself.

Hence the individual, family or race at war with the state must either destroy the state or die in the struggle. If this is indeed the historically necessary struggle of the time, it must have this absolute outcome. But the primary attention of the Young Hegelians was directed at religion. They held that the greatest struggle of the day was religious. Their assertion was that man having created God in his own likeness now saw himself oppressed by that same God. The outcome could only be the destruction of the notion of God. But the Young Hegelians were not entirely stuck on the religious issue and saw the implications regarding the existing German state. They saw the state as the idea of God "separating man from himself." To reunite himself man must rise up against all these abstract ideas.

In the view of the young Hegelians, freedom of man from his own creations -- his gods and institutions -- would mean that man, instead of comprehending himself indirectly through the thing that enslaved him, could be aware of himself directly. Man would know man as man. But who is this man? The Young Hegelians, preoccupied as they were with institutions, never came to terms with this issue. Nevertheless, in the turmoil of the future they believed the answer would become clear. Man is a creature of instincts. He is a creature of family and race. Free from restrictive and inhibiting institutions, these instincts would now rule -- not to produce a lasting chaos but an order based on a new principle.

Stirner and Bauer

Max Stirner, nom de plume of Kaspar Schmidt, a Berlin girls' school teacher, was one of the Berlin Hegelians of the 1850s. Author of *The Ego and Its Own*, he formulated the idea of pure and theoretical anarchism. Going further than even the writings of professed activist anarchists, he asserted that the individual lives ultimately only for himself. The locus of all value, the individual has no use for society. Stirner's prescription was not actively to destroy society but simply to withdraw from it. As individuals and egos are born society is drained and passes away.

Such a radical statement makes sense only in a society -- such as our own -- in which the person seems totally dominated by abstract institutions that violate and humiliate instincts and personal inclinations. But is the present-day American ready for an anarchist revolution? Does he know what kind of life lies beyond the death of society? What can be expected when the ego is freed from its constraints?

Today some important clues about the ego can be understood now through a careful study of instincts. The ego, it turns out, is not a disorderly creature, but at least in most people is peaceful and cooperative.

Bruno Bauer was a friend of Stirner and a Young Hegelian. He was the one who coined the famous phrase "terrorism of pure theory" and subjected all institutions, in particular the church and state, to a devastating criticism. Like other anar-

chists he thrashed about and attacked almost indiscriminately. In his later writings, however, certain latent instincts welled up within him and dominated his philosophy. These were instincts of race. His anti-Semitism led to his rejection by academia and the press.

Bauer's real and lasting contribution was that he was able to distinguish between the *religious* problem and the *racial* one. Germans of his age, like many fundamentalist Christians in America today, conceived the distinction between European and Jew as one of religion. Bauer identified the religious distinction as superficial. Behind it were factors of race.

Engels

Bauer was the object of the polemics of Friedrich Engels, who had established some personal associations with the Young Hegelians and in many respects resembled them. Engels accepted Hegel's conflict or dialectical formula. But in applying the Hegelian method he was more clearly aware than Hegel of the actual social forces of the modern age. While Hegel was certainly cognizant of the importance of technology and technological social organization, Engels made it the central problem.

Engels' social awareness was stimulated by an American thinker, Lewis Henry Morgan (see *Instauration*, January 1977). Morgan held that man's unique mode of adaptation, technology, is central to understanding human society. Itself a new creation in the history of organic life, technology in turn creates new kinds of social groups and also destroys old groups. In particular, the reproductive unit, the family, must retreat before the social organization imposed by technology. The tension between a rising material order and the ancient social order makes up what is properly called history. Engels accepted this idea and developed it further.

In Engels' mind technology occupied a position vis-à-vis organic life and instincts roughly equivalent to Kant's transcendental conscience and Hegel's objective reason. It could be called the objective materialization or embodiment of this abstract principle but was nevertheless historically real and immediately tangible. Still, the value basis wherein Engels overrules instincts in favor of the objective order is pure metaphysics.

Engels was a professed atheist who in the tradition of Young Hegelians regards God as the self-created likeness of man which "separates man from himself." But, just as this criticism extends, as Schopenhauer showed, to the transcendental mind of Kant, it extends as well to the entire objective order. Technology can be seen as separating man from himself. Morals in these terms are detached and removed from instincts.

Racial politics

The playwrights who wanted to liberate instincts from the tyranny of the social order were German philosophers like Schopenhauer and Bauer. But the theater of the final drama will be late 20th-century or early 21st-century America. Germany itself in the '30s was a sort of prologue. Engels in his time could not have foreseen racial politics.

Engels was right in one thing. The proletariat would be one

combatant. But its adversary will not be a handful of capitalists. It will be the entire instinctive order which antedates all the social orders Engels had studied, personally had seen come to existence and then pass away. Instincts are in rebellion against the established order. Any previous anarchism was simply isolated individuals whose instincts were out of step with the rest. Now there is an anarchism of the masses. If

this anarchism has a name, it must be called the racial movement.

The outcome can only be the destruction, in Young Hegelian fashion, of the proletariat as the social expression of the objective order, and the subordination of technology to the instincts of life.

An interview with Robert Lenski of the Human Conservation Movement

NEW RHETORIC FOR NEW TIMES

Robert Lenski, who has written extensively in the fields of psychology and demography, believes that the global situation of the white Northern European community is now so critical that narrow, sectarian appeals in its behalf are outdated. Only a broad coalition of men and women of good will -- liberal, conservative and socialist, and of all racial, national and religious backgrounds -- can arrest the precipitous decline of these endangered people. The political model which Lenski recommends for their defense is a mixture of ecology ("save the whales") and civil rights nonviolence. To give Lenski's views maximum exposure, *Instauration* has reprinted in its entirety a recent interview with Lenski by a person who has no connection with *Instauration* and who wishes to remain anonymous.

Questioner: Why a Human Conservation Movement? Isn't the world being overrun with people?

Robert Lenski: The world is also being overrun with animals, such as rats, mice and cockroaches. There are more deer in America today than when Columbus landed. But numbers aren't everything. Variety also counts -- and many species are in bad shape. And they aren't just any species. They are frequently the largest, the most unusual, the most valuable ones. I would much rather lose, say, ten kinds of antelopes than the gorilla. And right now all of the great apes are fighting to survive.

How does this tie in with people?

Well, obviously all people belong to one species. But there is nothing magical about the concept "species." Man has done everything in his power to increase variety in the dog and other domestic animals because he loves variety in his environment. Today people are fighting to preserve variety in a thousand other ways. Look at the preservation of historical monuments. The fact that the world is being overrun with houses doesn't stop us from protecting unusual ones. The only field in which it is not respectable to advocate the preservation of diversity is when it has to do with human appearance. Here we're all supposed to become a drab, look-alike brown.

Liberals would violently disagree. The liberal ideal is not human sameness. It is a city like New York or London or Paris or Berlin where you walk down the street and everyone has a different shape or color.

This view illustrates a total lack of perspective -- global, historical or any other kind. The liberal's choice of cities gives away his near-sightedness. He didn't say Tokyo or Calcutta or Nairobi -- where over

90% of the people look alike racially. The liberal who likes present-day London is forgetting that the only reason all those types exist is because their ancestors were segregated in different geographical regions in the past. Even without any further input of nonwhites, London will become a "brown town" almost as boring and uniform as Calcutta in just a few generations.

Isn't a similar race-mixing process bound to occur in the Third World as it advances economically?

Conceivably, but the impact would be entirely different since it would happen there after the nonwhite population explosion was under control. In 1915 Nordics reached their all-time peak in numbers, 15% of the world's population. Today they account for under 5% of the world's live births. Beyond all doubt the figure will fall well below 2% before the Third World manages to reduce its birthrate, if it ever does. Even 1% might be too optimistic. Worse, this one in a hundred will not be geographically concentrated. The surviving Nordics will be mixed in with many other races wherever they are. So, when other races finally bring their fertility under control, it won't help the Nordics one bit. Massive interbreeding will place them beyond help. Under such conditions, they would be bred out over a few generations unless there is an organized campaign to instill racial consciousness. Look at Hawaii today. One-third of all whites marry nonwhites. California is right behind. Remember the "California girl" stereotype of the late '60s? Tall and lean, with blond hair and a tawny body. Well, *Newsweek* ran individual photos of the graduating class at Bakke's medical school in California, and of some 100 students, only five or six had blond hair! What we are seeing is the utter transformation of states and nations, not in a century but overnight. And hardly a peep of protest. Yet they delay a dam project to save the snail darter.

How about the Indians? Aren't they being equally threatened?

First, they were never a major culture-bearing race in the sense that the Nordics were. In 1492 they were less than 3% of the human population. Second, they have made an extraordinary comeback. Sometime next century, the amount of Indian blood in the New World may again surpass the amount of white blood. They will soon be back where they were before Columbus, in terms of percentage. In absolute numbers, there may already be more Indians than in 1492.

Let's concede that the Nordics become extinct. But how big is humanity's loss really? There will still be many whites in the world.

This is precisely where the Human Conservation Movement comes in. Our esthetic loss alone would be incalculable. You can

take almost any physical trait of the human species which has any real esthetic significance, and categorize all of the races by their expression of that trait, and you'll find Nordics at one end of the scale. Obviously, this is true of pigmentation. The world's fairest skin is centered in Sweden, the bluest eyes are in parts of Norway and Ireland, the grayest eyes in the Baltic region, the most red hair in Wales, the most golden-blond around the North Sea, and the most ash-blond around the Baltic. In contrast, most of the world's people have black hair, nearly black eyes and brownish skin. But what few people stop to appreciate is that the Nordic physical condition is every bit as extraordinary in *form* as in *color*. When you ride a big-city bus in America, look at the people's faces. Those of many races have a rather blobby, nondescript appearance, whether they're black, Mexican, Oriental, or -- for that matter -- many white groups. Then look for Nordics: if they're young, they're likely to be about the only cleanly chiselled faces around. And there are other ways they stand out. The world's finest hair and finest skin texture are in Scandinavia. Some of the world's tallest statures, largest body sizes and most massive heads are also found in Northern European regions. Sexual dimorphism -- or the difference between the sexes -- is unusually pronounced there. If you took, say, a typical Southern Italian and a typical Swede, the overall appearance of the Italian could logically be placed in sequence between that of the Swede and most of the world's people with regard to virtually all physical characteristics. To the degree that body and mind are linked, the same would be true of mental characteristics. In no remotely comparable sense could a Swede's appearance be placed between that of the Italian and most other groups. In other words, the Northern Europeans are one of humanity's three extreme esthetic types. The only others are the Negroid and the classic Mongoloid of northern Asia. Everyone else, including American Indians, is of intermediate appearance. Since humanity has only three esthetic extremes, it is essential that all three be protected.

Granted Nordics are an unusual looking bunch. But if variety is our criterion for saving rare groups, aren't the rare Pygmies, Watusis and others even more unusual?

Not at all. Their coloring is entirely common -- that's half the picture right there. And other than their stature and the steatopygia of the Hottentots, their forms are not very remarkable when compared to other Negroids. Besides, they were always rare in historic times, so there has been no change in their status. We are speaking of the death of a great race, happening right before our eyes.

People like yourself are disturbed to see nonwhite communities springing up all over in the midst of once Northern European countries. But isn't it a two-way street? How about all of the Anglo-Indians in India, for example?

They're a drop in the bucket. I saw one recent estimate of their total numbers as 150,000. That's out of 600 million Indians, or one in every 4,000. It's equivalent to a mere 15,000 people in Britain's population of 60 million. Actually, there are more than a million, perhaps two million, nonwhites in Britain and leading government officials have confessed that they have regularly fudged the numbers. The same thing has occurred in France and elsewhere.

But the original population of Britain is already racially mixed. A darker element has always been present.

You are right about $\frac{1}{4}$ or $\frac{1}{3}$ of the British population. But most of those individuals have close relatives who are fair. In other words, Britain has always had many borderline Nordics. But by mixing in only a few very dark elements, the entire precarious balance is shift-

ed. The fair element goes into eclipse. Of course, in a country like Sweden, where 96% of the people traditionally had light eyes, the change is far more dramatic. Now they are saying that even Sweden will be $\frac{1}{3}$ non-Nordic by the year 2000. Mix these aliens into the population and, sure, you'll still have plenty of individuals with blond hair or with blue eyes or with ultrafine complexions or with classical facial features or with lithe, clean-limbed bodies, but you'll rarely find an individual who combines them all and looks like our image of a Swede. The *gestalt* of the race will be shattered. There won't be any more Greta Garbos, except as rare freaks. It will be the same in every other Nordic country. Every individual Swedish physical trait is found in a large minority of Italians, but real Nordic types have become as rare in Italy as hen's teeth. That was not always true. And consider what will happen when the new mixed Swedish population does produce a Garbo. The famous and wealthy individuals will now be largely of other races. So she can choose between hundreds of short, swarthy millionaires or a tall, ruddy, handsome blond house-painter. Unless she's incredibly altruistic, she'll go after the money, and her race will die a little more. Already in America, there is a frantic male rush after the fast dwindling supply of really Nordic women. You see it all around you in the urban areas and on TV. Today there are hardly enough blonde beauties in all Scandinavia to satisfy the appetites of a few Arab shiekdoms. Believe me, the time is only a few years off when every attractive blonde woman in the world, in Shakespeare's words, may "fall in love with that she fear'd to look on," and have the chance to marry a dark millionaire -- one usually made rich, incidentally, by the inventions of her own Northern European ancestors.

