

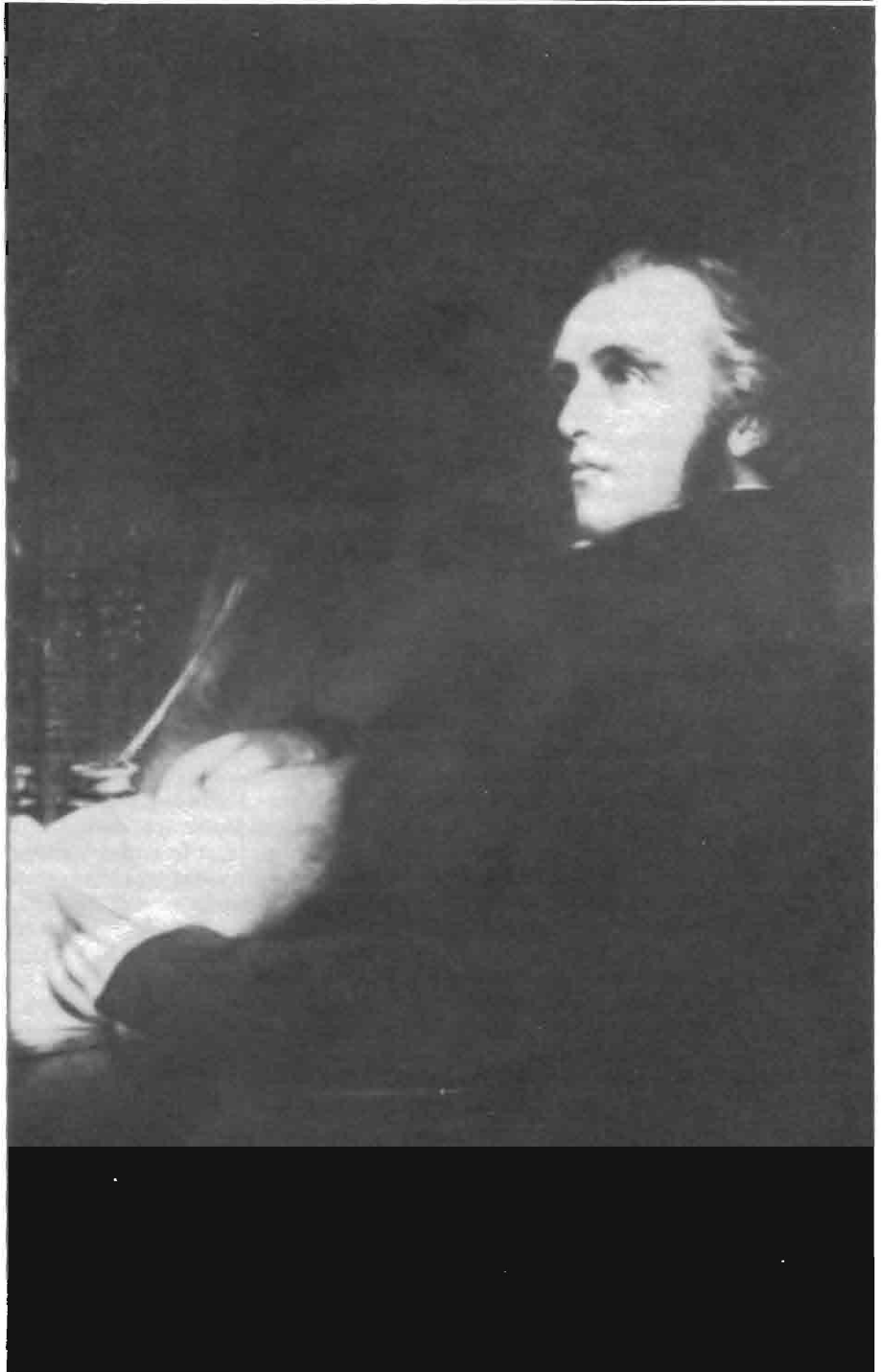
illic heu miseri traducimur!
Juvenal

Instauration®

VOL. 4 NO. 6

MAY 1979

**MACAULAY
READS
AMERICA'S
PALM**



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

□ The author of "The Feminizing Effects of Formal Education" (*Instauration*, Feb. 1978) had some interesting thoughts and I was happily rolling along with his flow. I came to a screeching halt, however, when I read that "patient, honorable and self-reliant" were "genuinely masculine" traits as opposed to the feminine traits of being "vain, capricious, superficial, jealous of others, tricky." I would like to say I have met many "patient, honorable and self-reliant" feminine women. Through personal experience and the reading of many biographies and autobiographies of famous males (who were formally educated, but not in contemporary times), I have found a great many of them to have been "vain, capricious, superficial, jealous of others and tricky." I think the author should have spent a little more time on his thesis.

287

□ The school where I teach has about 40% blacks, but whites give me more trouble. I really do not like most of the whites I have to put up with. Recently one of my students shot the rear window out of my car. I have had to whip about sixty students so far and I am tired of it. And most of them are white. All of them, of course, are very much interested in sex. The girls have "Boy oh Boy!" signs on their tumid T-shirts. I believe integration may be all right for these trashy whites. It serves them right for being so low themselves.

316

□ Consider the 1976 election. Jimmy Carter received the support of many white Southerners simply because he was born in Georgia. This regional chauvinism has put a man in the White House who gave away the Panama Canal, sold out Taiwan and has lost Iran.

190

□ In regard to Ian Makardo, the British socialist bigwig mentioned in *Instauration* (Feb. 1979), his father was a Russian Jew who arrived in London to find advertisements for Gilbert and Sullivan's *Mikado* and substituted a misspelled form of it for his own moniker. He soon became rich because he obtained special import licenses from Harold Wilson when the latter was President of the Board of Trade. This meant that he could bring in the products of Eastern European sweatshops to undercut British home industries. You see how closely capitalism and socialism work together, especially where the Jews are concerned.

English subscriber

□ "The Shame of the West" (*Instauration*, Dec. 1978) is a great exposition of what we all either knew or suspected about the myths of Zionism relative to the Nuremberg and other trials. In fact, the entire December issue rates "super" and you are to be commended for maintaining the high quality of "our" publication.

454

□ I am overwhelmed by the "Shame of the West." Every single word is the pure truth. I can only add that Keitel, the German commander-in-chief, uttered the following words before dying: *Ich vereinige mich mit meinen Söhnen* (I join my sons). Both of them were killed in World War II on the Eastern front. Though Richard Harwood is thirty-five years late, better late than never!

087

□ All whites informed enough to fight for Western survival must learn mutual tolerance. Instead of sneering at Klansmen, Christianites, Liberty Lobby and the Birchers, we must concentrate on the enemy. When Democrats and Republicans welcome sodomite black criminals, including murderers, and Jim Jones-type cultists, conservatives have no right to prissily condemn vigilantes of whatever stripe. We walk into the enemy trap plainly marked "self-destruct."

939

□ I have stumbled upon a new vein of Aryanism—the "Christian" Aryan mystics. While probing around for information on Meister Eckhart, I chanced upon a couple of paperback books which were replete with valuable material on major Aryanists, such as Thomas Traherne, Tauler, Suso, Ruysbroeck. Brother Lawrence, Walter Hilton, William Law and Richard Jeffries. Traherne (born 1634) was the first to create Aryan nature mysticism. Richard Jeffries (1848-1887) expressed in clear and lucid terms the strong attraction between whites and the surrounding cosmos in three works, *The Story of My Life*, *Wild Life in a Southern County* and *Bevis*. His representation of the Aryan soul in joyous union with life and nature is a precious cultural asset. Another interesting school of Aryanism is the adult fantasy, sword-and-sorcery genre pioneered by William Morris, a hater of the money power. Others of this stripe were E.R. Edisson, William H. Hodgson, Algernon Blackwood, Arthur Machen and the American trio of Clark Ashton Smith, Robert E. Howard and H.P. Lovecraft. Like D.H. Lawrence, Smith had the gift of conveying the feeling of "perfect union" with the infinite natural cosmos that is the spark of the Faustian will. Howard recreated the heroic ideal in his Conan stories. In his letters Lovecraft beautifully articulated the subtlety, beauty and overmastering power of Nordic genetic attributes. Since there is a distinct difference between the heroic ideal and dementia of occultism and astrology, don't get the impression that my enthusiasm for genuine Aryan mythology includes an endorsement of the minority rubbish that's been cluttering the racist scene the last few years.

