

illuc heu miseri traducimur!
Juvenal

Instauration®

VOL. 8 NO. 3

FEBRUARY 1983



THESE GOOD CITIZENS ARE NOT LOOTING -- THEY'RE DEMONSTRATING AGAINST THE KLAN

The Safety Valve

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

Cholly's "You know you're in trouble if" proves that all Instaurationists are units of a single healthy human organism. We are scattered woefully thin across the face of a hostile, festering planet. The immediate task is to help maintain even a tenuous linkage of this company until the deteriorating situation forces closer and tighter bonds.

Canadian subscriber

I-N-S-T-A-U-R-A-T-I-O-N spells "relief."

600

We need a new unifying religion which will set us apart and legitimize and institutionalize our norms of behavior.

770

I am thinking about becoming a "cheerful barbarian," as I don't intend to stay in Los Angeles, get eaten alive and eventually die of pollution and population congestion.

900

If 953's letter (January 1983) is not a put-on, then the situation is even glummer than Cholly makes it seem. I cannot for a minute believe that there is any educated, intelligent and sentient person in America who has never heard of Walter Cronkite except through the pages of *Instauration*. Where would such a person get his information on what is going on in the world? "Blissful ignorance" is indeed the phrase to be used, but how can such a person help our side when he can't even identify our enemies? If the letter is authentic, then 953 cannot possibly know enough about the real world to make intelligent decisions about what is happening to us. He is glorifying an ignorance that is no help at all to our cause.

137

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Instaurationists would have been thrilled had they attended the International Scottish Games in Atlanta a while back. A huge arena was the scene of a Tattoo, featuring military bands, Scottish bagpipes and dances from the old country. The audience was terrifically responsive. It even stood through three national anthems, and could and did sing our own. The only coloreds I saw were from the park clean-up crew, plus a couple in the U.S. Armed Forces band. I saw no one of Asiatic or Latino appearance. The number of people who showed up for hours of bagpipe squealing astonished me. The throng (about 20,000) which attended the weekend games to watch burly athletes in kilts and listen to hundreds of massed pipers and drummers made the greatest show of pure Majority power I can remember seeing.

303

I have noticed a very distinct pattern of eating habits by blacks aboard my ship. Whenever roast beef is on the menu, they all want bones, which they pronounce with a deep, bass, gravelly drawl, "Boooooonnnnnz." I have never seen a black eating a cut of rare meat. This is reassuring, since I come rare and resist being cooked. But then I have a lot of boooooonnnnnz, too, and if you heard them pronounce the word, you'd hope they don't notice that you had any.

Mariner

I see the radical right is still resurrecting and reinflating Hitler -- the Hitler who declared war on the U.S. when U.S. Steel was out-producing the entire Axis combined.

579

If Britain were to mix race evenly across the board with every person currently in the United Kingdom, it would wind up with just about the same racial structure as Argentina. In race, as in architecture, form follows function.

975

If the Zionist proxy known as the "American delegation" ever storms out of the UN because of that body's continuous anathematizing of Israel, then Americans could ironically benefit from their Zionist yoke. (1) The taxpaying U.S. serfs would be spared the yearly tribute of over a billion dollars to cover 25% of the UN's operating costs; (2) An American decampment would most likely compel the scurvy UN crew to relocate, hopefully to another Third World metropolis, since the Soviets and Japanese would never play host to such a darkening swarm. Loss of a home might possibly lead to the ultimate dissolution of that useless body. And might not the loss of one prominent Western country prompt others to leave? Then perhaps the suicide-trance of "international brotherhood" would be broken and Westerners could take wide-eyed stock of their perilous collective situation. Of course, no credit for America's withdrawal from that nest of parasitic holiday-makers in mid-Manhattan should be given to the Jewish lobby. After all, it was that same bunch which helped to conceive, instigate and propagandize the UN's creation -- and was then rewarded by the UN's creation of Israel. One more point: Why didn't America walk out, terminate funding or threaten to when the General Assembly rejected the South African delegation's credentials in 1974?

021

It goes without saying that nonwhite and Jewish themes and characters dominate the booboscope, morning, noon and night. But what I find even more disturbing is the fact that this "white" quota is virtually monopolized by "white" minorities -- some of them off-white or even dark-white. Except for the inevitable aesthetic prop -- the usual dumb blonde, the lovely model, the WASP stereotype (and of course the "bad guys" who are usually Germans or other "Anglos") -- whites are usually East Coast ethnics, often with accents that betray their first-generation status, as well as their grammatical slobbishness and poor English. Some of them talk no better than blacky.

886

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I once took umbrage at a Cholly article stating that Jews were an empty people and did not really exist save in the light reflected from Gentiles. Cholly speculated this came from some weird ancient genes. I was nettled by the pseudo-genetics of the idea. But recently I've come closer to Cholly's thesis: Goys are the ones who determine that the Chosen exist by buying Falwell-esque blather. The Chosen are the ones who pass into and out of subjective existence in their own subjective world by being noticed or ignored by us. Good old Cholly makes a very good latter-day Bishop Berkeley. Apropos pseudo-genetics, Dr. Johnson rebutted Berkeley on a day-to-day level by informing Boswell a rock in the street ahead did not exist. To prove it, he kicked it vigorously and almost broke his foot.

104

□ I fluctuate mentally and emotionally from "things are looking up" to "who cares anyway, so let's eat, drink and so on." It's nice to know there are some kindred souls around. I love your magazine, but it's so truthful it's sometimes painful to read. Why must some of us be so burdened with this terrible knowledge of what our future holds, while most of our racial cousins go blithely on with their lives?

757

□ Instaurationists should be advised that mental patients at California's Patton State Hospital for the criminally insane voted in the November election. State officials explained that the loonies were allowed to vote because "they are not in prison or on parole."

900

□ Never overcome by Vikings or other enemies, the stolid Finns are still rejecting refugees, even "boat people." Recently this alternative was urged on them by the World Council of Churches. Take Southeast Asians and mud people or be exposed as racists. The shocked Finns got the WCC threat over national radio. The question will not be debated. It won't even be an issue. With the Finns -- it's no dice.

803

□ These thoughts are triggered by a New York Daily News article bemoaning the growing phenomenon of "black teacher burnout." The problems of today's black students are so overwhelming, it seems, that black teachers who deal with them are worn down in a few years. The black teachers' professional and personal goals suffer as they fall toward their students' level. No doubt, this is a real problem for many black teachers, whose IQs average perhaps 100. But how much more frustrating it is for, say, a white math or science teacher with an IQ of 125 to be assigned to a ghetto school!

552

□ "Conservatism and Racism" (Oct. 1982) was a bit difficult to grasp. If not conservatism, what would you suggest?

075

□ "The Obsession of the Black Middle Class" (Oct. 1982) was immensely informative for I know little about blacks, only the turmoil they create!

111

□ Zip 580 is free, of course, to prefer Bruckner to Mahler. So do I, and I agree that "Furtwangler's recording of the Bruckner Ninth is one of the score or so of great recordings of all times. But to dismiss Mahler as a mere plagiarizer (of whom?) can hardly do, for one could easily call Bruckner himself a plagiarizer of Schubert, or Brahms of Beethoven. Even Toscanini, who reportedly despised Mahler, would surely have regarded him as one of the top hundred composers. Methinks Zip 580 is suffering from irrational anti-Semitism and would not have brought this particular charge of plagiarism against Mahler had the latter not been Jewish. Our greatness consists just as much in what we as a people collectively do as in the creativity of particular persons. Both Bruckner and Mahler were products of "the spirit of the age," and the important thing to realize is that it was our age. There simply has never been such a thing as a "Jewish age" since Biblical times.

801

□ Dear Inmate X: I read with extreme admiration the saga of your life in *Instauration* (Oct. 1982). The sort of courage and tenacity you demonstrated is an inspiration to us all. I long ago decided what I would do under similar circumstances, and your example will give me extra inspiration if ever it should prove necessary. You have done your duty and more, both for yourself and your country. I am writing to assure you that you need never have any moment of self-doubt, whatever you may do in the way of giving an impression which may secure your early release. But most of all, I want to assure you that some people out here are not going to forget you, and it is the fine example of people like you which keeps me going.

936

□ As the excellent article, "The Obsession of the Black Middle Class" (Oct. 1982), pointed out, the "mixed ones" are perhaps deserving of a portion of my sympathy. Despised by real blacks, distrusted by real whites, their lot is (as in that Gilbert and Sullivan opera) "not a happy one."

606

□ Think of it, women can sit on Anton La Vey's lap. Joseph Campbell will hug the more attractive ones to pieces and will kiss them goodnight. Galbraith, Buckley and other Kowardly Kosher Konservatives baby women. Yet Wilmot Robertson remains a ghost hidden behind a single paragraph. We'll probably never get to know what he looks like -- and women are more curious about things like that than cats. There are plenty of visible, affectionate heroes on the left and in the middle, but the far right has no visible heroes. We must all feel like the Russian peasants did when they chanted, "God is in His heaven and the Tsar is far away." We have no symbols or visible person to pull us together -- and we need that. Don't underestimate the power of a Che Guevara, a Fidel Castro, a Hitler, a Stalin, a Galbraith or a Joseph Campbell.

935

□ Dear Cholly: I don't want to see our nation collapse; only the rotten system. Must be some way to make people behave, save the pieces.

038

□ I take strong issue with Cholly's "You know you're in trouble if" you believe that "the ordinary people" of the U.S. would take steps against minority domination if they really knew how extensive it is. Maybe Cholly is referring to the demoralized denizen of the dreamworlds of Academe, TV-land, liberal churches or New York City. If a national racial reaction will ever occur, you must have faith in the general commonsensical traditions and values of the "ordinary" American. Naturally, leaders must arise and serve as catalysts for the American Restoration, and they will come. But without a real grass-roots movement of honest, hard-working, salt-of-the-earth "ordinary" American people, we'll always be down. Here in New Hampshire there is a slow but steady realization of what our problems really are, and I can't believe similar "ordinary" people out in Wisconsin, Texas, Mississippi and Utah aren't undergoing a similar education. By selling the American people short, Cholly makes the same mistake as our enemies. We "ordinary" people are slow to react, but when we do, our opposition better watch out!

030

□ Many Jews like to ascribe the recent "return of their ethnicity" to specific "consciousness-raising" events like the 1967 Mideast war. But if one goes to the places where most Jews live -- Los Angeles, say, or New York -- one finds a much simpler explanation. There are virtually no WASPs and few Majority members still around whose behavior might "rub off" on them.

117



The Safety Valve

□ I've noticed that young whites seem to have adopted a black ghetto culture and attitude. I'm not just talking about drug use, sexual behavior or music, but also their attitudes toward police and society as a whole. The working-class kids, of course, don't have a very large cultural gap to close to become like blacks. But even the middle-class kids have converted. Admittedly, blacks are still more crude, more destructive, more violent than young whites. But the hippies of the sixties had a certain caring, a reason for what they were doing. The kids of the seventies are a waste, and their effect on society is the same as that of blacks. America has about as much future as a terminal cancer patient.

633

— Yesterday, while dining with my mother in Jersey City, I heard the definitive Negro opinion of Columbus Day. One old Negro woman was complaining that this "ain't no holiday -- dat ole man been dead so long he oughtta be forgot by now." I wonder what she thinks of Martin Luther King Jr. Day. Incidentally, October 9 was Leif Ericson Day, officially observed only in Minnesota, as far as I know. Since the Vikings came to the New World centuries before Columbus, why was there not one, but two Columbus Day parades in New York? The first was a "United Hispanic Parade," whose grand marshal was "Mexican-born American" Anthony Quinn, who proclaimed, "We were here to meet Columbus."

191

□ Marv is neat, but I think he would look more Jewish if the tip of his nose hooked under a touch more and his chin was not quite so strong.

406

MARV



I wouldn't say that Reagan goes every New Year's Eve to Annenberg's desert pleasure dome to be briefed. But he goes, he goes!

□ Who says that Nobel Prize winners are *per se* the cream of the crop? Would any of your readers want a baby that looked like Martin Luther King Jr., had the ethics of Willy Brandt, the dignity of Henry Kissinger, the foresight of Ralph Bunche and the kindness of Menahem Begin? We are in danger of falling into the same grievous error as our opponents -- setting up Man as a higher judge than Nature. We are assuming that the committee of the Nobel Prize givers is smarter than Mother Nature. Just like the liberals who think they can legislate racial differences out of existence. Just like the capitalists who think that monetary wealth is the measure of the man. Just like the Christians who think that goodness is measured by religious piety. Just like the Communists who think that the most praiseworthy are those who produce the most tractor widgets. Whatever happened to the human values -- the Natural values? If IQ is the greatest goal, just look around at the Western world and explain where "smartness" has gotten us. Give me medieval vigor any day! If material wealth is the end goal, take a look at the way the wealthy West is polluting the earth, destroying Nature, using up irreplaceable resources and annihilating wildlife. If religious piety is the goal, just look at the mental constipation it causes -- from the persecution of astronomers centuries ago to the persecution of geneticists today. Thanks very much, but I'll take my cue from Nature.

902

□ With the November issue, *Instauration* continues on its merry course of both saving America and scrapping it. Actually, Russell Means and Cholly B. (and I) are saying the same thing, "Europeans have long since lost all touch with reality, if ever they were in touch with it." Christianity, capitalism, socialism, Marxism, liberalism and now, last but not least, Reaganomics. Each is a form of insanity created by taking a small element out of context and expanding it into a universal principle.

202

□ My Western Civilization II history teacher thinks that Karl Marx was "brilliant," but was kept out of the teaching profession by "discrimination." He also thinks that the Bolsheviks overthrew the old order in Mother Russia to "modernize" the government.

330

□ May it be posited that canons and not canons present the greater danger to our people?

637

□ Why don't we hear more about Paraguay? For their nation to survive, Paraguayans had to fight off the inroads of Brazil, Argentina and Uruguay simultaneously, with heavy casualties among their fighting men. Later on there was their little war with Bolivia, which they easily won. Today Paraguay is developing hydroelectric plants and will soon be supplying electricity to its neighbors, although the country still remains largely rural and its morale is not sapped by prosperity. It is governed by a benevolent despot, General Alfred Stroessner, who is much like the late Salazar of Portugal.

Australian subscriber

□ I am not one to defend Jews and Israel, but an active defense of the Palestinians would seem to compromise some of our ideals and put us in a hypocritical situation. Prior to 1948, Palestine was pretty much a backwater like Libya or Yemen. An enterprising group of fanatics managed to steal enough money and guns to boot out the locals and then proceeded to build a new state. The Palestinians got a raw deal, but so did the Amerindians, the bushmen of South Africa and the Maori of New Zealand. I can't imagine an honest *Instaurationist* wasting an excess of emotion on the plight of the Australian aborigines.

The Jews, by illicit means and huge amounts of money, have managed to do to a small area in the Middle East what Englishmen did to two continents and parts of two others. The Palestinians have become second-class citizens or refugees for the same reasons Amerindians became second-class citizens and were exiled to reservations. They were outgunned by a more efficient and technologically advanced people.

804

□ Many thanks to Mark Curtis for an eye-opener of an article in "The Obsession of the Black Middle Class" (Oct. 1982). A most incisive analysis. But thumbs down on *Instaurationist* 021, who seems to think a return to Odinism is "quatsch." I don't know what quatsch is, but I hope it's something nice, because 021 had better go back and study the situation more closely. Historically, he hasn't done his homework. It's time he got off his buns and talked to a few modern Odinists. Odinism is not just a ray of hope; it's the only ray.

136

□ As with most publications on the humanistic side of academe, philosophical journals are mainly concerned with avoiding anything "controversial." For the most part, they exist only to service the need for survival of those who must publish or perish. In fact, the entire philosophical profession is obsessed almost solely with the study of philosophers of the past -- with the history of philosophy. There are virtually no true philosophers among the professors of philosophy. Anything of philosophical portent today comes from somewhere else.

984

□ Senator Helms and the American right wing have transformed themselves over the last five or six years into religious or economic fanatics. They have left behind any concern for their race or the broad concerns of normal white citizens.

521

□ When a homosexual was violently attacked on a Long Island beach last summer, *Washington Post* columnist Richard Cohen traced the deed directly to a letter penned by a part-time staffer at Jerry Falwell's Thomas Reed Baptist College in faraway Lynchburg, Virginia. "Demagoguery" is what Cohen called the staffer's expressed opinion that "most decent Americans would rather be a Nazi than a homosexual." Since it is always open season on Nazis in America, Cohen must have reasoned that this rhetorical linkage made it seem like open season on homosexuals too -- hence the Long Island bashing.

026

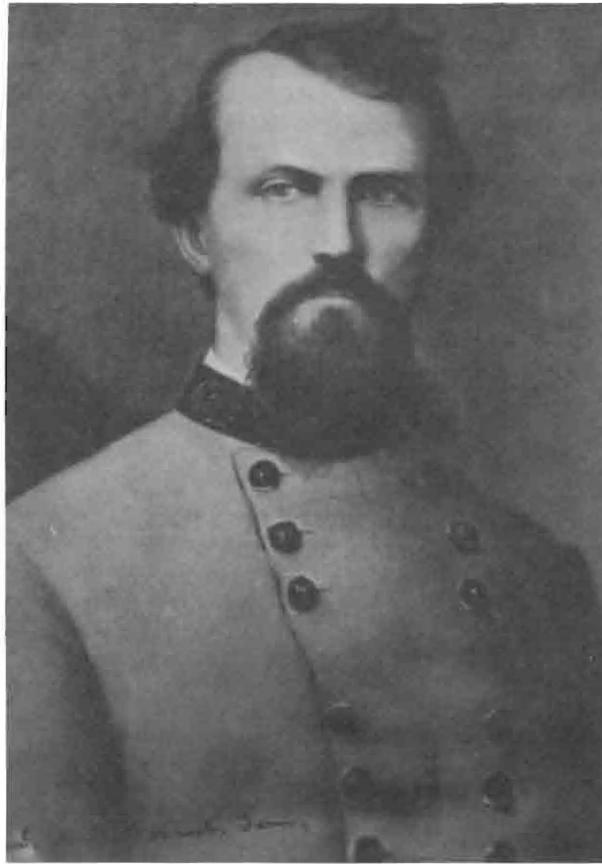
THE HATERS AND THE HATED

If China had two distinct races, and their segregation had been a major tenet of Chinese social life for hundreds of years, and this segregation had been ended by a strong central regime during the 1950s and 1960s, millions of Chinese lives would have been lost during the years of change. Indeed, the fairly unique racial arrangements of the American South, had they existed in any Third World country, could not have been terminated without massive bloodshed and upheaval. Even in a Southern European nation like Italy or Spain, the ensuing violent deaths would have numbered at least in the thousands. As it was, in coolly Nordic Dixie -- its sultry, provocative climate notwithstanding -- the desegregation era deaths can be counted in ones and twos.

The great myth is that the extraordinary peacefulness of the white South's abdication of its most sacred social practices was largely due to the nonviolent *rhetoric* of black leaders like Martin Luther King Jr. The buried truth is that the peaceful change resulted from the *non-violence* (occasional *rhetoric* aside) of the Citizens Councils and other fire-eating white groups, who never behaved as their counterparts in any nonwhite country would have under similar provocation.

Let us not forget that King's methods of civil disobedience were usually compared to those of Mahatma Gandhi, whose endless calls for civility worked only for as long as Britishers confronted Asians in India. When the conflict became internal, Asians against Asians, *millions* died brutal deaths. Once the alien "tradition of the English Christian gentleman" was withdrawn, writes Raymond B. Cattell, the "inherent insincerity of the . . . aggressions hidden in 'passive resistance'" became apparent immediately.

What King and his followers did in the American South was only what any aspiring group anywhere would have done if confronted with a bunch of rather decadent "English Christian gentlemen." (Aspiring groups in post-colonial Africa must behave altogether differently if they hope to prevail.) The unprecedented restraint seen in Dixie was actually the doing of the militant white factions, who, *in a position to be violent*, killed



Lt. Gen. Nathan Bedford Forrest—Klan Founding Father

only a few people and bombed or burned only a few buildings during a 15-year period when a region of some 50 million people was being turned upside down.

It is no exaggeration to state that, in regard to their reaction to the civil rights movement in the 1960s, the American Ku Klux Klan was the mildest, most peaceable so-called radical or terrorist group of consequence in history. The Klan's record even at the height of desegregation stands in glaring contrast to those of various militant immigrant factions -- Chinese, Vietnamese, Hispanic, Sikh -- which have already commenced a bloody slaughter among themselves in the U.S. and Canada. The Canadian Sikhs, for example, are already indulging in religious/political killings at a rate about equal to the integration-era peak of all Southern crackerdom. The

Sikh community numbers only several thousands.

We are forever hearing that every large population group "inevitably" contains a militant wing. Shouldn't white Americans then be grateful to the militants among them for comporting themselves so passively while a difficult national transition was made? Shouldn't we see an occasional editorial in the *New York Times* or on the *CBS Evening News* ending with the words,

Thank you, Southerners, for behaving so reasonably. Thank you for not running wild as any Asian or African or Latin would have done under like circumstances. The nation owes you a lasting debt of gratitude."

Ironically, one must answer: no, we should not see such editorials, because our debt to Southern, white supremacist or Klan passivity will be anything but "lasting." In fact, the entire Nordic race has let itself down biologically by ceasing to produce that militant element which alone guarantees the survival of any people. Consequently, people of all other races now regard former "Klan country" -- places like Florida and Texas and, increasingly, Alabama -- as very desirable places to live. Even in darkest Bogalusa and Picayune, immigrants may rest assured that the locals are really just "English Christian gentlemen" who would not dream of harming a hair of their fuzzy heads. That sounds downright heavenly, and it is for a while -- until it becomes plain that America's Third World

immigrants are not about to go on without harming a hair of our unfuzzy heads.

It becomes more apparent with each passing year that the white fire-eaters of America did their people a great disservice by cutting their naughtiness level practically to *absolute zero*, thereby paving the way for tens of millions of interlopers with only the most primitive moral scruples.

The editorials of the future should say, sarcastically, "*Thanks a million*, Ku Klux Klan, for behaving in such a gentlemanly fashion. *Thanks a million* for not teaching unwanted intruders an occasional lesson, thereby permitting our once-fair continent to be overrun by warring Third World gangs." Needless to say, such editorials will never appear, the way things are going now. Instead, the Klan -- and all other manifestations of white nativism and white survivalism, even the mildest and most pathetically pleading -- will be treated as the national scapegoat, the Great Demon which all immigrant groups can agree to hate. Obviously, a militant black or Hispanic outfit could not serve this cathartic function, because militant blacks or Hispanics (of which there are millions) would literally raise hell if "public opinion" tried to cast them in the Demon role. But the Klan, precisely because it is the mildest terrorist group in history, makes the ideal universal whipping boy. The recent events in Washington make this plain.

Most Americans have some rough idea of what transpired in the nation's capital last November 27. Thirty-six Klansmen showed up to protest against the proposed granting of amnesty to millions of nonwhite aliens residing in their country. Some 5,000 counterdemonstrators, mostly black, were also on hand, promising to smash the Klan -- physically, they made it very clear -- should the 36 try to use their constitutional right and their parade permit to march up Pennsylvania Avenue. Seeking to avoid a massacre, the Washington police secretly bused the Klansmen to another location, where they were allowed to make a token protest and then sent out of town. Many of the counterdemonstrators, angry at being denied what they called their "right" to physically confront opponents whom they outnumbered 150 to 1, proceeded to vent their "righteous frustration" on everything in sight -- cops, cars, shop windows and merchandise. For more than two hours, a riot raged furiously, much of it within a few blocks of the residence of Ronald and Nancy Reagan.

That much just about everyone knows or should know. But few Americans are fully aware of the liberal/conservative establishment's reaction to these events -- a reaction which tells us infinitely more about the advanced moral decay of America than the fact that several hundred more Negroes went bananas.

Readers of the *Washington Post* were treated to a week-long demonstration of how completely the old American spirit of fair play has vanished. A retrospective article by Ken Ringle provided the single note of sanity in the madness. Ringle described the historic parade of August 8, 1925, when an estimated 35,000 robed Klansmen and women marched down Pennsylvania Avenue. The *Post* at that time called it "one of the greatest demonstrations this city has ever known," adding:

Accustomed to the big parades and pageantry, Washington was surprised by both the size and the nature of the klan demonstration. The Capital was unprepared for such a throng and such a spectacle Even those who differ with the philosophy of the klan were free in praising the great parade.

Ringle noted that Washingtonians stood ten deep along the

route to cheer the gay, orderly procession. Those who felt differently kept their thoughts entirely to themselves. The largest state delegations came not from the South but from New Jersey and Pennsylvania. The mostly Nordic Protestant demonstrators accurately perceived that their land and their "square" way of life were perched over an abyss: "New York is now a foreign state," they warned. Little racism was manifested that day: "As long as the black remain black and the white remain white, all is well," said one speaker. Eighteen special trains had brought the Klansmen to town. Though they marched quickly in ranks 22 abreast, it took 3½ hours for their procession to pass a given point. Ringle ended his account on an almost pathetic note:

"Some day a child will sit on your knee," said a speaker that day, "and he will say: 'Grandpa, were you in the parade that day?' And what will be your answer?"

From the assembled Klansmen in the audience came the concerted reply: "We were!"