How would you counter these trends?

I take the civil rights movement as my chief political model. We in the Human Conservation Movement share fully the great dream of Martin Luther King. He once said, I have a dream that in the future little black boys and little white boys would play together in the red clay hills of Georgia -- or something to that effect. We agree completely. It is our fervent hope that in 200 years there will be little white children -- or, more particularly, Northern European types -- left to play with anyone!

King felt that it was crucial that blacks have the right to sit down in restaurants. How much more crucial is it that the other great American group have a right to sit down at all, that is -- to exist! We must never forget that it is Nordics who are the tiny, pitiful, leaderless minority struggling everywhere just to survive, with their backs to the wall.

Blacks frequently oppose such things as interracial adoption because they feel that their survival is endangered.

Many blacks may sincerely feel this way, but they have their facts all wrong. Their race will soon be a far higher percentage of the world's population than ever before in historic times. But again, that's not what's most important. What's vital is that virtually all of these blacks will be in countries where nearly 100% of the population is black. Their racial future is assured. If you see a black and a white walking arm-in-arm, you'd better realize that it poses no threat whatsoever to black survival. Only in America and Brazil are large numbers of blacks integrated. But Northern Europeans almost everywhere are already living in racial checkerboards. Even the Soviet Union has a large Mongoloid minority. But most of the world's brown, black and yellow people live in nations which are almost 100% of their own race.

It would be an enlightening experiment to pick 100 whites of Northern European ancestry at random from around the world and

examine their daily racial interactions. Then do the same for 100 swarthier whites and 100 Orientals, and so on. You would find, in all cases but one, that most of the people were interacting exclusively with their own kind. Perfectly natural. This is man's way since time immemorial. But a typical Northern European works with an Oriental, his kids go to school with blacks, his sister married an Arab, his cousin is dating a Filipino, etc., etc. In short, his whole life is one big picture of a race being dissolved. It could be argued that he *hates* himself, because if he continues living as he does, hardly anyone will look at all like him in 200 years. But those around him, the so-called "minority groups" -- from a worldwide perspective a totally inaccurate designation -- will have countless racial descendants. Of course, I don't really think it's self-hate. Only a handful of Bill Waltons* are totally warped. It's ignorance.

When you walk down many city streets in America, you still see many groups that are all-blond and Northern European-looking, but far fewer that look, say, all-Oriental or all-brown or all-whatever. It seems to me that the Northern Europeans are preserving their identity as well as anyone.

Their physical identity, perhaps but only for a few more decades. Their psychological identity is already fast disappearing. Look at the imagery in TV shows like *Chico and the Man* -- the young wave of the future versus the narrow old past. We're being deliberately conditioned in a thousand subtle ways to accept a brown future. We live and breathe this propaganda -- all new since 1960. I've made quantitative studies of this conditioning. Blacks are to remain blacks, yellows yellow, browns brown -- but whites must turn brown.

One of the chief forces of racial integration is school busing, which you obviously oppose. George McGovern said it was the only way to pay for the "ancient regime of fascism."

McGovern has defined the very existence of an entire race -- his own -- as fascist! But let me try to answer him. Take a school that's one-third black, one-third white and one-third yellow. That school isn't in the middle of the ocean, it's located right in the heartland of one of the races! Meanwhile, the heartlands of the other two are still 100% pure. Remember how the press jumped on Carter because he dared to breathe the words "ethnic purity"? Many nonwhites said that this showed "WASP insensitivity." Yet, in every case, most members of their own race live in settings just as pure as ever. Their futures are guaranteed. They can afford to be miserable hypocrites

* The basketball star who once said that whites had been so cruel to blacks that any black was entitled to attack any white, including himself. Since he stands about seven feet tall, this is hardly a courageous statement.

like Reverend Moon. He claims he's a Christian, but all he ever talks about is how it's God's will for America to turn into one big brown melting pot. The man doesn't know a word of English! But he never preaches a word to his countrymen in Korea, who remain to this day some of the world's biggest racists. Children of mixed race in Korea are stoned. Their own mothers abandon them so they have to be fobbed off by the thousands on naive Swedes in Minnesota. White people are applauding Moon when they should be screaming at him in rage.

One final question. What is the first priority of the Human Conservation Movement?

Education. It has to be. Giving people the simple, tragic facts. Drilling them into the heads of grade-school children. Nordics are already so far down the road to destruction that the solutions will not be easy. Nonviolence is essential. What Northern Europeans fail to realize is that all they have to do is speak up in their own collective behalf for once, *with the facts*, and all of the self-righteous opposition to their survival will begin to crumble. Do you really think that the typical black or olive-skinned Sicilian or anyone else wants to live in a world without a healthy number of blond types? I don't. To believe that would be real racism. I think *haters* are in the minority in every group. The Human Conservation Movement wants to get people of every race and creed together to find workable solutions for their stricken neighbor. I recently counted 21 books on the fate of American Indians in a book store. So why not 21 books on the fate of the Nordics? They're more threatened today than the Indians were at their lowest ebb. When you go in a library, all the black kids are reading books about blacks: black poets, black musicians, black this, black that. All at public expense. How tragic for any people to be so utterly self-obsessed. Why not interest them in the fate of other, less fortunate groups? Of course, the blacks are in bad economic shape. But any healthy spirit knows that "man does not live by bread alone." Black pride, black spirit, and all that have never been higher. But the Northern European way of life is being crushed, the Nordic spirit being broken down, as was the spirit of the Chicanos before they learned to speak of "La Raza." The more intelligent Nordics go running off to every obscure corner of the world to study every little tribe, but they hardly know what a Viking is. And they're too scared to ask. So let's get everyone concerned about the poor Northern European, and together find a solution. Let's do everything in our power to preserve the few pitiful pockets of Northern European purity which still survive!

Robert Lenski can be reached at Box 4815, Washington, D.C. 20008.

MODERNISM

"Modern" can refer to the latest gadget, e.g., a computer or drug less than ten years old. It can also refer to a period of history. As a process, modernization can describe what happens when Oxford-educated Indians try to push high technology onto backward coolies. In literature, it can refer to the experimental as opposed to the heroic or romantic.

By bringing in the racial aspect, I want to argue that the modern is foremostly Nordic. I want to argue that the modern

is a stage in our evolution from which there is no hope of going back but much hope, if we come to grips with it, of moving on to the next. Of all treatments of the modern, I would most recommend Joseph Wood Krutch, *The Modern Temper* (1926), to readers of *Instauration*, who presumably already know a thing or two about race.

Most historians divide European history into ancient, medieval, and modern. Spengler, Toynbee, and other macrohistori-

ians have argued, however, that ancient Greece and Rome belong to a different civilization, the Classical, and not to Western history. Whatever view one holds of the influence of the ancients upon the West (my own is that the West emerged more in spite of than because of such influence), the evolution from the medieval age of faith to the modern age of science must not be lost sight of. Most so-called civilizations never got out of the age of faith, and the reason the Classical peoples never fully developed science must surely be that they died out genetically. Since Spengler was more or less ignorant of race, he saw scientific and modern developments as the beginning of a decline rather than as a new stage requiring an intact race.

It was the great German sociologist Max Weber who characterized history since the Reformation as modernism, in the sense that concepts and categories of thought and social action became more refined and differentiated. For example, categories of thought which were once fused, such as value and fact, became distinct. Categories of social action such as home and job (the word economy comes from the Greek for household management) also were differentiated and separated. So were church and state, *Gemeinschaft* and *Gesellschaft*, and form and function. The separation of management from control was noted by Gardiner Means and James Burnham.

Rather than describe each of these dualisms in detail, I shall focus on the creation of trinities, as this is felt to be uniquely Indo-European. That triads pervade Indo-European religions as well as social classifications has been observed by George Dumézil in particular. (In contrast, the Levantine religions are dualistic and their societies have only masters and subjects.) But as time rolls on, yet more conceptual trinities have been established. The differentiation of fiction from fact on the one hand and fabrication on the other occurred around the time of Edmund Spenser. The concept of a neutral stranger was added to those of friend and foe. Montesquieu added the judiciary to the legislative and executive branches. Charles Peirce, who noted the "threeness" of things, added the formation of concepts (retroduction) to the scientist's deduction and induction.

Whether "threeness" is part of the objective nature of things or deeply characteristic of the Indo-European mentality, I do not know, but it is an improvement over dualistic thinking. I would be inclined to regard "threeness" as a potential existing in Indo-European thought, whose realization is still being accomplished. Perhaps too much can be made of this, but I have often found it helpful to look for a third element. For instance, a great deal of effort has been put into searching for an ideal set of laws for an economic system. Capitalism has been criticized for producing too unequal a distribution of incomes. Proposals to modify the rules of the game to generate a better outcome have been advanced. Adam Smith, it is said, felt that inside every man is a Scotsman; but the game of capitalism is no longer played only by "Scotsmen." Until account is taken of who is allowed to play the game as well as of rules and outcomes, the whole ethical discussion of economics and every other social matter founders.

Modernization comes at a price. For every further refinement, the emotional security of a simple world is endangered. The age of faith gives way to the age of confusion. We could best think this out in terms of supply and demand (a dualism, I



J.S. Bach -- first jazz improviser?

am afraid). If one race has a greater mental capacity to supply more differentiated categories of thought and action, it will. But the members of a given society will also demand different levels of refinement. Some will embrace further modernization; others will want to retreat. In other words, the temperaments of the members, as well as their capacities, need to be considered.

Fortunately we know something about temperament, and that something we owe to the great psychologist William H. Sheldon. If we consider the psychic economy of an individual, we can see him torn by making a distinction (e.g., keeping church and state apart) that would give him cerebral satisfaction but would not be satisfying emotionally. Each person would draw for himself the degree of separation best for him. Sheldon observes that it is the introverted person, whom he calls cerebrotonic, who can best sustain these distinctions. Such persons tend to be thin of body build (ectomorphs) and we see that the separation of church and state has gone further in Protestant lands, which are racially more Nordic and ectomorphic, than in Catholic lands. I would expect there to be similar differences along the other dimensions, in particular the ability to separate present from future gratification. Although I can't say for sure, my guess is that these differences are more due to differences in temperament than in ability.

Cerebration -- I'm thinking of temperament, not IQ -- can only thrive in a hothouse environment. This is not the best analogy. Animals, with their muscles and motor energy, are the real hothouse plants, as it takes a vegetative backdrop for animals to survive. Refined cerebral activities require that someone first stake out the territory and solve the struggle for existence. Evolution goes from the vegetable to the animal to the cerebral.

Once a society can support genetic introverts (ectomorphs), good things begin to happen. The refinement or differentiation of concepts such as value and fact make for a better understanding of the world and hence more power over it. An introvert can pay the emotional price more cheaply. He can also "repress" (because for him it isn't a repression) the need for gratification in the present in favor of greater future rewards.

This is what lies behind the frugal Protestant Ethic. The economy booms and then the problem becomes one of keeping out the lesser races.

Still, the dynamic element has not been accounted for. The supply and demand equations of individuals haven't changed as much as the historical movement of the society. A third factor must be sought, and this factor, I think, is the feedback upon individuals of the society created by a specific population. Once it becomes clear that restraint pays, social pressures will arise to provide it. This is more than breaking up fist fights. It is more than indoctrinating with the virtues of thrift people who are prone to be wasters. It has also meant the wholesale destruction of emotional and moral certitudes, because the introverted, self-reflecting personality goes so far as to question everything. Militant atheism becomes the only intellectually respectable (and hence moral) position to take and profligacy instead of thrift the only moral behavior, since no good reason for not wasting one's life can be advanced.

The matter seems to have gotten out of hand, especially when college students are complaining about being pushed into sexual liberation. Yet no one, least of all conservatives, is trying to give good reasons for not wasting one's life. There are more than enough people who deplore the situation, but their solution is to bring back Jesus, corporal punishment, the gold standard, or the White race. At least 99% of the discussions of these four items are based not on objective arguments but on appeals to Tradition. Once Christianity has been questioned, the only way we can become a Christian nation again is to breed down to the level of Latin Americans.

Racism won't get off the ground, except momentarily, by appeals to tradition. The reason is that upper classes the world over, from Europe to Japan, are ectomorphic and introverted. It is a mark of leisure not to have to have a barrel chest, but the connection between beauty and refinement has been observed long enough that some fundamental principle has to be involved.

Of course, the whole business of skepticism can get carried away, just as the Puritans apparently got too carried away, even for them, with their enforced joy (a prominent word in their speech). A revolt of the less ectomorphic masses might bring back Jesus or some other Tradition, but the ectos will rise to the top once more and question Jesus to death all over again. The only hope is in some proof of Christianity that will satisfy almost everyone, a hope that is not likely to come.