802

□ I've taken to attending a Unitarian Church. The congregation isn't insufferably liberal. Maybe 30% of the flock is conservative. The accent is on singles and social groups. Since Unitarianism is a complete joke as far as religion is concerned, one can make a lot of headway meeting women. A regular, run-of-the-mill Protestant church would be attended by elderly and advanced middle-aged couples, mostly very out-of-it, neurotic and probably unattractive squares.

031

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□ If my deceased father had been told in 1917 (Prince Lvov was then prime minister—my grandmother was a Lvov) that Russia would become Communist, he'd have told whoever said it he belonged in an insane asylum. I was then ten years old and quite precocious and remember that everyone was convinced that the revolution would not last two years!

941

□ If there is one thing we should not criticize Jews, blacks and Mexicans for, it is being loyal to their own kind. Tell your beloved readers to go and do likewise for a change.

704

□ Ironically it was Malthusian theory (*Instauration*, April 1979) that clinched the argument for the passage of the Sixteenth Amendment (progressive income tax) to the U.S. Constitution. Early this century, there was a large tract of land in western Colorado that, if someone were to put up the money, was ripe and ready for irrigation. Since neither the state nor the promoters had the wherewithal to finance it, Colorado congressmen asked the federal government for help. However, under the Constitution in those days, if the federal government spent money, it had to be spent pro-rata, based on the population of the states. This effectively prevented federal financing of the project. The only way out was to have the Constitution amended. Various politicians and money-men who cared nothing about the irrigation scheme were quick to sense the advantages of such an amendment. It would enable them to get their fingers deeper into the federal pie. The fight was won by appealing to Malthus. The population, increasing rapidly, needed more productive land to stave off impending famine. Since only the federal government had the means to finance the land reclamation projects, the Sixteenth Amendment had to be passed. But the power to spend money at will also required the power to tax, "without apportionment among the several states." The progressive income tax was born. And so was the first federal irrigation project, the Uncompahgre, in western Colorado.

816

□ "The Impending Crack-Up of Israel" is a superb, comprehensive work. I trust your predictions will come true before we spend ourselves into oblivion.

038

□ The powers that are would have us believe Christ was a Caspar Milquetoast come to turn us into sheep. Swallow that line and we are sucker bait. A violent man when driving money changers from the Temple, he was a "battle-ax" against evil.

380

□ Myths instead of reality, quantity instead of quality—all the ballyhoo, flapdoodle and hoke-peddling has me in a perfect snit!

489

□ I have believed from the day I first read *The Dispossessed Majority* that increasing its readership is the most productive thing any Majority activist can do for the next few years. I have even had some doubts about the wisdom of creating *Instauration*—doubts due to concern that the time, effort and money needed to publish such a fine magazine would prevent or hinder efforts to distribute *The Dispossessed Majority*. *Instauration* will eventually be the one periodical that all Majority activists will read and our dependence on conservative periodicals will end. You and your contributors have done such a good job that I now think its creation was worth the diversion of time and money from pushing *The Dispossessed Majority*.

111

□ I especially enjoyed the article on anarchism (*Instauration*, Oct. 1978). To a very great degree the concepts outlined therein are pure Odinism.

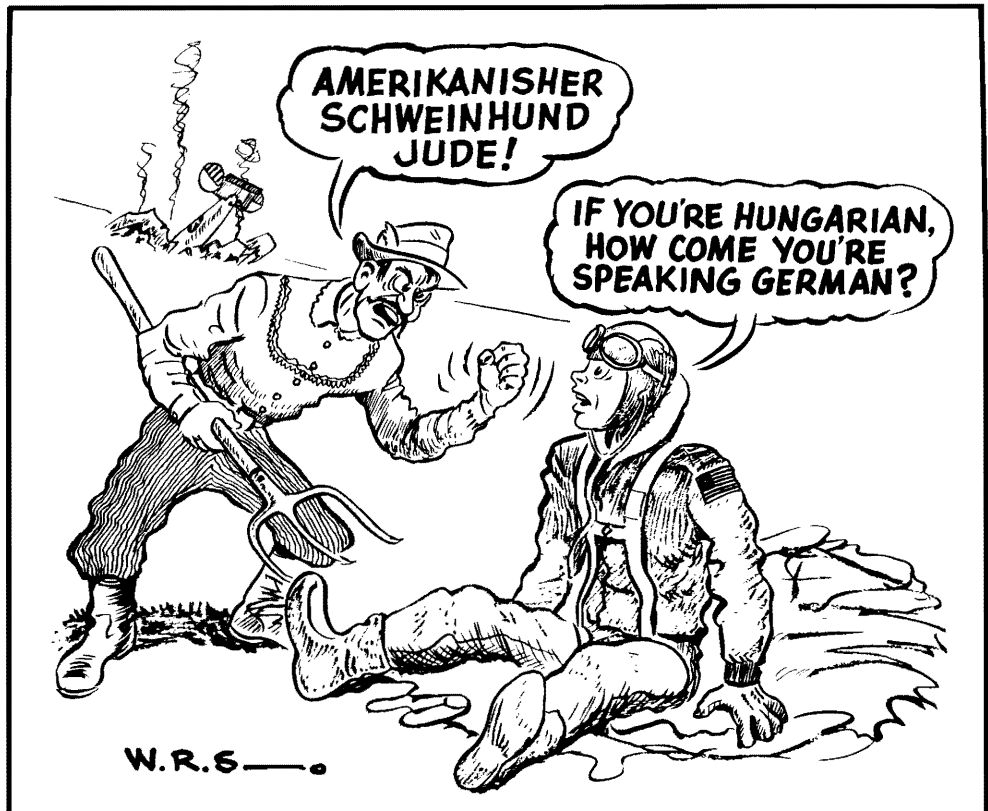
953

□ I no longer read the newspapers because I can't stand reading about the leniency of the courts.

021

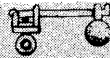
□ "The Impending Crack-up of Israel" was perhaps one of the most acutely "to the point" pieces of writing I have encountered in some time. There are, nevertheless, two points to which I might take exception: (1) It is incorrect to claim that the current form of the Jewish problem is necessarily due to Hitler. More correctly, what you should have said was it is due to the refusal of the other Western nations either to agree with Hitler or at least leave him and Germany alone; (2) How can you claim that Rome's great realization of Jewry's designs on the rest of the world has been "completely lost in modern times"? Hitler said shortly before his death, "Even if our endeavors should end in failure, it will only be a temporary failure. For I have opened the eyes of the whole world to the Jewish peril."

271



□ Your story of the Holocaust hoaxer who parachuted into a group of Hungarian peasants, who allegedly cursed him in TV German by calling him an *Amerikanischer Schweinhund Jude*, rang a bell (*Instauration*, April, 1979). I have a friend who flew P-38s out of Bari, Italy, escorting the B-24s that were bombing Ploesti oilfields of Romania. During one such flight he was shot down over Hungary, managed to bail out at the last moment and landed safely. He too was taken prisoner by peasants and jailed. Slightly wounded and burned, he was stripped and placed in a cell by Hungarians who spoke no English. The next morning he was discovered by an English-speaking German doctor, who dressed his wounds and escorted him to a hospital in Vienna. My friend said he was treated exceptionally well, was visited by the German pilot who had shot him down and was later taken to a Stalag where he remained until the end of the war. My friend didn't like the life of a prisoner-of-war and had very little to eat, but all in all his German captors didn't treat him too badly.