Of course, this never came to pass. The grandchildren of the 35,000 marchers were taught in school and on television that the Klan was simply "evil." And no nice old Grandpa wants his little ones to think he is evil. (So also goes the reasoning of many elderly Christians in the U.S.S.R.)

Despite its numbers in the 1925 march, the Klan was a minority even then. But its reason for marching -- to bring immigration under control -- was supported by a large majority of the American people. Thus, it was perfectly natural that non-Klan and even mildly anti-Klan people would turn out and cheer a bit as the impressive, dignified procession passed.

Today, things are much less natural. The Klan hardly exists, yet its clearly expressed reason for marching last November 27 -- to oppose runaway immigration -- is supported by an overwhelming majority of the people. A Roper poll showed that 91% of Americans want all illegal immigration ended now. Even blacks are against it. One expert study after another has shown that anywhere from 50% to 80% of immigrants are taking jobs away from Americans.

Many of the blacks who turned out to bash the Klan on November 27 distributed flyers demanding jobs from the Reagan administration. Yet that is precisely what the Klan was demanding. The blacks were joined in some of their mayhem by several hundred Palestinians. Apparently they cared not at all that many Klansmen had championed Palestinian rights. What a bunch of ingrates!

As for the Jewish Klan-haters, among them the late Norman Mayer, the anti-nuke freak who died a few weeks later after threatening to blow up the Washington Monument, they drifted away when the blacks and Palestinians predictably linked Israel, South Africa and the Klan in their chants. Many of the 23 stores smashed and looted in the rioting were Jewish-owned, and most of these Jews did not hesitate to call the black culprits "animals." Well, really now, what do they expect? How many Jewish merchants are flourishing anywhere in black Africa? It is only the white presence which makes Washington safe for Jews. The only thriving Jewish communities on earth outside of Israel (if one can call Israel "thriving") are in the Nordic nations and in partly Nordic France. And the long-hated Klansmen are simply a part of the militant, protective wing of the Nordic race -- a necessary social factor with obvious counterparts in every *enduring* race on earth. As with the black and Palestinian Klan-haters, one may say of the Jews, "some gratitude!"

There is no real reason for anyone to be hating 36 powerless, horribly outnumbered Klansmen in this day and age -- except that they serve the universal scapegoat function so desperately needed by a fractured nation.

How well they serve that function! Consider Dorothy Gilliam's column in the *Washington Post* (November 29).

The looting did no credit to the anti-Klan movement. But in any war[!], no matter how heroic are the soldiers, there will be some among them who will rape, rob and plunder. And wherever you have a large crowd where you don't check credentials at the door, a certain criminal element will be drawn as well

The sophistication of the masses was, in the end, a thing to behold. These were not bedraggled, struggling, drugged-out potheads. It was a strong racial and cultural mix: Latinos, blacks, whites and Palestinians.

At one point, when a black man was grabbed by three policemen, the racially, economically and culturally mixed crowd chanted, "Turn him loose. He is not the Klan. Turn him loose." The police let the man go

A riot is senseless and purposeless. The anti-Klan protestors had a right to their fury

So despite the violence and looting, yesterday represented a kind of limited progress and a healthy sign

It would be a shame if conservatives . . . don't get the message of the masses The KKK is part of a level of obscenity we won't tolerate.

Three times Gilliam described the rioters as "sophisticated." This rhapsody was too much even for the *Post*'s readers to swallow -- but the way in which they protested was most revealing. Indeed, it was frightening.

One E.J. Haegelin wrote, "The KKK is without question a reprehensible, ugly and perverse organization in its methods and ideals. But" Michael Stempler wrote, "That the KKK represents *all* that is evil and obscene in America cannot be questioned But" Mark I. Croke wrote,

It is necessary to start almost any discussion on the recent Ku Klux Klan rallies with two statements: the Klan does enjoy a First Amendment right to espouse its views; and, the views espoused by the Klan are abhorrent and repulsive to the vast majority of Americans.

That having been said

Indeed, almost every letter printed by the *Post* (and there were many) contained similar fearful disclaimers. No one dared to criticize the Klan's outrageous opponents without first making it crystal clear they loathed the Klan. That such caution makes for boring and repetitive reading goes without saying. But then, *Pravda* is not exactly exciting either.

More importantly, the fearful disclaimers were often transparently false. The Klan obviously does not represent "all" that is evil in America. It does represent, however, an organization that goes beyond the shrinking limits of "acceptable" opinion. The point is that the "evil" in America cannot be questioned. This is the statement that is essentially true. The article you are reading now could only be printed in a handful of America's thousands of periodicals.

The letters to the *Post* against Dorothy Gilliam were almost unbelievably smug. Take this one from Benjamin P. Schoen:

Mrs. Gilliam takes a cheap shot at "conservatives . . . who created the climate in which the Klan rally could take place

. . . ." If conservatives are responsible for creating a climate in which (1) free speech is allowed even for unpopular groups, (2) the Klan could rally a grand total of 36 people for a march in the nation's capital (in contrast to the 35,000 Klansmen who marched here in 1925), then those conservatives deserve applause, not condemnation.

Mr. Schoen has forgotten one thing. There were not 1,000 times as many Americans concerned about the racial transformation of their country in 1925 as there are today. In fact, a tremendous body of evidence suggests that, while the number of racially concerned Americans is slightly less today, they are infinitely more worried and upset than their grandparents ever were. Why, then, did they not march in 1982? The only answer is a simple, four-letter word: FEAR.

Unlike in 1925, vast numbers of Americans fear to express their most heartfelt beliefs. Theirs is not simply a physical fear of being bashed by unrestrained black hoods; it's a fear of losing jobs or promotions by speaking out; and a fear of losing the precious love of family members who have been brainwashed to believe that marching peacefully against immigration is an "evil" which leads straight to the gas chamber!

Yes, Mr. Schoen, thinking white Americans live in fear, and the phony "conservatives" have as much to answer for as do the liberals in permitting this fear to grip a once open society. Tens of thousands of Washington-area residents would love to take part in a forceful "white survival" march, yet they have no means of safely doing so. Meanwhile, blacks, Hispanics, Jews and others march openly and regularly to defend their collective interests, and not a soul opposes them.

The hate directed at white activists is fathomless. When several Klansmen appeared beside the Capitol building with their wives, burly blacks came up to them and laughed, "You try to march, and we'll" The things they said they would do to the wives' private parts are unprintable. The Klansmen could only look down at the pavement in despair. Any appropriate response would have landed them in the mostly black D.C. jail, where anything can happen.

The *Washington Post*, eager to print everything that the Klan-haters had to say about the Klan, devoted only a few short paragraphs in a single article to how the Klan was presenting itself:

Tom Robb of Arkansas, a Klan chaplain carrying a Bible, told reporters his group was protesting a bill in Congress that would grant amnesty to millions of illegal aliens who arrived here before 1977

"The Lord will re-establish the foundation of this nation upon . . . white Christianity and western civilization," Robb said, when reporters asked what the general goal of the organization was.

Blood-curdling stuff, no?

Anyone who examines the literature put out by the Klan and its opponents in preparation for November 27 is in for a real education. One Klan flyer says: "Hundreds of billions of dollars are being spent on national defense, yet why should we have armed forces with expensive weapons when America is literally being invaded and conquered through immigration?" Another handbill says: "Passage of [the Simpson-Mazzoli immigration bill] would be the worst government action taken against white Americans since the *Brown v. Topeka* Supreme Court decision in 1954, which forced the integration of our schools." Everything distributed by the Klan was in this rea-

sioned language. Nowhere did an iota of hate emerge in the Klan literature. Nowhere does it say "we have been invaded and conquered through the immigration of colored scum" or anything remotely similar. All the phraseology was carefully measured. This, then, is America's "lunatic fringe."

The anti-Klan flyers are exactly the reverse. One reads, "Lately these racist vermin are crawling out more and more openly . . . these low-life criminals . . . racist and fascist scum . . . capitalist bloodsuckers . . ." Another, "Drive these racist vermin back into their holes . . ." A third, "Only 28 of the racist swine turned out. They cowered like sewer rats . . . wetting their pants . . . two dozen fascist creeps. . . [marching] for genocide."

This hateful attitude also pervaded the letters and opinion columns of the supposedly tolerant *Washington Post*: "the Klan laughably strutting in a sheet-shrouded parade from beneath their rocks"; "the Klown march"; "that Neanderthal group of misfits"; "the terrorists -- that is, the KKK"; "vipers"; "hoodlums"; "ugly"; "vicious, violent, ignorant, cowardly, mob-minded"; "hooded idiots"; and on and on. One suburban reader was annoyed that fire hoses and "vicious police dogs" were not turned on the Klan!

All of this language says a lot more about the bottled-up

hatred of the "respectable" readers and writers of the *Post* than it does about the three dozen badly frightened, yet stalwart, young people from the farms and small towns of the Deep South.

Each of the *Post*'s self-righteous ignoramuses needs to be asked: "Have you ever in your life read a single book, a magazine, even an article produced by the Klan, or by other white survivalists?" They might then be reminded of the 50,000 or so hours they have spent perched before the boob tube, all of whose emissions originate with an ingrown, Klan-hating clan of Hollywood writers.

Yes, the *real haters* should be challenged on this point. Not that it would do any lasting good. An hour later they would be plugged back into Hollywoodspeak and NewYorkspeak again, blissfully oblivious to all real dissent.

We the hated, forbearing "swine" and "vermin" and the like, have but two words for supersmug Majority members who cheer when assorted Marxists, minority racists and street gangs shred the Bill of Rights. These two words are "sheep" and "robots." Without rancor, but with a trace of sorrow, we call them by their correct names, regretting our birth into so cowardly a species.

The Hi-Fi Murders

A TALE OF UNRELIEVED HORROR THAT COULD ONLY HAVE HAPPENED IN DESEGREGATED AMERICA

What does it really mean to say that 22,958 Americans were murdered in 1980? To grasp the full significance of this figure, you should immerse yourself in the sordid details of just one of these murders, or in this case a triple murder after a sordid three-hour torture session. Read, if you can stand it, if you really want to learn about the age we're living in, Gary Kinder's searing new book *Victim: The Other Side of Murder* (Delacorte Press).

Those Americans who have not yet forgotten (if they ever heard of) the "Hi-Fi murders" in Ogden, Utah, in 1974, will vaguely recall a tale of several people being rounded up, forced to drink Drano, and then shot in the head. Few will stop to consider -- unless, perhaps, someone in their family has suffered a similar fate -- that those three hours of mayhem, torture and death still reverberate painfully and powerfully eight years later in the lives of the two survivors, their relatives and the relatives of the three who didn't survive. Paradoxically, out of all this mass desecration of just about every human value emerged the heroic story of one young man who, against all odds, refused to die.

Cortney Naisbitt was 16 years old in the spring of 1974, tall, thin, but well-muscled, with the blond good looks of most of his family. April 22 was the most exciting day of his life: he had soloed in an airplane. But he never got home to tell about it because, stopping off at his cousin's hi-fi store en route, he interrupted a robbery in progress and was forced into the

basement by two pistol-wielding blacks. Hours later, he had been reduced to a heaving, clammy, rubbery-blue, unrecognizable hunk of meat with tubes and hoses hooked in everywhere. Some doctors initially gave him just minutes to live. Incredibly, Cortney is alive today -- but it took him months of agony to do things like wiggle his fingers, swallow water, or say his first word. As he gradually came around -- a withered, infection-ravaged, yellow-skinned creature -- his pain and frustration were sometimes so great that he would scream "god-damn!" continuously for 24 hours. Those who struggled to pull him through one crisis after another often wondered if they were creating a monster.

Later -- much later -- Cortney learned to walk feebly, and even entered college part-time. His IQ slowly climbed to 123, and he renewed an interest in computers. This was not surprising for a boy who had planned on being an aeronautical engineer since he was five. Still, parts of his brain were permanently damaged by the bullet's impact, and the emotional trauma of his ordeal further compromised his talents. Today, while he can work difficult mathematical problems, he cannot explain what he has done; he often forgets what he was told three minutes earlier; and his motivation, formerly A-1, is rather poor. He is struggling to make it as a social worker of sorts -- and flying is far beyond his reach.

The man responsible for wrecking Cortney Naisbitt, brutally slaying his mother, and changing forever his father's and sib-

lings' lives, is a short, squat, ugly Negro from the island of Trinidad. Gary Kinder's description of Dale Pierre calls to mind all too many other black killers of white dreams. One of eight children in a family which mixed crime with piety, Pierre has a swollen and misshapen head, a broad nose and bulbous lips. His parents are strict Seventh-Day Adventists, but his mother's brother once decapitated their sister with a machete for no particular reason.

Needless to say, the family's past did not disqualify the Pierres from migrating legally to Brooklyn in 1970. Dale, then 17, had the usual visions of riches and white women dancing in his head. When his fortune failed to materialize overnight, the young Pierre decided to join the Air Force. He was soon stationed at Hill Air Force Base outside of Ogden, where, before long, he allegedly drove a bayonet through the face of a sergeant.

Homicide investigator Don Moore, 6' 6" tall and every inch intimidating, knew that Pierre was the guilty party, but all his evidence was circumstantial, and he could not make the 5' 5" runt crack or even fidget under tough questioning. Pierre's commanding officer, Colonel John Neubauer, also knew he was a killer, and once confessed, "I lie awake at night worrying about that guy. I just wonder who he's going to kill next." Yet even after Pierre was later caught red-handed stealing cars, the military bureaucracy could only crank slowly toward an "honorable discharge."

Before that discharge came, Pierre saw the Clint Eastwood move *Magnum Force*. In one scene, a pimp pulls a can of liquid Drano out of a pocket in his fur coat and forces some of it down a hooker's throat. She claws and kicks and gags, but expires in less than a minute. Sweet. But it seems the lovely creatures in Hollywood, forgetting how impressionable America's criminal elements can be, neglected to test some Drano on a living person. And, as Cortney Naisbitt can testify, one does not die in a minute. In his case, it took weeks for his raw and bleeding esophagus to close up altogether. (It was later replaced in an 8-hour operation.)

In the course of the robbery Pierre and his black buddy took their own good time loading \$24,000 worth of stereo equipment onto a waiting van. As the hours passed, the original employee-hostages, Stan and Michelle, were joined first by Cortney, then by Stan's worried dad, Orren Walker, and finally by Cortney's worried mother, both of whom had come to find out why their sons had not come home to dinner.

Everything Pierre did was leisurely and haphazard. After tying her up, Pierre untied Michelle, an attractive 19-year-old, made her undress, raped her, tied her up again, and only then forced her to drink Drano. While she was vomiting, he shot her in the head. She only had one sock on when her body was found. She had left her clothes in a neat pile on a table while being forced to prepare for her last ordeal. The shot in the head must have come almost as a relief after what she had gone through. The indecency of the black savage pursued her to her last breath.

Consider the treatment meted out to Cortney's fellow survivor, Orren Walker. With guns at their heads, Walker and the other bound victims had no choice but to join what Pierre laughingly called his "cocktail party." Walker, who had worked with chemicals, guessed from the biting fumes and the sizzling in his mouth that what had been described as "vodka and some kinda German drug" was hydrochloric acid. He pretend-

ed to swallow, kept the Drano in his mouth and later let it leak out. He then coughed and gagged as violently as the others who had actually swallowed the poison. Sometime later, Pierre took a close-range shot at Walker's head and managed to miss. Minutes afterward, he shot again, this time hitting his target. Walker nevertheless remained conscious. Later still, Pierre cinched a cord tightly around Walker's neck and spent some time trying to strangle him. Finally came the *piece de resistance*: Pierre jammed a ballpoint pen into Walker's ear and stomped on it repeatedly, driving the point all the way through to Walker's throat. Yet when the killers finally left and the cops arrived, Walker managed to stand up and tell what had happened, the pen still sticking out of his bullet-shattered head.

The scene encountered by the cops, police technicians and ambulance personnel was so hideous—blood, guts and vomit splattered everywhere—that many suffered nightmares for some time. One can only imagine the feelings of family members as they learned the ghastly news, especially the feelings of the Naisbitts as they first saw their dead mother/wife and all-but-dead brother/son. There followed the never-ending series of complications which brought Cortney (and the rest of the family) brutally down every time he started to convalesce; the "openings" in Cortney's amnesia, when he seemed to relive April 22; the day that Byron Naisbitt finally told his hospitalized son why his mother never came to visit. Add to these horrors the horror of the American legal system, which repeatedly sentenced the killers to death but refused to kill them. To this day, Dale Pierre is on death row, but, as Kinder explains:

A convicted murderer condemned to death in the state of Utah will have his case taken through at least eight major levels of appellate review, nine if the final authority of the Board of Pardons is considered. In addition the defendant can bring numerous interim actions outside the established appellate process, each requiring briefs and argument before one or more courts.

The transcript of the first Hi-Fi Murders trial alone ran 4,400 pages and cost \$16,480.20. The direct cost of that trial was some \$54,000. Additional court expenses were over \$60,000; the incarceration of the men has added nearly \$250,000 (as of 1982), and Cortney's treatment has cost \$100,000 (not all covered by insurance), even though some doctors insisted on working for free. Then there are the various appeals costs. Yet the killers' identity was never in doubt.

Still, money has been the least of the expenses. After more than eight years, Cortney's sister, Claire, thinks of the crime every day. On the other hand, she hardly dares to recall fond memories of her mother, since they lead automatically to thoughts of her mother's horrible death.

While Claire Naisbitt still grieves, Dale Pierre is dreaming bigger dreams than ever. He writes, "I have always been obsessed with the idea of living easy." So he "will buy a little chicken ranch somewhere in California and go into the egg business"; or he will join Amway and end up with a silver limousine, a yacht and three corporate jets. He also remains something of a Bible-thumper, quoting the good book occasionally to justify his bad deeds.

Victim is lawyer Gary Kinder's attempt to show the other side of Truman Capote's *In Cold Blood*: a crime story no less gripping but seen from a perspective which any of us might someday share. Here, there is no sympathy for the killers, and the only blame placed on "society" is for its failure to hang the

murderers. Seven years in the making, Kinder's book is exquisitely crafted -- right to the closing monologue. There, Courtney's father, obstetrician Byron Naisbitt, a Job-like figure of infinite patience, quietly excoriates the American legal system, chal-

lenging it to release the killers if it will not carry out the verdict and sentence first reached in 1974 and reaffirmed repeatedly ever since.

EXILES FROM HISTORY

Before the 1930s, many Jewish writers and speakers were much more candid about the profoundly *dualistic* nature of Jewish ethics -- its division of humanity into an "in-group" and an "out-group" -- than they have dared to be since. For half a century now, the great Jewish fear has been that telling the plain truth about themselves and their value judgments would lead to another Hitler. This severe self-repression has, inevitably, hidden Jews not only from their neighbors but increasingly from themselves. Many a Jew of high IQ and wide erudition no longer knows what he believes at the deepest levels of his being. He no longer dares to know because those beliefs have become so divergent from the mild, pluralistic mask which he wears for the non-Jews and, increasingly, for himself.

Some individual Jews have attempted to circumvent the pose so stiffly maintained by institutionalized Jewry, to get past all the pat verbal formulas and back into the realm of gut-level Jewish hopes and fears. They see truth-telling as the best way to avoid anti-Semitism. But a much greater number of Jews insists that the mask be kept on because the *goyim* (a fiendish lot) will otherwise manipulate what is behind the mask to justify attacking the Jews.

Still, the truth-tellers persist. They do not tell all the truth, but they come much closer than the bland "spokespersons" of the Jewish establishment. Philip Roth showed America the inner conflicts and resentments of many a Jewish male in *Portnoy's Complaint*, then later wrote a thinly disguised novel whose protagonist was a truth-telling Jewish writer taken to task by his elders.

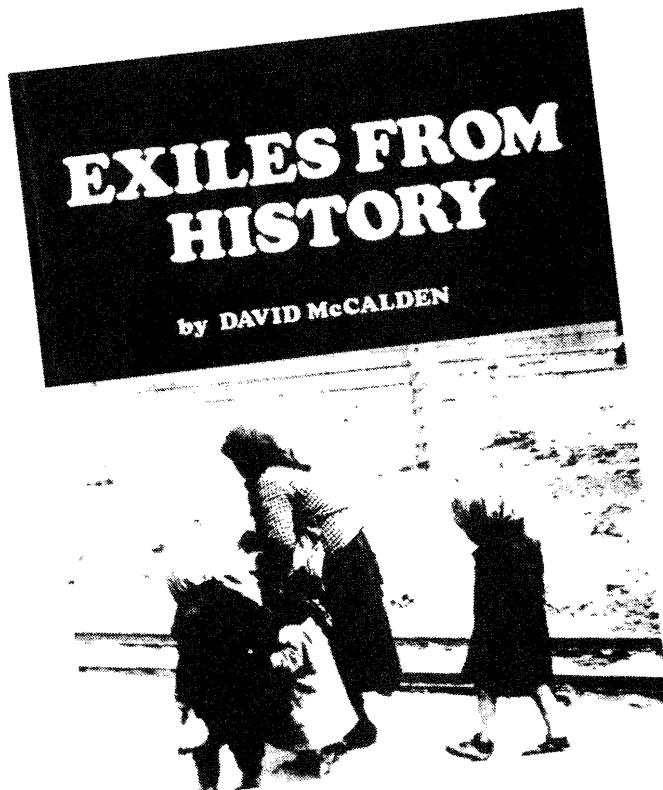
One group of Jews which had gone a hundred times further than Roth in substituting Jewish realities for Jewish "public relations" is the circle of psychohistorians who contribute to editor Lloyd deMause's *Journal of Psychohistory* (2315 Broadway, New York, NY 10024, quarterly, \$18 per year). The Fall 1978 issue of this journal (at \$6 a copy) is devoted entirely to the subject of "Judaism as a Group-Fantasy." It asks whether the ideas which Jews hold about themselves and others condemn them (and us) in advance to a wild Jewish roller-coaster ride through history. Most revealing is the lengthy lead article by Dr. Howard F. Stein, a University of Oklahoma professor of psychiatric anthropology, entitled, "Judaism and the Group-Fantasy of Martyrdom: The Psychodramatic Paradox of Survival Through Persecution." Stein's one great flaw is that he speaks too much of Gentiles persecuting Jews and not enough of Jews persecuting Gentiles (as in the early Soviet Union). This can be forgiven him, however, because of the abundance of light which he throws on the entire Jewish obsession with suffering and destruction. Other articles in the Fall 1978 issue have titles like "Jewish Radicalism: A Psychodynamic Interpretation," "The Israeli Illusion of Omnipotence," and "Jewish Rage in Art." Obviously, no one who is working toward an understanding of the Jewish psyche and its impact on modern culture and history can afford to be without this material, even if most of the

contributors are far less revealing -- and far less courageous -- than the singular Dr. Stein.

Stein has found a worthy Gentile disciple in a young social activist of Ulster Protestant background named David McCalden. The former editor of the California-based *Journal of Historical Review*, McCalden has expanded on some of Stein's thinking in his new book, *Exiles From History: A Psychohistorical Study of Jewish Self-Hate*.

Perhaps it is going too far to call McCalden a "disciple" of Stein, since he writes, "Even the most candid of Jewish thinkers avoid facing up to the inherent [self-hate] that lurks within the breast of Jews." This element of Jewish self-hate can be over-emphasized, however, which may be the one major flaw in this otherwise perspicacious work.

Despite his subtitle, McCalden is well aware of the true complexity of this problem of Jewish *self-regard*. At one point, he cites a Jewish scholar describing some Jewish leftists: "Their self-images varied between extremes -- from worthlessness to superiority -- and with many there was an attitude of martyrdom, a 'bittersweet' anticipation of revenge . . ." That is to say, revenge against the lucky, well-rooted Gentiles, whose feelings of self-regard do not fluctuate violently between extremes; revenge against *history*, against *nature*, which gave to



Jews the unique combination of a high level of abstract intelligence or IQ and a low level of physical attractiveness and emotional pleasingness.

Jewish self-hate, in short, does not derive from a total weakness or lowliness of nature. If it did, Jews would simply invert all human values, embrace the nihilistic Sermon on the Mount or Nirvana, and put their faith in another world, as billions of low-destined souls the world over have always done. Such people, by the way, do not usually hate themselves: they are generally quite complacent and self-satisfied, like the fish in the sea.

It is rather a condition of *status inconsistency*, of high status juxtaposed with low status, which leads to the emotional distress felt by all "marginal" peoples. The black psychiatrist Frantz Fanon was much sharper mentally than most of the citizens of the country whose culture he wished to adopt (France). Still, he was a Negro, and regarded as such. This grave status discrepancy put him on a lifelong emotional seesaw. One day he saw himself as a Negro, the next day as an acute thinker. Obviously, a white from an old French family who was also an acute thinker would never feel the same self-doubts.

Sociologists have developed an entire literature dealing with *status inconsistency*, but, being sociologists, and part of a crypto-Jewish priesthood, they speak and write only of *social* statuses: for example, of a person's income level, of his or her education, of national (but rarely racial) origins. *Biological* facts, on the other hand -- such as whether or not someone has a big, ugly schnozz in the center of his face -- are passed over in all but the rarest of studies. Yet Jewish self-hate is, as David McCalden recognizes, a distinctly *biological* phenomenon: Jews who have reached the pinnacle of success within Western societies have remained profoundly troubled by their physical beings, which a part of them realizes do not *belong* at the pinnacle of any Western society. On the other hand, Jews who do not attempt to "pass," who remain 100% true-blue Jews, rarely suffer this kind of status tension.