But for the restoration of the race there is hope, not on a traditional basis but a new one. And this will call for more modernization if not (in some of its senses) a postmodern world. The trend toward increasing introspection seems to be continuing, but there is something of a reversal in the strict separation of concepts. Thomas Hobbes was already in the seventeenth century a great introspector when he formulated theories of perception. (This was an improvement over medieval syllogisms and Aristotle, to be sure, but it was not until around Darwin's time that physiology started taking over.) David Hume propounded his introspective proof for the separation of fact and value in the eighteenth century, and indeed the twentieth century school of linguistic analysis relies mostly on the speaker's self-understanding of how he uses words. Indeed, philo-

sophers have turned ethics into something of a mediators' racket: they are the high priests of words and merely by taking one's ethical problems to their courts, one has surrendered a great deal.

The whole Darwinian revolution, whose impact in America I have described, is slowly starting to do away with this pat distinction between value and fact. On the one hand, we can appreciate how the moralities erected by dominant institutions (such as the current liberal-minority ethics of the human betterment industry) have to have survival value; and on the other hand, the prospect of an ethics based upon evolution shows that a higher synthesis of value and fact is in the making. (What I am speaking of is a trinity: value, fact, and synthesis. I'm not sure whether Hegel thought of trinities but rather of a replacement of two by one.) It is through such a synthesis that our race has hope.

Syntheses without the destruction of the old are going on regularly. Both physicists and opinion pollsters have to deal with the interactions of observer and observed. The distinction between form and function that reached great heights in the Bauhaus school is being reversed, without in any sense reverting to pre-modern days when the distinction was unknown. Melody and emotion are creeping back into music, after having been kicked out in the early twentieth century. I understand that rhyme is coming back into poetry. Painters are picking up something of the biological basis of perception as they are turning away from the strict separation of object and representation that culminated in abstract art and threatened to be the death of art.

These syntheses, which may be termed "postmodern" as compared to Weber's "modern" distinction-making, are the result of the continued tempo of introspection. *Tristram Shandy* was the first experimental novel and J.S. Bach the first jazz improviser. Bach's greatest work, the *Goldberg Variations*, based its variations not upon the melody of the beginning section but its rhythm. Beethoven, too, was a great experimenter. His *Diabelli Variations* has been exceeded in loftiness only by his late quartets, but it contains a complete microcosm of musical forms.

The postmodern syntheses in the arts are a product of almost hyperconsciousness. There are countless new experimental schools, with a recognition that art of the old, self-assured variety is no longer possible but that art must go on anyhow. Of course, there is plenty of room for fads and phoniness, and it will take time for the worthwhile material to get separated out. For me, the best postmodern art is to be found in the recordings of old Bach (who would have approved) by the Scotch Canadian pianist Glenn Gould. Here is the hyperconscious synthesis of old and new works!

The common man rightly senses that much of modern art is a put-on, and does not appreciate being told that he lacks the highbrow equipment to understand. Conservatives might well join in with robust ridicule, but their reaction is often one of profound ideological loathing, a reaction not devoted to, say, the foolishness of fashion design. But rarely, if ever, is the basis of this loathing, a rejection of modernism, ever consciously articulated.

No amount of loathing, however, will shut Pandora's box.

No revolt of the masses will long suppress the intense introspectiveness of all our sciences and arts. Only a destruction of Nordic ectomorphs can accomplish that. The charge that I am making, that conservatives are at the bottom antimodern and hence anti-Nordic, is grave. There is a dilemma, to be sure, that our society has outrun its present genetic ability to get along in a postmodern world (though some, like myself, think it is not nearly postmodern enough). The obvious solution, to breed more Nordics, may result in the dilemma appearing all

over again at a higher level. One synthesis appears to be on the way, that of a new evolutionary ethics. Raymond B. Cattell has made a major beginning in *A New Morality from Science: Beyondism*. (Isn't it significant that Herbert Spencer called his life work "synthetic philosophy"?) But a full solution to the dilemma calls for an approach combining the biological and social dimensions. Conservative moaning won't do.

ROBERT THROCKMORTON

The Irish Trouble Comes to Santa Rosa

The city of Santa Rosa, California, recently became the unlikely focus of a campaign of subversive intimidation. About a year ago the city fathers wrote to the International Sister Cities Organization asking to be "twinned" with an "English-speaking" city of about the same size and situation. A short time later the city council was informed that Santa Rosa had been twinned with Craigavon in County Armagh, Northern Ireland. The councillors of Craigavon took the twinning a little more enthusiastically than their American counterparts. They decided to organize a trip to California for the city's dignitaries, so that proper contacts could be made. All went according to plan until a few months ago when a group in San Francisco called the Irish National Caucus decided to get into the act.

The Irish National Caucus, an organization which supports the aims of the IRA, has from time to time been under Congressional investigation in Washington. The INC wishes to see the overthrow of democratic majority rule in Northern Ireland and the forcible amalgamation of Northern with Southern Ireland. It has organized several anti-British demonstrations in this country, including one that ended up in a riot when demonstrators attacked Americans visiting Royal Navy ships in San Francisco.

The INC did not approve of the visit of the Craigavon councillors on the grounds it would be tantamount to recognizing the existence of majority government in Northern Ireland. An INC delegation from San Francisco paid a visit to the mayor in Santa Rosa (30 miles away) and made it quite clear that, if the Craigavon councillors did visit the city on their goodwill mission, there would be vigorous demonstrations all along their way.

One of the delegates, Father Sean O'Hara, pointed out that a previous confrontation in Santa Rosa between the American Nazi party and Communists had cost the city \$40,000 in extra police pay. Certainly the city fathers could not afford

another round of such expenses. To make the cheese more binding, a smart young San Francisco attorney by the name of Michael McDermott chimed in that the Craigavon council discriminated against Catholics.

Santa Rosa Mayor Jack Healy -- of Irish extraction himself -- quickly gave in to what he himself later described as "intimidation." So did the city council.

When he was informed of the cancellation Craigavon Mayor Alan Locke made several transatlantic phone calls to try to persuade the Santa Rosans to change their minds. Craigavon had gone to great trouble to prepare for the trip. Several gifts of an official nature had been collected, among them a set of Tyrone crystal engraved with the two cities' emblems and the Craigavon city motto, "Together We Progress." When all his efforts failed, Mayor Locke described the outcome as "most unfortunate." "It shows,"

he ruefully concluded, "what we in Ulster are up against when we part-time politicians are confronted by American professionals in propaganda."

The capitulation was also condemned by mainstream republican (Catholic) circles in Ulster. Republican members of the Craigavon city council joined in a unanimous council vote expressing regret and disappointment at the outcome. No one in California had bothered to contact the Craigavon republicans for their views, but had just assumed that the extremist Irish National Caucus was their bona fide representative. No one had pointed out that the Ulster delegation would have included republican representation, in the person of the Catholic deputy mayor of Craigavon.

Mr. Brendan Moran, the consul of the Republic of Ireland in San Francisco, also condemned the snub. He stated that the visit

Some Background

The Republic of Ireland, also known as Eire or Southern Ireland, has a population of 3.2 million. As the recent mass outpouring for the Pope demonstrated, Ireland is the most Catholic country in the world. Divorce, contraception and abortion are illegal and Irish scissors work busily on doubtful books, films and TV shows.

The northeast part of the island is called Northern Ireland or, less accurately, Ulster and is part of the United Kingdom. Like England, Scotland and Wales, it elects MPs to the parliament in London. Until 1973 Northern Ireland also had its own provincial parliament for local affairs. No more. Today the country is ruled by representatives of the British government.

Northern Ireland's population of 1,537,000 is about two-thirds Protestant and one-third Catholic. The Protestants regard themselves as British (since their ancestors originally came from the mainland) and generally wish to remain within the United King-

dom. That is why they are called Unionists or Loyalists.

The Catholics regard themselves as Irish and generally wish to break off the union with Britain and unite with Southern Ireland to create an all-island Irish republic. Hence they are described as Republicans.

The Protestant Unionists do not wish to be drawn into an all-Ireland republic, since they would then cease to be a majority and become a minority. Inevitably their culture would be altered by Catholicism and Irish nationalism.

For the past ten years Northern Ireland has been subjected to the terroristic forays of the Irish Republican Army. The IRA (no connection with the regular Irish Army in the south) seeks to reunite Ireland by force against the wishes of the Northern Ireland majority. British troops were sent onto the streets in 1969 to maintain order and have been dying there ever since.

No revolt of the masses will long suppress the intense introspectiveness of all our sciences and arts. Only a destruction of Nordic ectomorphs can accomplish that. The charge that I am making, that conservatives are at the bottom antimodern and hence anti-Nordic, is grave. There is a dilemma, to be sure, that our society has outrun its present genetic ability to get along in a postmodern world (though some, like myself, think it is not nearly postmodern enough). The obvious solution, to breed more Nordics, may result in the dilemma appearing all

over again at a higher level. One synthesis appears to be on the way, that of a new evolutionary ethics. Raymond B. Cattell has made a major beginning in *A New Morality from Science: Beyondism*. (Isn't it significant that Herbert Spencer called his life work "synthetic philosophy"?) But a full solution to the dilemma calls for an approach combining the biological and social dimensions. Conservative moaning won't do.

ROBERT THROCKMORTON

The Irish Trouble Comes to Santa Rosa

The city of Santa Rosa, California, recently became the unlikely focus of a campaign of subversive intimidation. About a year ago the city fathers wrote to the International Sister Cities Organization asking to be "twinned" with an "English-speaking" city of about the same size and situation. A short time later the city council was informed that Santa Rosa had been twinned with Craigavon in County Armagh, Northern Ireland. The councillors of Craigavon took the twinning a little more enthusiastically than their American counterparts. They decided to organize a trip to California for the city's dignitaries, so that proper contacts could be made. All went according to plan until a few months ago when a group in San Francisco called the Irish National Caucus decided to get into the act.

The Irish National Caucus, an organization which supports the aims of the IRA, has from time to time been under Congressional investigation in Washington. The INC wishes to see the overthrow of democratic majority rule in Northern Ireland and the forcible amalgamation of Northern with Southern Ireland. It has organized several anti-British demonstrations in this country, including one that ended up in a riot when demonstrators attacked Americans visiting Royal Navy ships in San Francisco.

The INC did not approve of the visit of the Craigavon councillors on the grounds it would be tantamount to recognizing the existence of majority government in Northern Ireland. An INC delegation from San Francisco paid a visit to the mayor in Santa Rosa (30 miles away) and made it quite clear that, if the Craigavon councillors did visit the city on their goodwill mission, there would be vigorous demonstrations all along their way.

One of the delegates, Father Sean O'Hara, pointed out that a previous confrontation in Santa Rosa between the American Nazi party and Communists had cost the city \$40,000 in extra police pay. Certainly the city fathers could not afford

another round of such expenses. To make the cheese more binding, a smart young San Francisco attorney by the name of Michael McDermott chimed in that the Craigavon council discriminated against Catholics.

Santa Rosa Mayor Jack Healy -- of Irish extraction himself -- quickly gave in to what he himself later described as "intimidation." So did the city council.

When he was informed of the cancellation Craigavon Mayor Alan Locke made several transatlantic phone calls to try to persuade the Santa Rosans to change their minds. Craigavon had gone to great trouble to prepare for the trip. Several gifts of an official nature had been collected, among them a set of Tyrone crystal engraved with the two cities' emblems and the Craigavon city motto, "Together We Progress." When all his efforts failed, Mayor Locke described the outcome as "most unfortunate." "It shows,"

he ruefully concluded, "what we in Ulster are up against when we part-time politicians are confronted by American professionals in propaganda."

The capitulation was also condemned by mainstream republican (Catholic) circles in Ulster. Republican members of the Craigavon city council joined in a unanimous council vote expressing regret and disappointment at the outcome. No one in California had bothered to contact the Craigavon republicans for their views, but had just assumed that the extremist Irish National Caucus was their bona fide representative. No one had pointed out that the Ulster delegation would have included republican representation, in the person of the Catholic deputy mayor of Craigavon.

Mr. Brendan Moran, the consul of the Republic of Ireland in San Francisco, also condemned the snub. He stated that the visit

Some Background

The Republic of Ireland, also known as Eire or Southern Ireland, has a population of 3.2 million. As the recent mass outpouring for the Pope demonstrated, Ireland is the most Catholic country in the world. Divorce, contraception and abortion are illegal and Irish scissors work busily on doubtful books, films and TV shows.

The northeast part of the island is called Northern Ireland or, less accurately, Ulster and is part of the United Kingdom. Like England, Scotland and Wales, it elects MPs to the parliament in London. Until 1973 Northern Ireland also had its own provincial parliament for local affairs. No more. Today the country is ruled by representatives of the British government.

Northern Ireland's population of 1,537,000 is about two-thirds Protestant and one-third Catholic. The Protestants regard themselves as British (since their ancestors originally came from the mainland) and generally wish to remain within the United King-

dom. That is why they are called Unionists or Loyalists.