947



□ Why is it what is so plain to us isn't plain to others? It isn't plain to any of my children. Even though I seldom mention minorities, two of the three think I'm an extreme racist. So does my brother—an egghead liberal. Why not? He went to a theological seminary. Now, my two sisters are very sensible, practical, well-disposed individuals, but completely taken in by the media treatment of the news and issues. They have no awareness whatever of what is really happening—only what is said to be happening.

333

□ I think, with Edgar Allan Poe, that "only short poems are good poems." Besides, poems should have a true rhyme or else they are pieces of *gehobene Sprache* (elevated language). A poem is not meant to transmit information. It may let sad words soak in, but not depressing ones. This is what we call *Wehrkraftzersetzung*. I suspect modern poets forgo rhyme because they fear it might turn out to be doggerel. When I read "Buster's Last Stand" I had the feeling a brook was rippling along, rippling and murmuring, without much rise and fall over the pages. A poem should touch a chord, touch it strongly and then allow the reader to ponder. "Buster's Last Stand" is cast iron. A true poem is like steel. Steel suffers more in the process of becoming, but look at the difference in the finished product. In German *dichten* means to write poetry and to condense. Language must be precipitated out of a solution and form bright crystals before it can be called a poem. In a true poem there is not one superfluous word. As Saint-Exupery stated: "To be perfect does not mean that nothing more can be added, but that nothing can be removed without destroying the whole." Overcoming resistance makes character. Mastering strict laws of language makes a poem. If the poet is afraid he might forget something he has to say, a murmuring brook results or—at best—cast iron. How splendid the poem would have been in the form of an essay. It's as if a fine artisan in woodwork suddenly makes up his mind to do metalwork, without learning the profession first. When I was in solitary confinement I recited poems to myself all the time and would have despaired if I had known none. A poem that cannot be learned by heart except by a grotesque feat of mnemonics is not a poem.

German subscriber

□ To maintain my own spirit I have found it necessary at times to put race out of my mind. Negroes have never really bothered me; having been raised on a sugar plantation, I "know how to handle them." It bothers me to see whites "acting like Negroes." It irks me to hear on my local country music station songs which reflect minority influence.

544

□ I was a member of Mensa until last year when my IQ reasoned my money would be better spent on Majority activities.

111

□ My own religion gets its start in evolution and heredity. Christianity in its various subdivisions joins Judaism, Islam, Hinduism, Confucianism and Buddhism. There is a socializing function in any religion, however, and there is a lilt in some Baptist songs that could be adapted to my own faith.

354

□ Allow me to warn you that there is a powerful group at work trying to discourage you and your efforts. But hang in there, baby, there are lots of "white people" left in this country.

974

□ Man has made woman so important in the scheme of things he has weakened himself—so much better the other way around. Let's not stir up a hornet's nest.

666

□ The continuous self-serving scrambling of history of our most vocal minority is quite understandable. No outfit on earth has a better awareness of the crucial importance of controlling the past in order to control the present and steer things its way in the future.

801

□ In regard to your Ukrainian article (Feb. 1979), the Ukrainians were always more Western-minded than the Russians. The Kievan Rus (in the Ukraine) were an enlightened entity, considering the times. Russia (as Russia) came into being after Kiev fell to Mongols and other marauders, and the dominance of the Russians persists until today. There are some Ukrainian separatists in the Soviet Union, but on the whole I think Ukrainians are mainly trying to resist Russification. Ukrainians are a gayer people in their outlook on life as their songs and music indicate. Much of the folk music that is popularly identified as Russian had its origins on Ukrainian soil. The Ukrainians must have something going for them, however, when you consider the terror that strikes the Russian heart even when separatism is just a whisper.

636

□ I have always, especially in recent years, had a strong desire to establish a "Nordic Studies Institute" in a remote ethnic setting, such as the Ozarks or Blue Ridge Mountains of Virginia. There would be, no doubt, strong pressure to cease and desist from the ADL. However, this could be offset by establishment of our own "Nordic Anti-Defamation League."

900

□ A Negro heads the North Carolina Cultural Bias Committee, which reviews early drafts of the state competency tests to remove questions allegedly biased against blacks. The Negro states that there were no unfair questions and the tests are culture fair. Nonetheless, blacks still fail in much higher numbers than whites. The governor and educational administrators running the tests have watered them down and encouraged schools to coach students. I predict that the coaching will, or may already have, crossed the line into teacher-assisted cheating. Under fire for the failures of their black students, black teachers may be tempted to "help" their charges with this "unfair white man's test."

271

□ One of the dirtiest words in the liberal-minority dictionary is "triumphalism." This used to puzzle me somewhat, but the other day I experienced a revelation in a large British city. The hideous wailing of pop cassettes, sold outside a big shop by a truly degenerate Indian, was stilled for a few minutes while a country band formed outside and then marched off, playing the "Trumpet Voluntary." I suddenly realized that "triumphalism" is a code word for the European element in Christianity: order, discipline, inspiration, joy, transcendence—in a word, culture. The whole object of modern propaganda is to break down this collection of qualities and degrade the Christian into a stupid serf. The target is not the Christianity of today, but the elements within today's Christianity which date from a healthier, triumphalist, crusading time. As Chesterton's Mahound puts it in "Lepanto":

It is he that saith not "Kismet," it is he that knows not Fate;

It is Richard, it is Raymond, it is Godfrey at the gate!

It is he whose loss is laughter when he counts the wager worth,

Put down your feet upon him, that our peace be on the earth.

British subscriber

□ Thank you for publishing the fine article, "Be God's Battle-ax!" and "The Impending Crack-up of Israel" (*Instauration*, Jan. 1979). Would you permit me to offer a slight criticism of the second article for "The Safety Valve." The author refers to "British Israelites and assorted cranks and visionaries." It is estimated that two million white people are adherents to British Israel. Should this sizable group be lumped together with cranks? Actually, there are two groups. The first, known as the Kingdom-Identity Movement, believes the Jews are imposters who never were real Israelites. The second, British Israel (led by people such as Garner Ted Armstrong) believe the Jews are real Israelites. The Arabs have used the argument that "Jews are not the real Israelites" in United Nations debates and it has had a marked effect on the Jews. Can't whites use this argument if it is valid?

737

□ When we think of a tree, we think of the idea of a tree, its forms, roots and a trunk and branches. But to a Jew a tree must mean something like "living wood." To us justice means law; to them it means reciprocity. You may recall that to Adam Smith and his followers, contract was regarded as the typical transaction. Contract is a static concept; one man stands in relation to another. Jews conceptualize all transactions as exchanges; the worker exchanging his labor for wages, etc. But what seems to be involved here is their tendency to overload, by our standards, all basic concepts. They are, in other words, very un-Platonic epistemologically. To all the other economists of our race money was simply a standard of value, a Platonic view. To them money is a medium of exchange, something actively moving from hand to hand. To us wages are the income of the worker; to Ricardo and his followers wages are labor's share, a concept which involves not only what labor gets, but also what others get. To us, in other words, it is a number; to them it is a ratio of two numbers. It is as if our way of knowing is to isolate each element of reality and then separately consider possible relations of cause and effect, whereas they seem to bite off bigger chunks of reality at the initial stage of study. What to them is an element of reality would be a compound to us. Among the conservative economic and political writers Jews tend to stress utilitarianism and libertarianism. They think in terms of the consequences of our liberal institutions. The contractarians, on the other hand, who appear to be in the same camp so far as policy is concerned, are invariably members of our group who appreciate the consequences of our institutions, but would probably defend them anyway. The inability of other races to abstract in this manner may well account for their failure to evolve out of the tribal stage of society.