Tragically, self-hate has usually arisen among people who had something, often a great deal, going for them. The most refined Jews are often the suicides. The truly weak, undeveloped masses of humanity go their merry way and proliferate like rabbits.

To concede the many good points of Jews is not, however, to deny the extreme danger posed to humanity by their bizarre, unbalanced position-in-life. Not only are Jews one-sided *biologically* (with an adequate abstract intelligence often far surpassing a weak emotional development and understanding of others), but they are also one-sided *economically* (with usurious occupations still predominating over productive ones) and *demographically* (with an international dispersion rather than national cohesion).

Jews are truly the fiddler crabs of humanity, and their single giant claw often gets them -- and the rest of us -- spinning in circles. Clearly, it is not a question of "blame" -- what Jew can help being a Jew? -- but of understanding. This is what McCalden means when, at the start of his book, he declares, "I do not have an anti-Semitic bone in my body." He is absolutely right if by that he means: "I do not blame any Jew, or anyone else, for being what he inescapably is." Unfortunately for inter-ethnic understanding, Jews do not customarily see things in this detached way. To them, what matters is that McCalden devotes his entire book to demonstrating that Jewish ideas, and the major Jewish personalities who have expounded them, are

profoundly flawed. This constitutes purest "anti-Semitism" to 99.9% of Jews, unless the critic offers a sure way out of the dilemma.

Certainly, the way out of the Jewish problem is not "better education" or anything of the sort, but a reconcentration of the entire Jewish people in one territorial setting. As soon as this happens, the 3000-year-old nightmare of the fiddler crab will begin to abate. With it, in time, would go the imbalance between Jewish usury and Jewish production, and the psychic imbalances built into the Jewish nature. Jews could become complete, symmetrical beings -- on a high level if they favored eugenics and automation. Symmetry -- national normalcy -- would then reveal itself as the true Messiah, the deliverer from evil needs and evil deeds, for which generations of confused Jews have prayed.

This *pure* kind of Zionism would be a very wonderful thing, unlike the compromised kind (now prevalent) which seeks a Jewish Israel as the head of an ongoing Jewish Diaspora which would continue to lord it over the various host populations. Since the Bible speaks of Zion someday ruling the world, it will be hard to make Jews accept a pure Zionism. But, ultimately, their mental health and perhaps human survival demands their acceptance of a normal role as "a nation among nations" (not, abnormally, a nation insinuated among the nations). This diminished Jewish role is what McCalden and all people of good will and deep understanding must aim at. The Jews themselves will resist their own normalization bitterly, but, as McCalden writes, "only by exploring, describing and alleviating" the Jews' unique love-hate relationship with themselves can "the rest of the world . . . be spared their xenophobia," a xenophobia which the Jews (powerful as they are) defensively project onto those around them, thereby creating big and little Hitlers.

In his Introduction, McCalden writes, "To describe or even to criticize any group's behavior patterns is not the same as wishing to destroy that group." For anyone to immediately jump to that conclusion, as many Jews do, suggests a profound psychological blockage. McCalden wishes that better-qualified academicians and therapists would confront this obstacle, but, since all organized groups come to behave like priesthoods, it will usually fall to outsiders and iconoclasts to make the real breakthroughs. So it is that author McCalden must put his own honesty and courage against the learned Goliath of the academy.

Goliath is vulnerable. McCalden cites the case of Professor Peter Loewenberg, a psychohistorian unworthy of the name, who dropped Lloyd deMause, Howard F. Stein and associates like a hot potato upon learning they would devote an issue of their journal to "Judaism as a Group-Fantasy." McCalden himself attended a Loewenberg lecture at the Psychoanalytic Institute in Los Angeles, and heard him tender the common Jewish claim that Germany's National Socialists had a Freudian "fixation" on excrement. Why else would they have "literally" turned millions of Jews into excrement? "The audience of students and psychoanalysts," writes McCalden, "didn't even bat an eyelid; I might have been the only person in the room to ponder on what kind of academic mentality could fantasize human beings turned into excrement."

McCalden became fascinated by this phenomenon of a highly qualified professor lying blatantly to his students and apparently suffering from "neurotic anal nightmares." He was moved to seek an explanation for the behavior and gradually learned that the same "denial of reality, the seeking of refuge

from facts" -- indeed, the same obsession with excrement, and projection of that obsession onto others -- was common throughout Jewish history. It became apparent that, "This is not just an intellectual exercise. It is a field of research that may very well have consequences for the future of the world."

Exiles from History proceeds to short chapters dealing with three major Jewish figures: Marx, Trotsky and Freud. All three emerge as titanic hypocrites who specialized in "exposing" the presumed hypocrisy of others. Marx, the great public champion of the proletariat, privately despised Slavs, blacks and workers generally. He also tended to despise Jews, but this was (naturally) a touchier subject. When son-in-law Charles Longuet casually mentioned Marx's Jewish origins in a flattering newspaper article, Marx became enraged and demanded that it never happen again. Nearly every Jew who crossed Marx's path "was subjected to anti-Semitic ridicule, usually of the most puerile kind, dealing with physical features and so on." When one of Marx's daughters married an octoroon, the phony egalitarian referred to the poor man as "the gorilla," "the nigger," and so forth. Coyish sidekick Freddie Engels could be almost equally hypocritical. And so, to this day, are many leftish Jews and intellectuals. Somehow, their own deceit makes the brave public honesty of their rightist foes all the more galling.

There was a lot of self-hatred in Marx, who often signed his letters with "Old Nick," the Victorian slang for Satan. His sincere socialist opponents, like the ethnic Russian Michael Bakunin, came at last to see right through Marx and the international left in general, perceiving them as so many "agile, speculating Jews" -- revolutionary brokers, much as their cousins were literary brokers and financial brokers.

Bakunin's heirs lost out in the 1917 struggle for power because they lacked the Jewish Bolsheviks' international connections. In his chapter on Trotsky (Lev Bronstein), McCalden recounts what happened when Trotsky's Russia-bound ship stopped to refuel in Halifax, Nova Scotia (March 1917). The British authorities arrested Trotsky

on the sound rationale that he was heading for Russia to take Russia out of the Great War and thereby increase the Germans' capabilities on the Western front. But in a stunning reversal of "how things are supposed to be" the American President Woodrow Wilson intervened with the British, and Trotsky was allowed to continue on his way since he had the advantage of an American passport.

While pretending to be one of the "little people," Trotsky was actually linked to mega-bankers and politicians the world over. So were the other leading Bolsheviks, many of whom came from elite Jewish backgrounds. The true Russian populists, the Bakunins, never stood a chance.

Some readers will find McCalden overly generous in his interpretation of Trotsky's "contradictions":

It would be easy to dismiss Trotsky and his fellows as mere charlatans, tricksters and hypocrites. There can be little doubt that George Orwell based the pigs in *Animal Farm* on these crooks. But somehow, this "criminal" explanation does not totally fit the bill, for the "ideals" propounded by Trotsky and company were given theoretical support from respectable Jewish organizations in the West. Can it be that there is some "split personality" at work here, where the Bolsheviks actually believed in what they were advocating, but another part of their personality kept superimposing itself on top of their "princi-

pled" side? Did Trotsky perhaps fantasize that he was not Jewish; that he was not privileged; that he was in search of justice? Was there a side of him that was struggling to be Gentile; that craved to feel inside himself the Gentile values of honor, truth, courage, and fairness? Did he envy these qualities so much that he turned jealousy to hate; turned a wish-to-be-like into a wish-to-destroy? All we can do is speculate, because unfortunately little is known of Trotsky's real psychology. There are no personal letters, no opening-up to friends or family, no records at all of any substance. All we can do is line up Trotsky with his kinfolk in this psychohistorical study, and see if we can find any interesting patterns of behavior showing up.

Wherever our speculations may lead us, let us never forget the horrendous things which the Bolsheviks actually said and did.

Trotsky: "Blood and mercilessness must be our slogans." Again:

Terror as the demonstration of the will and strength of the working class is historically justified, precisely because the proletariat was able to break the political will of the Intelligentsia, pacify the professional men of various categories and work, and gradually subordinate them to its own aims within the fields of their specialties. (*Izvestia*, January 10, 1919).

Zinoviev (Hirsch Apfelbaum):

We will make our hearts cruel, hard and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the floodgates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands; let them drown themselves in their own blood! For the blood of Lenin and Uritsky, Zinoviev and Volodarsky, let there be floods of blood of the bourgeois -- more blood! As much as possible! (*Krasnaya Gazeta*, September 1, 1918).

At the same time these calls to genocide were resounding throughout the Soviet Empire, the "respectable" Western Jewish publications were saying things like: "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism." (London *Jewish Chronicle*, April 4, 1919).

McCalden gives several such examples from that time. He might have added that this evil Jewish reaction to Jewish evil scarcely abated even when the extent of the evil became known to all. Just recently, Elie Wiesel, the high priest of the Holocaust, appeared before a New York Jewish audience and said, "In the beginning, the Communists, the Zinovievs, they meant well . . ." Wiesel was not entirely pleased with the outcome of Soviet Communism, but he was extremely proud of the overwhelming role his people played in bringing the terror about.

In his discussion of Sigmund Freud, David McCalden concludes, "Could it be that psychiatry amounts to no more than Jews telling the rest of us that we suffer from Jewish neuroses?" In a later chapter, he partly answers this: "In abusing clients with sexual and scatological terms, the therapist is telling more about himself or herself than . . . about the client." This may seem an extreme position -- until one examines the evidence behind it. Jewish psychotherapy has been proven repeatedly not to work, at least for Gentiles. This may explain why, in a Maryland study, nearly half of the patients undergoing psycho-

analysis were found to be Jewish.

On a larger scale, consider that, until Hitler came along, some of the great anti-Semites of history were supposedly the 15th- and 16th-century Inquisitors of the Catholic Church. Yet some of the worst of these persecutors were converts from Judaism. The "social neurosis" at work here was largely the Jews' own. But rather than admit this to themselves, they defensively projected it onto the majority Christian population. And, eventually, a part of this majority began to act out the role assigned to it.

"Why?" is the apt title of McCalden's closing chapter. We Gentiles can answer that question as readily as the Jews because, as the saying goes, "it takes two to tango" (or tangle). Earlier in his book, McCalden briefly considers the Gentile

naivete which is the "flip side" of Jewish paranoia. But "the detailed discussion of that gullibility must be left until another book." Let us hope this promise is eventually kept. In the meantime, we can find plenty to ponder in the information and train of reasoning that David McCalden lays before us.

Let us not assume we can teach others much. But let us insist on informing ourselves to the fullest.

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Our Instaurationist reviewer was not too animated

HEIDI'S LAST GASP

For many years one of the Majority's last redoubts in the entertainment industry was the animated cartoon. The pacesetter was Walt Disney Studios, virtually the only major Hollywood studio owned and operated by good ole boys from the Midwest instead of rug salesmen from New York. Remarkably, the cartoon units at the Jewish studios were also mostly free of minority control. At Warner Brothers a largely Majority crew of animators cranked out an endless stream of short cartoons for the theatrical market throughout the 1930s and 40s with only minimal supervision from the front office. Although Leon Schlesinger was nominally the producer of Warner Brothers cartoons, his disinterest in the finished product was notorious. As long as cartoons kept within their budgets and made money, directors like Chuck Jones, Tex Avery, Bob Clampett and Robert McKimson had free rein for Bugs Bunny, Porky Pig and other characters.

The reasons were many and various. The high degree of technical skill demanded by animation was probably the most important since Jews have seldom excelled in the visual arts.

Although critics have long accused Disney's animated features of excessive sentimentality, one has only to compare them with the cartoons produced by the Max Fleischer studio, the one all-Jewish animation house. Fleischer is famous for his early Popeye cartoons, still in abundance on television. In the late 30s, however, Fleischer produced a wide range of animated shorts, many in the same fairytale bailiwick as Disney's. These cartoons are seldom seen today, and it's probably just as well. An animation staff whose list of personnel reads like the board of directors of a synagogue is hardly qualified to make cartoons that appeal to non-Jews. In fact, Fleischer's Christmas films are hair-raising farragos of lathered-on sentimentality, overblown cuteness and misunderstood, misapplied emotioneering. Disney's cartoons may have been sentimental, but they were permeated with a genuine depth of feeling that Fleischer's animators in New York City couldn't hope to duplicate.

The truth is, more may have been wrong with Fleischer's cartoons than just their essential Jewishness, urban sensibility and occasional Yiddish slang. Jewish cartoon buffs, leaving a Fleischer retrospective show of mind-numbingly bizarre and surreal Betty Boop cartoons, have been known to shake their heads and mumble, "What kind of dope were those guys on?"

Audiences fifty years ago must have been even more appalled, which may be one reason why Fleischer Studios never made it big and was eventually absorbed by Paramount.

Animated cartoons for theaters died a natural death in the early 50s. Television was coming in, theater owners were showing fewer cartoons, and costs had skyrocketed. The studios' cost-cutting became all too obvious. Gone were the lush backgrounds and the smoothly animated character movement so notable in earlier cartoons. In the end, most studios closed their animation departments entirely. Disney had long since moved into feature-length animation and live-action movies. The last new Donald Duck cartoon appeared in 1956.

It was at that time that two directors for MGM's cartoon unit, Joseph Barbera and William Hanna, were laid off after a decade and a half of grinding out Tom & Jerry cartoons. Seeing that television was the only major market available for animation, they devised a low-budget system of limited animation that would present the illusion of movement while remaining cheap enough to be profitable. The idea worked. Since then the number of animated cartoons and television programs to emerge from the studios of Hanna-Barbera has been legion. Their work is all over Saturday morning children's shows, where they have been joined by competitors like Filmation and the decidedly minority partnership of Rankin-Bass. Compared with the beautifully animated cartoons of yesteryear, the product is generally dreadful -- ugly, unappealing characters who barely move, and scripts that sound as if they had been written by first-graders for kindergarteners. The voices either imitate radio comedians of another era or just try to sound "funny." Along with the social taboos of the age (minority groups must be well represented, female characters must be presented in positive roles), the Saturday morning wasteland is enough to turn any child's brain to rice pudding.

Every once in a while, Hanna-Barbera takes a shot at a theatrical feature. One such was *Charlotte's Web* (1973), a generally creditable adaptation of E.B. White's children's classic.

Not so creditable was 1982's *Heidi's Song*, an animated version of Swiss writer Johanna Spyri's 1880 classic. In the first place, the novel has been filmed in live action at least four different times, including a 1937 film starring Shirley Temple.

Whether another version was necessary is questionable. Whether Hanna-Barbera was the studio to do it is even more questionable.

The one good thing about *Heidi's Song* is the character design of Heidi herself -- an adorable little blonde girl in a dirndl. The astonishing thing is that Heidi was not a blonde in the original novel! As Frau Spyri told it, Heidi's grandfather had taken up with a presumably Italian woman while off to the wars in Naples and Sicily. As a result, Heidi had dark brown skin, black eyes and curly black hair. But blondes are good box-office, so blonde Heidi became. Just the relief of seeing a decent little fair-haired girl act sweet and lovable on the silver screen in these dismal times almost saves the film.

But not quite. The movie is otherwise an abomination. Hanna-Barbera has been turning out Saturday morning hackwork for so long that it has apparently forgotten how to do anything else. *Heidi's Song* is cluttered with the buffoonish low comedy of Saturday morning, not excepting the studio's peculiar hallmark of snickering dogs. Every few minutes, the plot comes to a sudden stop to insert a musical number, usually to the vast boredom of the small fry in the audience. The songs are all vapid and unmemorable (credited to Sammy Cahn and Burton Lane), and reach a nadir of inanity when a delivery boy dances with his horse.

Negative ethnic stereotyping gets in some licks when a sympathetic, apparently French character in the book is changed to a goose-stepping Prussian. The story itself is confused, with a complete disregard paid to any rational progression of the seasons (when it's winter in Frankfurt, it's still spring in the Alps). Central European geography is completely rearranged (Peter the goatherd rides to Heidi's rescue from the Swiss Alps to Frankfurt in a matter of minutes). A dream sequence in which Heidi dances and plays with poltergeists and kobolds is rather nicely done, but that's early in the movie. After that, it's downhill all the way.

The strangest scene comes toward the end. The trend in animated features has been to hire celebrities to do the voices for their name value, even if it means warping the story to accommodate a big name (as in Disney's *The Rescuers*, based on Margery Sharp's children's book, where the heroine was changed to a Hungarian mouse to allow Eva Gabor to do the voice). Lorne Greene was hired to read Heidi's grandfather in a ludicrous Cherman accent. The other big name is Sammy Davis Jr.! In a movie calculated to offend both purists who wouldn't want a Negro anywhere near a story so European, and dewy-eyed liberals who would be pleased to see a minority in a "positive" role, Sammy took the part of the big cheese of a swarm of rats about to gnaw Heidi alive in a dark basement. The character, listed in the credits as "Head Ratte," wears a magenta "dude" hat and sings a song about how rats have to be mean, rotten and nasty.

Run, do not walk away from *Heidi's Song*.

The 1982 Christmas season's other major animated release was *The Last Unicorn*, Rankin-Bass's adaptation of Peter Beagle's fantasy novel. While more interesting than *Heidi's Song*, it was still a weird, unsatisfying melange, the product of running a beautiful European myth (unicorns) through the meat grinder of the minority mentality (an ineffectual magician named "Shmendrick") and then farming it out to a Japanese animation studio for production. The girl the unicorn turns into is the standard "pretty girl with a heavy heart" seen all over Japanese animation.



Heidi being scolded by the unfriendly Fräulein Rottenmeier

Ominously, a majority of the endless animated Christmas specials that crowd the airwaves every year has emerged from the Rankin-Bass factory. Concocted by Jews and made in Japan, the specials have managed to define Christmas for whole generations of American children.

The theaters where I saw *Heidi's Song* and *The Last Unicorn* were almost completely empty. The kids were all lining up to see the re-release of *The Empire Strikes Back* -- and I can hardly blame them.

Ponderable Poem

They have given us into the hands of the new unhappy lords,
Lords without anger and honour, who dare not carry their swords.
They fight by shuffling papers; they have bright dead alien eyes;
They look at our labour and laughter as a tired man looks at flies.
And the load of their loveless pity is worse than the ancient wrongs,
Their doors are shut in the evening; and they know no songs.

We hear men speaking for us of new laws strong and sweet.
Yet is there no man speaketh as we speak in the street.
It may be we shall rise the last as Frenchmen rose the first,
Our wrath come after Russia's wrath and our wrath be the worst.
It may be we are meant to mark with our riot and our rest
God's scorn for all men governing. It may be beer is best.
But we are the people of England; and we have not spoken yet.
Smile at us, pay us, pass us. But do not quite forget.

G.K. Chesterton
The Secret People (last two stanzas)

The Author of "Man as Sense Organ of the Earth" Replies to His Critics

I would like to thank the government economist, the professor of philosophy and Cholly Bilderberger for their comments on "Man as Sense Organ of the Earth" (May and June 1982).

Briefly, the fundamental thesis of my article can be reduced to:

(a) The basic function of DNA/RNA is the transfer of information to and from a different order of existence, here called the *inframind*.

(b) This function manifests itself in life forms in at least two ways: as memory and as evolution.

(c) Some of what impresses humans as "uncanny" is in fact only a manifestation of this same DNA-based information transfer in somewhat uncommon ways or with unusual intensity.

With the above recapitulation in mind, let us examine what my critics have questioned. First, those of the economist.

Contrary to his complaint, the table of the "Psychosomatic Externals of Religion" is by no means arbitrary, and it is simply not possible to construct "quite different tables . . . by the dozen." The descriptive material in the table is actually present in the ethnographic data extracted from the world's religions. The fact that I have tied the material to the respective cognitive structures and programs of the central nervous system (listed under "Aspects of the Self") should also be quite clear to anyone who has studied psychology above the rat-testing level.

Religion is not a "proto-science" (a common misconception). It is a self-imaging, and therefore self-definition, of man as a psychophysical subsystem of a psychophysical supersystem. Like art, religion *must* be antithetical (or at the very least, complementary) to science, since science deals with the outside world and feedback from it, whereas religion deals with the world inside man, and its self-expression. This antithesis is seen most clearly in the history of the white race over the last millennium. The overriding characteristic of this history has been the decline of religion and the contemporary rise of an increasingly "objective" perception of the world (culminating in science and technology). In other words, the *deepsoul* has been suppressed in favor of neocortical consciousness. It is the story of Doctor Faust. It is the process whereby evolutionarily surpassed stages invariably come to be viewed as "evil" (outmoded, neurotic mumbo-jumbo). Hence the general disparagement of the religious mind by those who are more highly conscious. This is actually due to the self-preservationist fear of consciousness that it may fall back to that

earlier irrational, even semi-lunatic stage. But the negative side of this coin is that it is precisely the *deepsoul* -- with all its primitiveness -- which contains the lifedrive.

The economist suggests that the concept of God "is infinitely improbable." Why the concept of God should be "infinitely improbable" escapes me, unless one assumes an anthropomorphic picture of God such as the Christian Zeus, with all his Mediterranean trappings.

As for "my" claim that man is the cause of the universe, let me quote Charles W. Misner, Kip S. Thorne and John Archibald Wheeler (in *Gravitation*, San Francisco: W.H. Freeman & Co., 1973, pp. 1216f.):

Dicke (1961) has pointed out that the right order of ideas may not be, here is the universe, so what must man be; but here is man, so what must the universe be? In other words: (1) What good is a universe without awareness of that universe? But: (2) Awareness demands life. (3) Life demands the presence of elements heavier than hydrogen. (4) The production of heavy elements demands thermonuclear combustion. (5) Thermonuclear combustion normally requires several [billion] years of cooking time in a star. (6) Several [billion] years of time will not and cannot be available in a closed universe, according to general relativity, unless the radius-at-maximum-expansion of that universe is several [billion] light-years or more. So why in this view is the universe as big as it is? Because only so man can be here!

In brief, the considerations of Carter and Dicke would seem to raise the idea of the "biological selection of physical constants." However, to "select" is impossible unless there are options to select between. Exactly such options would seem for the first time to be held out only by the over-all picture of the gravitational collapse of the universe that one sees how to put forward today, the *pregeometry black-box model of the reprocessing of the universe*. (Authors' italics.)

The entire concluding chapter of *Gravitation* discusses in detail the reason for the universe. It is to be strongly recommended that thinking men and women actually read what the cosmologists themselves write, instead of what laymen write *about* their writings. Rather than offer ourselves up to 19th-century rationalistic materialism, which imagines everything to be composed of sensorily palpable, sharply defined "hard objects" (e.g., electrons as little balls) in Euclidean space, we would more closely approach truth by admitting the "mental" and very indeterminate nature of basic matter. The frontiers of modern science are a far remove from the rigidity of such materialis-

tic thinking.

Let us take in particular the discussion of information transfer via non-Euclidean channels. If, with a one-sentence metaphysics, we deny the existential possibility of any "classically acausal" correlations or of anything "unphysical," we abandon the entire discussion of the soul and memory to religionists, quacks and politicians, to say nothing of arbitrarily closing our minds to any alternative explanations of the world. It then becomes a matter of a no-win fight with seven-day creationists, astrologers, demagogues and those who would have us believe that they are "chosen" -- by a god of their own particular choosing.

What, one may fairly ask, is the evidence for an "inframind"? Exactly how does DNA/RNA (or other organic compounds or structures) in all probability accomplish the feat of memory-transmission to and from a different order of being, assuming this order exists?

For a long time it has been known that learning causes the formation of more RNA in the brain. In fact, the process of dreaming now appears to be, at least in humans, part of the process in which the short-term memory (stored primarily in the frontal lobes) generates the corresponding long-term memory by coding the RNA for it in the hypothalamus, a deepbrain organ. In this species-specific process, the short-term "causal" memory is fused with the genetically stored "phytic" memory (DNA-coated memory of the phylum). And all research points to DNA/RNA as the main mechanism of both long-term and phytic memory.

A foremost brain researcher, Dr. Paul Pietsch of Indiana University, in his book *Shuttlebrain* (Boston: Houghton Mifflin Co., 1981), explains what modern science has found out about memory and mind. He reveals that the brain matter stores memory (i.e., is not itself memory) by means of a Fourier transformation (a complicated calculus operation underlying holography) on a "non-physical" level of existence inelegantly called "transform space," and then recalls it from this level. This "space" (merely a way of labeling this level of existence, not any three-dimensional space in this world) is what I have called the *inframind*.

From Dr. Pietsch's investigations, which are far too exhaustive to be reviewed here, we can deduce that life's primary information-carrier, DNA/RNA, although not the only possible means of memory storage/retrieval in transform space (the *inframind*), is the smallest, most ubiquitous and most efficient, and hence primary one for life forms. And the memories it stores are not only memories of the individual but also the in-

nate, "instinctive" memories which generate racial morphology and behavior.

Further, regarding Julian Jaynes and his book, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, Jaynes merely talks about the origin of modern consciousness and the voices and visions of archaic man, and their occurrence today. He never goes into the archetypes, except to note that hallucinations frequently include authority figures from one's own childhood. (As for being "ignorant of rival theories" of Jaynes: I have not only read Jaynes's book but listened to his lectures and held conversations with him personally on his theories.)