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For the past ten years Northern Ireland has been subjected to the terroristic forays of the Irish Republican Army. The IRA (no connection with the regular Irish Army in the south) seeks to reunite Ireland by force against the wishes of the Northern Ireland majority. British troops were sent onto the streets in 1969 to maintain order and have been dying there ever since.

"would have been beneficial" and that "the delegation would have been made up of both communities in Northern Ireland." The Irish National Caucus, he said, was a discredited organization and "a front for the IRA."

High Irish-American politicians like Tip O'Neill, Pat Moynihan, Hugh Carey and Edward Kennedy have traveled to Britain or

Ireland and made known their desire to have a united Ireland. The British press and Ulster officials have severely criticized this meddling, particularly after Moynihan went on BBC and announced that America will not be "endlessly patient" about the issue. This could only be interpreted as a pat on the back for the IRA and its assassination teams and supermarket bombing squads.

Instauration has no great regrets about the passing of Admiral Louis Mountbatten, the first close relative of British royalty to marry a Jewess and the man who did almost as much as Churchill to hasten the dissolution of the British Empire. But to murder an old lady and a young grandson along with him is quite as loathsome as it is cowardly and emetic.

Symbolic Hate

A nation with pride does not go where it is not wanted. Or if it does, it goes with enough strength to protect its emissaries from the wrath of an unfriendly populace.

The American Embassy in Tehran had already been occupied at the outbreak of the Iranian revolution last spring (two Marines wounded, American ambassador seized, personnel taken hostage). But President Carter, who lets domestic politics and hypocritical and selective humanitarianism govern his handling of international affairs, didn't seem to get the message. Instead of reducing the embassy staff to one or two death-wishing Davy Crocketts or beefing it up into a fortress with an aircraft carrier lurking in the Persian Gulf ready to level the Ayatullah's holy city of Qum the moment the hair of one American head was ruffled by Tehran street mobs, Jimmy the Tooth let in the Shah, who is more abhorrent to Iranians than Dr. Mengel is to Israelis. It was as undiplomatic an act as introducing a truckload of whiskey into a reservation full of parched Indians on the warpath.

Once again the U.S. has been humiliated on the world stage. Once again American lives have been put on the line because of the cretinous and quavering leadership of the toothsome truckler from Plains. Once again America's asinine diplomacy in the Middle East brings it closer to another sure-lose war.

The Ayatullah would have been happy in 17th-century New England. He is a Cotton Mather figure who would have felt right at home presiding over the Salem witch trials. His personal and ideological survival in the internationalist, permissive, corrupt, con-

glomerate-dominated, high-technological late 20th century is going to be a problem. But it should be his problem, and his country's problem, not ours.

His hatred for America and the Shah is more symbolic than physical. He is against pornography, gambling, smoking, drugs, financial speculation, crime, feminism, modern art, see-through blouses and all the rest. The United States, although a sizeable segment of its population would approve the Ayatullah's Puritan morality, is nevertheless perceived by him as the wellspring of worldliness, hedonism and materialism, and is therefore number one on his enemy list. The Shah is number two because he, as the mullahs might phrase it, introduced the snake (the U.S.) into the Garden of Eden, after which he and his numerous progeny and relations, according to figures provided by Walter Cronkite, milked Iran of \$25 billion. Since in spite of the oceans of oil the inhabitants of the Garden of Eden have a hideously low annual income, the looting hurt.

In regard to enemies, the Ayatullah has a short memory. The British and Russian armies invaded and occupied the country in World War II, and the government had difficulty getting rid of the Russians when the conflict ended. Both the British and the Shah fled Iran in the early 50s during the nationalist government of Prime Minister Mossadegh, a secular version of the Ayatullah, who was removed from office by a joint coup of the Shah, the army, some street mobs and the CIA. The Shah, the son of an army colonel who practiced instant royalty by proclaiming himself the Shah, returned to glory. Mossadegh was tried for treason by

the victorious traitors. In a sense the ongoing Iranian revolution is a massive act of vengeance for what was done to Mossadegh, who was treated by the Western press exactly as the Ayatullah is treated today.

Internationalism works against speciation, which can be described as developing the dissimilarities and reducing the similarities among nations and peoples. The greater the differences, the greater the chances of producing a new species, one of which in time may present the universe with a biological artifact greater and more wondrous than man. The Ayatullah wants an Iranian Iran, not a Westernized Iran, and for that he must be commended. He cannot be commended, however, for playing games, affirmative action games, with American lives, and the blame must fall heavily on him -- and on Carter -- if the game gets out of hand. The Ayatullah is also working against the success of his own revolutionary cause by his slipshod policy of internal chaos and his blinkered bearding of a superpower.

The U.S. no longer has much will to fight anywhere or anything, but the American media (because the Ayatullah is pro-PLO) can easily whip up enough fury against him to unleash sufficient non-nuclear weaponry to waste one or more large sections of Iran.

Let not a hundred but a thousand flowers grow -- a thousand races, nations, regions, provinces. But let no flower hide the sun from another, or take the water of another, or engage in the shabby practice of using minority seeds as part-time and Majority seeds as full-time hostages.



The Decimation of Southern Lebanon

Last August Lebanese prime minister Selim Hoss could not put up with Washington's hypocrisy any longer and let fly a cloud of verbal barbs after State Department

spokesman Tom Reston, the son of the *New York Times* pundit James Reston, said the U.S. "did not know if the Israeli war planes devastating Lebanon were American."

Hoss asked:

Does the American spokesman expect to convince us that Israel's military capability,

being used to pound populated areas mercilessly and daily, is not provided by the United States, despite all the American economic and military aid Israel is receiving?

Moral Americans, if there are any left, might wonder what on earth American warplanes are doing pulverizing a totally defenseless little country 5,000 miles away.

It's a question that some day all Americans may have to answer before the bar of history -- a difficult assignment since there is no answer, no excuse, no reasonable explanation. The only extenuating circumstances are ignorance, the cowardice of our leaders and the unstoppable power of Jewish racism. But history will not listen to such palpably groundless excusations -- and the big, heavy, black blot on the American record will remain forever.

One of the great crimes of modern history has occurred in recent months in Lebanon. Much of the entire southern part of the country was depopulated by Israeli military forces using made-in-America heavy artillery, warplanes, antipersonnel bombs, phosphorus shells (when they hit the flesh they burn right through to the bone) and other military horrors. Estimates of the number of homeless or migrant Lebanese go as high as 600,000. This is no doctored NBC Holocaust. This is the real thing and can be easily verified by anyone with the price of an airline ticket.

What are our church leaders saying? Next to nothing, although tens of thousands of Lebanese refugees are -- or were before they were killed by the gallant Israelis -- Christians. What is Jimmy Carter, the noble Galahad of the human rights movement, doing about this? He is authorizing the shipment of more planes, more antipersonnel bombs and more phosphorus shells to Israel.

While the silence from Washington remains deafening, even British liberals are finally speaking out. Christopher Bourne writes in the *New Statesman* (Aug. 3, 1979):



Village of Damour after an Israeli air attack

Thousands of people are now on the move northwards to Beirut and in all two hundred thousand have been displaced by what is simply a campaign of military terror conducted against them by the Israeli army, navy and airforce...People are being bombed, rocketed, shelled and shot all over south Lebanon but their sufferings have been almost entirely ignored...

The Sunday before last was beautiful and sunny in Lebanon as indeed it always is at this time of the year. The picnickers come out in their thousands and not surprisingly it was holidaymakers who were the largest component of the mixed bag the Israeli airforce collected that day when they bombed and strafed the beach areas south of Sidon in their never ending hunt for Palestinian "terrorists." As far as I know, they did kill two or three guerrillas -- the rest of the sixteen

killed and most of the sixty-five injured were Lebanese picnickers and refugees moving away from the shelling further south...the end result is that south Lebanon is becoming a fragrant wasteland of ruined and deserted houses standing amid the now untended but laden orange groves. My Palestinian friends say the Israelis are using their classic tactics first seen in Palestine of frightening away the Arab population before moving in to claim land they say has been "abandoned" by its owners...only one government could put some sort of a rein on the Israelis, but the Americans just don't have the nerve to muzzle their little tigers...

The Israelis in fact seem to have the same attitude towards the Arabs of south Lebanon as Hopalong Cassidy did towards Indians -- namely that the only good ones are dead ones.



The Cultural Catacombs

Kissinger Remembers

The White House Years of Heinz Kissinger (Little Brown, \$22.50) contains very little that is new. Basically it is just another attempt, successful no doubt, of government officials to turn their job experiences into hard cash. Most of the Nixon coterie went to jail, to oblivion or to born-again Christianity. Kissinger, who was as guilty as any, if any were guilty, was protected by his race and birth from the obloquy and persecution heaped upon Majority Nixonites. That he was the darling of Nelson Rockefeller, NBC and Time, Inc. did nothing to impinge on his sanctified inviolability.

One item in Kissinger's million-dollar reminiscences stands head and shoulders above the transient diplomatic trivia. Kissinger is talking to Soviet Ambassador Dobrynin during one of the Vietnam crises and asking him how the Kremlin would react if the 15,000 Soviet soldiers then in Egypt were in danger of being captured by the Israelis. Dobrynin is credited with the following reply:

First of all, we never put forces somewhere who can't defend themselves. Second, if the Israelis threaten us, we will wipe them out within two days. I can assure you our plans are made for this eventualty.



Anatoly Dobrynin

As his career and his memoirs amply demonstrate, Kissinger can hand it out but cannot take it. After a television interview with David Frost, carefully timed to publicize his book, he demanded the right to reedit what he had said before it went on the air. Charging a breach of "fundamental journalistic ethics," Frost quit. So Americans will be given a sanitized interview instead of the real thing. No network would

even give a president such a privilege. But Kissinger, as always, is above the rules.

The man responsible for acquiescing to Henry's unique demands was the new president of NBC-TV News, Bill Small, whose Orthodox Jewish father owned a bakery in Chicago. Brother Mort is president of Television and Radio Features, Inc., a Chicago communications firm. Sister Florence runs Penthouse Productions, which is tied in with the porno magazine of the same name.

Welfare Capitalism

The Congressional Budget Office released a study which revealed more of the causes of the Chrysler Corporation's troubles than have previously met the eye.

Chrysler is unique in that most of its productive capacity resides in the city of Detroit. The other [auto] companies have for many years moved capacity [plants] away from Detroit. GM and Ford have relatively little production capacity [plant location] within range of many Chrysler workers, so even if they were capable of employing these workers, such employment would require worker relocation...Other auto companies would certainly have little use for Chrysler's facilities...These facilities are old, inefficient in their spatial layout, limited in their potential for expansion and located in areas known to have some of the most inefficient and troublesome work forces available...It need not be emphasized that the unemployment rate among minority workers is higher now, and would soar under Chrysler shutdown conditions.

The saving of Chrysler is as much of a racial bailout as it is a financial one.

True to Form

The Random House College Dictionary (1975) contains these definitions:

Kike: *Offensive*. A person of Jewish religion or descent.

Yid: *Offensive*. A Jew.

Nigger: *Offensive and disparaging*. 1. A Negro 2. A member of any dark-skinned race.

Honky: *Disparaging*. A white man: used esp. by blacks.

Redneck: *Disparaging*. An uneducated, white farm laborer.

The *Random House Dictionary*, a condensed paperback version of the *Random*

House College Dictionary, claims to be "The first nonsexist dictionary," Jess Stein, editor in chief, states in the preface:

Throughout this book we have tried to free our definitions of sexism, racism, and other prejudices. We believe that we have done so more thoroughly than ever before in lexicographic history.

Stein's dictionary only partly lived up to its promise. It dropped only three of the five racial slurs listed earlier, retaining Redneck and Honky. Apparently by retaining slurs against the Majority, Stein believes that he has freed his dictionary of "racism."

Moreover, it is interesting to note that in the definitions contained in the larger *Random House College Dictionary*, racial slurs against Jews are termed "offensive" and the slur against Negroes is considered "offensive and disparaging." Antiwhite slurs, on the other hand, are only "disparaging."

Frozen Immortality

Those who don't believe in heaven, hell or nirvana, need not feel too pessimistic about immortality. Given the proper care and with some luck, your genes can go on forever, even (provided we make it into deep space in time) after the sun blows up and fizzles out.

There is immortality in your offspring and their descendants. But what if you are childless, as all too many good couples are today? No problem. Your genes, although more diluted, will live on in the posterity of your nephews and nieces, or your second, third or fourth cousins.

If the worst happens, if your entire extended family line should become extinct, there is still your race, still enough people who pack enough of your genes or similar genes to resemble you in skin color, eye color, hair color, head shape -- and much more important -- resemble you in character, intelligence and creativity.

But -- here's the horrible rub -- suppose your race dies out? Then, sadly, you've just about had it. There is not much immortality (for you) in the few miscegenated genes of some old Yankee overseer or some old Southern planter that are still floating around in the offspring of Andy Young.

All, however, is not lost. Not quite. Don't forget that newfangled refrigerator called the sperm bank.