774

□ Was the People's Temple a preview of what is in store for all of us? Perhaps my current research is biased, but I view the whole mess as simply the logical extreme of Hebraic Christianity. It well illustrates the dangers of merging cultures. Sort of hard for the liberals to blame this one on racism, eh?

092

□ The anti-middle-class philosophy of Henry David Thoreau is almost identical to an axial thought running throughout quite a number of the National Socialist thinkers. Ben Franklin was only partly anti-Semitic, as compared with Adolf Hitler, but then again Henry Ford was fifty times as anti-Semitic as Hitler. The concepts of soil and destiny and of a simple honest folk run throughout early American history. Last night I was reading the prose of George Washington, and after many years I have learned why the media ridicule him for his wooden teeth. Old George told the truth!

804

□ The Paretian distribution article (*Instauration*, March 1979) seems to argue for producing an absolute scale of intelligence. It would be great if we could. It hasn't proved possible. Your author seems to fall back on scale measurements of how much information an individual attains. While information is related to IQ and is one subset in the famous Wechsler test, the work of Spearman, Jensen and the whole Galtonian school has turned to the ability to infer relationships in the manner of classical logic.

712

□ I recall some years ago a Jewish professor saying how in the South murder was legalized; he was referring to the duel. I told him that the duel differed from murder and he sneered. I added that gentlemen duel and that hoods murder.

392

□ Jews are giving so much money to Israel that funds for black organizations are drying up. Unlike some other black groups, however, the NAACP (1,700 alleged chapters and 450,000 alleged members) refuses to fold. It has now turned to huge Wasp-run corporations for funding. William Ellinghaus, president-elect of A T & T, has been chosen to head a drive to raise \$3 million for the NAACP from big business. So even though we don't want to give, we will be forced to give—by paying higher prices for products and services. Just one more black tax. Too bad that blacks won't take care of their own.

329

□ Now at last I understand the English saying, "No news is good news." To an empiricist a tragedy he never hears about simply did not happen. Just to make sure the term means the same in the American language as it does in German, I looked it up and found, to my utter amusement, the fourth meaning of empirical to be: "Generalizing hastily from limited facts." The empiricist does not fight tremendous odds. His "experience and observation" tell him he has no chance, so if he is to be consistent, he just quits and shuts up. Empiricism invariably fails when bare life is at stake. Then it becomes either fatalism or an abject longing for a miracle. I do hope the current plight of the West will wrench many fine Anglo-Saxons from the stultifying luxury of empiricism. I once knew a German woman, not very educated, who had been expelled from her home in Poland. I asked her just why she was so upright, honest and reliable, since she did not believe in God. She replied, "Because I am!" Gathering and assessing empirical facts surely is useful, but to what use are the facts to be put in the absence of character? I sometimes wonder whether an empiricist thought up the idea of a personal God (remaining quite outside the world). For an empiricist what good is it to be brave and generous if these traits are not being rewarded?

German subscriber

□ I thought the poem "Circling Wagons" excellent in its genre. I myself find it too easy to work in non-rhyming cadence. "Too easy" becomes for me mere flabbiness.

703

□ McGeorge Bundy finally stepped down from the minority-fixated Ford Foundation. The new president, appropriately, is Franklin A. Thomas, a lawyer bureaucrat who has made a successful career out of being born black. With so many hundreds of millions of dollars going to blacks from the bulging Ford treasure trove, a Negro might as well be in charge of dishing them out. At any rate, I prefer a known enemy to a despicable Wasp fink like Bundy, who has devoted a lifetime to the liquidation of his race, his culture and his country.

100

□ In writing an article that you may be able to use, I limit the subject to about six double-spaced pages, this in view of your obvious space limitations. This forces a concentration of material unknown in large, luxurious Jewish-owned publications, where ample pagination exists for overblown matter supporting the Tribal Party Line.

921

□ One U.S. city after the other is going to face bankruptcy as additional millions of Negroes congregate in them. Each disaster, such as Cleveland's or New York's, is publicized without the slightest reference to the cause of the financial catastrophe. Not only is no solution offered, but not even the agency producing the cataclysm can be identified. I know of no parallel in history to the present condition in the U.S.

403

□ The *Instauration* piece on Kreisky was very fair. He has been consistently critical of Israel and done his best to keep OPEC headquarters in Vienna. True, this enhances his political stature and benefits the economy of Austria. But how many Jews would similarly put their adopted countries first? Very, very few. I expect anti-Semitism to grow suddenly in Austria when Kreisky steps down.

Austrian subscriber

□ Is there a smidgeon of truth to the story that Zionists succeeded in upgrading some of the population in Israel by carrying off blue-eyed, World War II German orphans from the Sudetenland and other former German areas?

986

□ Being a professional with an MBA and a three-piece polyester suit and a tacky briefcase (loaded with scribbled papers, an obsolete calculator and perhaps a peanut butter sandwich which George Wallace used to assume as the only legitimate contents of a briefcase) seems to make me more attractive to women.

378

Loosening the Holocaust gag

The Undebatable Becomes Debatable

Vive la good old France! The truth about the Six Million has been carefully deepfrozen by the mass media in every Western country for almost thirty-five years. When a Paul Rassinier, a Richard Harwood or an Arthur Butz nailed down the lie in a series of irradiating and irrefutable books, the press stonewalled. When mentioned at all, the books were condemned and their authors ridiculed and slandered. No debate, no open discussion of any kind was permitted. In South Africa Harwood's *Did Six Million Really Die?* was officially banned by the government at the insistence (command?) of the Jewish Board of Deputies, which immediately rebutted with *Six Million Did Die*, a silly, shilly-shallying exercise in rhetorical legerdemain that received the widest possible publicity and distribution. The ploy is known as banning the antithesis and rehuckstering the thesis. In Germany a onetime agricultural researcher at Auschwitz, Thies Christophersen, was actually sentenced to jail for writing a booklet disputing the death camp allegations.

In Paris, where Holocaust revisionism was launched in the scholarly works of historian Paul Rassinier, *Le Monde*, the French facsimile of the *New York Times*, recently printed in full a documented statement of Robert Faurisson, an associate professor at the University of Lyon, asserting that the gas chamber story was woven out of whole cloth. A translation of Faurisson's myth-shattering memorandum follows:

THE PROBLEM OF THE GAS CHAMBERS OR THE RUMOR OF AUSCHWITZ

No one denies the use of crematories in certain German concentration camps. The frequency of epidemics in wartime Europe necessitated the cremation of the dead, as demonstrated by the well-known photographs of the typhus victims. What is denied is the existence of gas chambers, those veritable human slaughterhouses. Since 1945 this denial has become more insistent. The media can no longer ignore it.

In 1945 "official history" asserted that gas chambers had been functioning in Germany and Austria, as well as in Alsace and Poland. Fifteen years later, in 1960, history was revised. Gas chambers, it seemed, had only been operating in Poland. This heart-wrenching revision annihilated a thousand "affidavits" and a thousand "proofs" of presumed gassings at Oranienberg, Buchenwald, Bergen-Belsen, Dachau, Ravensbrück and Mauthausen. Before French or British military courts the administrators of Ravensbrück (Suren, Schwartzhuber, Dr. Triete) had affirmed the existence of a gas chamber, whose operation they had vaguely described. Zierens and Kramer had provided similar scenarios for the Mauthausen and Struthof camps. After the defendants had been put to death, it was discovered the gassings had never taken place. The confessions and the evidence turned out to be rather weak.