Finally, the "Gaia hypothesis" does not "decree" that the universe is an "Ineffably Interconnected One." It is a scientific hypothesis that life on earth has all the markings of a single living organism and therefore is a single living organism. The evidence for this is seen especially in the biology-favoring homeostasis of the atmosphere and oceans over billions of years.

My second critic, the professor of philosophy, after noting some similarity of the argument in "Man as Sense Organ of the Earth" to the philosophy of Hegel, says that in Hegel it "can be argued" that "what is is what is best," and so, likewise, in the reasoning of my treatise it "can be argued" that the present state of the world is "best."

One flaw in Hegel's brilliant system is that it allows for little or no indeterminacy in evolution. His *Weltgeist* (the planetary inframind) is assumed to be an inexorable, dialectical path to consciousness in man, culminating in the state as the incarnation of inframental morality. There is, indeed, much in favor of Hegel's view. However, he was unaware in his day (1770-1831) of the indeterminacy of the quantum and the "slack" which consequently occurs of necessity in evolution in the Euclidean universe, to say nothing of what might be the case outside of this universe. This "slack" can result in evolutionary aberrations which can in no wise be explained with theodicies interpreting the state of the world as the best possible. Hegel supposed that the dialectical advance of the *Weltgeist* would overcome any threat to its progress. He did not anticipate that a wry twist could occur in his dialectic and that what has now happened could happen: the victory of criminals.

The professor might find it informative that the view of man as a sense organ of the earth is not derived from airy and purely deductive speculations, from German Romanticism, from Teilhard de Chardin or other, similar sources. In part, it is derived inductively from the theories and findings of modern science. Naturally, universal unanimity does not exist here. As Cholly has pointed out, this is also the weakness of my argument, since induction is never as reliable as deduction.

All of the new discoveries in biology are consistent with the great philosophical breakthrough of modern evolutionary epis-

temology, which has updated the realization, slowly developing since Kant, that life forms are knowledge systems. This breakthrough has in fact revolutionized all of modern biology.

British plant physiologist Rupert Sheldrake's *A New Science of Life: The Hypothesis of Formative Causation* (N.Y.: State Mutual Book & Periodical Services, Ltd., 1981) treats in much greater detail the morphogenetic interplay between inframental memories and bodily structure as the true basis of evolution. (Sheldrake does not use the term "inframind" but rather "morphogenetic fields.") Darwin's theory of natural selection only explains how the various species are restrained from overwhelming the earth (as hyperconscious man is doing now), not how mutations arise in the first place.

Initiation of some evolutionary mutation occurs when genes "jump" from one spot in a strand of DNA to another one, or get replicated or lost altogether. ("Jumping" genes were first discovered in Indian corn.) But the most fundamental part of mutation occurs when, in Sheldrake's view, the DNA in a zygote somewhere "remembers" the morphology of a species with similar DNA in a similar situation, a species extant at some other time or place. In fact, in Sheldrake's empirically testable theory, every member of a species, at its conception, "enters into morphic resonance with" (i.e., "recalls") the physical structure and function of its own ancestors in this way, and thereby makes their structure and function its own. In this manner (which we might call "zygotic anamnesis"), the genesis of each and every individual living form, whether plant, animal or microscopic organism, is a reenactment of the drama of evolution.

After morphological mutation has occurred, natural selection establishes the new form's role, if any, in the global organism.

But for man, the agent of natural selection is man himself. Not only can man commit true suicide; he can also convincingly deny to himself that he is doing so, until he is actually dead. Intentionally caused human death, of oneself or others, or both, occurs all the time everywhere. We may be about to annihilate most of ourselves, *en masse*, very soon now. The inhuman Jewish "antithesis" to the human "thesis" may in fact bring this about within the next decade or so, perhaps commencing with Israel's nuking of the Arab countries or wherever anti-Semitic governments might appear. The possibility is very, very real, courtesy of the USA.

What I am maintaining is that there is enough indeterminacy in the laws of evolution -- the same indeterminacy which in the individual constitutes free will -- to permit the emergence of a truly criminal species: one which can actually abort all evolution instead of growing into a vehicle of higher consciousness for the planet.

But let us proceed to what the professor finds to be the major difficulty, namely:

(a) The planet Earth is at least an indeterminate inframind, whose sense organs we are.

(b) Without DNA or RNA there is no life.

(c) The planet Earth, to be an inframind, must be alive.

Conclusion: the thesis contradicts itself, since it is obvious the planet Earth does not consist of DNA/RNA and, as per the premises, cannot be alive. Hence the whole idea is wrong. *Quod erat demonstrandum.*

What "Man as Sense Organ of the Earth" actually maintains is that the sum total of biological organisms on this planet constitutes the information-gathering "body" of the planetary inframind. By "sum total" is meant not just what humans can see, but also the millions of viruses and bacteria that we breathe in and out every minute, as well as those in the oceans and those wafting out in space. A clearer definition might be obtained by comparing our planet with the others of our solar system. Those others are indeed lifeless in the sense that they have no (or at least no significant amounts of) DNA. On the other hand, except for the infrastructural bulk (core to crust) of our planet, the earth is indeed virtually a "pulsating mass of DNA and RNA." There are in addition many mysteries, such as why the oceans are not far saltier than they actually are, and exactly where all of the world's water is coming from (it should have evaporated into space billions of years ago) and how, at coincidentally just the right rate, it is being replenished, all of which hints that perhaps the planet's infrastructural bulk, too, is alive -- i.e., that knowledge-transmission ("thinking") is not dependent on organic molecules alone.

But perhaps the professor believes that spatially distributed organisms strewn over our globe cannot communicate over distance and across time. As Dr. Pietsch discovered, however, transform space, where memory resides, is not any three-dimensional space in this world. It is merely a Hilbert-Riemannian type of "hyperspace" which exists apart from the perceptual Euclidean space and perceptual Euclidean time of humans. But (in contrast to the illusory space and time we perceive sensorily) it really does exist.

Finally, it is appropriate to discuss what concerned Cholly -- the fickleness of science and the precariousness of our reliance on it. As Kant pointed out, we humans really have no exact idea of just what the realities are which underlie our perceptions in what we call space and time. For Euclidean space and time are *a priori* cognitive categories imposed by our innate mental structure, categories which make the process of perception possible. However, we can only formulate approximate scientific descriptions of what we perceive by using Riemannian (that is, higher-level, more-than-three-or-four-dimensional) geometries. In fact, the only real-

istic basis for modern philosophy is *hypothetical realism*. That is, we hypothesize that there is a reality outside of "us," but we do not *a priori* know this (although the man on the street thinks he does). We further hypothesize that external reality is *structured*. On the basis of these two hypotheses we can begin to explain the evolution of senses in planetary life forms. (Why have senses if there is nothing to sense?) And as a refinement of the brain logic evolved to apprehend the hypothesized structuredness, mathematics stands revealed as structuralistics.

But, as any physicist or biologist knows or should know, the "bare facts" leave us far from the possession of conclusive knowledge about the ultimate reality of life or of matter. I do not wish to give the impression that, as Cholly has suggested, I am putting the cart before the horse by obsessively allowing the pieces of the puzzle, the "facts," to determine their own significance and the structure of the puzzle to which they belong. The fact is, it is our hypotheses that legitimize and shape our investigations, and "make" reality.

Quantum mechanics and non-Euclidean mathematics have recognized that what has been taken as "self-evident" and axiomatic up to now is in fact self-projection. It is only by observing all of the variations and aberrations of man and other life forms, and by doing our best to understand the data provided by the sciences, that we can begin to construct a mental picture of a whole, as opposed to preferentially collecting mere fragments of truth, unconnected to one another. This latter path is the way to eventual madness and death. It is also the essence of the psychotically utilitarian "American Way."

When we vicariously perceive the world with the help of our new scientific instruments, we discover, among other things, that the world is a system. As theoretical physicist and philosopher of science Gerhard Vollmer (in *Evolutionäre Erkenntnistheorie*, Stuttgart: S. Hirzel Verlag, 1975) points out, all true systems exhibit "supersummativity" (*Übersummativität*). That is, the whole is always greater than the sum of the parts and manifests characteristics which are not inherent properties of the individual parts. The human "personality" is such a system. So is the world system.

The supersummative world system has also manifested a remarkable homeostasis over at least 3.3 billion years, resisting all kinds of deadly, disruptive forces too numerous to mention. This overwhelming fact is but one indicator that the total biosphere is a single, living being.

The often hidden objection to this conclusion is the idea that the earth has no "mind" or "soul." Let us examine this contention.

The essence of mind or soul (*psyche* in Greek, *anima* in Latin) is information integration on a non-Euclidean level of existence. As explained in "Man as Sense Organ of the Earth," identical twins and purebred

animals of the same strain share information in memory on such a non-Euclidean level (transform space, the inframind, the morphogenetic field) because of their identical DNA and RNA. At a certain primordial depth in the planetary inframind, the common nature of all DNA/RNA must enable it to communicate with its point of origin. This origin, being extra-Euclidean, is consequently also outside of Euclidean time. It is always and ever here and now, "present in the present," from our human point of view -- the first of all memories. And this origin, simultaneously a reference point and a communications center for life on earth, would logically be the heart and "soul" of the truly living Mother Earth.

The planetary inframind is not something "other than" the inframental (Riemannian) aspect of individual living beings. It is rather the inframental portions of all of them, acting together as a total system. But as a system it is supersummative and forms a single, organized *mind*. Such psychic integration of psychic components can be seen on a small scale in the individual human mind. If it were not possible for the psychic aspects (memories) of individual strands of DNA to become holographically related to one another on an inframental level, there would never be any such thing as an integrated human personality -- nor even a single multicellular colony or organism in which all the cells have identical DNA.

So likewise with the planet as a whole. The perceptually observed distance between two beings in Euclidean (cognitive) time and space may indeed correspond to some type of separation or distinction between them in Riemannian reality. But in Riemannian (transform) space such separation or distinction must be one of logico-mathematical relationship, not of visual space. And this means hierarchy and organization.

Further, if, on the level of the cosmic inframind, thought and memory did not automatically become organized hierarchically, connecting to "physical" on the one hand and to a "point of all origins" on the other, there would be no way to account for the universal identity of physical constants. And without this identity, it would have been impossible for life to arise from chaos.

"Man as Sense Organ of the Earth" does not at all claim that there is absolutely no such thing as "free will." Specifically, it claims, "The part played by 'free will' is small indeed, especially so in the less intelligent, less educated, and the psychologically impaired." Conversely, the most intelligent, most educated and psychologically most healthy (without quibbling about the exact definition of these terms) have the most free will. In other words, it is true that consciousness is also part of the inframind, a very concentrated and powerful part at that. It is also true that the less of it there is, the more the individual is swayed by the surrounding currents.

As for the consciousness of the modern

ethical racist, it is important that he or she understand that a person is not just a "mere" transmitter, or tube, to the rest of the inframind. Rather, analogously to our own sense organ, what one thinks -- the *interpretation* and *construction* one puts on one's perceptions -- is what is important and what is transmitted. This is quite different from advocating "a theory which says that nothing of a theoretical nature can be advocated" or proposing "as truths propositions that deny the possibility of advocating truths." Consciousness which is exercised (not submerged by the mystagogy of the hypnosis box) is indeed quite effective within its sphere of influence. Only the (now ubiquitous) self-defeat of those who accept the Christian self-deception, the Jewish perversions of history, and the nihilistic hypermaterialism of the modern world in general, negates consciousness. The American Christians have now even gone to the absurd extreme of adulating as their *de facto* spiritual leader a man whom their own scriptures have long warned against as the Antichrist: the new King of the Jews, the Prime Minister of Israel.

In conclusion, it can be said that the arguments of "Man as Sense Organ of the Earth" are best understood only from the perspective of evolutionary epistemology. Most traditional counterarguments are heavily tinged with "promissory Euclideanism" -- that is, they promise that everything will be explained in Euclidean-materialistic terms if we will just give their proponents enough time. Above all, the possibility of a non-material, non-Euclidean intelligence is anathema in such counterarguments.

Because of the eons-long selection period our senses and other cognitive structures have gone through, they are, individually, far better and more certain translators of external (and still hypothetical) reality than is our very recently acquired consciousness. In the typical case today, the deracinated white American's consciousness tells him that the alien is like him in every respect. Simultaneously, his senses and other cognitive structures -- evolved to enable a human being to survive -- convey an utterly different interpretation to his brain. Whereupon this unwelcome interpretation must then be suppressed to avoid cognitive dissonance. But over the long term, habitual suppression of this sort is tantamount to the most drastic form of nihilism -- autogenocide.

There is today only one issue of importance: life for the white race as a race. Otherwise the planet is doomed. And the one and only way for this race to sustain its existence is through a return to existential meaningfulness. The religions used to confer this on our ancestors. But today it can only be the noonday clarity of informed consciousness that imparts it to our culture-bearing strata. Most importantly, as the long and universal history of religions has shown, man's reason for existence MUST be understood as emanating from another dimension, from a Power Transcendent. Without

this acknowledgment the human soul rots, and we get the psychic cripple, the nihilist white liberal, the living dead man who unconsciously works for universal extinction, conscious only of form and oblivious to sub-

stance. Without transcendence, there is no basis for "ethical" racism or in fact for any type of "ethics" at all. For there is no basis for life. But if we have once grasped intellectually, "neocortically," the transcendent

root of life, then we must BELIEVE with fierce and unquenchable ardor that we have a reason for being. For this is the only way to reach back down into our deepsouls and retrieve the will to live.

The Rise of the Radical Center

Kevin Phillips, the pundit who coined or popularized terms like "Sun Belt" and "New Right" a few years ago, has already begun taking a hard look at post-Reagan America. In a May 13 cover story for the *New York Review of Books*, Phillips suggests, "It didn't take a genius to predict on Inauguration Day that Reaganism would unravel." The omens were all wrong for a nostalgic restoration of traditional conservative economics. For one thing, the people who elected Reagan were not all conservatives; at least half were populists, men and women infuriated by the "cultural and moral revolution" of the past 20 years.

Phillips draws "four rough parallels" between the United States today and "Weimar Germany in the late Twenties." First, inflation (although temporarily under control) has given the middle class a fright. Second, a first national defeat in war has created festering resentment. Third, the *Volk* are alarmed by the erosion of traditional moral and cultural standards. Fourth, popular faith in the fairness and effectiveness of government and other big institutions has ebbed. One finds in the two cases a "kindred sense of debility."

"Bear in mind," warns Phillips, that in 1979 and 1980, poll after poll found 70-80% of Americans believing the nation had "gone off on the wrong track"; 50% favoring a new party; 60% looking to "a leader who would bend the rules a bit"; and 40-50% feeling that the use of force might be needed "to restore the American way of life." A Reagan failure will likely produce the radicalized return of this disillusionment.

Reagan's problem is a failure to "comprehend that . . . a combination of sentiments against 'government' and for certain federal programs characterizes the mind of the New Right electorate." As in the European and Japanese cases of "corporate statism," there are pressures building for intense cooperation between the government and certain "favored businesses" (and -- though Phillips did not dare add it -- certain favored people as well). America today is seeing the rise of what Seymour Martin Lipset calls "center extremism" and Donald Warren terms "Middle American radicalism." Not only here but throughout the Western world, says Phillips, there has been a rapid growth of paradoxical-sounding "revolutionary conservatism," which demands a reassertion of *identity* (religion, ethnicity and nationalism) and, with it, a clear sense of *direction*.



Kevin Phillips

The Reagan team read its 1980 landslide victory as "a mandate for experimental conservative, pro-business, pro-upper bracket economics" -- something it largely was not. The Middle American swing vote which elected Reagan chose him only out of desperation. Today, it sees nowhere to turn: "The present two-party system is coming to resemble a sinking ship, battered and increasingly weakened in each presidential election by angry constituencies and interest groups that seem like loose cannons on a deck." A third force is sorely needed.

Prediction: "I would say there is a 20 to 30 percent chance that either the radicalized New Right conservatives will take over

the Republican party by 1984, driving out many others, or the New Right will be looking for a new party vehicle of its own because of antipathy toward the GOP's heir apparent, Vice-President George Bush" This does not mean that the New Right will be able to form a new majority of its own -- America may now be too fragmented and balkanized for that. It means, however, that the liberal/minority and conservative elites (each roughly one-quarter of the electorate) can probably no longer count on the votes of the "Silent" or "Forgotten" multitude.

Phillips recently told a reporter, "We may be at a point where it doesn't matter what president or party we put in, because we're dealing with a downturn or deterioration that's in the historical cards. There are a lot of people who feel that the Western countries have passed their peak." European thinkers and doers were confronted with similar circumstances a half-century or so ago, and some responded by devising novel political systems which they believed would reverse the historical aging process of civilization. Their systems never received a fair chance. But, says Kevin Phillips, someday soon they may: "To future historians, the early 1980s are almost certain to mark a transition to a new politics, a new economics, and a new philosophy of governance. It seems fair to say that a decisive part of the American electorate has already become postconservative as well as postliberal."

Ponderable Quote

The fact that most big city pimps are black is a phenomenon that is intriguing to law enforcement officers and sociologists alike. Many of them believe they know why the combination of black pimp and white teenage prostitute works so effectively.

James Greenlay, a sergeant with the New York Police Department, who specializes in runaways, believes one of the reasons to be that many white parents would not permit their daughters to date a black person. Black men have become, so to speak, forbidden fruit. Runaways are estranged from their parents, and when the girl arrives in the city she is probably anxious to flout their authority. "Now, most of our pimps in this city are black, and when a young girl meets a pimp on the street, she's determined to prove she is not prejudiced," Greenlay said. "She won't say no when he asks her to go for coffee."

Scores of teenagers like the blue-eyed, blond, once naive girls from farms and small towns have been funneled through a cruel pipeline that spills directly into the heart of Manhattan. A disproportionate number of them are fair-haired and of Scandinavian ancestry, and most of them grew up in the Northern Plains -- especially in Minnesota.

Clifford L. Linebecker
Children in Chains
(Everest House, Raritan Center, NJ 08817)

Cultural Catacombs

Where Will It End?

Dungeons and Dragons is a fantasy game played largely by males between the ages of 10 and 20. Players assume the role of a given character and vicariously live out his adventures, victories and defeats in the world of the game. The Dungeon Master can turn his abode into a place of death and torture or into one of treasure and white magic. It's not the best game for impressionable young minds.

Citadel Miniatures U.S., Inc. sells small lead figures for use in Dungeons and Dragons. Some of these figures show women undergoing torture. From the Vancouver (B.C.) Sun:

The figures are of women, naked, roped spread-eagled to crossbars, screaming; of women with their legs tied round what looks like an upright tree trunk; of women with their arms yanked up behind their backs and hung by ropes around their wrists. Another figure, which I have not seen, comes in several pieces that can be assembled to put a woman figurine, screaming, on a spit over a fire

In bold type on the back of the package containing the figures are these words: "Warning. This product contains lead and should not be chewed or swallowed. Not suitable for children under 10 years of age."

Dr. Kate Parfitt, a psychiatrist who works with children, says, "Those are the ages when children are trying to deal with anger and sexual feelings. Those are both very strong feelings, and they should learn to separate them." Another shrink adds the obvious, that children have more difficulty "differentiating between reality and fantasy." Linda Hossie of the Sun writes, "we have now reached the stage as a society when it is considered all right to give static miniatures of violent pornography to children" Torture is being systematically "wedded to sex" in young minds.

Who runs this Citadel Miniatures outfit? Could it possibly be one of those highly praised culture enrichers?

The Meek Shall Inherit (with Guns, Naturally)

Asa A. Allen was a radio and TV evangelist who used to thunder against alcohol -- until he died of alcoholism 12 years ago. In 1958, Allen founded a community three miles north of the Mexican border, in Arizona's Huachuca Mountains, and named it Miracle Valley. There, amid streets like "Healing Way" and "Loaves and Fishes Drive," he erected a massive, domed tabernacle as his headquarters for preaching hell-

fire and damnation, race-mixing and other doctrines.

Through the years, religious sects came and went in Miracle Valley. All prided themselves on their racial liberalism. It helped greatly that only a few token blacks and Hispanics were around. Then, in 1979, Rev. Frances Thomas, pastor of the all-black Christ Miracle Healing Center and Church in southside Chicago, saw a vision. She was to take her flock, 100 adults and 200 children, to Miracle Valley and inherit the tabernacle.

Real integration brought a speedy end to Allen's so-called "integrated Pentecostal paradise." From the day Mrs. Thomas arrived in her brown-and-tan Lincoln Continental, the once pleasant lives of Miracle Valley's 200 white residents became hellish. The Chicago blacks were trained in karate and armed, and tried to bully the whites from their homes. (After all, it worked in Chicago and every other city.) Gradually, they began to succeed. Armed patrols appeared before the white houses, announcing: "In the name of our brothers and sisters yet to come, we claim this house for thee, oh Lord." Whites driving after dark were often stopped by black men "appearing out of nowhere," carrying rifles and pistols, and demanding to know where they were going. Sheriff's deputies attempting to serve traffic warrants were run out of town by black mobs on several occasions. White residents were reduced to "prisoners in our own homes." Finally, the awaited "for sale" signs began appearing.

The few casualties the blacks have sustained have been of their own doing. In September 1981, one black was killed and two were injured when a bomb they were carrying to a local jail detonated prematurely. Then, last October, two blacks died and one was wounded after sect members opened fire on Cochise County sheriff's deputies. Arizona Daily Star reporter Paul Brinkley-Rogers, who witnessed the shootout, said there was "no doubt" that the blacks fired first. These three deaths were, however, more than compensated for by a hefty birthrate.

The terror of the white residents continues to grow as their numbers dwindle. Says one, "If she [Rev. Thomas] suddenly said, 'I want you to kill every white in the valley,' they'd do it."

Code Words for Code Words

If you want to warn someone that a neighborhood is tilting from white to black, but it's illegal to do so, what do you say? That it's a "declining neighborhood," naturally. Until, that is, those words are outlawed in turn -- which is what the Federal Home Loan Bank Board has done. This wonderful gov-

ernment agency now maintains a fast-growing list of words and phrases which real-estate appraisers are forbidden to use in their reports on property values. Not cruel, heartless expressions like "lily white," "strictly kosher" and "transistor radio zone," but bare basics like "church," "synagogue," "pride of ownership," "homogeneous," "prestigious neighborhood" and "poor schools." Obviously, these words are all "proxies for prejudice" and therefore violate the Civil Rights Act of 1968. The FHLBB reasons that property appraisals should no longer reflect market prices, which are racially contaminated, but the "just" prices that hypothetical buyers would pay if they were indifferent to their neighbors.

More on the Britannica

To expand on the nostalgic piece in *Instauration* (Jan. 1983), the eleventh edition of the *Britannica* was published in London in 29 volumes by Encyclopaedia Britannica, Ltd., in 1910-11. The twelfth edition consisted of the eleventh plus three supplementary volumes to cover later events (1921-22). It was about this time that Julius Rosenwald persuaded the British publishers to bring out a "Handy Volume" edition to be sold mail order at a much lower price by Sears, Roebuck. That was long before the time of photo-offset printing. Reducing the size of the pages by making photo-engravings was an extremely expensive process, but probably cheaper than resetting the type for all 32 volumes. The heavy investment put the British publishers out on a limb and they were forced into bankruptcy. Rosenwald, more *Judaeo*, bought up the assets and thereafter owned the corporation until he gave it to the University of Chicago. It later passed into the hands of the late William Benton, the nonpareil Majority truckler. The present edition, the liberalistic fifteenth, was produced under the heavy-handed editorial aegis of Mortimer Adler, America's most publicized living philosopher.

The thirteenth edition seemed to be essentially the eleventh with subsequent information gleaned from the supplemental volumes of the twelfth and later sources. It is difficult to know how much was omitted. After the thirteenth, the slide downhill was accelerated by drastic omissions and revisions. A sniff of the fourteenth was all that was needed to tell serious scholars to stay far away.

There is a sense in which the eleventh edition can be said to be superior to the twelfth, because the latter's three supplemental volumes were largely devoted to World War I and contain misstatements about its origins.

Instaurationists who have time for such things might note the differences between the eleventh edition and the ninth (25 vol-

umes, 1875-1889) and tenth (ninth plus 11 volumes of supplements, 1902-03). The eleventh was largely a rewriting, but it did preserve parts of the tenth. It is true that some information displeasing to Jewry in the ninth was deleted or greatly attenuated in the eleventh, but no one has made a systematic comparison of the two editions to determine the extent of the changes. Of course many of the scientific articles in the ninth were obsolete by 1911, and there had been many additions to historical knowledge. There had also been a great increase in Jewish influence in Britain in the intervening period. The extent to which that influence could have affected the *Britannica*'s eleventh edition should be, but won't be, diligently studied.

Prisoners of Love

The Great White Father Complex is alive and flourishing in swarthy Africa. Or perhaps one should say the Great White Servant Complex. Bishop Leo White is one of a new breed of missionaries who scarcely attempt to convert the heathen, but do whatever they can to "ease their lives."

[W]e are not looking for "rice Christians." That was an expression that came out of the missionary work in China: The missionaries gave rice to the Chinese, and they would come to church -- but many of them were never really Christians, they just wanted the rice.