Let some sperm samples be obtained from a few hundred of the purer-than-pure Nordics who are still around on a remote sheep ranch in Australia, on an Iowa farm, in a turreted British castle, or in a rustic hut in some Norwegian valley. Then in a thousand years when all the Nordics are gone, pure and im-

pure, and all the earth is dark-skinned, let one hundred black or brown females be artificially impregnated with the stuff of Nordic (your) immortality. Then after a decent 20-year interval let their 50% Nordic female offspring be impregnated again with some more thawed-out samples. Now we've got some 75% Nordics resurrected almost miraculously from the racial graveyard. Repeat the process for a few more generations and the crop of new Nordics can propagate and propagate until the great race is again back on its feet.

Now, readers, please don't write in and ask questions. Study the problem. Do some research. Ponder. Then think about what is in your own kitchen or garage.

Immortality is no further away than your own deep freeze.

The 10,000-Year-Old Earth

The Institution for Creation Research is going great guns. Its technical and advisory staff boasts "twenty-one scientists," among whom are: Dr. Harold R. Henry, chairman of the department of civil and mining engineering of the University of Alabama; Dr. Duane T. Gish, a UCLA biochemist; Dr. Kenneth B. Cumming, a biologist with degrees from Tufts and Harvard, and formerly chief of program operations in the Federal Office of Biological Services; Dr. Edward Blick, professor of aerospace, mechanical and nuclear engineering at the University of Oklahoma; Dr. Charles W. Harrison, a Harvard Ph.D. in electrical engineering.

All of these scientists believe that the earth was created 10,000 years ago and that Darwin was a liar. If people with advanced degrees can think like this, what about our poor, ignorant, unwashed Joe Blows? Well, Mr. and Mrs. Joe Blow are showing their own level of intelligence by preparing to vote for Senator Fat Face for president.

Second Thoughts

James D. Watson shared a Nobel prize for medicine with two other scientists in 1962 for the discovery of the double helix, one of the great milestones in genetic research. After writing a fascinating but snippy book about the matter, he was solemnly anointed as a "good ole liberal" by the establishment and henceforth could be counted on to contribute money or lend his prestige to every bleeding-heart organization or do-gooding cause. Now, to his despair, Watson has found that the financial support he has been giving to various save-the-environment groups is being used to lobby against genetic experiments involving the recombi-

nation of DNA, his very own specialty. This is equivalent to an antivivisectionist learning that he has been subsidizing the operations of a slaughterhouse.

So years after the harm has been done, Watson has finally bestirred himself to write a newspaper article against his former minority friends in the "noisy" Boston Science for the People group and against those he describes as "disgruntled, long-out-of-productive science biochemists, who use any opportunity to say bad things about how the effects of modern science are carried out."

After explaining that DNA is safer than such D's as "daggers, or dynamite, or dogs, or dieldrin, or dioxin, or drinking drivers," and that laboratory-made DNA won't "lead to the extinction of the human race," Watson asks:

If what they say about DNA is nonsense, do we have any compelling reason to listen to them when they come out against pesticides that give us shiny apples or tell us that the waters of the Mississippi are likely to give us cancer? I would like someone to set me right on such matters, but whom to trust now is not that clear.



James D. Watson

A somewhat similar story of a belated change of heart concerns a 37-year-old geneticist named John Stewart. He was so overwhelmed -- and so convinced -- by the media attack on genetic research that he quit his laboratory and went to live in France. Eventually, he ran into a psychiatrist who didn't offer to cure him, but asked for help in identifying the gene for schizophrenia. Stewart was scornful. He was a leftist, and the left had long ago decided that a gene for schizophrenia did not exist. But then he decided that that was not good enough -- he

would use his knowledge of genetics to prove there was no such gene. The trouble was that as he dug further into the problem it appeared more and more probable, even certain, that such a gene did in fact exist. At last report Stewart is undergoing a period of political and scientific "reassessment."

Gay News Beat

We have come here for the Sabbath for rest, not only from breadwinning, but also, for some of us, from the effort of appearing straight in a straight world, to rest from the effort of pretending to be what we are not.

These words opened the service at a recent Friday night gathering in San Francisco's gay synagogue, Sha'ar Zahav, whose rabbi is Allen Bennett, 33, a full-fledged gay and the first known homosexual to head a Jewish congregation (100 strong). Bennett has been warmly commended by Rabbi Malcolm Sparer, president of the Board of Rabbis of Northern California. Sometimes the service at Sha'ar Zahav is led by a lesbian, such as Laurie Radovsky, who favors this special prayer:

O God, remember today our gay sisters and brothers who were martyred in years past: those who were burned at the stake in the Middle Ages, as well as those who perished in the Holocaust.



Harrison J. Goldin, New York City Comptroller, said "it might make sense -- dollars and sense --" to feature the Big Apple's gay community as a tourist attraction in an upcoming promotional campaign. He explained he did not mean people should come to "gawk at the gays." He merely recommended that New York should roll out the welcome mat for visiting homosexuals who are attracted to the city's own large pansy population.

Margaret Sanger -- Pioneer Engenicist

Womens' libbers and abortion boosters have made Margaret Sanger, who was indicted way back in 1915 for sending contraceptive information through the mail, one of their patron saints for her early advocacy of birth control. What these same libbers never say is that Margaret Sanger was also in favor of barring entry into the U.S. of "certain aliens whose condition is known to be detrimental to the stamina of the race." Calling for the sterilization and segregation of "already tainted" citizens, Mrs. Sanger in her unceasing efforts in behalf of a biologically "pure" nation promulgated the now carefully forgotten slogan, "Birth Control -- to create a race of thoroughbreds."

Big John

Does John Connally, the recipient of a Lee Harvey Oswald bullet, genuinely want to be president? If he does, the ex-Democratic governor of Texas and ex-Republican Secretary of the Treasury must know something no other politician knows. However he may try to interpret it, his nine-point plan for the Middle East is certainly going to make him the "anti-Semitic" candidate for the big house on Pennsylvania Avenue. The mere suggestion that the West Bank be handed back to the Palestinians in return for stable Arab oil prices is called linkage, a fearful obscenity in most American political circles. It intimates that U.S. support for Israel has something to do with America's oil problems, which is the truth, but an unutterable truth. Knowing that repetition is the grave-digger of fact, the media keep insisting that Israel has nothing to do with our oil problem; which is the second biggest lie of the century.



John Connally

It took a lot of political backbone for Connally to say what he did. It was courage of a brand not evinced by any other serious presidential candidate since the Middle East was first thrown into permanent disequilibrium by the star-crossed birth of Israel.

Connally's Jewish advisors -- every candidate is obliged to have a raft of them -- lost no time in pulling out of his campaign (only a few remained so the B'nai B'rith would not lose all contact). On schedule and to polish their media image, Howard Baker and Rob-

ert Dole leaped to the microphone to charge Connally with selling out Israel for black gold. What is worse, Connally had not bothered to "launder" his speech in advance with Jewish leaders -- the routine and obligatory practice of all other candidates to public office when they delve into matters affecting Israel. It was not surprising that the Manhattan GOP cancelled his invitation to speak at its annual Lincoln Day dinner.

Big John comes from Texas which is the habitat of a lot of oil money. Since oil is the industry hardest hit by the Arab-Israeli conflict and since the Carter administration favors oilless Egypt and Israel over oil-rich Libya, Iraq, Iran and Saudi Arabia, the desperate petroleum magnates may have decided to back Connally come hell, high water and accusations of anti-Semitism. Also, Connally may have a personal motive. It was one of his former Jewish associates that fingered him on a milk-fixing charge that stemmed from the Nixon years. Big John was eventually pronounced innocent by a jury comprised of more than a few blacks.

It will be interesting to see how Connally fares in 1980. Will he backtrack and crawl to win the forgiveness he will never get? Or will he stick to his guns and go down to defeat with his flags flying? Or miracle of miracles, will Republican Majority politicians finally scrape up enough courage to rally round and nominate a man who at least pretends -- as of now -- to put Majority interests first, not second?

Swinish Prof

John Buettner-Janush, chairman of the anthropology department of New York University, wrote in his widely used college textbook *Physical Anthropology: A Perspective*:

Terms such as Negroid, Caucasoid, Congoid and Mongoloid are not valid scientific terms, and color terms such as red, white, black, and yellow are not useful for purposes of biological classification. I have come to prefer the use of the term swine-pink, a most precise and descriptive term for those who are generally called white.

To use the professor's buzz word in a different context, it is quite a swinish trick to run down your own race in order to curry favor with minority racists. Recently, however, Buettner-Janush (his father was a Janush; his mother a Buettner) outdid himself. The internationally known anthropologist and fervid disciple of Franz Boas was ar-

rested for turning his campus laboratory into a drug factory. He had managed to keep his overhead low by using student labor to manufacture his drugs and he charged his supplies to the university. His products included "synthesized cocaine," a variety of quaalude and LSD.

The professor, who posted a \$50,000 bond, is an associate editor of the *American Journal of Physical Anthropology*.

Other drug news: Mark Bernstein, with some help from the Associated Press, claims to be making a fortune with a new drug called Zoom. It is supposed to lift you up while it lets your appetite down. Health food stores say they can't stock enough of it. Although its users swear it has a kick like cocaine, Bernstein claims it is all perfectly legal, since its principal ingredient, guarana powder, is derived from a Brazilian vine.

Marijuana is the favorite drug of Paul Halvonik, a California Court of Appeals Justice. Police, while checking a robbery at the judge's home, saw some curious long-leaved plants in boxes on his balcony. Later they found some cocaine in Mrs. Halvonik's desk. Because Halvonik was a long-time American Civil Liberties Union counsel and a long-time friend and advisor of Gov. Jerry Brown, he and his wife, as *Time* put it, "were spared the humiliation of booking, fingerprinting and mug-shooting."

War Scenario

The great fear of 1980 is the possibility that to save his presidency Carter will plunge America into a military crusade in the Middle East. This is no idle fancy, as was proved by a recent article in *The Washingtonian* magazine by Tad Szulc, a fire-exhaling Zionist and former foreign correspondent of the *New York Times*.

Szulc has actually written a detailed and graphic opening scenario for a U.S. military invasion of what Zbigniew Brzezinski calls the "Crescent of Crisis," complete with names, dates, times and incidents. Szulc's war is triggered by the sinking of three oil tankers in the Strait of Hormuz after striking magnetic mines planted by "Arab radicals." By midnight Carter was ordering detachments of America's armed forces into action. The area was quickly swept of mines and beachheads were secured on both sides of the strait. The next day a group of Marines were hit by Soviet missiles. The war was on!

Within a week the U.S. Navy had reopened the Strait of Hormuz and tankers were again pouring through. Marines were left to occupy several strategic islands, as American warships patrolled the Persian Gulf. Then a few months later "Arab guerrillas"

destroyed the huge Abadan refineries in Iran. In retaliation Carter ordered a "limited" military operation in Iran. Szulc leaves us with bombs, shells and grenades flying in all directions.

In his effort to demonstrate how easily we can take over the oil reserves of the Middle East, Szulc neglects to inform his readers that the Arab states -- radical, moderate or conservative -- have all hinted or promised they would reduce the price of oil and raise production for the U.S. if Carter would force the Israelis to give the Palestinians a West Bank homeland. But this simple solution, which might eventually save a million American lives and \$100 billion, does not have the imprimatur of Menahem Begin. So it's no dice.

Youngian Fallout

The black-Jewish feud that erupted with the forced resignation of Andrew Young has simmered down as predicted. There were some minor flareups and backfires -- the usual aftermath of any political explosion. Of the sparks that flew from the dying embers these were worth noting:

1. The day that Begin refused to receive the peripatetic Jesse Jackson was the very same day he granted an audience to the peripatetic Elizabeth Taylor, who was on her fifth pilgrimage to Israel.

2. William Raspberry, the black pundit, insinuated that pro-Jewish blacks, especially Vernon Jordan of the Urban League (to which Jews contribute more money than Negroes), were "doing it for the money," a way of saying that Jordan's stentorous attack on Jackson was an attempt to keep the Urban League's financial base intact. Later, in another column, Raspberry asked both blacks and Jews to stop calling each other bigots.

3. A distraught feuilletonist named Richard Cohen wrote a column for the *Washington Post* which blazoned the headline, ANTI-SEMITISM EXPANDING IN THE U.S. LIKE AN EPIDEMIC.

4. The State Department apologized for permitting a PLO member to enter the country. The "mistake" was blamed on the U.S. Embassy in Jordan.

5. *The New Republic*, which has praised Rev. Jesse Jackson in the past, let loose a series of diatribes against him that in respect to tone and style reminded readers of the blistering articles the liberal-Zionist organ usually reserves for Dr. Mengel and Arthur Jensen.

6. Jewish groups across the country, together with their White House agents, Stuart Eizenstat and Edward Sanders, asked (commanded?) the president to state in his speech at Emory University that Jews had not forced Young's ouster. Carter said nary a word on the subject. This was most upsetting.

7. *Time* magazine, only a few weeks after the Young affair, came out with a full-page favorable review of Arthur Jensen's new book *Bias in Mental Testing*, which neatly demolishes the liberal-Marxist-environmentalist argument that IQ tests are culturally biased against blacks. About the same time it was rumored that movie rights to *Camp of the Saints* had been sold to a group of Hollywoodites. These two unexpected events impel conspiracy buffs to ask if Jews are sending a message to blacks.