The gas chambers in Poland—it must finally be admitted—did not have any greater substance. All the essential information about them was furnished by Polish and Soviet courts (see, for example, the incredible confession of R. Höss, *Commander of Auschwitz*).

The present-day visitor to Auschwitz and Majdanek discovers, instead of gas chambers, rooms where gassing would have ended in catastrophe for those in charge. At these camps a mass execution by gas, supposing it to be at all practical, could only have been described as a suicidal or accidental gassing. In order to gas just one prisoner at a time, with his feet and hands bound, Americans [eleven states used it before such executions were effectively suspended] empty a sophisticated gas into a small space from which after the victim's death the gas was vented and immediately neutralized. How could guards at Auschwitz herd 2,000 or even 3,000 men into an area of 210 square meters, then drop on them granules of a common and highly active insecticide called Zyklon B and finally almost immediately after the death of the victims, send a team without gas masks into an area saturated with hydrocyanic acid to remove bodies dripping with a deadly poison? Documents, which few people know about, show: (1) the installation the Germans blew up before their departure was only a standard morgue (*Leichenkeller*) buried in the ground (to protect it from heat) and provided with a small door; (2) Zyklon B could only be safely evacuated by accelerated ventilation, with evaporation needing at least twenty-one hours. Although there are thousands of documents about the crematories of Auschwitz, including construction details and costs to the nearest pfennig, there is not one order for construction, not one study, not one blueprint, not one plan, not one photograph for the gas chambers which supposedly flanked the crematories. After a hundred trials (Jerusalem, Frankfurt, etc.) nothing has been produced.

"I was at Auschwitz. There was no gas chamber there." One barely listens to the witnesses who dare to speak these words. Indeed, one brings them to court. In 1978 anyone in Germany who corroborated the evidence of Thies Christophersen (author of *The Auschwitz Lie*) risked a fine or prison sentence for "outraging the memory of the dead."

After the war the International Red Cross investigated the "rumor of Auschwitz," as did the Vatican (so well-informed about Polish affairs), the Nazis and the collaborationists. They all declared, together with many others: "Gas chambers? We know nothing about them." Indeed, how can anyone know about things that never existed?

Nazism is dead, good and dead, with its Führer. What remains is truth. Let us dare to proclaim it. The non-existence of gas chambers is good news for poor humanity—good news it would be wrong to keep hidden any longer.

Though *Le Monde* had the courage to print Faurisson's statement, it did not have the courage to let it stand on its own merits. The paper introduced Faurisson's remarks with some loaded comments

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Macaulay Reads America's Palm

Lord Macaulay, to our mind, represents the apex of British historical genius. He spoke like a Cicero, wrote like a Gibbon, had the perspicacity of a Henry Adams and was no ivory tower weaver of abstractions, but learned his political science in the practical workshop of the British Parliament. The following are excerpts from some letters he wrote before the Civil War to an American biographer of Jefferson, Henry S. Randall, who had been importuning Macaulay with adulatory comments about democracy and democracy's champion, the sage of Monticello. Macaulay courteously refused to buy the arguments and in his inimitable, lofty, sonorous diction, which Churchill later plagiarized to the point of banality, hung some black crepe on the rosy clouds of the American future.

I am certain that I never wrote a line, and that I never, in Parliament, in conversation, or even on the hustings,—a place where it is the fashion to court the populace,—uttered a word indicating an opinion that the supreme authority in a state ought to be intrusted to the majority of citizens told by the head, in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty, or civilisation, or both. In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and barbarous as the France of the Carolingians. Happily the danger was averted; and now there is a despotism, a silent tribune, an enslaved press. Liberty is gone, but civilisation has been saved. I have not the smallest doubt that, if we had a purely democratic government here, the effect would be the same. Either the poor would plunder the rich, and civilisation would perish, or order and property would be saved by a strong military government, and liberty would perish. You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your labouring population will be far more at ease than the labouring population of the old world; and, while that is the case, the Jeffersonian polity may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly peopled as old England. Wages will be as low, and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams, and in those Manchesters and Birminghams, hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress

everywhere makes the labourer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select; of an educated class, of a class which is, and knows itself to be, deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly, yet gently, restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again: work is plentiful: wages rise; and all is tranquility and cheerfulness. I have seen England pass three or four times through such critical seasons as I have described. Through such seasons the United States will have to pass, in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war; and I cannot help foreboding the worst . . . The day will come when, in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of a Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink Champagne and to ride in a carriage, while thousands of honest folks are in want of necessities. Which of the two candidates is likely to be preferred by a working man who hears his children cry for more bread? I seriously apprehend that you will, in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people who should in a year of scarcity, devour all of the seed corn, and thus make the next year a year, not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor. As I said before, when a society has entered on this downward progress, either civilisation or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand; or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth;—with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions.

Thinking thus, of course, I cannot reckon Jefferson among the benefactors of mankind. I readily admit that his intentions were good and his abilities considerable. Odious stories have been circulated about his private life; but I do not know on what evidence those stories

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When are our diplomats going to learn that race, not Marx, is the history maker?

Clio Knew It All Along

One of the great ironies of modern history is that Western conservatives and liberals put more faith in Marxist eschatology than Marxists themselves. America's rationale for supporting Chiang Kai-shek against Chairman Mao after World War II was based in great part on the "certain knowledge" that a victory of the latter would result in a menacing, unbeatable and smoothly integrated Communist military coalition stretching from the Russian Baltic to the Yellow Sea. The same muddled scare tactics, when later applied to Southeast Asia, "justified" America's engagement in the Vietnam war. If North Vietnam won, we were told, South Vietnam and the rest of Indochina would fall plunk, plunk, kerplunk into the bloody proletarian hands of Hanoi, the obsequious point man of China and the Soviet Union.

It wrenches the heart to think of the precious human and natural resources, not to mention the prestige and credibility, that went down the drain in America's forlorn misadventure in Vietnam. None of this would have happened if Washington had lent a more intelligent ear to the racial components of individual and collective behavior. Clio, the muse of history, if she had visited China in the early 30s, would have found the ancient country on the verge of dissolution. With low-cost opium hawked everywhere in the large cities in neat little aluminum vials, it was not astonishing that at least one-quarter of all Chinese male adults were inhaling dream stuff from glowing beads in bowl-shaped pipes. Money was so distrusted that before accepting coins Chinese and Western traders had the habit of biting them to see if they were silver, as they claimed to be, or lead, as they frequently turned out to be. Warlords, even a "Christian" one, ravaged the countryside, often forcing impoverished peasants to pay taxes fifty years in advance. The Japanese had just stolen Manchuria, China's chief industrial base, and were preparing a massive invasion of the rest of the country. In Shanghai, China's principal city, the Sassoons, Persian Jews with British passports, lorded it over millions of sweating coolies from their luxurious penthouse overlooking the harbor. The city was divided into concessions owned and operated by various Western nations, which enjoyed extraterritorial rights and regarded the Chinese as no better than exploitable and expendable interlopers. Backed by the Kuomintang, just about the most venal parliamentary body in the history of political chicanery, Chiang Kai-shek, a Methodist married to a millionairess, had by now set himself up as a "nationalist" after having played footsie with Communists for years. Without an anarchist in sight, China was total anarchy.