One should add that those few who did become Christians never became "Western Christians," which is (or was) the true religion of the Leo Whites of the world. White, a wiry Franciscan priest with fine white hair and sharp blue eyes, drives 20,000 miles a year over rugged terrain in his Land Cruiser, overseeing the work of 15 other Franciscan priests in his sprawling Kenyan diocese. He apparently feels his Church can still afford to be frittering its energy in this fashion -- but the Western Church, surely, cannot.

Half a world away, in Tijuana's La Mesa Penitentiary, lives Sister Antonia Brenner, a Great White Mother from Beverly Hills, no less. The prisoners even call her "Mama" (though some privately view her as a "flake"), and she treats them all "like wayward children." The "White Angel" lives just as they do -- by choice. A "prisoner of love" she calls herself, though she could be describing her race. The prison director admits that Brenner is a "peaceful presence" who has reduced the former level of violence.

Admittedly, then, Brenner is "doing good in the world," which is more than can be said for many lazy whites. But what if her burning idealism had led her to do even more good? What if she had stayed in her native land, among her own kind, succoring the thousands of white victims of black prison rapes? Or what if she had actively warned Americans that Tijuana's half million population grew up from almost nothing 50 years ago, and that Tijuana will

rise up here too unless we insist that Mexicans practice birth control? With her energy and her seeming courage, Sister Antonia could do even more to alleviate suffering if she followed either of those paths. There would only be one minor drawback: no more brownie points for her; she would become a scoundrel rather than a saint in the public's eyes. But that shouldn't bother an "angel."

Pushing the Holycase

Last year, *Instauration* remarked on several publishers' "Jewish booklists" and how nearly half of the titles were Holocaust-related. The worst offender was Bantam's Jewish children's books: all five of them just happened to be set in the early 1940s. Curiously, this preoccupation bordering on obsession did not yet exist in the 1950s. Today, the Holocaust Holycase is running wild across the book world.

The *Chicago Tribune*'s Sunday literary supplement for September 26 contained three articles in its "History" subsection. Together, they reviewed nine hot-off-the-press Holocaust hashovers. Consistency does not emerge as a hallmark of the field. Max J. Friedman's review of Frida Michelson's *I Survived Rumbuli* states that, among 30,000 Jews alive in Riga, Latvia, before World War II, only Michelson and one other woman survived. A few paragraphs later, Friedman examines Leonard Gross's *The Last Jews in Berlin*. Here he states that 29,000 Jews managed to go underground and become destructive "U-boats" in Berlin itself during much of the war.

If the Nazis could track down all but two of 30,000 Jews in a foreign capital, one wonders why it took them years to uncover nearly one-third of the Jews in their own capital. Still later in his review, Friedman says that Kitty Hart's *Return to Auschwitz* is about "one of the few to have survived that camp." But a few paragraphs later, he casually remarks that his own parents -- both of them -- were also Auschwitz survivors. Elsewhere on the same page, another Holocaust book reviewer, Welch D. Everman, writes of the "millions who survived" the Holocaust. What goes on here?

This Everman is a budding master in the stale art of Holocaust pseudo-profundity. For him, the Holocaust is an "unspeakable event." "No words or images" can make sense of it. Its scale "can be accomplished but never imagined." A survivor "does not and cannot understand" why he was spared. In a sense, "all of us" are survivors. And one final obligatory touch: "despite this theme, [author Raymond] Federman is an optimist, a lover of life, language and laughter." (Beautiful! Give the man a Pulitzer.)

Max J. Friedman also knows a thing or two about waxing mystical. The post-Holocaust silence, he writes, "can have no in-

terpreter." (Except, of course, for the certified literary priesthood, with its special emotional knowledge or gnosis, which permits it alone to mediate between the Unspeakable Event and profane reality.) The Holocaust, says Friedman, must remain "a mystery." He quotes Kitty Hart on the Great Adversary: "Their obsessive evil can never be understood." (At least not without a Ph.D. in Holocaust Studies and years and years of psychoanalysis.)

Poor old Christianity. After 2,000 years at the center of white culture, it is fast becoming a goodwill giveaway to the Third World. Its religious heir apparent is Holocaustianity, which will date the new common era from either 1945 or 1948. That doctrinal point remains to be ironed out, and may yet provoke a library full of theological poppycock.

Costly Word

Chris Carson, a Chicago Greek restaurateur, took his wife's \$1,000 suit to Mort Rubin, a Jewish cleaner. Rubin's shop ruined the suit, then had the chutzpah to send a bill for ruining it. Carson lost his cool and wrote to Rubin: "Jackass: Thanks for destroying my wife's \$1,000 suit and not even trying to do something about it. Should sue you but I'm a Greek and not a kyke."

Rubin claims a "friend" mailed copies of the note to synagogues, businesses, leaders of Jewish organizations and others. According to *Chicago Sun-Times* columnist Mike Royko, "Carson found himself up to his ears in angry Jews." The hate calls began coming in, about 10 a day, along with unsigned hate letters. A boycott was started and soon Carson's famous ribs were going uneaten.

Carson told all his Jewish friends he wasn't an anti-Semite but they still weren't buying. So, in desperation, he took a lie-detector test. A few sample questions and answers:

"Are you anti-Semitic?" "No."

"Have you made hundreds of donations to Jewish charities in your lifetime?" "Yes."

"Have you bought Jewish bonds on several occasions?" "Yes."

"On the first day of the Six-Day War did you send \$1,000 towards the Israeli war effort anonymously?" "Yes."

"Do you feel you are more Jewish than Greek?" "Yes."

Rubin had to concede, "He's more Jewish than me, it seems." But many Jews refused to get the message, and, three months later, Royko (a Pole) was still trying to rescue Carson's business. The columnist argued that "one word written to one man" had nearly cost Carson a lifetime of hard work, while the self-righteous Rubin, who happens to be a convicted international drug dealer, was never boycotted by anyone. Though Rubin did not need the extra money, he had been caught trying to sell \$400,000 worth of cocaine. The punishment: a \$7,500 fine and probation.

Inklings

Black Solidarity is 100%

Congressional Education Associates is a minority-oriented political research firm in Washington, D.C. Recently, it began to rate U.S. senators and congressmen on how "right" they vote on issues considered vital to blacks and Hispanics. The first ratings reveal that every last member of the blacks-only Black Congressional Caucus voted "right" on every last one of the 20 key legislative issues tallied. There was not a single dissenting vote! True, most of the blacks' scores are less than 100, but that is because most black congressmen missed one or more votes.

Three of the five Hispanic congressmen actually did dissent, and New Mexico's Manuel Lujan scored only a 45. On the other hand, three white senators, Paul Sarbanes of Maryland, Don Riegle of Michigan and Bill Bradley of New Jersey, scored 100 on minority interests, which ranged all the way from food stamps to trying to stop South Africa's touring rugby team.



Rep. Manuel Lujan (R-NM)

Professional blacks (and we don't mean black professionals) are thrilled by the new ratings, which they greatly prefer to the fuddy-duddy "liberal" versus "conservative" rating systems. In their joy, they have forgotten one thing. Every action finally produces a reaction -- it is only a matter of time. Very soon there will be a scoreboard on "white issues," too. Then the people of 99%-white Iowa may decide to chuck out their uniformly minority-tilting congressmen.

Rich and Sick

For some reason, America's juiciest 1982 sex scandals often involve Jews. In the first few days of autumn alone, we had a muscle-bound male prostitute turning up dead in

Congressman Fred Richmond's \$2 million New York apartment, allegations of incest, group sex and whatnot in the divorce trial of Peter Pulitzer (the newspaperman's grandson), and courtroom revelations that Diners Club founder and Reagan crony Alfred Bloomingdale was secretly a drooling Marquis de Sade.

It was only on August 25 that Richmond plea-bargained his way out of further prosecution by confessing to a \$50,000 tax evasion, possession of marijuana obtained for him by congressional aides, and use of federal funds to supplement the salary of an employee at his Walco National Corporation. Other charges -- that he received cocaine from congressional staff, received illegal payments from Walco, etc. -- were then dropped, provided he agreed to leave Congress. The last provision was necessary because Richmond's Jewish, black and Hispanic constituents had kept reelecting him regardless of conduct. (In 1978, he solicited sex from a black youth and an undercover cop, and put an escaped black homosexual convict on his staff.) In Richmond's latest scandal, the body of 21-year-old Gregory Bergeron was found in his luxury apartment with these words inked on its chest: "I will always love you XOXOX sin angel." Bergeron was on probation for robbery and assault when Richmond gave him a \$1,900-a-month campaign job last summer.

In the Pulitzer case, Peter says his shikse wife Roxanne was taking cocaine and sleeping around with various men and women, while Roxanne says Peter was smuggling drugs for the Palm Beach jet set and sleeping with his daughter from a previous marriage, Liza. (Daughter Minnie was a heroin addict.) Peter claims he's worth \$2.6 million; Roxanne says he's worth ten times that much. It's the nastiest trial anyone remembers in south Florida.

As for the late Alfred Bloomingdale, he used his department store millions to tempt dozens of lovely Nordic women into the snakepit where he dwelled. Bloomie, a member of President Reagan's "kitchen cabinet" of advisers, engaged in sadomasochistic sessions about two or three times a week over many years. He bound and beat nude women, then sat on their backs and literally "drooled" as they crawled about on the floor. The dirt came out during long-time mistress Vicki Morgan's \$11 million palimony suit. "Alfred was two people," Morgan recalled. The sadist side had "a look in his eyes, and his face, that scared me to death . . . I'm not kidding when I say that the eyes got glazed, real -- something you see in a hospital or, you know, in a movie . . . Alfred was strange. I don't mean a fantasy. I mean a sickness. I truly mean a sickness."

If Morgan's case is typical, Bloomingdale, despite his millions, had to struggle to obtain his Aryan women:

They first met in 1970 when she was 17 and he was 54, she said, when he followed her into a restaurant and obtained her phone number by encouraging her to play tennis with his daughter. He called her five to 20 times a day [!] for the next two months, she said, and finally persuaded her to have lunch with him in the presence of another woman.

New Media Moguls

United Press International has been sold by the Scripps newspaper chain to Media News Corp., two of whose four principals are Douglas Ruhe and William E. Geissler, both members of the wacky Baha'i faith, perhaps the most equalitarian of all present-day religions. Geissler and Ruhe have criminal records, the former having served a prison sentence for draft resistance, the latter having been arrested for protesting too much and too violently in civil rights bagarres. The two other owners of Media News, Len Small, a newspaper editor, and Cordell Overgaard, head of a cable television company, appear -- at a distance -- to be normal Majority members.

It is obviously not too reassuring to learn that two weird leftists now have 50% control of one of the nation's two largest wire services. The Associated Press, the largest, is still in Majority hands, but it is increasingly reluctant to bite the minority hands that feed it. Two of AP's biggest customers, if not the very biggest, are the *New York Times* and the *Washington Post*.

Little Lies -- No, Big Lies -- Yes

As any propagandist knows, it is easy to always (or almost always) tell the truth and yet completely deceive a nation (by selecting what is told). America's leading newsmen have been doing it for years. One of the tricks of the trade is to eat humble pie for weeks after being caught in a petty yet flagrant mistake. That is what the *Washington Post* did after its black reporter, Janet Cooke, had to surrender her Pulitzer Prize for faking a story about a young heroin addict. Too bad the *Post* never responds in similar fashion to all its glaring omissions on cosmic issues.

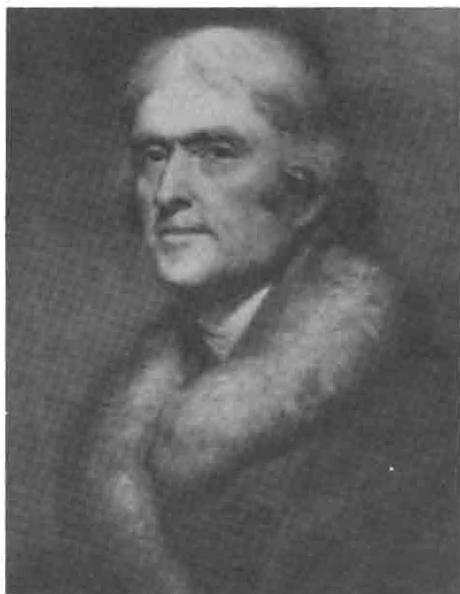
The *Post* outdid itself last summer by printing a long article in which reporter Nicholas D. Kristof described the 11 errors in the 92-word excerpt of the Declaration of Independence on the wall of the Jefferson Memorial. Six of the errors are changes in punctuation, and none alters the meaning of the inscription, yet Kristof analyzed them painstakingly. He admitted they were "nit-picking mistakes," but interviewed two National Park Service officials even so. They insisted that the alterations were news to them. A *Post* photographer was dispatched to the site.

In his employer's typical finger-waving fashion, Kristof stated, "Presidents are ac-

customed to being misquoted. But in Thomas Jefferson's case things may have gone a bit far." After all, two million trusting tourists a year gaze at those words.

Now, as every Instaurationist knows, the Jefferson Memorial misrepresents our third president far more seriously on an adjoining wall. Several years ago (in June and September 1977), we reproduced the letters of a prominent American to President Carter and to the Regional Director of the National Park Service, in which he called attention to the distortion of Jefferson's racial beliefs.

In a discussion of the need for *deportation* of blacks to Africa, in which that word appeared repeatedly, Jefferson had written: "Nothing is more certainly written in the book of fate than that these people [blacks] are to be free. Nor is it less certain that the two races, equally free, cannot live in the same government." On the Memorial's wall, in six-inch letters, the first sentence appears without the second. Yet Jefferson did not advocate emancipation without deportation, only the two actions together. This was his final, considered opinion on the subject, one which the Memorial totally falsifies. This alteration is anything but "nit-picky."



Jefferson -- no equalitarian he.

Symbiotic Parasites

We now have it straight from New York City's former Human Resources Administrator's mouth: the American welfare system is a disaster. So says Blanche Bernstein in *The Politics of Welfare* (Abt Books).

Why the recent explosion in welfare dependency? Not because of poverty and unemployment: the number of welfare recipients grew fastest in the late 1960s and early 1970s, when unemployment averaged less than 5%. It is rather that work incentives have been undermined for millions, making permanent dependency a plausible option. In 1981, a New York City family of four on Aid to Families with Dependent Children

(AFDC) was eligible for nearly \$8,800 in cash and services. Most women in that position cannot earn much more in an honest job, so if they work at all, it is generally off the books, in the growing underground economy.

The stunning growth of welfare dependency reflects, secondly, the activities of the middle-class "social welfare community," which, according to one New York official, considers it "a badge of honor . . . to manipulate the regulations to build the largest possible grant for a client." Liberal politicians, in turn, come to regard both the so-called "providers" of handouts (who are actually just middlemen) and the recipients as valuable constituencies. To a surprising extent, most people in places like New York are still *symbiotic* (mutually dependent) on one another -- but the city as a whole is increasingly *parasitic* on the nation at large.

Welfare fraud is ubiquitous in New York. A 1973 study showed that 18% of recipients were ineligible and that 35% of those who were eligible were being overpaid. Bernstein insists the solution is not more "reform" legislation but integrity on the part of those who make a living by transferring income. Of course, such integrity can never be forthcoming when America's professional Robin Hoods share more ethnic and political sympathies with those getting the loot than with those giving. Welfare is bound to remain a rotten business in a country as divided as ours.

Fortune's review of Bernstein's book got closer than she did to the heart of the dilemma:

Having unintentionally created a vast population (now around 10 million) of welfare dependents, why do we take its permanent existence as an inescapable fact of modern life? . . . Why are we so passively accepting the prospect that the children of the present welfare generation are entitled to follow in their parents' footsteps? Why, to be precise, should it be the right of an able-bodied young woman who has no prospects of marriage, no reason not to practice birth control, and (in the typical case) no religious scruples against abortion, to have children and require the state to support her?

For all our unhappiness about welfare, this question is scarcely ever raised . . .

The major reason for raising the question is the abundant evidence that welfare families are prone to a broad range of social pathologies. Their children are . . . an unending strain on the resources of America's cities. To a horrifying extent the world of welfare is coterminous with the underclass that is increasingly making our great cities uninhabitable for the middle class. The ultimate question about welfare is not how to reform it -- but how to eliminate it as a career option available to healthy people.

How, indeed? Surely Fortune has heard of the so-called "behavioral sink," which functions like a trap for entire nations and civilizations: easy to slide into, all-but-impossible to climb out of.

Bad Guys Wear Black

If you had a darling 10-month-old baby, and a man seized it and threw it down an 11-story trash chute, you might become angry. If the man confessed to his crime and received a life sentence, but then was turned loose on a technicality, you might become angrier still. If you were normal, you would want to impeach the Supreme Court, which permits such legal travesties. Someone in Maryland must be either abnormal or deficient in explosives expertise, because James McClain did indeed go scot-free in 1981 when the Maryland Court of Appeals found he was not taken before a court commissioner until 12 minutes after the allotted 24 hours following his arrest.

For columnist Patrick Buchanan, the trashed baby is only another of the thousands of victims of the Warren Court and its spineless successor. Take the California killer of three who confessed "off the record" and was turned loose because of it. Even the killer's attorney expressed astonishment when the U.S. Supreme Court refused to review the case.

In Pennsylvania, a man who admitted clubbing his sister, mother and grandmother to death was set free because his arresting officer became tongue-tied while reading him his Miranda Decision "rights." The cop told the captive beast that anything he said could be used "for or against" him, and the no less beastly courts held that including the "for" nullified the confession.

Buchanan's conclusion:

In many ways, the American people are the innocent victims of a coup d'état . . . carried out by politicians in black robes elected by no one . . .

Bad Guess

On February 21, 1943, General Francisco Franco wrote Sir Samuel Hoare, British ambassador to Spain, that if the course of World War II was not altered, Russia would present "the greatest danger for the Continent and for England." He received the following reply from Sir Samuel:

The feasible situation at the end of the war will be thus: French, English and American armies will occupy the European continent, the armies will be supplied with the best war weapons and would include fresh, first order troops, not wasted and tired as those of Russia's armies.

I dare to prophesy that, at that moment, the greatest military power in Europe will without doubt be that of Great Britain . . . Consequently British influence will be the greatest ever seen in Europe since the time of Napoleon's downfall . . .

So I accept no fear of afterwar Russian danger for Europe, nor can I accept the idea that Russia will, at the end of the war, follow an anti-European policy of her own.



Cholly Bilderberger



An article in the *New York Times* in late October, 1982, by Lynn Rosellini described in detail Henry Kissinger's recent and triumphant return to power in Washington. He had been relatively excluded since 1977 — Jimmy Carter didn't particularly kowtow to him, and neither did the Reagan administration until Haig resigned. But since then he has come back with a vengeance. According to the *Times* piece, since Shultz was appointed, this is what has happened:

Once again, Kissinger, who praised Shultz in public but, according to former aides, spoke derisively of his "limitations" in private, was in the limelight again.

Now, he meets "at length" with Shultz about foreign policy every two weeks. "And we talk on the phone in between," he volunteered the other day. "And I see Clark, too," he added, referring to William Clark, the national security adviser.

How Kissinger has used this new access to nurture his influence in Washington is a textbook lesson in power.

First, he gives advice. For instance, Kissinger is widely regarded as an architect of Reagan's recent Middle East peace proposals.

Second, he lets people know that his advice was followed, and that the resulting plan was his idea. "I certainly participated in the strategy that it embodied," Kissinger said.

Then, he writes articles and gives speeches praising his suggested plan. In a speech to a conference of international investors last week, Kissinger praised it three times.

Next, he travels abroad, saying, "I have no official role." But of course everyone suspects he does, and that gets him access to the highest officials.

The article goes on to describe Kissinger's recent visit to China, where he met with that country's leaders and duly briefed Shultz on his return. We also learn that Kissinger earns \$12,500 for a breakfast speech and \$20,000 for a dinner address. He needs lots of money because he lives as he did when he was secretary of state. He has lavish residences in Washington and New York, and offices, staffs, bodyguards and cars in both cities. He has recently formed a consulting company, Kissinger Associates, which offers "advice on strategic planning," and his retainer is pegged at \$250,000. Working for him are such figures as Lord Carrington, former British foreign secretary, and Brent Scowcroft, a former U.S. national security adviser.

On a typical day, Kissinger gives a breakfast speech, then scurries to the State Department to brief Shultz, then on to the offices of Kissinger Associates for meetings with foreign dignitaries and American power brokers. He may lunch with a foreign ambassador, spend the afternoon talking megabuck fees with television brass, and fly to New York for further meetings.

The article closes with a description of the windup to one such day:

Later that evening, Kissinger mingles cheerfully among his guests, members of the New York-Los Angeles glitter set, at a

party he has arranged at his Manhattan apartment for Jihan Sadat, wife of the late Egyptian president.

In one corner, the former Empress Farah, wife of the late Shah of Iran, chats with Ardesir Zahedi, the former Iranian ambassador. Elsewhere, Gregory Peck, Barbara Walters, William F. Paley and other famous figures nibble hors d'oeuvres served on silver trays.

Kissinger has invited a reporter to attend the party on the condition that his apartment not be described in print ("Nancy would go into orbit," he says of his wife) and that none of his guests be quoted.

"But," he added, "if you want to quote me, that's OK."

His bad manners are always in evidence:

Depending on whom he's addressing, Kissinger can be either disarming or caustic. One minute, he jokingly tells a reporter, "We can start a scandal." In the next breath, he gratuitously volunteers unkind bits of gossip about other famous Washington figures. "The most amoral man I know," he says of one. "One of the 10 biggest frauds I've ever met," he says of a woman. "She can dish it out but can't take it," he says of another.

It is, probably more by accident than design, a revealing portrait — not only of Kissinger, but also of those who seek him out.

There are people in Washington and New York, in and out of government, who find Kissinger distasteful, but who have no idea of what to do about him — or, for that matter, about any of their Jewish overlords. They fume in private, but are mute in public. In the following dialog, all the private fumings have been put into the mouth of a single, imaginary State Department official in conversation with Cholly behind closed doors.

State Department Official (identified hereafter as SDO): Henry discovered long ago that white Americans — especially those in positions of power — love to be dominated and kicked around by Jews. He sees all of them — but especially Shultz — as masochists aching for a good spanking. To say nothing, of course, of being terrified of Jews in general. Henry is determined to be more powerful than the President — any President — and they are more than willing to assist him.

Cholly: Isn't there a contradiction between the Reagan-Shultz plan for peace in the Middle East — which proposes limits on Israel — and this subservience to Kissinger? In other words, how does a policy of resistance to Israeli Jews — no matter how restrained — square with a policy of subordination to a specific American Jew?

SDO: Very easily. The policy of restrained resistance to Israeli expansionism came only after Israeli actions in Lebanon forced some sort of reaction, and is remarkably tame considering the savagery of the Israeli conquest. Moreover, that policy will, naturally, be rescinded or modified intensely if the Israelis back up even slightly in Lebanon. Any attempt to implement the policy will fail in Congress — already has failed in one instance, where additional funds were voted to Israel in com-

mittee over the administration's protests. So this policy is only talk.

And if Israel out in the open, guns roaring, land being seized, Arabs being exterminated, can only elicit a response of such mildness and ineffectiveness, can anyone believe that Jewish control in the United States can be resisted at all? This control is a far more serious problem for us than Israeli depredations, but it is almost completely ignored or denied, and it has such power that it would be impossible for Reagan and Shultz — or for any other President and Secretary of State — to resist it, even covertly. **Jews like Henry know this all too well, and act accordingly.**

They are also aided by the fact — I use the word categorically, after long observation — that very nearly all Americans in positions of responsibility have so many years of conditioning behind them that they have come to accept Jewish hegemony as natural and unarguable — like rain or snow or air. Reagan, for instance, spent his formative years in Hollywood, where an acceptance of Jewish control was necessary to establish and maintain a film career. Shultz spent his equally formative years in the academic world, where Jewish hegemony was equally strict. He and Reagan can no more than question the right of powerful Jews to tell them what to do than . . . oh, than European peasants in the Dark Ages could question that right on the part of their liege lords. They may yip a bit about Begin — a yipping that will never come to anything — because he's blatant — and because American Jews tell them privately that criticism of him is permitted — but it would never occur to them to resist Henry. If someone — I, for instance — ask someone in power — Shultz, for instance — how a man like Henry, a man with no official position, can influence national policy at the highest level and brag about it — he will look at me as if he can't believe the question. To him, such a query is so irrelevant as to indicate incompetency — it's as though I asked **him how the skies dare darken and rain. To him, Henry is Jove and his pronouncements are not to be questioned by mortals.**

And Henry knows all this. He is quite aware of the immense, cumulative Jewish power — blackmail is another word — he has over people like Reagan and Shultz. This awareness lies behind all his little smirks, all his slurs on those he controls, all his laughs behind their backs. "How can a man with a comic German name like Shultz — sounds like a Dachau guard in a Holocaust movie — draw the line on a man with a good Jewish name?" he asks, in his best ghetto accent. He is equally amused at having an English lord — Carrington — as gofer in his entourage.