8. Black leaders who visited and hugged Yassir Arafat last fall have blood-curdling tales to tell about what happened when they returned home. Jesse Jackson, full of angst, said, "People [are] placing the heads of dead animals at our door." Joseph Lowery, president of the Southern Christian Leadership Conference, declared he and his organization have been targets of economic intimidation -- mainly attempts by Jews to call in bank loans. Other blacks, he announced more ominously, have received death threats.

The ADL Under Oath

The Anti-Defamation League of B'nai B'rith has long been considered untouchable. It harasses, spies upon, sues, threatens, slanders and persecutes Majority members, but somehow the victims never fight back. No more. Liberty Lobby has taken the ADL to court on a six-million dollar damage suit, which charges that the Jewish organization intimidated the Mutual Broadcasting System to the point where the radio network cancelled Liberty Lobby's daily programs on 642 stations.

Depositions obtained by Liberty Lobby attorneys brought out that the ADL, which keeps a secret enemies list of perhaps as many as 2,000,000 names, had engaged in a secret nationwide campaign of calumny to drive Liberty Lobby off the air. Liberty Lobby's "crime" in ADL's eyes was its opposition to America's neurotic blank-check policy toward Israel.

Irwin Suall, an ADL official, admitted under oath that the organization had launched the third biggest media blitz in its history to get Mutual to drop Liberty Lobby. The two largest campaigns were in 1967 and 1973 to mobilize nationwide support for Israel dur-

ing the Six-Day and Yom Kippur wars. Despite this, the ADL has still not registered as a foreign agent and is still certified by the IRS as a tax-exempt organization, a classification which supposedly forbids the organization to engage in politics. When asked if the ADL took part in the campaign that defeated the reelection try of John Rarick, an anti-Zionist congressman from Louisiana, Suall after some consultation with his lawyers, said he would only answer if ordered to by the Court. Arnold Forster, onetime head of the ADL, was also questioned, but it turned out he had a very poor memory and when he did answer often erupted in violent tantrums and a string of obscenities. Joseph P. Kamp, a veteran ADL watcher, has claimed that Forster was a member of the Golos-Bentley Communist espionage ring and was once arrested for painting swastikas on a synagogue.

Meanwhile, the U.S. Labor party, a weirdo group of renegade Jews and WASPs, is suing the ADL for \$26 million, charging defamation, assault and harassment. Lyndon H. LaRouche, party chief, has alleged that the ADL has ties with the Mafia and the international dope trade.

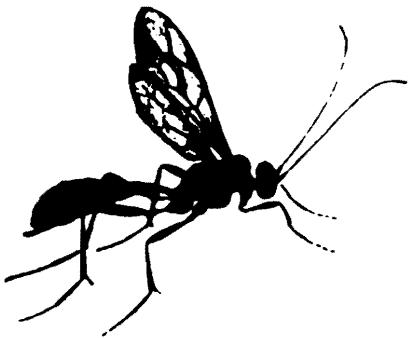
Note: The financial clout of the ADL is illustrated by a rundown on money-raising campaigns of "charitable organizations" recently published by the Town Clerk of Palm Beach, Florida, in the *Palm Beach Daily News*. The lowest amount raised was by Saint Mary's Hospital Auxiliary -- \$2,920. The highest amount was raised by the ADL -- \$883,909.

On the Kennedy Trail

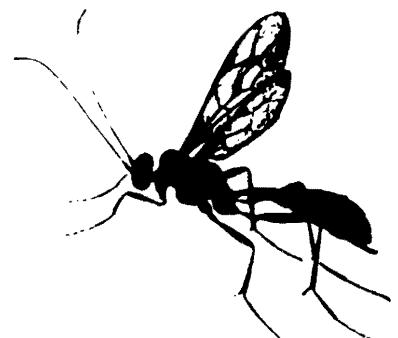
Republican "truth squads" have been dogging the political trail of Democrats for so many presidential elections. It comes as no shock that a "Kennedy truth squad" has now taken shape, complete with the usual bulk-mail requests for \$500, \$100, \$10, etc. The sponsoring group is called the Conservatives Against Liberal Legislation. Though it doesn't flaunt a party label, the chances are minimal that the officers are Democrats, socialists, communists, anarchists or Trotskyites.

The group promises to tell the truth about Fat Face's support of SALT II, socialized medicine and ERA, and his opposition to the B-1 bomber, tax cuts and limits on federal spending. No mention is made of Kennedy's all-out dedication to affirmative action, forced busing and Israel, or to his ambivalent attitude toward immigration.

Since the truth squad itself does not want to tell the truth about Kennedy's stand on these issues, it might not be an exaggeration to call it the half-truth squad.



Cholly Bilderberger



(Continued from last month)

In the previous column, the illuminating career of William Stephenson, the Canadian who headed British and then Allied intelligence during World War II, and helped Churchill and Roosevelt steer their countries into war against Hitler, was discussed at some length. The moral of that career seems to be: if a decent, intelligent man at the center of power decides that a dangerous and oppressive situation (Hitler in Stephenson's case, early on, rightly or wrongly) warrants illegal actions, he will take them. And he will be effective, in the full righteousness of his decent certitude, in joining with other men (assuming he can find them) to form a Mafia-like organization to work toward the awakening of their fellow citizens to action and eventual victory over the forces of dark and evil. The same attitude on the part of the American Revolutionists prevailed over their oppressors. Why can't we follow such examples and overthrow our minority rulers?

If decency is at the core of any such resistance, and if lack of resistance implies indecency, what does that make us? The column closed by saying that if a conspiratorial elite believing it must save this country does not come into being -- as in the American Revolution and World War II -- it will mean that decency in this country is even deader than it seems to be.

Grim enough, and obvious enough. But just for the pleasure of speculating, let us imagine that decency is not entirely dead, and that enough decent men will soon become sufficiently driven by conscience to form a conspiratorial elite. Just how would the victorious scenario of that conspiracy read? As noted in the previous column, the course of such a conspiracy will be difficult enough without spelling it out in advance. However, I can outline my general notions without giving away any secrets.

The original members of the conspiratorial elite -- the CE from here on, for brevity's sake -- would be elite because of a combination of qualities. Foremost among them would obviously be decency, intelligence, dedication, resourcefulness, patience, lack of fear and the ability to act. Also, they would have to be in or have access to power. Cunning and ruthlessness would be desirable. Such men would be drawn together because they would see that the collapse of the United States has already begun -- its final crumbling is only a matter of time. They would wish to act, not to prevent the collapse -- or at least not to prevent it entirely, because it is too advanced for that --

but to guide it, to make it as constructive as possible (in seeing, for instance, that it takes as much dead wood as can be unloaded), and to be ready to create a new and healthy society.

The difference between such men and their program and the men and program(s) of the so-called right wing is immense. The majority of the latter believe that this country and its "free enterprise" system are salvageable -- and desirable, to boot -- and that they can work through the existing system to save both country and system. Those of the right wing who go further and propose, for example, a military takeover, have no real idea as to how to control such a takeover or its aftermath. They have no true appreciation of the organic progression of events, nor of the fact that material selfishness -- the protection of one's own possessions and the system which produces them above all else -- never works as the platform for political change and control. They want to return to the days when this system worked, unable to see that it is a finished system, and that they will go down with it if they don't disown it.

Our CE would have certain points of similarity with the American Revolutionists and the maneuverers of World War II. But there would also be profound differences. The similarities with the Revolutionists are obvious: decent, intelligent men of the respectable Colonial upper class (there were few, if any, signers of the Declaration of Independence from the lower or middle classes) found certain conditions oppressive and, finally, intolerable, and set out to remedy them. In so doing, they had to go against established authority. Before they could do that, though, there had to be a psychological shift in their thinking. The authority of the king, theretofore sacrosanct, especially after the Restoration, became first debatable and then undesirable. Today, that may not seem an extraordinary step for respectable men, but it was then, comparable in our time to challenging the produce-and-consume system, which we have invested with divine right. Denying royal authority was so earth-shattering that the majority of the Colonial upper class would have nothing to do with it and remained Tories -- supporters of the king and the existing system. We tend to forget that the Revolutionists were so termed because they revolted against the concept of kingship. We are familiar with the history book abuses in the name of that king -- unrepresented taxation, military occupations, and all the rest -- but none of them could have been fought until the king, the force behind them, was denied. In our time, behind minority oppression and all the other horrors of chaotic America lies the gi-

gantic authority of produce-and-consume. We fear that if we resist the minorities or any other manifestation of chaos there will be civil war and a stock market collapse; the awful produce-and-consume god will take away our power plants and automobiles and we will be banished to eternal darkness and immobility. It is likely that our CE -- our Revolutionists -- will come from the contemporary respectable upper class; but the majority of that class may well remain Tory -- that is, loyal to produce-and-consume and all its works, including, however reluctantly, the minority overseers. Our CE should certainly be prepared for irony, and expect the Sons and Daughters of the American Revolution and the other members of societies with connections to the Colonial past to be firmly against their modern revolution. They should look, like the Colonial CE, for middle- and lower-class -- and foreign -- support.

The dissimilarities between our CE and the Revolutionists should be equally obvious. The latter could afford to be open; they published anarchical opinions, and argued and held their meetings in full view of their rulers, who did not move against them until it came to actual war. The whole progression was clear and clean. Today, the white liberal and minority overlords, backed by their foreign counterparts in the West and by Communist opportunism, would not be so lazily generous. If Bill Stephenson and Churchill, with a far more palatable program in opposing Hitler, had to operate in secret, how much more circumspect would our CE have to be.

To sum up: Our CE would be like the first American Revolutionists in spirit and composition, but like the Stephenson-Churchill operation in execution, only more so. They would be drawn together because they would see collapse as already underway and accelerating. As decent men, they would be compelled to act; as intelligent men, they would want to act successfully.

Success would come only if they could make decency prevail. First, by awakening it in their fellows; then by unleashing it against indecency, really a synonym for chaos; and, ultimately, by using it to build a new society. With the vast majority of their fellows hypnotized by produce-and-consume, and thus indecency and chaos, this would not be easy nor quickly accomplished. It would take time, great patience, and total commitment. The American people are not going to deny their brazen ~~idols~~ without a struggle; and the counterrevolution will be intense and dedicated.

The CE would have no written records and very little internal conversation. Their program would operate on several levels:

1. *Recruiting others.* This would be done mainly on the basis of impending collapse, beginning at the center and working outward. Such conversations are already commonplace among prominent Americans. But instead of being merely cosmetic and deadened, as they are now, such talks would be guided by the CE members, who would stay just one step ahead of the potential recruit and stop at the point of seriousness past which that recruit could not bring himself to go. Like any conspiracy, this one would have endless concentric rings of commitment and ability fanning out from the core, and there would be a place for anyone who wanted any place

whatsoever in it at any level. The choice of whether to be decent or indecent would be put and answered in many, many ways.

In recruiting the military, it would have to be made plain that the CE would be running things. The outer rings of the CE would inevitably be penetrated, but it would be very difficult to penetrate to the core. Incidentally, many infiltrators, finding decency as the prime mover, would defect and join. Or become double agents. CE gains would stay ahead of CE losses by a considerable margin.

2. *Squeezing others.* This is, perhaps, a corollary to recruitment. In all relations with others and in orchestrated media propaganda (the CE would be composed of people with enough power to do this, even in minority/white liberal strongholds), the chaos and indecency of the United States would be constantly emphasized. The indecency of passive acceptance would be implied. The point would be to make it as difficult as possible for the Majority to justify its quiescence, by creating a climate of moral uncertainty, self-questioning and turmoil, laying the groundwork for future commitment and action. The real struggle, as in all such conspiracies, would be behind the scenes between the CE and the loyalists (Tories) of the same class. The CE's deadliest enemies would not be the minorities (who are not, with the exception of the Jews, really averse to order rather than chaos), nor even middle- and lower-class white liberals, but the upper-class Tories, the Elliot Richardsons who have bet their lives on the system and have to fight to the end for it. This fight would be especially intense at the beginning of the CE's operations, but would continue until final CE victory.

3. *Speeding up formal collapse.* From positions of power, especially in industry and finance, the CE could and would pull the country's life support systems wherever possible. The CE would orchestrate events in every area of American life to achieve desired results. They are already strategically located in positions of power in Washington, New York and elsewhere, so this would not be difficult; and they could infiltrate any organization where they were not established. The loyalists would call them "traitors," of course; and, just as naturally, the CE would consider the loyalists the real traitors. The CE would go no further than it had to in any operation, but there would be nothing it would shrink from if necessary.