Who but Communist fanatics in New York believed that the Maoists who chased Chiang off the mainland

would remain true to the precepts of *Das Kapital*? Stalin, after his experience with Tito, certainly had no such illusions. The real reason

most Chinese surrendered to Mao was his pose of incorruptibility, his hatred of the West, and his appeal to the pride of Orientals who had been humiliated by the white man for centuries. Living on a shoestring in caves after a long march that ranked in military annals with Xenophon's *Anabasis*, the scheming and conspiratorial Reds were in fact as pure as the driven snow compared to the mandarins, generals, speculators, peccolators and Old China Hands who had been looting the country for decades. Mao flaunted the banner of human envy, the basic come-on of Marxism, but he also offered a change, and to the bewildered, bemused, dying-on-the-vine Chinese any change, even a change for the worse, was better than none. Spotted through Mao's propaganda was the implied promise that he would throw out the hated foreign devils the moment he came to power. That was one of the few promises he kept. Out went the British, the French, the Italians, the Americans, the white missionaries—and the Sassoons. After a suitable delay, he even booted out his Communist buddy-buddies, the Russians. The opium orgy was stopped almost overnight by tens of thousands of well-aimed bullets. Chiang's long march was an ignominious airplane flight to Taiwan, where he finally cleaned up his act and presided over an island fief that waxed prosperous under the friendly shadow of the U.S. Navy and the golden umbrella of U.S. trade and financial aid.

If Marx's dialectical materialism is the master key to history, why have the two largest Communist nations turned into implacable enemies? The fickle finger of fate has never been fickle. The U.S. put its cards, its money and its hopes on Chiang, who was supposed to build and maintain an Asiatic counterforce to Russia. In the end Chiang's and America's once mortal enemy turned out to be a much stronger counterforce.

America backed South Vietnam against North Vietnam in deference to the domino theory, which in the myopic irises of the Kennedy and Johnson administrations hypothesized that if one nation in Southeast Asia went Communist all Southeast Asia would quickly become a nest of anti-American Communist satellites. Instead of the domino theory, we ended up with the grenade theory. Vietnam, after its unity had been consolidated in the ashes of American defeat, didn't attack pro-American, anti-Communist Thailand (through Laos). It attacked Cambodia, the purest Marxist state of them all, where the blood of capitalist roaders had



The muse of history.

Is immorality the goal of modern education? Is the antidote "proud illiteracy" and "learned ignorance"?

How the Best Were Won

Formal educators and priests devote their lives and minds to manipulating symbols. Where they differ is in the scope of their manipulations.

Priests, *qua* priests, are restricted in their symbol juggling by certain prescribed dogmas, with the result that their manipulations by and large take the form of innocuous repetitions of prayers, catechisms and liturgies. Let these prescribed constraints be loosened, however, and a previously repressed affinity to immorality usually manifests itself (witness the Catholic clergy subsequent to Pope John's "liberalization" of dogma).

Since their reputed concern is knowledge and since one claim to knowledge is no better than any other from the perspective of symbol manipulation, formal educators, *qua* formal educators, manipulate symbols without restriction. Among other symbols they manipulate those of traditional, that is to say, genuine morality. In this literal looseness of thought they are necessarily immoralists by vocation. Thus it happens that as priests have always striven to convert the best youth entrusted to their hands into priests, so formal educators have always striven—if not openly then in secret—to convert the best and brightest youth entrusted to them into immoralists.

Now for a long time in this country they did not succeed. For one thing American youths were generally sent to work at an early age, not as a deprivation or hardship (as among the lower classes of Europe), but as something ennobling; and so, both in fact and attitude, they escaped the formal educators' "molding." For another reason, formal education and formal educators tended, in this country to be looked down on by the indigenous population—or at least by the male part. European immigrants in the last half of the nineteenth century did, it is true, tend to view priests, formal educators, and formal education with un-American respect and even awe. But the superstitions of nineteenth-century immigrants had little influence on the general American ethos before 1900. At any event by then the formal educators' campaign to convert American youth into their own misshapen image had already triumphed.

Consider the education of the children of the most successful Americans in the last half of the nineteenth century and the first part of this century. Consider especially the education of their sons (the corruption of the male line always being more lethal both racially and culturally). As an illustration of what was taking place we might read an old comic strip, "Bringing Up Father," which depicts a social-climbing wife, Maggie, a rich, vulgarian, henpecked husband, Jiggs, and a "dotty" son and daughter who have presumably been "polished" at Maggie's insistence in secondary or finishing schools and perhaps even college.

More times than not at the insistence of the distaff side of the family, sons of the more successful and therefore wealthier segment of American society were being sent in increasing numbers and for increasing lengths of time to secondary school and college. The parental motive was usually "social." Their offspring would meet members of their own set or members of even more elite sets. They would acquire a cultural veneer that was becoming more and more of a requirement in "higher" circles. By and large, the offspring in question went off to secondary school simply because they were told to go. They went off to college to make friends, acquire the requisite social polish and enjoy themselves. But whether at secondary school or college they typically entertained a proper contempt both for formal education and formal educators. Consequently, the proselytizing efforts of formal educators did not seem to be repaid with success. Their immoralist image was not being implanted in their pupils.

One cannot, though, spend eight or more years in secondary school and college without some "molding" taking place, however invisibly. Fortified by the "molded" sons in turn becoming a parent and the cycle repeating itself, the image of the formal educator finally declared itself in the face and mind of a new generation of youth. Photographs reveal a slackening of jaw, a softening of once harsh cheekbones. Chance utterances reveal a revolution in student attitudes.

This revolution is mild in its depravity as compared to those on the march today. As depicted by a protagonist in 1911 it consisted merely in "the out-growth of the hoydenish attitude of mind that characterized the schoolboys of the last century." He explains:

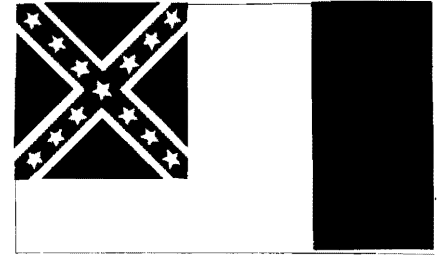
Even in the late "nineties," except in rare cases, the genus boy looked upon the genus master as a natural enemy, and, to play the game properly, he must get the better of his oppressor. Today boys and masters are working together as friends for the mutual benefit and the School. [F. P. Flanagan to a gathering of alumni, 1911, Lawrenceville School, in: Roland J. Mulford, *History of the Lawrenceville School 1810-1935*, Princeton Univ. Press, 1935, p. 113.]

By 1926 a master immoralist, speaking to a gathering of wealthy and hence successful parents, is able to crow:

I have been in the business of teaching boys for thirty years. I have at present under my charge 540 boys, collected from every State, and I have never known a more truthful, clean-living, honorable set of young men. They are as different from the boys of my youth as the sun is from the moon—full of nonsense, full of passion, headstrong, mischief-loving, but five times as decent, as truthful, and as manly. Let me describe them to you:

Is somebody whistling *Dixie*?

THE SOUTHERN NATIONAL PARTY



Last Confederate Flag (1865)

A group of Southern Hotspurs recently met in Memphis and pledged "to work toward the creation of an independent Southern Republic as the only means to secure for our people their rights, liberties and freedom." And so was born the Southern National Party which, its founders believe, will be the political mechanism for a second—and hopefully more enduring—secession of the South. If Dixie shall rise again, it will obviously need a lot of printed material to pave the way. Accordingly, the *Southern National Newsletter* (P.O. Box 18214, Memphis, TN 38118) is being offered to the unreconstructed. The first issue contains enough magnolia-scented prose to tingle the blood cells of anemic Majority members on both sides of Mr. Mason's and Mr. Dixon's iron curtain.

If fifty million white Southerners determine upon a course of action, which would ultimately mean their self-determination, they could not be stopped. And the vistas of greatness and glory opening to them would be as paradise compared to their present semi-subjugated state.

Already across the South, not only in the Gulf states, but in Virginia, the border states and in Texas, there is an awakening, a realization that the South is more than a geographical region, that it is a nation-people with a living tradition to pursue and a destiny to fulfill.