This imaginary informant is also interesting on the reaction of some Israelis to the Beirut massacre(s): By staging demonstrations against Begin and Sharon and the Lebanese conquest in general, the Israelis have pre-empted center stage and left the rest of the world paralyzed, as usual. Condemnation of the massacres should have come immediately from America and Europe, with such strength as to make any subsequent Israeli breast-beating superfluous. As it is, the Israelis — and thus Jews worldwide — are now able to have their cake and eat it, again as usual. They set up the slaughter in Lebanon, and then both defend it — Begin and Sharon — and protest it — demonstrations, editorial comment, and so forth. And, finally sit in judgment on it via an Israeli investigatory commission. They play all the roles — we are only spectators — in a play which never ends — and which seems the only one we want to see.

Because of our spinelessness, they are now able to work the

situation to its maximum advantage for themselves. The brutality of the Israeli adventure can be negated at a stroke by orchestrating the resignation of Sharon and/or Begin, which will, in turn, provide a clean slate for new depredations. Mere adherence to the terms of the peace treaty with Egypt — culminating in withdrawal from the occupied Sinai — was considered so magnanimous that it justified the Israeli invasion of Lebanon. Putting the blame on Begin and Sharon and staging their resignations could open the door to even greater license. And at no real cost, because, as the hyperaggressive William Safire suggests, those two (Begin's health permitting) could simply wait in the wings for reinstatement. Of course, the whole matter may blow over anyhow, making even the temporary Begin-Sharon sacrifice unnecessary. But no matter what happens, the staging will remain in Israel's hands.

What the Reagan-Shultz combination will not do — or is afraid to do — is contest that omnipotent control. Nor, to be honest, would any other conceivable pair in nominal charge of the White House and State. If our so-called leaders were healthy instead of timid, they would instinctively move to preempt center stage from Israel. As it is, they set the national tone by passively watching an endless television-newspaper-book-movie serial called "Israel" hour after hour, day after day, year after year. As with any passive ingestion, the result is physical and mental atrophy, leading to even greater dependence and passivity.

It's not so much "What could they do?" as "Are they permanently glued to their chairs?" They seem to be, and not only in regard to Israel but to every other national problem — crime, unchecked immigration, and on and on. And the leaders only reflect the torpor of the rest of the country — there's been a steady erosion of will on all levels. It's all passive now. Nothing — no matter how fantastically awful — can wake anyone up.

Cholly: But if the torpor was overcome, by some miracle, how could the problem of Jewish control be handled?

SDO: Very simply. Since no healthy non-Jew can, by definition, be at all interested in Jewish pretensions, all such noise — local or Israeli — would be greeted with yawns. The yawns would translate into little or no aid for Israel, and short shrift in this country for Jewish policies and policy makers on all levels — political, social, economic, educational, moral, everything. It would be a natural, healthy turning away from alien control, and going back to self-control. Jews, of course, would call it an unnatural boycott. Imagine how Henry would bang his high chair if no one paid any attention to him, if he ended up cleaning latrines in Grand Central Station! Deprived of their power — and much of their income — American Jews might resort to violence, but that could be dealt with. Mossad might pull off some assassinations, including a president or two, but in the end the outnumbered Jews would lose and be penalized to the extent of their overt aggression.

The solution is easy — just a natural response to alien aggression. What is difficult is the rebirth of natural responses — to anything. We have become so unnatural that it is hard to see how that can happen.

Cholly: Going back to Kissinger — even assuming that everything you say is true, doesn't he seem to have privileges that no other American Jew has? And to be franker about those privileges than any other Jews are about theirs?

SDO: He has the privileges because he's Dr. Henry Kissinger, the uniquely blessed oracle, the Jew of Jews. If by "franker" you mean that he's grosser, more vulgar, more inso-

lent, more shamelessly ambitious and more of a braggart than other Jews in high public life — the answer is yes, he is. He can afford to be because — as I have tried to explain in my feeble way — he has more going for him. But don't make the mistake of thinking that he brags solely to cow whites. He also does so to impress other Jews. The ones at the top — in all fields — are jealous of each other — rather like the Russians in the Politburo — and spend much time jockeying for position and crowing about their triumphs. Their power and control are so secure now that they can afford internecine strife. Henry loves to rub high-level Jewish noses in his glory almost more than he loves to discipline masochistic whites. It's fun to victimize whites, but the sport loses its point unless you can tell other Jews about it.

Cholly: Has he ever disciplined you?

SDO: No — but I stay out of his way.

Cholly: What if he came after you and you couldn't escape?

SDO: I can't think about that. I could either tell him to shut up or come outside — and lose my job and such social position as I

have (all my white peers would consider me an immediate non-person) — or I could eat it, and keep what I have. I wish I could be sure I'd have the guts to dump him on his fat rump, but I'm not sure. In the end, I'm afraid I might be like everyone else.

Cholly: Having to think that about yourself must be perplexing.

SDO (with a laugh): Perplexing is the least of it. How about embarrassing? Humiliating? To say nothing of disgusting.

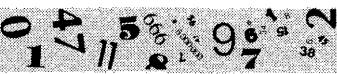
Cholly: I'm sorry.

SDO: So am I! But let's not dwell on these frightful flaws in my character. No, I know you didn't bring them up — I did — but let's drop it all the same.

Cholly: A last question. It's one thing to take on a deeply entrenched system alone — you're too hard on yourself for ducking that. But what if those natural responses you mentioned sprang up in a number of people in this country? Would you join them?

SDO: I've been in the closet a long time, perhaps too long. I can say no more.

Talking Numbers



Defense Secretary Caspar Weinberger is not alarmed that blacks make up one-third of the Army. For him, the grim statistics reflect only "the basic patriotism" of the black community.

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In 1981, 16.8% of the suspects in 146,110 serious crimes in Los Angeles were white, 54.8% black, 26.6% Hispanic. Of the homicide victims 20.1% were white, 51% of whom were killed by nonwhites. 52.3% of all identified homicide suspects were black, 36.2% Hispanic, 7.2% white.

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American private and parochial school enrollment peaked at 6,256,000 in 1964, then declined to 4,231,000 by 1979. Public school enrollment increased from 37,495,000 to 38,750,000 during the same years. Only the South bucked this trend. In 1960, 598,000 or 6.2% of the region's students attended private schools. In 1979, the figures were 815,000 and 8.5%. Enrollment in Roman Catholic schools shrank by nearly 2.5 million between 1964 and 1979.

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In 1981, 1,735 people were arrested as a result of federally authorized wiretaps, according to the Administrative Office of the United States Courts.

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This is the year 5,744 since the world's creation, according to the Jewish calendar, which is the official calendar of Israel. Somehow, Jewish creationists hardly get any flack from the same liberal-minority coalition that comes down so heavily on Christian creationists. The most powerful creationist statesman now loose in the world is Menahem Begin.

According to government estimates, 10.9 million Americans pocketed \$12.8 billion from Aid to Families with Dependent Children in 1981. At the same time, 22 million Americans were handed \$9.74 billion in food stamps.

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A U.S. attorney's office in California discovered that out of 168 foreign-born voters, only 59 were citizens and had the right to vote.

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There were 195 black-on-white rapes in Chicago in 1981, compared to 22 white-on-black rapes. The Chicago *Sun-Times* in true media-ese drew the conclusion, "A white woman is slightly more likely to be raped by a black man than a black woman by a white." In common parlance the word "slightly" means slightly, but apparently no longer in Chicago. One-quarter of the rapes occur in the "safe" daylight hours between 8:00 A.M. and 4:00 P.M. 134 white women were raped by members of other races (Hispanic, American Indian and Asian) or by rapists whose race was not determined or reported. When digesting the above figures, please keep in mind that some criminologists estimate that only 1 out of 7 rapes is ever reported to the police.

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Only 15% of the funds of collected by an average PAC gets to political candidates. About 85% goes for overhead.

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Baha'is, Jews and Christians in Iran are being persecuted, so the State Department says they now qualify for refugee status. Accordingly, we may expect some 8,000 non-Moslem Iranians to arrive in the U.S. in 1983.

Larry Walker, a former KKK member with no previous criminal record, got a 10-year prison sentence for spraying bullets into the empty offices of the Jackson (Mississippi) *Advocate*, a black newspaper. The only witness was a Negro prostitute on her late night beat who swore she recognized Walker and a friend as the gunmen. Some days earlier, Lewis Smith, a black who let go a few wild shots from his .45 at Robert Weems, a Majority activist candidate for Congress, his daughter and others at a Mississippi political gathering, was slapped on the wrist with a \$100 fine.

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The *Reader's Digest* says 1 million Americans leave their homes each year for one reason or another. About 90% return in a few weeks. Of the remaining 100,000, some 2,500 are murdered and God knows how many more are forced to become child prostitutes or are spirited out of the country to obey the lubricious whims of foreign vice lords. Yet our history books still tell us that the Civil War ended slavery in the U.S.

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A California poll tested the political wavers by asking what type of candidate voters would not vote for. Heading the list was a KKK member (93% said no). Next was a candidate who had undergone psychiatric treatment (61% no). 52% of the respondents turned thumbs down on homosexuals and bankrupts, 32% on bosses of large corporations, 29% on people not born in the U.S., 16% on lawyers, 12% on Armenians, 6% on Hispanics, 5% on blacks, 4% on Jews, 2% on fifth-generation Americans.

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80% of New York City's 2.5 million Protestants are black. Although Jewish and Catholic elements are still dominant in Big Apple municipal politics, black Protestants are now the major political force in Washington, D.C., and Atlanta.

Notes from the Sceptred Isle - John Nobull

Recently, at a conference supporting a united Europe, I was able to observe at close quarters the man who would have been ruling the Hapsburg Empire -- if President Wilson's advisers had not insisted on its being broken up in the name of self-determination. Otto von Habsburg is a slim, genial, dark man with considerable presence (Nordic-Mediterranean in type), and his reception at the Vienna Musikverein was positively rapturous. When you live in a city which is in effect a Hapsburg museum, you can't help welcoming someone who reminds you that the museum was once lived in. Ancient members of the gentry tottered into the hall to hear him, and applauded along with the youthful pan-Europeanists. In fact, Otto had to quiet down the applause to keep it from contrasting too much with that accorded to President Kirschläger, who was also present.

None of this will be particularly shocking to Americans, but it will certainly offend British nationalists -- especially when I tell them that I came down from Strasbourg with some members of the European parliament. Count Coudenhove Kallergy, so often cited by his highness Otto as the inspirer of pan-Europeanism -- is regarded in nationalist circles as an arch-conspirator, for whom a united Europe was the first step towards One World. So he may have been, for all I know. But there are things about a united Europe which appeal to me, especially military and economic cooperation, though it must by now be evident that I favour a Europe of three tiers, with the provinces having all the rights (especially over immigration) of Swiss cantons, the provinces grouped into traditional nations, and the nations grouped both geographically and racially. Of course, such regional groups would certainly result in a three-class Europe, whereas Otto spoke in favour of a Europe without any first- and second-class citizens. Nor do I like his vague eastern frontiers of Europe "up to the Soviet Union." (His supporters include Turkey in their concept of Europe, although he never goes this far himself.) Is Europe really to become involved in the problems of Kurdistan or Northern Syria, which is what the inclusion of Turkey really means. Are we really to regard Diyarbakir as European? (My God! You should see it! It's in the very middle of the Middle East.) Above all, I disapprove of Otto's conception of a common European citizenship which would allow Mediterraneans and Turks to pour into Northern Europe in ever increasing numbers.

Otto, who was carefully accorded no title by the various speakers (although the crass British representative, Lady Eiles, referred to him as "Dr. Habsburg"). His symbolic importance, as the heir to claims on the area in the heart of Europe, was obviously very great. The best speaker was Pierre Pflimlin, Mayor of Strasbourg, whose German was impeccable, though spoken with a slight French accent. He had better take a look at all those Africans overrunning his native city.

I can't say that I am *ein Herz und eine Seele* with Otto von Habsburg's Christian crusade, but at least it offers the possibility of a breakdown in the rigid realities of present-day Europe,

and that should allow plenty of scope for those of us who are organised to take advantage of it.

* * *

Many of our present difficulties derive from the symbiotic relationship with the Jews established through the Christian religion. To be sure, there is no necessary connexion between the Old Testament and the New, because the teachings of Jesus are utterly at variance with the behaviour of the ancient Hebrews. No less an authority than Rabbi Louis Finkelstein, Chancellor and Professor of Theology at the Jewish Theological Seminary of America, has denied the existence of a common "Judeo-Christian heritage" and has insisted that the Pharisees, described by Jesus as children of the Devil, represent the true Judaic tradition.

Matthew tried to link Jesus with the Jewish tradition by tracing the descent of Joseph from Abraham. Surely I am not alone in noticing that this elaborate genealogy is rendered wholly irrelevant by the subsequent statement that the father of Jesus was not Joseph but the Holy Ghost! The Jews claim that his real father was a Roman soldier, and that his mother was no better than she should be, in part perhaps because she came from Galilee of the Gentiles. These suggestions of non-Jewish origins go a long way towards explaining aspects of Jesus' character which are quite untypical of the Jews: kindness, fairness, magnanimity, driving the money-lenders from the Temple.

Whatever his origins, Jesus certainly appears to have claimed to be the Messiah, and there can be no doubt, from a reading of all four gospels, that Pontius Pilate was forced to crucify him in order to placate the rabbinate and the mob. As one Jew, Leo Abse, puts it (*Spectator*, 9/7/1977), "They caused his crucifixion because they loathed and feared his pretentiousness." Such is the classic fate of any teacher who arouses the vicious rancor of the Sanhedrin. No wonder demands have been made that the gospels be "altered" or "corrected" to eliminate at least those New Testament passages in which the Jews explicitly accept the guilt of the crucifixion. Indeed, the traditional text of the Oberammergau passion play is criticized precisely because it follows the gospels so faithfully.

I have always thought it an unfair criticism of the mediaeval church that "it kept the Bible from the people." True, the mass was in Latin, the pan-European language of the educated, but the priests assuredly did their flocks a service in not familiarizing them with the Old Testament. No less an authority than Arnold Toynbee has demonstrated how the evil influence of that compendium begins in the first chapter of *Genesis*, where God gives man dominion over all living things, so that he may exploit them -- a notion utterly at variance with the idea of divinity in Nature, which to some extent restrained the Graeco-Roman "pagans" from such exploitation (see *Horizon*, Summer 1973). In any case, only way-out Protestant sects, like the ridiculous Anabaptists of Ben Jonson's *The Alchemist*, identi-



fied themselves with the ancient Hebrews. Mainstream Protestant opinion was better expressed in the strictures of Luther on the Jews and in the verses of the Nonconformist divine, Dr. Isaac Watts:

Lord, I ascribe it to Thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a heathen or a Jew.

It is supremely ironic that the identification of Westerners with the People of the Book should have gained momentum at the very time religious belief was on the wane. The secular humanists once led by Voltaire (who described the Jews as the most pernicious race on earth) are vying with the Bible-punchers in their slavish admiration of all things Jewish. Even such a humane shibboleth as kindness to animals goes by the board where Jewish interests are concerned. Only Honor Tracy has found the courage to point out that the British Slaughterhouse Act of 1974, which requires all animals to be stunned before killing, exempts Jews and Muslims from its provisions (*Daily Telegraph*, 9/3/81). So every day countless thousands of animals are condemned to suffer the agony of being bled slowly to death while fully conscious (slowly, because the blood must not spurt) without the Royal Society for the Prevention of Cruelty to Animals or any of the "Animal Liberation" groups letting out so much as a peep about it. As far as I know, only the admirable Swiss have outlawed the practice.

* * *

Nowadays, I have become a sort of benign Pickwickian peripatetic, and I often go to lectures on literature because I feel so grateful to the lecturers for summing up works which I shall never bring myself to read. So recently, when a friend of mine was invited to attend a seminar on Australian literature, I went along as an observer.

The disseminators of Australian literary culture were a sight to see -- a mass of asymmetrical facial features, including those of a sprinkling of boozers, like the ones in the entourage of the half-Jewess Margaret Atwood at Canadian literary seminars. During the first world war, an English lady remarked that the Australian soldiers looked like kings in old stories, and the remark was widely repeated. There are still plenty of good-looking people in Australia, especially among the wind-blown young surfies of Sydney, but this literary lot looked like a troop of gargoyles which had escaped from under the eaves of an old church. They have it made, for Australian literature is now a highly subsidized industry, centered on the universities, and they decide what is worth promoting.

Their flag-bearer is the Nobel Laureate, homosexual novelist Patrick White, whose key image is that of a guilt-stricken white willingly submitting himself to death by torture at the hands of aborigines. (The idea is plainly plagiarized from T.S. Eliot's *Cocktail Party*, though with a liberal twist. White was once a playwright, too.) Like so many of the Australian writers now in favour, White is of Irish origin, and the significance of this was brought out by several speakers. One of them emphasized the influence on White of James Joyce. Just as Joyce felt that English was not really his native language, and so treated it with contempt, so White rejected the English literary tradition, with its emphasis on the making of distinctions as a major critical function. Our moral duty, it seems, it to become lost in a stream of consciousness in which all distinctions are obliterated.

Another speaker drummed into us a typically Jewish quotation from Arthur Miller to the effect that the task of the writer is to ask the questions, not to provide the answers. How well we know all those tendentious "questions," in which the answers are already implied!

The gargoyles felt that the underlying resentment of the Irish made them truly Australian, and a professor of Australian literature made a well-constructed speech in which he outlined the Irish contribution to Australian politics and the Australian racial scene. The prime movers were the Labour leader Ben Chifley, who was Prime Minister of Australia between 1945 and 1949, and his minister of immigration, Arthur Calwell. Both were of Irish origin, and Calwell had in fact been questioned by the police about his pro-Fenian activities after the Dublin Easter Rising of 1916. Both promoted the policy of introducing a million immigrants into the country, with the stated intention of diluting the Anglo-Saxon element, which they loathed. The press was ostensibly hostile towards Calwell, because of some restrictions he had imposed on it during the war, and campaigned against his immigration policy on the grounds that Asians should have been admitted as well. So anyone who opposed Asiatic immigration was driven to support Calwell's relatively white Australia policy. Neat, eh? Of course, there was no one who dared to suggest that Australian women should have rather more children instead. That would have been treating them like "brood mares," and we all know what that reminds us of.

The result of Calwell's activities, backed by the Irish bloc vote, has been the progressive slavicisation of Australia -- as was made apparent later on, when I saw a troop of Slavic folk-dancers, jiggling about to the noise of a squeaky fiddle, a jew's harp, a sort of primitive zither and a saw (yes, a saw). I gravely suggested to the organiser of the event that it would be a nice gesture if he added in a didgeridoo, and he said he would certainly consider it. Now no one has a higher regard for Slavs, in their place, than I do. But when it comes to mixing with them permanently, I cannot help quoting G.K. Chesterton, an author much favored by an older generation of Australian writers:

We want no Russian theatre,
Where father strangles mother
In scenes where all the characters
And colours kill each other.
Our boast is freedom had by halves,
And Britons never shall be Slavs!

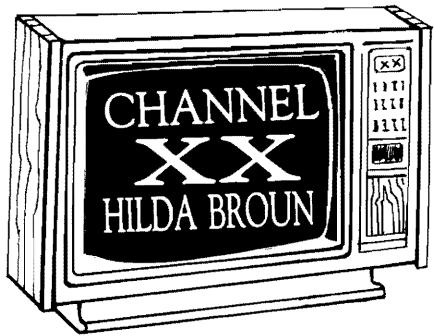
The next day, we were treated to a lecture by a Serbian female on Yugoslav literature in "Owstrahlia," in the course of which she informed us that the country was now "almost as multi-ethnic as Israel," and that all the different enriching elements should stress the value of their contributions. However, an exception was made in the case of the Anglo-Saxon tradition, which is felt by many New Australians (for want of a better word) to be too exclusive. The point was driven home by a squalid little time-server from an English provincial university, who expressed his shame at the British public's reaction to the Falklands affair and dwelt on the plight of blacks in English cities. We even had an Australian ambassador who pointed to Tasmania and New Zealand as examples of how boring it would have been if the postwar immigrants had never poured in.

Yet another speaker likened the new direction of Australian literature to the struggle for acceptance of the Australian cine-

ma. I pricked my ears up at this because I know something about it. Few people outside Australia know that film-making had already begun there before the first world war and that over a hundred features were made there during the 1920s alone. But no Australian promoter could break even because of the stranglehold over the Australian picture-palaces exerted by the block-booking monopolists in Hollywood. The decisive stage was reached just before the revolutionary introduction of the "talkies" in a film called, *For the Term of His Natural Life*, full of violence, cannibalism and cruelty, which was to have been directed by the best Australian at the job, but which was taken over by a Hollywood director called Dorn, who contributed greatly to the notion that Australians, instead of being grateful for the great, rich country in which their ancestors settled, should cultivate a vicarious chip on their shoulders against the wicked English upper classes. What is more, at the time when the film was made, English boys brought up on Kipling were envious of the free, open-air life of the Australian or North American backwoodsman.

The trouble is that, while frontiersmen revel in the struggle to establish themselves in a new country and may produce authentic literature which derives from their actual experience,

intellectuals who feel provincial yearn to identify themselves with metropolitan attitudes. A good example is Marcus Clark, "the Oscar Wilde of the Antipodes." When the English stereotype (I would say, archetype) suffered a grave blow at the fall of Singapore, Australian intellectuals turned to America for inspiration. This meant, in practice, switching to "international" stereotypes. There was no other way to get on the gravy train. One example of this new kind of international inspiration is Thomas Kennealy, the Australian Irish author whose *Schindler's Ark* was extensively quoted in the London *Times* (Oct. 23, 1982). Like the *Hollow Caust* film series, this is a pastiche presented as truer than mere reality. It is all about a German businessman called Oskar Schindler, who is alleged to have run a benevolent concentration camp in Poland during the war where, with the connivance of an SS unit, Jews were only made to do light work and false production figures were sent back to Berlin. Such a camp may well have existed, but I think you will agree that it is not quite what we have been led to expect. Of course, Kennealy makes Schindler refer to the awful alternative camps where Jews were murdered in millions, but I fear that quite a lot of boobs may be confused by the book. The fellow travellers of Zion have a tendency to try too hard.



William Styron's character "Nathan" in *Sophie's Choice* is archetypal! Any woman who has ever been "taken" by the brighter, better-looking and more schizophrenic Jewish male has met at least one "Nathan." Some have met two. And, like "Sophie" in Styron's novel, not all shikses survive.

I have a girlfriend who's convinced that Marilyn Monroe *did* commit suicide. She swears that any woman used to approval for being a woman would think seriously about doing the same -- if she'd been the wife or mistress of a Jewish dreamer, a Jewish intellectual or a Jewish madman. My friend blames Arthur Miller and the confused feelings that almost all Jewish men and so many Christians and Moslems have about women. Like the nether regions and the night, women are dark (even if blonde) and dangerous.

Mythologists can trace the Jewish attitude toward women back to ancient Semitic civilizations in the Middle East -- to the rejection of the good goddess standing under the fruit tree giving out fruit to passersby. Unlike the Romans, whose gods and goddesses marry other peoples' gods and goddesses, the Semites excluded foreign divinities. In rejecting the good goddess, the snake at her feet and the moon hanging heavily in the

night sky (both the snake and the moon are mythological symbols for rebirth), Semites also rejected women, nature and darkness. The story, originally positive, was completely negative when rewritten into the Old Testament. Jews were left with no goddesses, only a fiery and jealous Yahweh who has much in common with the Egyptian Ra. Christians did better because they put a goddess back into the myth in the form of Mary. In Wales and Scotland many people never had the problem because they always knew and never lost the importance of the male-female partnership in godhood. Among the early Celts females were priestesses among priests or the living images of the goddesses among the living representatives of the gods.

For the Jewish male the woman is either a Jewish mother -- or she's bad. Many Jewish men don't bother long with Jewish women. They marry, father a couple of children and then turn to shikses or perverted sex.

This negative attitude toward women on the part of Jewish men has a powerful effect, since so many published novelists, television and movie writers and playwrights are Jewish. It is destructive not only to women but to the culture in which Jews are embedded.

It is this attitude which turns the non-Jewish woman's world upside-down. Marilyn Monroe, for instance, had won almost universal male approval for having been a sex kitten. When such a woman, not necessarily a buxom blonde, but a woman used to endless compliments for being "woman," finds the compliments and praise turning into hatred and constant criticism, her world begins to crumble. The ground turns to quicksand and can no longer support her. She reaches out, but there is no one there to give her a hand. It's almost unbearable because nothing she can do will help. The mistress or wife of a Jewish man is totally stymied and,

unlike the Jewess, she has never learned the rules of the game. A woman in the vise of such misogyny can be saved only by the love and appreciation of a man who loves women. It isn't surprising that in her last moments Marilyn reached out once more for Joe DiMaggio. By then, however, it was too late.

There is a certain type of Jewish "Don Juan" who consciously or unconsciously humiliates Majority women and degrades their husbands, lovers and fathers. At first he appears to be intellectual, understanding and sympathetic. Like most Jews, he claims for himself considerably more intelligence and wealth than he really has, while claiming that other men are jealous of his superior qualities. As he grows older, his misrepresentations pile up. Yes, just as the Negro male doesn't believe in his own boasted superiority, neither does the Jewish male. Neither, after a few months, does the woman who goes to him.

The Jewish male will tell the cute, young shikse across the table that he loves all those businessmen who are too busy for their wives. She won't know until later that those businessmen all happen to be WASPs. The Jew's boasting, needless to say, reeks of resentment. But, flattered by all the attention, some Majority women are caught in the web of the deceit which precedes the cutting criticism. And then, like Marilyn Monroe, a few go under.