4. *Operations.* The CE would not compromise with the ends of the conspiracy, but would be extremely flexible as to the means. They would compromise and lie in the tradition of conspiracies, and might even have temporary alliances with their enemies. But at bottom they would aim at total takeover and settle for nothing less. All alliances, even those with persons and groups holding parallel beliefs in certain areas, would only be for convenience, and would be terminated as soon as the partners were no longer useful. (Bloodlessly, if possible.) The basis of common cause would be decency and aversion to chaos, and as the collapse deepens and more and more people -- from the minorities as well as from the Majority -- will find that basis irresistible. Groups would form in direct imitation of and competition with the CE, apparent carbon copies which the CE would either ignore, absorb or eliminate at the appro-

priate time. (Unless persuaded that the rival group was even more decent and dedicated than itself, at which point the CE would either be absorbed or eliminated.) A false or inadequate CE would be worse than none, and the CE would be particularly vigilant on that point, internally as well as externally. The CE would prefer a peaceful solution, but would not be deterred, no matter the price, in any fight.

5. *The post-collapse program.* This could be the most overt of the CE's activities. Prominent think tanks have already addressed the possibility of American collapse, and guessed at what sort of "desirable" society might emerge. The CE, though, would see such a program as a real necessity, not a theoretical exercise. This would obviously be the most interesting and constructive part of the CE's pre-collapse activities. Equally obviously, such a program in its entirety is beyond the scope of this column, but certain generalities can and should be mentioned. The main thrust would be to avoid the sequence of the past hundred years, in which slavery to unchecked produce-and-consume so weakened the American Majority (which enslaved itself willingly, it must be conceded) that it became incapable of protecting its own interests, like an alcoholic in the last stages. If the Grand Inquisitor is right, and humanity will always enslave itself in some way if not prevented from doing so by an elite, then it is time for the elite as well as for humanity -- the American Majority in this case -- to face that fact. The Majority passion for prostrating itself to produce-and-consume would be ruthlessly curbed.

Secondly, in a multiracial society -- and we shall probably always be that, even after the unavoidable (and possibly desirable) carnage of the collapse -- a successful elitist government cannot be overtly racist. By that time the elite will assume -- backed by the experience of the collapse -- that a decent, enlightened Majority wants to be assisted to a realization of its cultural destiny. That assistance can follow two main lines: The positive, by which the strengths of the people are aided and brought out. The negative, by which the weaknesses are curbed. But the elite can do more than assist through leadership; in the end it will be up to the Majority itself to realize its cultural destiny. Successful in that or not, though, the Majority in the CE's post-collapse world will be living on a plane of dignity and possibility rather than in the present morass of subhuman ignominy. The minorities will have the concurrent opportunity to work out their own cultural destinies. What they do, however, will not be of great interest to the Majority; nor should the Majority be of interest to the minorities. Majority and minorities should be able to coexist on different levels of cultural destiny without being any more conscious of each other than different animals on a farm. The elite will not permit it to be otherwise.

On the basis of the five steps above, the CE will mount its campaign to take over. To the average American, the implementation of these steps will not seem as drastic nor as unusual as they do on paper, because they will unfold slowly and with an organic inevitability. For instance, he may not even notice the initial shifts in the media; and may not pay much attention when a changing climate provokes a strong reaction from the

minority/liberal forces. When a neighbor talks to him about the horrors of the school system and advises him to pull his children out, he may demur. But when the minorities riot at that school (perhaps orchestrated, perhaps not), and a number of his neighbors remove their children, he'll probably do the same. He will become accustomed to the screeches of the minority/liberal coalition about what awful things are happening and how difficult it is to pinpoint the culprits, whose worst crime seems to be calling for change. By the time welfare payments are cut off nationwide, and the minorities riot and the military step in, he will feel they brought it on themselves, and be quite indifferent to their fate. Cries from the liberals about being framed will fall on deaf ears.

From then on, events will move rapidly. The stock market will crash, at long last, the country's monetary system will fall into chaos, and the army will take over completely, under the direction of the CE, which will become public, assuming control of all Federal, state and local governments.

In the next few years after that, our average American's life will be very difficult materially, and he will lose many of his comforts, but he will find that he receives a great deal in return. His life, like that of his country, will have form and direction. The criminal and chaotic element will be gone, and he will be able to walk the cities without fear, read a book or watch television devoid of minority propaganda, and put his children in peaceful schools. The minority members with whom he deals will be polite, and conscious that they are a minority, especially in a cultural sense. They will be grateful for the opportunity to coexist, and will conduct themselves accordingly. For his part, he will treat them politely, and respect their rights as they respect his. If he wasn't decent to begin with, he will have become so, given a chance. The pre-collapse, produce-and-consume, minority-dominated nightmare will seem a very bad dream.

It seems quite improbable that a CE could take charge and produce such results, given the reality and seeming inevitability of that very bad dream today. But even so, it is important to realize that the invincibility of the forces of darkness rests not on their own strength but on the weakness and lack of decency of our side. They are not holding us down as much as we are holding them up. It is difficult to believe that we are so debased that there are no Bill Stephensons out there; it is even more difficult to believe that if they are out there, they are not decent enough to act.

A conspiratorial elite is the only chance left to America, and only if it comes into being soon, because the hour is very late. Nothing else has any chance at all. There arrives a time in every fated situation when the uselessness of further conversation and discussion becomes apparent to everyone. Even the most addicted procrastinators and evaders finally tire of baby-talk and understand that it is action or nothing. This is not to say that they do act; only that they recognize finality when it occurs. And for anyone who has the necessary qualifications for service in a conspiratorial elite, the fact that the moment of decision is at hand for him is far more obvious. It is inescapable.

John Nobull

NOTES FROM THE SCEPTRED ISLE

The murder of Lord Louis Mountbatten was a crime, but it does strike me that if we had to lose any member of the royal family, he was the one we could best spare. It was he, with his scrawny Jewish wife, who handed over India to the most appalling massacres in 1947. Little wonder that he has been the darling of the media ever since.

* * *

I am reading Lord Lovat's memoir, *March Past*, complete with introduction by that marvelous anachronism, Iain Moncreife, a man worthy to set beside Gayre of Nigg and other eccentric Scots. I don't care what Auberon Waugh says, the reason Lovat chucked Evelyn Waugh out of the commandos was that he was a damned nuisance. Anyway, Lovat's part in the Dieppe raid, climbing the cliffs to knock out guns which were massacring the Canadians on the beach, speaks for itself. Every single photograph in the book features fearfully handsome Nordics. Alas, Lovat's brother, Hugh Fraser, is well ensconced with the powers-that-be, which is probably why the book was published by the loathsome "Lord" Weidenfeld. Instaurationists no doubt realize the whole commando myth is based on the effectiveness of the Boer commandos during the South African wars.

There is something to be said for a tradition of standing against the tide. That is why there is a disproportionate number of racists among Irish Protestants, and English and (even more) Scotch Roman Catholics.

Here is a passage from the introduction by Moncreife: "The celebrated Simon Fraser, eleventh Lord Lovat, had abducted my own ancestress, widow of the ninth Lord, in 1697, and forcibly married her while a piper drowned her screams and clansmen cut off her stays with their dirks and so thrust her into bed." Well, after all, he did marry her. It's not like the old ballad of Edom O'Gordon, where the villain burns the lady alive when she refuses to be abducted.

* * *

What moralists fail to understand is that the whole aim of the pornography industry is to frustrate, not satisfy. It is the frustrated who buy the illustrated sex magazines or who go to see "blue" films. The women photographed for these purposes remain with those who control the market. The weak Majority boobs pay through the nose not for satisfaction, but for more frustration.

* * *

I have often been puzzled by the Jewish objection to Beethoven's Ninth Symphony. The choral parts have occasionally been referred to as typically "Nazi." Yet the sentiments ex-

pressed in the adapted words of Schiller, borrowed by Beethoven, are extremely internationalist in nature: "All men shall be brothers wherever thy soft wing passes." I now think the reason must be that the very idea of joy, a sure sign of mental health, is hateful to the Jewish mind. Besides, it may remind them of "Strength through Joy." However, there is more to it than that. The Romantic appeal to universal sympathy is, by implication, directed only to those capable of responding. It is not unconditional, and implies rejection of those unable to respond.

* * *

One of the subtle ways in which Whig (viz. liberal) historians tell us that there is no alternative to the present mess is by denigrating the past. For example, we are frequently told that the teeth of Queen Elizabeth I were black (they were), from which we are supposed to infer that everyone had bad teeth at that time. This is very far from the truth. The English plague pits from the 14th to the 17th centuries show extremely good teeth, rather worn down from chewing rough bread. Only the rich could afford sugar, which rots the teeth of most Anglo-Saxons nowadays.

* * *

At a recent trial in London, ex-Chief Superintendent John Groves of the London Metropolitan police was heavily fined for passing on secret information to "Sir" Eric Miller concerning a notorious crook called Judah Binstock. A Bar Mitzvah organized by Eric Miller in Jerusalem in January 1978 was attended by up to 100 guests, including Groves. It is good to know that law and order are in such safe hands.

* * *

Tell me, how much will you be giving this year to UNICEF's Save the Children Fund? You might as well know where the money will be going. Rhodesian forces who attacked the guerrilla base of Chimoio in Mozambique found piles of medical equipment from UNICEF, as well as from Eastern Bloc countries, and even South Africa! In one bunker they discovered two tons of food supplies, including Canadian and Dutch canned goods and powdered milk packets marked "Gift from the Government of Switzerland."

* * *

Enoch Powell is a complex character who has done sterling service in pointing out the dangers of colored immigration into Britain. But he is more a prophet of nationalism than of racism. Indeed, he is on record as being in favor of assimilating colored immigrants by intermarriage, and his objection to



large numbers is that they are obviously unassimilable. He has spoken of them "wearing the uniform of color," but at the same time has said that he does not know what race is. His patriotism is of the mind rather than the heart, and he sees traditions as an essential social binding force, rather than as a deeply felt collective idea which transcends and evolves. In other words, he has philosophically much more in common with American kosher conservatives than with radical rightists. Consider this remark of his to Northern Irish Protestants: "It is blasphemy to attach words like loyal and loyalist to any one who does not accept the law of the land." But what if laws are unjust, as the race relations laws are? Is our obsession with "law and order" going to make us obey them? I rather think not -- and I can think of many other Englishmen in history who reacted against laws which they conceived as unjust.

* * *

Lord Graham, the Duke of Montrose, is leaving Rhodesia to settle in South Africa. Who can blame him? He fought the good fight in favor of the Unilateral Declaration of Independence, and remained a hard-liner throughout as a minister in Ian Smith's government. He did all he could, and sees no point in remaining under black majority rule. For those who remain, there will be a gradual (or swift?) whittling away of their rights, and probably sequestration of their assets, as in Kenya and Zambia. Only the Rhodesian army remains as a shining example of what can be achieved by whites in Africa.

* * *

Strangely enough, I am not hostile toward "Sir" James Goldsmith. His mother was a Gentile (which explains why he is better looking than most Jews), and he has told his friends that he is against race mixing, "I know it is a mistake because I am a half-caste myself." For some reason, half-Jews with Jewish mothers are more pernicious than half-Jews with Jewish fathers. I suppose it is partly because the former have non-Jewish names, and can therefore infiltrate more easily. Humphrey Berkeley, the ex-Labour and ex-Conservative MP is a horrible example. Charles Kingsley and General Booth also had Jewish mothers. I think it has something to do with the fact that the Jewish Momma is even more repulsive than the Jewish Poppa. This may have something to do with the fact that Jewish men far prefer Nordic women. The Rothschilds, who marry aristocratic Gentile wives, are much easier to get along with in conversation, and look a lot nicer too.

I have had the opportunity to meet Goldsmith and have even been with him at a gambling club (kept by an old friend of mine) where I saw him playing roulette at £2,000 a spin. He was incisive, but not unpleasant personally, and his views were impeccably just right-of-center kosher. He is credited with originating the saying that London will be the Calcutta of the 21st century. I cannot imagine a 100% Jew making any such remark. In view of the number of Bengalis in London, it comes too near the bone. I have not yet seen the magazine *Now* which Goldsmith is publishing, but it is probably less poisonous than *Time* or *Newsweek*.

A Briton Expatiates on a Nobull Theme

John Nobull in "Notes from the Sceptred Isle" (November) correctly emphasizes that hereditarists should not overlook the environmental factor. By what other process but through the wrong environment has the Majority, in Britain and America, descended to its present condition?

As implied by John Nobull, youth is the stage where the environment counts the most, and in this connection I feel we must recognize the failure of "liberal" society to provide the kind of background in which our young can grow up to become useful citizens.

I see no solution to this problem except through our acceptance of a degree of regimentation in the lives of the young, culminating -- at least in the case of males -- in compulsory military service. Those who would throw up their hands in horror at such concepts have failed to suggest any alternative process by which the huge surplus of spare time at the disposal of young people can be filled by other than useless pursuits, at the worst anti-social and at the best of no benefit whatever to body, mind and spirit.

Observe in any town or city in the West today the droves of youngsters idling their time in coffee bars and on the streets, a sickly pallor on their faces and their eyes registering boredom and despair -- relieved only by the drug of abominable music screeching out from juke-boxes or transistors, and you have a monument to liberalism's obsession with the "freedom of the individual."

In fact, such youth are not really free at all but are just being

regimented in a different way -- in a way conducive to anarchy, nihilism and alienation from national and racial identity. No one can pretend that in their response to fashions of music, dress, hairstyle, living habits and views about society (where they have any at all) they are anything better than slaves.