The South alone, of all the regions of America, has a true culture . . . Southern chivalry, and all that it signifies, is as positive a fact of history as Prussianism, English Puritanism, or Romanism. The fact that its development was temporarily thwarted a hundred years ago is no more ultimately significant than the loss of a battle in a great war.

For Southern culture is an outgrowth of the Southern Anglo-Saxon race on Southern soil: And that race, of all the others which settled America, is the only one which still shows great vitality after three hundred years. The Southern Anglo-Saxon has increased tenfold in a century, from five to fifty millions. Whereas, the old Yankee type, rootless and shallow, whose culture is already disappearing, who has scattered from Maine to California, has barely doubled in numbers in the same period, from about twenty-two millions to forty-five millions.

The Yankee is a moribund race. He does not believe in himself enough to endure. He has allowed every variety of race and alien to dispossess him of his land, his villages, and his country. He is a restless, fitful vagabond adopting by turn every new cult and every gaudy fad. He is socializing, industrializing, and standardizing everything he comes in contact with. He wishes to remake the South in his own fretful image . . .

The Young South, in alliance with the men of the old tradition, must unite for the offensive, as an iron phalanx on the march. The South must look to herself, to her

inheritance, and her genetic qualities, to determine a course for the future. True progress is the fullest development of one's inheritance, genetic and cultural. False progress is the attempt to become what one is not.

But the South, the everlasting South, must turn her gaze within, where her strength lies, to those spiritual and racial qualities which made her heroes and statesmen, her Calhouns and Lees, the envy and the glory of Western Civilization. The multiracial flux of New York, the falsity and corruption of Washington have nothing to offer us. Chicago and Detroit are the Babylons of our times. San Francisco and Los Angeles are the polyglot Sodom of America come of age.

The South lives in her villages, farms and country side. There's where her soul abides. Those standards which set her out from and above all else, her ancient religiousness, her chivalry and her adherence to the race idea, are embodied there. These are the absolute enduring qualities of human races acting in history. These are the everlasting standards. And the South, alone, in the American Union, has stood by them, has fought for them, and has so believed in them that a century after Appomattox she, alone, has preserved intact her land, her race and her spirit.

So, the future belongs to us!

Not a future in which we shall dwindle to a quaint regional peculiarity. Not a future with imported Yankee bosses, imported Yankee standards, and imported Yankee ideas.

Not a future where Southern legislatures are reduced to impotency by the edicts of a federal judiciary, our Constitution violated by the [seditious acts] of a Supreme Court, our laws overturned by a suborned Congress, our intelligence insulted by a perjurer president.

Not a future where Southerners meekly pay their taxes so that their children may be integrated and bussed by H.E.W., corrupted by one-sided Yankee books, and poisoned by the mad ravings of Jacobinic teachers . . .

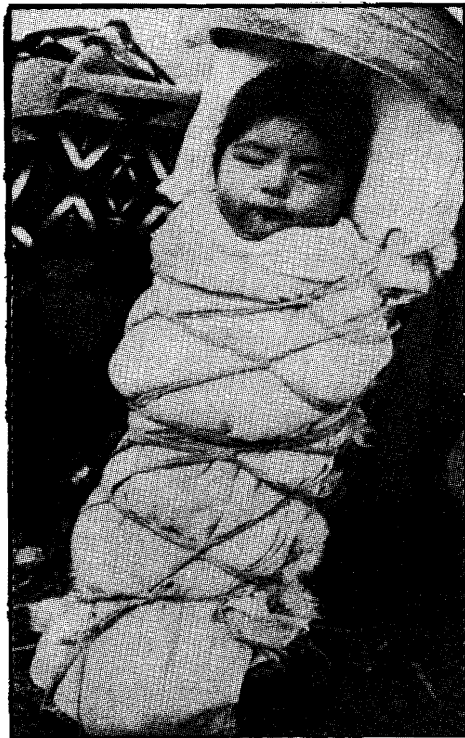
No, the future will be different from that: It will be an heroic Southern future, controlled and directed by determined Southern men, representing a renewed people, acting on a renewed faith. Nothing shall dissuade this resurrected South. Nor shall anything dissuade this South from demanding its birthright, for it has nothing to lose but its degradation and the abject wretchedness of its servility!

There is a lot of rhetoric, a lot of truth, a lot of romanticism, and a lot of hubris in the above. To describe the North as a Yankee stronghold is almost as anachronistic as calling Spain a Visigoth stronghold. The Yankee, in the sense of the 17th-century Puritan or the 19th-century Abolitionist, is no more in charge of the North than *Gone With the Wind* Southerners are in charge of the South. Let us not forget that three of the

Racial Behavior In Infants

A study in *Human Nature* magazine (Jan. 1979) demonstrates that racial differences in temperament and behavior show up in infants only a few days old. Daniel Freedman, professor of the behavioral sciences at the University of Chicago, recently gave a series of tests to four dozen newly born Caucasian and Chinese infants, two dozen of each. The Chinese were all of Cantonese (south China) background; the whites of Northern European origin. White infants, it was found, cried much more and were harder to quiet. The Chinese infants easily accepted almost any position in which they were placed, while the white infants fought certain positions, particularly when put face down. White infants also took much longer to adapt to a strong light. Chinese infants quickly accepted their fate and stopped blinking. As Freedman writes:

It began to look as if Chinese infants were simply more amenable and adaptable to the machinations of the examiners, and that the Caucasian infants were registering annoyance and complaint. It was as if the old stereotypes of the calm, inscrutable Chinese and the excitable, emotionally changeable Caucasian were appearing spontaneously in the first 48 hours of life.



Turning his attention to American Indian infants, who, like the Chinese, are Mongoloid by race, Freedman found

the results paralleled the stereotype of the stoical, impassive American Indian. These ba-

bies outdid the Chinese, showing even more calmness and adaptability than we found among Oriental babies.

Anthropologists of the anti-hereditarian school have always claimed that the traditional practice of tying infants to cradle boards induced "stoicism" in Navajos, young and old. Freedman disagrees. He points out that not all Navajo infants are strapped on cradle boards and that those who complain are removed from them. Most, however, like the board and until they are six months old show signs of unrest when they are separated from it. On the other hand, when white infants are strapped to cradle boards their crying is nonstop.

Unfortunately for higher education, the "everything is environmental" cranks who dominate university anthropology departments are not the kind of people to be persuaded by hard facts. When all else fails, they will ascribe the behavioral differences of white and Mongoloid infants to "prenatal diets," even though the mothers of Navajo and Chinese infants, whose behavior is so strikingly similar, have vastly different eating habits. A few nurturists have even tried to account for racial differences in behavior by blaming it on a variation in maternal blood pressure. Here the argument has gone full circle because racial differences in blood pressure are much more likely to be inherited than acquired.

TV Twaddle

Not one word will we waste on the "Son of Roots" (also known as "Roots II") except to note the diabolical cleverness of the history twisters in casting "John Boy" (Richard Thomas), the clean-cut star of the clean-cut Waltons, as the handsome young white swain who espouses the Negress. John Boy was chosen for the role for the obvious purpose of saying to the befuddled young Majority TV buff, "Look, if John Boy can marry a Negress, so can you, and so should you." It hardly helps to know that John Boy in real life is married to a Puerto Rican, of what hue we do not know and, after his appearance in "Roots II," no longer care.

* * *

Marlon Brando, who appeared in "Roots II" (damme, if we didn't break our word) as the late, gunned-down American Nazi leader, George Lincoln Rockwell, also stars in a book by his ex-wife, Anna Kafshi. Anna asserts her marriage was doomed the moment her husband found out she was not an East Indian, as her press agents so loudly pretended, but just an ordinary Welsh lass named Joanna O'Callaghan.