While most men are extremely influenced by the woman's appearance and by their own idealistic "picture" of women, women are more attracted by a man's belief in himself (his egoism), more attracted by his education and his success than by his appearance. A beautiful model isn't likely to date the man who puts gasoline in her car

even if he looks like Warren Beatty.

This doesn't mean that she wants to marry someone because of his money or position. It means that, if she is to become a mother, she wants to marry someone who is willing and capable of caring for her and for her children. If the man is very bright and very egotistical, just keeping up with him, just keeping his ego in top shape, just loving him and the children will be a round-the-clock job.

My own experience with genius hasn't been confirmed by anything I've read. I find that men with exceedingly high IQs are as jealous, as temperamental and as cunning as any men alive. They are exciting but demanding. It's best to love such a man totally and exclusively -- or not at all. This is the man who is good at everything -- love, literature, music, art and physics. This is the man you don't chase. If you do, he can be cruel. When and if he wants you, he'll call, he'll court, and he'll decide to love you or not.

He'll lead a very hard life, and so will you if you marry him. He'll be resented and attacked by all and sundry. It will be a case of him against the world. This is the man who needs approval and love the most, not only because he clearly understands so much, but because so much of what he understands is painful.

What I have said of the extra intelligent man goes for the extra intelligent child. Teachers resent him; his fellow students resent him. He wants all of the class's attention. He tells jokes that only the teacher can understand. He gets bored and talks other kids into doing things the teacher doesn't like. He never sits still. He won't follow orders and always wants to know why? why? why?

During his lesson he may correct the teacher, who will feel humiliated in front of the other children. This will make him less liked than ever. All too frequently he feels that no one loves him. His mother and father better make sure they give him the affection he won't get anywhere else.

Many women would rather marry a very successful than a very intelligent man. Dating a genius is a little like being crucified. Nevertheless, it's a most exciting experience, because the genius's emotional range is so extended. He is both saint and sinner, with his head in heaven and his feet in hell.

After the woman marries, many women let themselves go -- some physically, some mentally. Doing either is a mistake. If a man wanted to marry you and did, you probably correspond to that inner ideal of his. If you want to keep his attention, you better stay as much like her as possible. Otherwise, he'll fall in love with the same woman again.

who will be a younger version of yourself. If you are seventeen and your boyfriend's father has just fallen in love with you, don't be surprised when you learn that his wife once looked just like you! If you are a middle-aged woman and you see some young girl who looks just like you once looked, be careful.

Primate Watch



SCOTT COHEN, executive assistant to Senator Charles Percy, chairman of the Senate Foreign Relations Committee, was given the Anatoly Shcharansky Freedom Award "in recognition of his personal concern, untiring efforts and commitment to the cause of Jews in the Soviet Union."

☆ ☆ ☆

Though she was educated at England's exclusive Clarendon School for Girls, **HEATHER ROSS** represented Bermuda in the Miss World contest last November. A week later, the six-foot-tall black woman was arrested on charges of smuggling \$320,000 worth of cocaine into Britain.

☆ ☆ ☆

For his recent reelection campaign, Senator **HENRY JACKSON** (D-Isr.) raised \$1.8 million at 20 quiet little cocktail parties in New York City, Palm Beach, Las Vegas and Beverly Hills. Contributors included Bob Hope, Danny Kaye, Neil Diamond, Monty Hall, Kirk Douglas, Grant Tinker (head of NBC), Joe Allbritton (Houston publisher), Sam Schulman (owner of the SuperSonics), Joe Robbie (owner of the Miami Dolphins) and Hank Greenspun (Las Vegas publisher). Not one of Jackson's moneymakers happens to live in his home state of Washington. All of them are much more fixated, as is "Scoop," on the 31st state.

Federal judge **JOHN T. CURTIN** of Buffalo is a little weasel of a man who actually told an all-white graduating high school class to "move over and let your black brothers move ahead." The local Board of Education took his dictate to heart recently when it approved a formula for laying off teachers and counselors by a ratio of seven whites to one black and later rehiring them on a 1-to-1 basis. The 7-to-1 ratio actually means that after seven whites have gone, a black "may" (or, again, may not) be laid off. Many whites with twenty years of service have been dropped while blacks with five years remain. The racist measure passed by a 5-to-4 vote after board member **JOANNA SKORKA** was browbeaten to the point of tears by minority members **FLORENCE E. BAUGH** (black) and **JUDITH FISHER**. It happened in Buffalo -- but it could have happened anywhere.

☆ ☆ ☆

NANCY RUBIN's junk sculpture (*Instauration*, Oct. 1982), which adorned the nation's capital for six months, was saved from its ultimate and appropriate destination, the junkyard, by **RAYMOND ZIMMERMAN**, boss of an \$865 million-a-year appliance company, who shelled out \$25,000 for it. Zimmerman plans to place it in front of his company headquarters in a suburb of Nashville, Tennessee.

Nordic men too often herd their women together and tell them that they like "natural" women. Then the Nordic man follows the best made-up and least "natural" woman in sight. Or he sneaks out to see a dirty movie. Meanwhile, his good wife is supposed to stay home baking cookies and can't have the joy of even a dash of eyeshadow, which is fun for women to wear.

Or the Nordic male goes to the other extreme and complains that his wife is like a "Sunday School teacher." He then drags her out to see "Emmanuelle." When she isn't thrilled with all those nude female bodies, her husband is terribly disappointed. He thinks that his voyeuristic thrills are also shared by women. They're not. Most women are upset when their husbands want them to see dirty movies. They are caught between two fears -- fear that he is becoming more fiendish than ever, and fear that she isn't enough of a woman any more.

Like many residents of the new Birmingham, England, **BART KHAN** had a swarthy, non-European look about him. Last autumn, he, his wife and four children vanished after his computer company, Micro Xenox, collapsed with debts estimated at \$1 million. Several of Britain's leading computer companies had to admit they loaned Khan large sums of money for a "revolutionary" computer which was never seen to work properly.

☆ ☆ ☆

South Africa has laws forbidding people of different races from having sexual contact. Yet blue-eyed, Nordic **IAN WHITELEY** lives openly with his dark Indian wife, **SHERRIN**, and two half-breed children, in the little town of Pietersburg, and no one strenuously objects. Indeed, Prime Minister **PIETER W. BOTHA** himself gave the couple his official blessing and allowed them to relocate from Liverpool, England (where young whites cursed Sherrin as a "Paki" invader). Whiteley had begged to be admitted as an official "nonwhite," apparently because he prefers South African biltong, pap and woers (dried meat, corn porridge and sausages) to their European counterparts.

An "outstanding black physician" has been indicted in Columbus, Ohio, on 36 counts of rape and 46 counts of aggravated burglary. **DR. EDWARD F. JACKSON JR.** may prove to be the city's "Grandview Rapist," and hence guilty of up to 100 rapes.

Primate Watch



"I've seen some strange things in my 23 years on the force, and this was one of the strangest," said a Nashville police officer. He had just helped rush Vanderbilt University law student **ERIC R. FINKELMAN** to a hospital to be treated for a head injury and a broken hand. The New York City native had been "mooning" from a sightseeing bus -- that is, pressing his bared buttocks against a window of the vehicle. Finkelman pressed too hard, the window popped open, and he was soon sprawled in the middle of Interstate 65.



Every Saturday night at 1:00 A.M. a Washington, D.C., TV station presents a technically sophisticated music/comedy production, **THE KENNY EVERETT SHOW**. This program, an import from England, when it is not spewing forth sophomoric humor of the "aren't we decadent" school of wit, consists largely of musical numbers featuring a "dance" troupe called "Hot Gossip," comprised exclusively of black men and white women. The dances, if you can call them that, usually involve the women -- painted and sneering like whores or monsters -- gyrating while spread-eagled or down on all fours while the Negroes crouch over them in explicit simulations of intercourse. Everett introduces these segments, with only partially repressed giggling, as "the nasty bits."

The most photographed couple since Charles and Diana may be **LINDA BLAIR** and **RICK JAMES** (pictured below). Linda, now 24, was the Middle-American nymphet who starred in "The Exorcist" in 1973. Rick is a black "Punk 'n' Roll" musician who wears his hair halfway down his back and braided into Rastafarian-style "dreadlocks." Linda gushes, "Rick and I are very alike.



Linda Blair and Rick James

Another black man who flaunts his dreadlocks is **EDWARD LAWSON**, arrested 15 times under California's vagrancy law for walking through white neighborhoods late at night and refusing to identify himself to police. The civil libertarians have taken Lawson's case all the way to the U.S. Supreme Court, but anyone who has seen the ultra-loose-jointed Lawson ambling down a street with his "dreadlocks" flapping in the breeze (as on "60 Minutes" and "Donahue") knows the cops did the right thing. Lawson himself may be harmless, but a mighty high percentage of the people who look like him and are out in white areas at 3 A.M. are up to no good.



Former Vice President **WALTER MONDALE** was the keynote speaker at a homosexual rights banquet in New York recently. He wants to amend the 1964 Civil Rights Act to let avowed inverters teach in public schools, serve in the military and do just about whatever the rest of us do. During the banquet, master of ceremonies **MICHAEL GREER**, an actor, remarked that "it was great that Ronnie Reagan Jr. married that lesbian to protect her image." The White House has not commented on the curious gibe. Meanwhile, **DAN BRADLEY**, President Carter's Legal Services Corporation administrator, told *Harper's* readers what really goes on in the nation's "gay baths." The places are expressly designed for promiscuous, anonymous sex: "I must have had sex with 10 different guys that [first] night . . ."



Eighty-year-old attorney John Sperry had just collapsed with a heart attack at a gala senior citizens' party in New York's St. Regis Hotel. Fortunately, he still had a pulse when police and Emergency Medical Service technicians reached him. Unfortunately, a couple of would-be heroic dishwashers named **EDWARD MARTINEZ** and **ANDRE RIVERA** had gotten there first and were not about to surrender their ticket to glory. The police ordered them to step aside. They refused. A fight broke out and two policemen were sprayed with mace from their own cannisters. The tuxedo-clad Sperry finally expired on the ballroom floor as the macho sudsmoners were arrested.

Last spring, after George E. Parras was nominated by President Reagan to serve on the Legal Services Corporation board, Senator **THOMAS EAGLETON** of Missouri loudly denounced him as a "14-karat bigot" simply because he once called a Hispanic judge a "professional Mexican" and later spoke of "professional blacks" and others who "put their ethnic origin ahead of everything else."

The next time you encounter a black with a Ph.D. degree, think of St. Stephens Educational Bible College in South Los Angeles. Its director, **REV. R.D. JORDAN**, pleaded guilty last August to criminal charges that he helped students obtain teaching credentials through fraudulent means. The deputy district attorney reported that Jordan's only known curriculum was an occasional Saturday lecture -- on the importance of making money! Last summer Jordan pleaded guilty to three counts of forgery and three counts of grand theft. A survey of records at the state Commission for Teacher Preparation showed that at least 185 teachers had relied entirely or partly on their St. Stephens credentials to obtain their licenses.



BARBARA BRANDEN, a leading light in the Ayn Rand cult, has come out in favor of Israel nuking Lebanon. She previously said that those who question the reality of the German gas chambers belong in gas chambers themselves. Branden calls her school of thought, "Objectivism," and her magazine, *Libertarian Vanguard*.



LEO JOHNSON won the esteem of the Ontario news media in 1976 when he insisted on adopting four Guyanese orphans who were about to be deported. Now the University of Waterloo political science professor is being called a "monster" who adopted the children solely for his own sexual gratification. Prosecutor **DOROTHEE RETTARTH** asked the court for only a five-year jail term, though Johnson had sexually seduced neighborhood children as well.



A would-be Los Angeles TV producer named **LAURENCE SCHWAB** is working hard to sell cable operators his idea for a program called "Suicide." Schwab would advertise a suicide hotline number which would send both a shrink and a camera crew to any despondent caller. "And that's the show," says Schwab. "What happens? Does the psychiatrist talk the person out of suicide? Or does the person blow his brains out right on camera? You never know from week to week." What if the victim's loved ones are watching? Schwab wouldn't feel guilty since "they're the ones who created the environment that brought on the suicide." Schwab says he isn't sick -- just honest: "Look, we live in a gladiator pit."



Mark McNeish, 18, was the only son of Ronald McNeish, an internationally admired gold- and silversmith (not to be confused with a gold merchant or silver investor). The young McNeish had just begun his freshman year at Temple University and was leaving a local pizza parlor when an **UNKNOWN BLACK YOUTH** yelled, "Hey, white boy!" and shot him dead.



Canada. From an on-the-spot *Instaurationist*: Solicitor General Robert Kaplan, whom Simon Wiesenthal addresses as "Dear Bob" in official correspondence and who is hot on the trail of ancient "war criminals," has just performed the ultimate in political patronage. He has conferred on himself the honorary title of "Queen's Counsel" (Q.C. following a lawyer's name at one time denoted long and outstanding legal work and was prudently awarded to distinguished and venerable practitioners.) Kaplan, of course, is anything but. He is the guy who, after getting into trouble with a woman on an elevator, explained, "Sex makes you hungry." He then went smirking about Ottawa to cries of, "Hungry, Bob?" "I'm a little sensitive about giving it [Q.C.] to myself," confessed the appointee and crony of Trudeau, hastening to add, "but my friends will know I deserve it."

Britain. In *Patterns of Prejudice* (Jan. 1981), a London-based journal of Anglophobia, Christopher Bagley, a lecturer in sociology at the University of Surrey, calculated that, by 1971, about 18% of the marriages in Britain involving an Indian or Pakistani partner also involved a white. The same was true for 17% of the marriages involving a West Indian black, and 16% of those involving an African black, while 40% of all marriages involving a Maltese, Cypriot or Gibraltarian were with Britons. By 1976, about 25% of all British marriages involving a West Indian were black-white, and, today, an estimated 20% of all blacks and Asians in Britain are married to whites.

Bagley's article went on to say that large numbers of racially mixed children are being born to white mothers out of wedlock, and that many of these children are placed with white, middle-class adopters. At the conclusion of his article, Bagley gloated about the impending destruction of the white race in its ancient homeland, Britain:

It may be that in a short span, British culture and biology may be remarkably changed as the metropolitan country absorbs so many people from its former Commonwealth. I am not alone in rejoicing at that future.

Bagley not only wrote these words, he read them aloud at a conference on "Race Relations" held at the Commonwealth Institute in London in March 1980. His audience clapped enthusiastically when he finished. Not a soul dared to object.

Bagley, incidentally, is married to a Jamaican Negress, and wants his children to be the new British norm, rather than freaks. As for *Patterns of Prejudice*, it is published by the Institute of Jewish Affairs in association with the World Jewish Congress (WJC). The latter is a Zionist organization which promotes solidarity among Jewish com-

munities throughout the (white) world, and strongly condemns marriage between Jews and non-Jews. So much for objectivity!

* * *

One of the finest scholarly examinations of European demographics decline appeared in the September 1980 issue of *The World Today*, which is published by the Royal Institute of International Affairs (single copies, \$2.20 postpaid, order from Oxford University Press, Press Road, Neasden, London NW10 0DD). The author, Julian Crandall Hollick, based his article upon interviews he conducted in France for the International Planned Parenthood Federation.

Hollick's opening synopsis sounded this note of alarm: "In 1900, the Western world represented 31% of the total world population, a figure maintained until 1950. By the year 2000, it will account for only 10% of the world's inhabitants." He quickly showed that European opinion, while slow to address this dire issue, is light years ahead of America:

After decades of constant warnings about the dangers of population explosion, European voices are now beginning to sound a timid alarm about the continent's declining birth rates. A professor at the Paris Sorbonne, Pierre Chaunu, has gone so far as to talk of a "European cancer" and "a refusal of life itself," while the veteran French demographer, Alfred Sauvy, recently warned that Europe was signing its own death warrant and surrendering the initiative in world politics to younger, more dynamic, civilizations.

Just how bad is the "European cancer"? The French birthrate of 1.83 children per woman (which includes black and Arab immigrants) is "among the highest in the [Western] world." Yet 2.1 children per woman are needed for a population to replace itself. In Holland, the birthrate has fallen from 3.2 to 1.6 children per woman in just 15 years. In Britain, the current level is 1.7, in Switzerland it is 1.5, in West Germany 1.4, in Luxembourg an astounding 1.2. Yet still these capitalist governments refuse to address the issue.

West Germans, writes Hollick, "are haunted by memories of the racist population policies of the Third Reich . . ." As a matter of fact, the entire white race is haunted, mesmerized, enchain by this one short era, not because we have a special elephant's memory for the subject, but because the international media constantly place it before our eyes today. We are not haunted by the past, as Hollick suggests, but by the present. Unless we snap out of the trance, perhaps by pulling our TV cords, the price will be our own extinction.

Paradoxically, France alone among the Western European nations has a strong pro-natalist movement. Gérard Dumont has

founded a "Movement for Demographic Renewal" and edited *La France Ridée*, a collection of essays by kindred spirits. Hollick reminds us:

Concern with a stagnant or declining population has unusually deep roots in the [French] national psyche. Unlike its immediate neighbours, France experienced minimal population growth between 1800 and 1940. It is the only European country where the current number of births is lower (by 30%) than it was 200 years ago [despite major immigration over much of that period]. Beginning in the late eighteenth century, the French were the first nation in the world to practice a form of voluntary contraception . . . Population growth, such as there was, resulted from immigration . . . and from greater life expectancy.

In the 1930s, France was the only European country whose population actually fell. Many demographers, including Sauvy, place the blame for France's collapse in 1940 on this decline, arguing that it left the country unwilling to face up to the modern world, and too weary to withstand the German threat.

Today, West Germany is in much worse demographic shape than France was in the 1930s, yet there is no pro-natalist lobby in sight. The Communist government in East Germany introduced several strong measures in 1975 which lifted the birthrate there from about 1.5 to 1.9 children per woman. In Western Europe mindless feminists denounce such measures as "forcing" women to "breed like rabbits." But, as Michael Debré points out, giving the 3- or 4-child woman a salary and a guaranteed pension is, today, the only way of assuring a "genuine choice between raising families and outside work." Why, asks Debré, shouldn't births be subsidized, when they are "the first type of investment that any nation should make"? For years, we have subsidized births in our welfare class. To do so in the higher classes, where outside earning potential is greater, we must be forthcoming with higher subsidies -- much higher. This is what the Eastern European nations have at least started doing -- which puts them in the same position vis-à-vis Western Europe as Germany enjoyed against France 40 years ago.

Netherlands. For much of this century, Dutch social life was organized on a religious basis. Then came the 60s, with the pill, the family car and spreading university education. The churches were left in disarray. Attendance at mass fell from 71% in 1961 to 34% in 1976. The Catholic People's party lost nearly half its supporters. Only 27 priests were ordained in 1972, down from 318 in 1960.

Did secularization bring enlightenment? Anything but, according to Frits Bolkestein, the foreign affairs spokesman of the Dutch Liberal party. "For a number of people the yoke of convention was lightened," he wrote in the *Economist* (London), but added:



For many it was replaced by an equally heavy yoke of different timber. A lumpen-intelligentsia arose: people who had lost their points of reference and who sought compensation in a naive and redemptive commitment consisting of pidgin-Marxism and the bric-a-brac of the media.

(Goethe had such people in mind when he wrote, "All which merely frees our spirit, without giving us command over ourselves, is deleterious.")

Apartheid became the world's most burning issue for many of the Dutch. It was widely assumed that Third World poverty was the white man's doing. The new conformity was founded on "(a) a sense of guilt and (b) the idea that people are naturally good." The Dutch set out to be militantly nice. They created a "soft society" in which expertise was disparaged as undemocratic. And many of them dreamed of radical change:

A radical solution is tidy and appeals to minds trained in logical distinctions. Hence the lingering respectability of communism, which all of Solzhenitsyn's works have not been able to break down. The Dutch knowingly contribute to a project in Laos that relies on forced labour.

Bolkestein compared the Dutch politics of conscience unfavorably with the realism of Europe's Catholic south:

Guilt goes to the root of Christianity. Its mark on Protestantism is deeper than on Catholicism. In Holland even Catholics have received a Calvinist imprint.

In the south, Catholic ethics are those of responsibility rather than intentions. French ministers do not search their souls, at least not in public. Some Dutch politicians seem to do little else.

Yet many of Bolkestein's complaints against his countrymen were put in the past tense. Ever so slightly, the tide is beginning to turn. "Silent issues are beginning to be discussed." A "new realism" about economics and defense is apparent. Foreign development aid is being extended more soberly. Above all, "the absence of norms is regretted." The country seems ripe for a new and positive religion.

Middle East. Reporters these days are not supposed to dwell on the unappealing physical attributes of public figures. Would feminism have gone so far in America if women has been fully appraised of the witchlike appearance of founding mother Betty Friedan? And where would the Holocaust be today if Simon Wiesenthal's and Elie Wiesel's physiognomies had been described more graphically? Of course, exceptions can be made, as in a recent Jack Anderson column:

He had the advantage of being born ugly. For ugly he was -- stunted and ungainly, with a hint of deformity. This apparently has given him a compensating enlargement of brains, tenacity and guile.

This description, not unworthy of Julius Streicher's stable of anti-Semitic writers, is -- sure enough -- describing a Semite. But this Semite's name is Yasser Arafat.

Anderson met the Palestinian leader last summer at his Beirut bunker, and found that,

He seemed to revel in his ugliness, to carefully cultivate an unkempt look. His scuttled, grav-jowled appearance and macho, chaotic style appeared to be purposeful, adding an aura of drama to his presence. I wondered idly how he managed to maintain his scraggly stubble constantly as if he hadn't shaved for five days.

Israel. The Narquis Street Baptist Congress Church, home base of Jerusalem's largest Protestant congregation, was destroyed in a fire October 8. Traces of kerosene were found, and police spokesman Zvi Rotem said it was definitely arson. While suspicion centers on members of Rabbi Meir Kahane's militant Kach group, the church's pastor, Robert Lindsey, a 65-year-old native of Oklahoma, says that a certain condonement of fanaticism in Israel's ruling circles was also partly to blame. The Narquis church and its property have been vandalized several times during the past decade. Its bookstore was firebombed in 1972 and 1974. The cost of rebuilding will be \$1 million, though one Jewish source put the damage at only \$50,000.

* * *

An international academic conference on genocide was held at Tel Aviv last June despite the Israeli government's all-out crusade to have it stopped. The Foreign Ministry said that opposing the meeting was "vital to the Jewish nation." First Victim Elie Wiesel resigned as conference president "in the interests of the Jewish people." He was replaced by Rabbi Arthur Hertzberg of the World Jewish Congress, who in turn dropped out on just 24 hours notice.

Supposedly, Turkey was threatening reprisals against its 24,000 Jews if scheduled papers dealing with the Turkish killing of Armenians in 1915 were presented. Turkey denied making any such threat. Nonetheless, Israel pressured 150 of the 400 enrolled participants to stay away.

This left many Jews wondering about the much-vaunted loftiness of Jewish morality. If a little pressure against Jews is enough to make official Jewry ignore the alleged slaughter of millions of Armenians, how can the rest of humanity be condemned for sometimes ignoring allegations of the persecution of Jews? Dr. Frances Grossman said it

was an "affront to my dignity" to be told she could not attend a conference because there might be a pogrom somewhere.

* * *

Though Arabic-language plays are routinely banned in Israel, the banning of Hanoch Levin's Hebrew-language play, "The Patriot," in late October provoked a national furor. The chairman of the Censorship Board said members found the satire offensive "to an unbearable point" in several places -- as when Israel's rabbinical council was shown conferring with American Mafia chieftains. "The Patriot" also drew a parallel between Begin's Israel and National Socialist Germany, depicting the modern Israeli as a person at once chauvinistic yet desperate to emigrate to America (quite unlike 90% of the Germans in the middle 1930s).

* * *

In mid-November, Israelis enjoyed a two-week period when it was legal to perform and broadcast the music of German composer Richard Strauss. But, on November 23, the Broadcasting Authority voted 3-to-1 to restore its ban, on the dubious grounds that Strauss had actually supported the Nazi regime.

Angola. Hans Germani of the *Washington Times* reports that the East Germans are nudging the Cubans out of their dominant position in Angola, and have their eyes set on mineral-rich, South African-administered Namibia to the south. Namibia (South West Africa) was an important German colony before World War I, and many of its white residents still speak German. The Soviets are said to be dissatisfied with the performance of the 18,000 to 21,000 Cuban soldiers in Angola, and would like to see them replaced with East Germans. Presently, an estimated 2,400 members of the "Nationale Volksarmee" are in Angola. There they provide pilots for MiG jet fighters and helicopter gunships, as well as logistical and communications skills and sophisticated equipment. The Soviets supply the financing and routine equipment, while the Cubans offer their shoddy manpower.

If the Israelis could "make the desert bloom" (or, as some cynics say, "make the desert bloom's"), imagine what well-motivated Germans could do for the much bigger desert in Namibia. The country's land area is nearly eight times that of East Germany (318,261 square miles versus 40,646), but the population is barely one million, most of it concentrated in brushland within a few miles of the Angolan border.

Why not just give this vast, unpopulated area, filled with minerals and with great irrigation potential, back to the East Germans by the ruse of giving it to Angola? Isn't this what the German people, whose chance to expand was halted by two world wars, truly deserve?