We must recognize that real freedom is something earned, and something that can only be beneficially used, by people who attain real maturity in life whereby they may be fit to employ such rights and privileges that that freedom bestows in a manner enhancing of self and community. Such maturity is reached by some adults (although only a minority); it is scarcely ever reached by people in their teens. From this it follows that teenagers are bound in some way to be directed in their way of life, whether openly in the form of strong adult leadership or covertly in the form of fashions, fads and ideologies fed to them by means of a mass media controlled by those whom they seldom see. In my submission, the former is vastly preferable.

Such direction is particularly necessary in the case of those who would otherwise fall prey to what has been called in your magazine "The Feminizing Effects of Formal Education." Education without extra-, and indeed intra-, curricular activities that mold real men and women is a blight on our civilization, not a boon to it. It is perhaps a reason why the Nordic element in our populace, which on average is found represented most strongly in the educated classes, is also the element which manifests the highest degree of flabbiness.

Memphis. Wyeth Chandler is the first mayor of Memphis in more than forty years to be elected to three consecutive terms. White voters, aware that one great Southern city after another -- Atlanta, Richmond, New Orleans, Birmingham -- had fallen to blacks, turned out at the polls on November 15 in sufficient numbers to reelect Chandler. To help get out the crucial vote, members of the Southern National Party spent many hours working at Chandler's campaign headquarters. They also distributed literature across the city which told whites what could be expected if a black was elected mayor. This work was a significant factor in the outcome of the election.

A cross-burning on the lawn of the residence of the black mayoral candidate, former Criminal Court Judge W. Otis Higgs, Jr., added fuel to the closing days of the campaign. A second cross-burning at the home of a Mrs. Rosie Lee Williams uncovered the fact that she had previously filed a paternity suit claiming that Judge Higgs was the father of her illegitimate son (now 21).

The final tally was 120,207 votes for Chandler (52.9%), 107,232 votes for Higgs (47.1%). In the fifty-five precincts where at least 98% of the registered voters are white, Chandler received 56,314 votes (90.7%), Higgs 5,744 (9.3%). Overall, the mayor obtained less than 2% of the black vote, though he repeatedly emphasized he would welcome such support and would continue to treat all black Memphians fairly, as indeed he had during his two previous administrations. The racial makeup of Memphis is approximately 50% black.

In Chandler's victory speech, he graciously stated that his opponent had "conducted himself throughout his campaign as a gentleman." Higgs, when he conceded, sarcastically opined, "The real loser tonight is the city of Memphis." He added, "I feel an urge to shed tears, but if I cried here tonight, I'd be playing right into the hands of Wyeth Chandler."

The black candidate picked up some support from the wealthiest voters. In one affluent area known for its concentration of Jews, 13.7% of the vote went to Higgs. In Memphis, the black-Jewish alliance seems to be holding firm.

It should be noted *The Commercial Appeal*, Memphis' largest daily paper, backed the black candidate. Chandler's accomplishments as mayor were downgraded, while Higgs' virtues and ability to get Memphis "moving" -- to keep it from being "polarized" -- were praised to the skies. The newspaper attributed his defeat to a lackluster campaign and the fact that he did not

know anything about city government. Higgs, typically, blamed his defeat on racism.

Washington, D.C. The Palestine America Congress, 400 delegates strong, met in the nation's capital last summer. One of the speakers was Karim Khalaf, mayor of a West Bank town, who noted that 36% of the land seized by the Israelis in the 1967 war has now been transformed into Israeli settlements. When the congress adjourned, an Executive Committee sent out an "Action Memorandum" calling for "an alliance between various minority groups on issues of joint concern, including the liberation of Palestine." By such tactics Americans of Palestinian and Arab descent are trying to capitalize on the black-Jewish feud provoked by the firing of Andrew Young. Since they feel they can get no support from the Majority, they are working the black side of the street. With friends like the Russians, the Russian satellites, most of the Third World, and American blacks, the Palestinians, though white themselves, are increasingly exposing themselves to the charge of being antiwhite, pro-Moscow and anti-Western. Zionist propaganda is not reluctant to reinforce this image. If there was any morality in international affairs, the dispossessed Palestinians should find their greatest support from the American Majority, preferably from believing Christians. But morality in the U.S. plays second fiddle to media immorality, and most believing Christians prefer the people of the Book and the napalm bomb to the homeless Palestinians. Consequently, strange political alignments arise. A, who should be helping B, becomes the ally of C, because both A and B are prevented by unending salvos of hate propaganda from discovering what has really been happening in the Middle East.

Pinellas Park, Florida. Moses Green, the philandering black dean of the town's high school, has finally been suspended. He was first reprimanded for sexual misconduct with teenage white girls in October 1976, while teaching at another high school. After another complaint, he was put on probation. Then, in March 1978, after being promoted and transferred to Pinellas Park High School, another white female student complained of his advances. Although he failed a lie detector test, he was kept on. In January 1979, another complaint was ignored. Finally on May 7, 1979, he was charged with immorality, misconduct in office and gross insubordination. Nevertheless, he was kept on at full salary. According to Florida

law, failure to report known or suspected child abuse is a second-degree misdemeanor punishable by a 60-day jail sentence. We may assume that the pedagogues who have been covering up for Green for the last three years will not spend one second behind bars.

Richmond, VA. Dr. Gilbert Silverman, Freudian psychiatrist, pleaded guilty to three charges of sodomy and three counts of unlawful sexual intercourse with three female mental patients.

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TV fundamentalist preacher Jerry Falwell spiced a speech at an "I Love America" rally attended by Virginia Governor John N. Dalton, Lt. Governor Charles Robb (Mr. Linda Johnson) and Attorney General Marshall Coleman with the remark that Jews "can make more money accidentally than you can on purpose." Jewish organizations agonized that Dalton, Robb, Coleman and other political officials should have left the rally the moment this unfunny joke was uttered. Ironically, Falwell's speech was rousing pro-Zionist in keeping with the present trend of fundamentalist Christian foreign policy.

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Dr. Eric Lipman has sold a 70-page Hitler speech, together with other letters and memorabilia by Nazi leaders, to Brandeis University for \$20,000. Lipman did not explain how he obtained this material.

Canada. From our north-of-the-border correspondent. Some friends and I recently enjoyed a concert by the Swedish pop-rock group Abba at Maple Leaf Gardens in Toronto. A pleasure for the ear, there was much to catch an observant eye. The Nordic handsomeness of the musicians was highlighted on a stage with a backdrop done in a Northern mountains motif. The unmistakable Abba sound is as much a creation of an ingenious audio technology as it is of musical artistry. Enthusiastic and well-behaved, the audience of about 18,000 was pure white. In composition it had fewer teenagers than the standard rock concert crowd. Not a whiff of marijuana smoke tainted the air. European rock of the Abba brand, with its roots in European folk music, is as genuinely white as American country music.

Ireland. During his triumphant tour of the Emerald Isle, Pope John Paul II was introduced to a Polish priest named Father Marian, who was described as a "survivor" not only of Auschwitz and Birkenau, but also of Buchenwald and Dachau. Since all these camps have been called extermination centers by the media, Father Marian must have five lives less than a cat.

Paris. One of France's leading gangsters is a certain Pierre Goldman, who has literally gotten away with murder in recent years. Somehow, instead of going to jail, he spent most of his time, when he wasn't breaking the law, in promoting leftist causes. Since the government seemed to have a special affection for the invulnerable Goldman, vigilantes decided to take the matter into their own hands. Goldman was shot down in cold blood and in broad daylight by three men armed with pistols. The "Honor of the Police" movement claimed responsibility in a phone call to a French news agency. Since Goldman was a Jew, his murder was big news. Eulogizing the dead man while five thousand Jews screamed antifascist obscenities, Chief Rabbi Jacob Kaplan claimed the act was triggered by a new wave of French anti-Semitism.

West Germany. In West Berlin, police have arrested one Günter Allon, a Jew who set fire to his own house and restaurant in order to collect the insurance. Before the conflagration he carefully decked the walls with swastikas so he could blame the arson on neo-Nazis.

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The Bonn government has earmarked 1.5 million marks toward the construction of the Albert Einstein Center at the Weizman Institute in Rehovoth, Israel. Ulrich Duebber, member of the West German parliament, said that the center will strengthen the already close ties between German and Israeli physicists. Meanwhile, the parliamentary budget committee has approved 500,000 marks for the German History Chair at the University of Tel Aviv.

Oberammergau. Ever since Jews first became a world power, approximately a hundred years ago, they have sought to black out any artistic manifestation anywhere that put them in a bad light. Nothing, of course, puts them in a worse light than a dramatization of Jesus' last days in Jerusalem. Almost every decade for the last 350 years the Oberammergau Passion Play in Germany has been doing just that. As the Gospels tell it and as the Oberammergauans play it, Jewish priests and a Jewish mob demanded Jesus' death and get their wish when Pilate washes his hands. Needless to say, the Oberammergau production has long been a target of Jewish censors, and after World War II the pressure has been fearful. A few years ago the Anti-Defamation League sent two theology professors to the Bavarian Alps to rewrite the script. This summer the audience will hear the follow-

ing addressed directly to Jewish ticket holders, "Greetings also to you brothers and sisters of the people from whom the Savior came. We here in no way wish to look for guilt in others." It might be noted that this disclaimer was not used in the NBC-TV Holocaust show. It might also be noted that rather than revise the Oberammergau script, the ADL could more effectively exercise the residual anti-Semitism of the Crucifixion and the events leading up to it by going all the way and changing the master script -- the New Testament. No doubt the ADLers will get around to this someday.

Moscow. The following is a partial list of American books confiscated by Soviet authorities preliminary to the opening of the 1979 Moscow International Book Fair:

Bukharin by Stephan F. Cohen

The Arts of David Levine

Identity: Adventures in Living Judaism by Martin A. Cohen

White Nights by Menahem Begin

Art and Revolution by Berger

The Holocaust Years by Chertokh and Spencer

Modern Jewish History by Chazen Chechen.

My Country by Abba Eban

Soviet and American Society, a Comparison by Paul Hollander

Plus books by Orwell, Solzhenitsyn, Sakharov and Svetlana Alliluyeva, Stalin's Americanized daughter.

Almost certainly to be banned in any New York International Book Fair will be a new Russian bestselling novel *At the Last Frontier* by Valentin Pikul. The author portrays Rasputin as a Zionist "tool," on the ground he had a Jewish secretary named Aaron Simanovich (*Instauration*, Nov. 1976). The holy or unholy monk is also charged with being involved in the operation of nightclubs owned by Jewish bankers.

Spain. The Spanish Tourist Bureau is trying to dip into the thick wallets of American Jews by running full-page ads in Jewish newspapers. The headlines sirenishly sing, "Come to Spain and revisit the Golden Age of Judaism." But there are problems -- coordination problems. Timed with the release of the ad and often appearing in the same newspapers, was a press handout from the

B'nai B'rith International denouncing Spain for not recognizing Israel and for cozying up to the PLO. When Arafat visited Madrid, the wicket got even stickier. The Conference of Presidents of Major American Jewish Organizations, the ex-officio State Department, called in Spanish Ambassador José Llado, lectured him severely and sent him scurrying off to Madrid with a quasi-ultimatum: Recognize Israel or face a travel or economic boycott! If it should be a travel ban, Instaurationists will know where to spend their next European vacation.

Israel. Samuel Flatto-Sharon is the Stavsky of the 1970s. A Paris court sentenced him in absentia for bilking French citizens out of \$250 million by creating fictitious land investment companies which never repaid huge amounts of borrowed money. Flatto-Sharon fled with his loot to Israel where he bought himself a seat in the Knesset. Although Israeli authorities have charged him with vote fraud, they are most reluctant to have him extradited to France. Flatto-Sharon runs an international "hit team" that was last heard of in the African bush trying to hunt down Idi Amin.

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More than three years after they were kidnapped by Israeli secret agents in Kenya, Thomas Reuter, 27, and Brigitte Schulze, 28, two young Germans, were brought to trial in Israel and given a five-year prison sentence, which means they will be released in 1981. The trial, presided over by a military judge, was closed to the press and the charges against the defendants were never made public. Rumor, and only rumor, has it that the two defendants had supplied the PLO with information about El Al flight schedules in Nairobi, as a prelude to an act of sabotage that never came off. After their capture and after they had been spirited off to Israel (as flagrant a violation of international law as the Eichmann snatch), the two were tortured and forced to sign confessions. Both had to wear black hoods for several months, even during their interrogation. This kind of "nonphysical" torture is often worse than the electric prods and thumb-hanging treatment Israelis use on Arabs. For one year the Israel government denied that the two Germans were in custody. The world press, naturally, was not interested. It reserves its wrath for Soviet barbarism, not the Israeli variety.

India. A Hindu organization is doing a lot of anti-Christian evangelizing in this huge subcontinent. It is run by high-caste types who have been attacked as fascists. Apparently the leaders are preparing for the inevitable day when the fraud of "Indian democracy" disintegrates. Their huge membership is uniformed, organized into corps, and practices impressive semi-military drills.