There are, however, some major drawbacks to the idea. The East Germans' "official" ideology might induce them to hand control over to the blacks. Second, Big Brother in Moscow surely has plans of his own. Third, the Afrikaners are already there, and who needs another white tribal war?

Brunei. This Delaware-sized enclave on the north side of Borneo, which will become fully independent from Britain this year, faces many of the same ethnic problems familiar in the West. A third of the population is Chinese, who own many businesses but say they are denied government benefits by the Malay majority. Only 13,000 of the 67,000 Chinese have managed to become citizens because they must pass a rigorous oral examination in the Malay language. At the other end, Filipinos have been brought in to do the dirty work which Malays, enjoying their new oil and natural gas wealth, disdain to perform. Finally, America's huge Bechtel Corporation is providing the engineering expertise for the sultan's new \$250 million palace. It remains to be seen whether the Malay majority can enjoy all these benefits from outsiders without being taken over by the outsiders.

Black Africa. Ouagadougou continues to live up to its name. The capital of Upper Volta was rocked by another coup last November when the Committee for National Progress was ousted by the blacker-than-thou Committee of National Salvation. Upper Volta, which has been visited by an Instaurationist (July 1982), remains the world's most unlivable country. The annual per capita income is less than \$200.

A bloodier revolt jolted neighboring Nigeria two weeks earlier when a local Moslem sect launched its second holy war in two years. The Maitatsine sect rejects the teaching that Mohammed was Allah's prophet and opposes Western culture and materialism. In December 1980, its members attacked the central mosque in Kano, battled the army and police for eleven days, and were only routed by being killed almost to the last man. The official death toll was put at only 4,000, but some observers believe it was much higher. Last October, after two years of rebuilding, the sect was apparently plotting to attack worshippers in Maiduguri's main mosque when the police struck first. The violence spread across northern Nigeria and soon hundreds were dead. Members of the sect are said to have "unnatural courage," and will keep attacking with sticks and knives while being mowed down by gunfire. They also practice ritual murder and systematically mutilate the corpses of adversaries. Whether they eat their enemies is unclear.

Islam is not the only religion having problems with heresy in black Africa. The Vatican has had to call Archbishop Milingo of Lusaka (Zambia) to Rome for extensive questioning about his alleged use of voodoo and exorcism. The Zambians are furious

and threaten to break with Rome if it does not stop meddling in African affairs. Pope John Paul II has made two trips to Africa, but he also has warned against the "Africanization" of the church. Archbishop Milingo insists that African culture has as much to contribute to the church as European culture.

Malaysia. Last November, 40 isolated cave-dwellers were discovered in the jungles of Sarawak on the north coast of the giant island of Borneo. The tribe eats sago and fruit, wears bark, and makes fire by striking stones together. It also practices a limited form of incest to help keep up the "quality" of the population. (Incest increases the phenotypic expression of bad recessive traits, which are then quickly eliminated by the harsh environment. In places like Appalachia the "mistakes" survive.) When discovered, some of the tribeswomen were seen breast-feeding monkeys.

South Africa. Question: What would have happened if, in 1960, someone removed the brains of 80% of the white race and inserted tapioca pudding in their place?

Answer: Are you quite certain it wasn't done?

It is most appropriate that the ostrich is a familiar bird of southern Africa. Nowhere are human ostriches more abundant. It is one thing to ignore the racial writing on the wall in America, but doing so in pre-revolutionary South Africa requires self-willed lunacy.

New evidence of Afrikaner folly appeared in the *New York Times* recently when that paper's Johannesburg correspondent, Joseph Lelyveld, discussed Prime Minister Botha's "healthy power-sharing" proposals (Botha's words) with men of three different parties. They were Hercules Booyens, a law professor who supported Dr. Andries P. Treuernicht's pro-apartheid Conservative party; Andre du Toit, a political scientist who sides with the anti-apartheid Progressive Federal party; and Ton Vosloo, editor of *Beeld*, a leading, pro-government newspaper which waffles on the issues.

Prof. Booyens proved himself an acute observer with plenty of important things to say, but he, after all, represents a distinct minority in the South African academic community. The other two men came across like escapees from Looney Tunes. Following are several of the crucial points made by Booyens.

Power constitutionally is not like an apple: it can't be cut in two. You can bring in the coloreds (people of mixed race); you can give them the vote; but that won't mean you share power. In the next 20 or 30 years, if the coloreds are then in the majority, they will have the real power, but we won't share power. The whites in Rhodesia/Zimbabwe do not share power with Prime Minister Robert Mugabe, but they do sit in the same parliament. If you

really want to share power, you can only divide territory.

Q. What can you do about the urban black?

Booyens The only way is a radical sort of partition. We have given Bantustans to the blacks, but we haven't secured any areas for the whites.

It may be the whites will say "We have 300 years of cultural struggle behind us and we won't accept this extinction! The whites can, and I think will, get more militant. This country can be put on fire not only by blacks, but by whites too."

The last point is one which Christiaan Barnard, the Capetown heart surgeon, made even more forcefully not long ago (Elsewhere, September 1981). Vosloo, the government lackey, answered Booyens in this whimpering fashion:

But, professor, any shot fired in real anger in a grab for power, if the whites do that, they are going to lose out in the long run.

It's quite interesting that the coloreds have now basically accepted Western values, the Indians subscribe to them. By their acquaintance with whites, they will become part of the system and the next target is to do that to the urban blacks.

"To do that to" the urban blacks! That is, to "Westernize" them. Now stand still, Big Boertrekker's going to inoculate little black brother against all Negro values and behavior.

Vosloo stated repeatedly that South Africa's colored and Indian population was already basically "Westernized." The black transformation should be a cinch! After all, the white babies now being born in South Africa are only outnumbered by nearly 20-to-1. And see how easily the American blacks, in states where they are outnumbered by whites 20-to-1, have been "Westernized." Above all, said Vosloo (echoed by du Toit), the sacred economy must be kept going. Since partition would "unscramble the economy," no one could seriously contemplate such a thing.

Vosloo foresaw the day -- "in, say, the year 2020" -- when black and white and colored and Indian would all "sit around the table" as complete equals and presumably make mud pies together. Du Toit, more realistically, seemed to relish what he called "the terminal phase of Afrikaner nationalism." Booyens alone said "we won't be 'Zimbabwed.' " But Booyens, to repeat, is the minority in Tapiocaland.

Panama. It has been nearly five years since Carter signed away the Canal Zone. Panamanians now hold 124 of 450 managerial posts on the canal, up from 50 three years ago, but only 12 of 250 skilled pilots are natives, most of them restricted to handling smaller ships. About 22,000 Americans



have been pulled back from the abolished Zone into ten designated military bases, and 65% of our land has already been ceded. Though the period of joint administration is scheduled to continue until December 1999, storm clouds are drifting over the tropical horizon.

An estimated 100,000 of Panama's 2 million people support Cuba's efforts to foment unrest in Central America. Fidel Castro

warns that Panama itself could become a target unless it stops backing American efforts to quell Communist subversion in the region. If this happens, there will be "a fire-storm in the U.S. Senate," writes Carl Migdail of *U.S. News and World Report*, because 32 senators voted against ratification of the giveaway treaties, even after the inclusion of an amendment granting Washington the right to intervene with troops if anyone

"interfered with" the canal's operation. But, adds Migdail, U.S. intervention would in turn create a firestorm throughout Latin America. (They don't really like us down there.)

No one has emerged to replace strong man Omar Torrijos since his sudden death in a plane crash in July 1981. Panama's internal strife is escalating. Things may come to a head before August 1984, when the first elections in 16 years are supposed to take place.

Stirrings



Vive les Differences Hormonales

One reason why the U.S. Army has been going to pieces is that men's and women's basic training companies were integrated under the Carter administration. With a few exceptions, the women were unable to keep up with the men physically, and the men grew bored or were distracted by watching the women try to perform.

Now all that is changing. Basic training companies are being resegregated and women are being barred from a large number of Army jobs. In 1977, President Carter opened up virtually all of the Army's 354 noncombatant job categories to women. But subsequent testing showed that nearly 64% of these jobs require soldiers to occasionally lift more than 100 pounds. Only 11% of the Army's female GIs can lift such a weight, as opposed to 92% of its men soldiers. Yet 54% of the 65,000 women now in the Army were filling 100-pound jobs. The result has been widespread frustration. By the new standards, only 1,950 women would have qualified for heavy jobs. (But those women already doing heavy work will be allowed to continue if they so choose.)

* * *

In a related development, findings reported last May in the *New England Journal of Medicine* suggest that male sex hormones released in the brain at the time of puberty account for the superior spatial reasoning of men. Spatial reasoning is the ability to visualize objects in space and mentally rotate or manipulate these objects. It is important in such dominantly male fields as engineering, physics, architecture, design and mathematics. The sex hormone study, conducted by neurologists Daniel Hier and William F. Crowley Jr., examined men in their late twenties who suffer from idiopathic hypogonadotropic hypogonadism (wow!), a failure to produce sufficient male hormones (androgens).

Three groups of men were compared: a normal control group, a group which had suffered from low androgen production during the critical years of puberty, and a group which developed the disorder at a later

stage. There were no differences in verbal ability among the groups. But the group which suffered from low androgens during puberty -- and it alone -- had impaired spatial ability (roughly equivalent to the normal female level). Hier and Crowley conclude that male sex hormones "permanently organize the brain before or at puberty in boys," but they emphasize that the mechanism involved is not yet known and that non-hormonal sexual differences may also be implicated.

On all sides, the amount of research linking genes to behavior is exploding. Indeed, Dr. Robert Plomin of the University of Colorado's Institute for Behavioral Genetics states that more data were collected on the gene-IQ relationship during 1980-82 alone than in the previous half-century. And, says Plomin, this relationship has proven to be closer than any other known to human genetics.

Odin on the Rebound

About a year ago *Instauration* took more than passing notice of the scattering stirrings of an American neo-heathenry that in some ways parallels the French New Right's creeping paganism. Odinism or Asatru, whichever one prefers to call it, has a number of publications in the field, including *Runestone* (3400 Village Ave., Denair, CA 95316), *Odinist* (P.O. Box 1647, Crystal River, FL 32629) and *Vikingstaff*, the Magazine of the Armchair Adventurer (A Journal of the European Folk), (P.O. Box 318, Watertown, NY 13601).

Vikingstaff is an unabashedly heathenish periodical that devotes a lot of space to Odinism in both theory and practice, and on the funny side as well as the serious, its pages often being rife with fringe-lunatic, off-the-wall humor. But perhaps the magazine's chief claim to fame is the eclecticism of its copy. No one-issue advocacy rag here; *Vikingstaff*'s spectrum of topics is tremendously broad, ranging all the way from scholarly treatments of the more arcane cultural impedimenta of our ancient race to fiction and fantasy such as your kid would be likely to take upstairs to read under the covers. The approach is literate, artistic and

shamelessly eccentric. The formula must work, as almost two years later they're still doing it. It's all quite entertaining, and Editor Garman Lord promises a free sample current or back issue to any inquirer who mentions *Instauration* in his or her query.

Grade A Survivalists

One of the best-run survival outfits to come along in this age of survivalism is the Stelle Group in Illinois. It is a community of 200 highly intelligent and mostly very Nordic men, women and children, which aims for complete self-sufficiency in the years ahead. The group already has more than 40 solar-powered homes, a plastics plant, an ethanol refinery, intensive food production, plus community owned and operated telephone, water and sewage treatment, and a high-quality school system. But this is only the beginning. Cataclysm may lie ahead, so the Stelle Group plans to assimilate 10,000 members by the year 1986, and 250,000 members -- with a potential for space travel -- by the year 2000.

Stelle -- in German, "the place" -- is the offspring of a book called *The Ultimate Frontier*, by Richard Keininger (pen name, Eklal Keushana). Keininger's approach differs from many others primarily in its emphasis on thorough education and human quality control. The group is based on family units -- man, wife and children -- where "the sanctity of the home is inviolate." A family is rejected unless both husband and wife wish to join and pass a series of psychological tests and interviews. Even a short autobiography is required. New members undergo an 18-month probationary period. Those who do not make a significant contribution to the community during that period are asked to depart. Several Asians and Hispanics have been admitted as Stelle residents (perhaps to minimize government interference), but few blacks have expressed any interest.

Belonging to the Stelle Group is hard work. Five-year-old children are expected to read at the third-grade level. Members may not smoke in public or drink alcohol to excess. Everyone contributes 10% of his earnings to a cooperative fund. Yet there is nothing "cultish" or even religious about Stelle -- the disenchanted are always free to leave. Most members are college graduates and work outside the settlement as engi-

neers, teachers, psychologists and nurses, or inside on various development projects.

The most controversial aspect of the Stelle Group, and its ultimate reason for being, is an Office of Technology which is pursuing "long-dormant lines of scientific inquiry," notably an anti-gravity device or "magnetic motor." One hopes the community will hedge its bets and explore other propulsion systems as well.

Those interested in learning more about the Stelle Group and its numerous publications and tapes should write to The Stelle Group Office of Publications, Stelle, IL 60919. A newsletter is available without charge.

High Frontier

Man cannot afford to let the earth's biosphere become an "experimental subject." After all, it's the only biosphere we have. Our margin of error would be infinitely greater if several fully independent biospheres could be developed in nearby space colonies. Thus, in an age of unceasing innovation and constant unintended change, we have every reason to go into space with all possible speed. We also have the technical capacity to do so. All that is lacking is will-power and political support. There, the picture gets gloomier year by year. NASA's budget is 35% of what it was in 1965 and is still falling. Yet various small groups are determined to reverse the trend.

On September 9, America's first privately funded rocket soared into space on a near-perfect mission. The 37-foot Conestoga I carried its 1,097-pound mock payload on a 10-minute, 40-second flight from Matagorda Island, Texas. Reaching this stage has cost Space Services, Inc. of America (SSI) about \$6 million -- and at least \$15 million more must be raised before the venture earns its first cent.

In Washington, D.C., a bright young man believes that America's future in space still lies primarily with the federal government. Harrell Graham points out that, "unbelievable as it may seem, there is not one person in Washington lobbying Congress *full-time* for a better space program." He has co-founded United for Space (Box 42070, Washington, D.C. 20015) in an attempt to remedy the situation. Helping him is the budding Citizens for Space Political Action Committee. For \$1 toward postage and mailing expenses, Graham will send those interested a newsletter and other information on the citizens' network he is trying to assemble. The space bottleneck is not technical know-how, he insists, but funding and, ultimately, mass education.

Another space activist is Lt. General Daniel O. Graham (Ret.), a former Director of the Defense Intelligence Agency, whose important new book, *High Frontier: A New National Strategy*, is available from High Frontier, 1010 Vermont Ave., N.W., Suite 1000, Washington, D.C. 20005, for \$15. This is mostly a military book, one which argues that America's post-World War II nu-

clear deterrent strategy of Mutually Assured Destruction (MAD) is obsolete because the space frontier affords us the welcome opportunity of "assured survival." We can no longer keep up with the Soviets in offensive capability, Graham asserts, because our democratic political system is making that option impossible. America's best hope is now a complete change of strategy toward seeing space as an "operation or combatant theater" rather than merely a "sanctuary" for "support forces." This is what the Soviets are already doing, and here we can match them.

Graham also sees limitless opportunities for non-military space technology, and, above all, a chance to "restore the national will and put an end to the malaise of spirit which has affected the West for most of this century." Anyone who understands Western racial psychology knows that a new frontier is the one thing most likely to save our breed.

Smart Words

Men and women with 20/20 intellectual vision who view the current state of Western civilization can be forgiven for believing that the Western mind has caved in and that we are on our way back to the age when we were all spelunkers.

Thankfully, this is not quite true. Hiding out there in the woods are a few as yet unpetrified brains. One of them belongs to Patrick Gunkel, a 34-year-old Majority member, who is presently trying to collect some foundation money for a 21-volume *Encyclopedia of the Future*. It is a joy to hear the wheels of Gunkel's mind turn in an article in the *Salient*, a publication put out by Harvard conservatives.

[S]cience and technology have so far had a very superficial effect on the world, despite what you might think. Go back and look at the extent to which the different aspects of life have been altered or transformed or improved, and you will find that it is extraordinarily fractional -- just a tiny amount of change has occurred. So the great transformation belongs in the future . . . in the next hundred years . . .

In chemical research, where we must do laboratory wet experimentation, what is emerging now is chemical modeling, the ability to foresee properties on a computer in advance and to tailor molecules in order that they will have particular properties. Imagine what that does to food something you can produce . . . in kaleidoscopic quantities. All foods can be different -- everyday, all 25,000 days of a human's lifetime -- each of the 75,000 meals is different.

What does [artificial intelligence] mean for education? Each person, for example, would have a tutorial relationship with an intelligent machine, so there would be a very intimate and intense teacher-student interaction . . .

[Automation] can create an age of unrivaled wealth for the laborer. It abolishes

classes; because the machines do all the work, you don't have a laboring class. In addition, if the oversight is by machines, you don't have the managerial class . . .

[The Right] is too romantically concerned with the old issues of the Right. I'm very critical of . . . the reduction of Federal support for scientific and technological research. The fundamental engine of progress, of industrial and social progress, and I think the major determinant of political and military status in today's world, is science and technology . . .

[The Right] thinks of government as intrinsically evil. That is nonsense: government can be anything at all. It just depends on how it's done . . . [T]he major political issue, the major source of political ideology . . . has been economics. Economics to date has been a science of scarcity. Economics is about to undergo a transformation because of robotics, automation and artificial intelligence, from being what it has been historically, a science of scarcity . . . to being a science of abundance.

In politics today, the intellectual standard of politicians in terms of character and intellect is so mediocre as compared with some of the Founding Fathers. The ironic situation is that men of real caliber avoid government because they think it's too embarrassing to run for public office, and indeed it is. What we need is an increased sense of conscience . . .

[S]cientists are often specialists, they understand some minute domain which they speak for, and they tend to limit themselves to that domain. What they certainly do not understand and do not speak for is the big picture, the ultimate promise of science: its Promethean ability to transform.

Science is the only revolutionary. All other evolution -- political, economic, even ethical -- is derivative of science. This is what people do not understand. This is the big irony.

We genetically engineer trees, all of our crops, dogs . . . we engineer everything, in fact, except man. Ironically, I would say that the biggest problem in technological progress is its failure to occur in terms of the most central element, which is man. Man remains the invariant, the terrible invariant.

Appeal From a Lion's Den

Christopher Boyce is a convicted spy and bank robber who compromised the lives of millions of Americans by selling to the Soviet Union top-secret documents which revealed U.S. plans for a covert satellite defense system. Last May, hours after Boyce gave his self-serving spiel to interviewers from the Australian version of "60 Minutes," the Aryan Brotherhood gang at Leavenworth Penitentiary beat him soundly. Since then, he has been held in solitary confinement.

Officials who are concerned about the militant group should heed the pleas of a white prisoner in Missouri who wants to

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give a more moderate white organization a chance to compete. Gary Piercer (prisoner #34830, Box 900, Jefferson City, MO 65102) is appealing to Majority activists to publicize his civil suit in U.S. District Court against Warden Donald Wyrick, a white, and Superintendent Donald Camper, a black. They have refused to allow him to establish a chapter of the National Association for the Advancement of White People (NAAWP), Box 10625, New Orleans, LA 70181) in the Missouri State Pen, even though a rival NAACP chapter is active in the prison.

Since he filed his suit on August 7, 1981, Piercer has endured constant abuse. Blacks and minority whites have threatened him repeatedly and occasionally attacked him. The attitude of U.S. Magistrate Judge Richard H. Ralston was less than helpful. Ralston warned Piercer he would likely be killed unless he dropped the court action.

Piercer, a literate fellow, writes, "Black prisoners do not have any idea what opposition is, but I do, for I am the truly oppressed." He has a point. Last October, Martin Luther King's daughter and other NAACP leaders gathered for a gala ceremony in the Alderson, West Virginia, prison dining room, to mark the beginning of yet another NAACP prison chapter. And West Virginia is barely 3% black!

At present, America's prison inmates have several thousand suits pending which allege that jail officials are not protecting them from violence. One attorney likens the situation to white lambs being eaten by black lions.

Gary Piercer, who is praying for mere survival until his June 15 release date, fears he could be the next entree.

Quashing the Quotas

The tide may be turning, though ever so slowly, against anti-white discrimination in the workplace. Last October, a former hospital guard in New York was awarded \$6,200 by the city's Human Rights Commission because his Hispanic supervisors fired him on racial grounds and promoted several Hispanic employees who were guilty of flagrant misconduct. The awarded money was peanuts, but symbolically important nonetheless -- the first payment ever made by the New York commission to a white complainant.

That it was only the first is extraordinary in light of a study made by the federal government's Merit System Protection Board last year. The MSPB found, to its surprise (not ours), that the second most frequently reported prohibited personnel practice, at the federal level, was: denial of a job or job rewards because of one's "non-minority male" status.

The most widely reported malpractice -- alleged selection of people on the basis of a "buddy system" -- accounted for 39% of all

complaints. Alleged discrimination against white males as such accounted for 3.3%. Far down on the list was alleged discrimination against all minority groups -- 8%. These results were reported in the March 8, 1982 issue of the *Federal Employees News Digest*, but, apparently, were never picked up by the wire services. If the situation in New York is like that on the federal level (and it's probably worse), it is scandalous that the first award to a white victim came only last October.

While Anthony Grasso was settling for \$6,200, Sylvester Irving, a black man in Wichita, received \$395,000 in his racial discrimination case. Irving alleged that he was passed over for a meat-packing foreman's job in 1977 after working 13 years at the same plant, and that the job went to a white man with only six months tenure. Irving may have a valid case, though \$395,000 is wildly excessive. On the other hand, what if the "six-monther" really had a lot more on the ball, and could have helped the company to flourish Japanese-style? Anyone who has been in the real world knows that such situations often arise, painful as they may be to less capable individuals.

Another mildly encouraging development in the fight against "affirmative action" was the Reagan administration's December 17 intervention in the *Boston Fire-fighters Union v. Boston Chapter, NAACP, et al.* Supreme Court case. Solicitor General Rex E. Lee, in a "friend of the court" brief, decried the "new class of victims, completely innocent of any wrongdoing," created by lower court rulings which put racial quotas above the seniority system. When Boston's heavy budget cuts came in 1981, hundreds of white firemen and police officers -- many with more than 10 years of service -- were furloughed, while their black and Hispanic colleagues with as little as two years service were retained. Lee's brief marked the first time an administration has intervened on the side of whites in a major reverse discrimination case at the Supreme Court.

At the same time, however, the Supreme Court refused to review another important Boston case. Some 1,100 white teachers in the city have been laid off in violation of both their seniority rights in written contracts and Massachusetts state law, while not one nonwhite teacher -- even the most junior -- has been dismissed. American Federation of Teachers President Albert Shanker says it is "the first time in U.S. history that a federal court, acting in the name of the Constitution, has ruled that people must lose their jobs on the basis of race." Since the Nogood Nine refused to hear the appeal, the Reagan administration could not file a pro-white brief.

Ah, if only Hubert Humphrey were still around! Long, long ago, in 1964, when the Senate was debating the Civil Rights Act that led to racial quotas, the Sappy Warrior

vowed: "I will start eating the pages, one after another, if they contain any language which provides that an employer will have to hire on the basis of percentage or quota related to color."

Jewish Docudrama Halted

Channel 13, WNET, has been hit by a cash crunch. The PBS outlet in New York City is so broke it had to halt production of the 10-hour series, "Civilization and the Jews." \$2 million is needed to finish the docudrama, which has already cost the station \$6 million.

Rhodesian War Songs

Cassette tapes of Rhodesian songs from the war years are now available. Money obtained from sale of the tapes will be used to help white Rhodesians suffering under the tightening dictatorship of Mugabe. Write Nationalist Cassette Service, P.O. Box 5448, Durban 4000, Natal, South Africa.

Anti-Semitic Semites

Jews in Albany, Topeka, Little Rock and San Mateo (California) were startled last fall to see large advertisements in their local papers calling for an end to U.S. military aid to Israel. The same message was aired over those cities' radio stations and later began appearing on billboards. Behind the blitz stood the 10-year-old National Association of Arab Americans, claiming to represent 3 million Arab-Americans (we doubt there are that many -- yet). The NAAA targeted the cities in four different regions because all are "relatively non-politicized on foreign policy issues and particularly on the Middle East, unlike major metropolitan areas." Topeka's Rabbi Lawrence Maher had a predictable response: "I think it does promote anti-Semitism. I think some of the recent synagogue bombings in Europe are a direct result of this kind of PLO agitation."

Ye Olde Double Standard

The Dallas Convention Center played host last December to a Christian Business Show. Some two hundred Christian businessmen displayed their goods and services to "brothers in Christ." Organizer Jim Humphrey, admitting that a few professing Christian merchants are less than honest, insisted most are fair dealers.

Meanwhile in Baltimore, a business directory that solicits advertisements from businessmen willing to pledge that they are "born-again Christians" of high moral integrity came under attack from the Anti-Defamation League. The director was "anathema to a pluralistic, democratic society," squawked ADL regional director Edward Leavy, who plans a court challenge. Leavy was silent about a far larger business guide called *The Jewish Yellow Pages*.