* * *

"Recently while watching a feature film

on television," reports an Instauratorist, "I started dozing off as a long list of credits appeared on the tube. The film was about the British occupation of Ireland shortly after World War I. This is what I saw, or thought I saw:

The Return Of The Informer
from a story by Patrick O'Toole
with special adaption by Michael Callahan
and James Timothy O'Brien
Produced by Fred W. Kelly
and Charles Dublin
Assistant to the producer
Harry L. Halloran and Jack M. O'Farrell
Researchers Harley L. Casey and
Erin M. O'Laughlin
Directed by Phillip Finnegan
Assistant Director Paul E. Kavanaugh
Second Director Frank R. Harrigan III
Cinephotographer Dean H. Crosby
Second Cameraman Aubrey O'Hollahan
Art Director Sparky Merrigan
Set Designer Mary Catherine Herrington
Lighting Effect Ted O'Broygan

"Although by then I was probably half asleep, I was suddenly awakened with a start by the bottom line."

An Irving L. Goldberg Production.

* * *

Tony Schwartz had his first taste of fame when he dreamed up the 1964 LBJ election commercial, "Daisy and the H-bomb," that hinted Barry Goldwater was nuke crazy. Tony tasted fame again when he produced a campaign spot in last year's senatorial race that accused Senator Percy of anti-Congoidism. Presumably as a reward for improving the quality of TV, Schwartz was recently appointed a consultant to Federal Trade Commission Chairman Michael Pertschuk, who declares he wants to cut down deceptive TV advertising.

* * *

George Meany, the Irish-American labor czar, and Joseph Papp, the Jewish-American theater director, both came out strongly against the Public Broadcasting System's presentation of Shakespeare's thirty-seven plays, all of them to be produced by the British Broadcasting Corporation. They raised such a fuss that the Corporation for Public Broadcasting, the moneybags of PBS, reneged on its pledge to contribute \$1.5 million to the project. Other minority critics are also beginning to raise objections about the increasing British presence on the PBS network. They want to supplant British dramas and documentaries with minority entertainment—i.e., the garbage that appears on ABC, CBS and NBC. The only difference would be that the garbage would come without commercials, which, as every viewer knows, are often less banal than the shows themselves.

Country music, already reeling from a round-the-clock minority blitz, and British television productions offer the Majority member some of his few remaining opportunities to savor his rich cultural heritage. The boys know this and they are determined to do something about it. Up to now they

have been kind enough to feed us a few cultural scraps. In the future we may expect our cultural diet to be reduced to the starvation level.

Witch Hunt

The American biologist who has not discovered equality under his microscope no longer has the right to teach. The British psychologist who has undertaken the psychometric study of racial differences is knocked down while lecturing. The Russian writer who refuses to let his pen be held by the KGB finds himself committed to a psychiatric asylum. The German sculptor who did not have the good sense to abstain from work during the Third Reich is exiled in his own country after his statues have been mutilated and destroyed. The French essayist who proposes a new morality for the West is covered with insults by critics who only the day before flattered themselves on their objectivity. Another French writer, whose novel imagined the invasion of Europe by the Third World, sees his book boycotted. The Austrian ethologist, a Nobel laureate, is publicly humiliated for having written thirty years earlier, at the time his adversaries were declaring themselves Stalinists, three dozen lines for which the conscience of mankind holds him culpable. Such is intellectual terrorism.

Translated from *Dix ans de combat culturel pour une renaissance*, G.R.E.C.E., Paris.

Queens of Academe

The administration of the University of Massachusetts is worried about homosexual professors promising higher grades to students who participate in sex acts. The campus police have found most of the solicitation took place in the basement of Herter Hall, the home of the liberal arts department.

Anyone who has gone to boarding school knows about fag teachers, who make discreet or indiscreet approaches to susceptible students. There is nothing new in such behavior, the academic profession having always had a magnetic pull on men who are not overly masculine.

What is surprising is that the proselytizing and lecherous proclivities of homosexuals are seldom discussed and never discussed thoroughly when the subject of gay rights bobs up in the media. Even when the bodies of young American Majority members are piled high in the home of John Gacy, little is said about the motivations and habits of homosexual killers. When men rape women we hear a lot of talk from criminologists and psychiatrists about the motivations, obsessions and character defects of the rapist. It is shouted in our ear that society and perhaps even the victim is to blame. But dis-

cussion of homosexual crime is never pursued to its logical conclusion—that letting homosexuals out of the closet also allows them much more freedom to seduce boys and young men. More freedom to seduce means more seduction.

The problem is not what homosexuals do with each other. It is what they do to immature heterosexuals. Obviously they are able to do more of their peculiar thing when they are given—thanks largely to the media—respectability, political power and immunity from criticism.

Most Americans instinctively understand this. Witness the naming of Anita Bryant as America's "Most Admired Woman" in the recent *Good Housekeeping* poll. In spite of Anita's popularity, the press treats her like Salem preachers treated witches. Last year our TV masters sentenced her to perpetual ostracism from the boob tube, the principal source of her livelihood.

Exception to the Rule

The IRS has backed down—a millimeter—in its campaign to hobble many of the nation's private schools by threatening to remove their tax exempt status. There was a terrible hullabaloo when Jerome Kurtz, the head of the IRS, first announced his intention to use his tax power to force white private schools to take in minority teachers and students on a percentage quota basis or be shut down. Guilty until proven innocent was the guideline.

Now the regulations are going to be softened, but not by much. Instead of a rigid nationwide set of rules for all, local IRS agents are to be given authority to act on a case by case basis.

The relaxation had nothing to do with massive protests from Majority members, since the regulations are still going to be "related to" local school desegregation efforts. What happened was that Jewish schools were also against the proposed IRS rules. That made it an entirely different ballgame. Jewish private schools, which are also flourishing because of white flight and white fear, were very much against taking in blacks or other non-Jews. As the *Presbyterian Journal* described the situation, IRS officials had "to scramble fast to figure out how to be lenient with the Jewish schools and still make their quotas stick with Christian schools."

Well, they scrambled. The Christian schools will still have to obey most of the original IRS regulations, but Jewish private schools will be excused. Mr. Kurtz explains there will be no need for Jewish institutions to recruit blacks, Hispanics and Indians. Minorities would not want to go to such schools because of their "Jewishness."

The ancestors of the American Majority made it possible for Kurtz's ancestors to enjoy educational opportunities they never dreamed of in their Central and Eastern European ghettos. Instead of being thank-

ful, Kurtz rewards us by making it more difficult for our children to escape America's increasingly ghettoized public educational system, while he exempts his own and other Jewish children so they can go to the private school of their choice.

Prehistorical Revisionism

"The megalithic chamber tombs of western Europe are now dated earlier than the Pyramids—indeed, they rank as the earliest stone monuments in the world—so an origin for them in the east Mediterranean seems altogether implausible. The impressive temples of Malta are now set before any of their Near Eastern counterparts in stone. Copper metallurgy appears to have been underway in the Balkans at an early date—earlier than in Greece—so that it may have developed quite independently in Europe. And Stonehenge was, it seems, completed, and the rich early bronze age of Britain well under way, before the Mycenaean civilization of Greece even began. In fact Stonehenge, that remarkable and enigmatic structure, can now be claimed as the world's oldest astronomical observatory. The traditional view of prehistory is now contradicted at every point."

Colin Renfrew, *Before Civilization, the Radiocarbon Revolution and Prehistoric Europe* (Knopf 1973, p. 16)

Zion's Senator

Senator Henry Jackson, who has never cast a "no" vote against any bill favoring Israel, decided he would further ingratiate himself with his first-priority constituents (the people of his state of Washington come in a poor second) by calling the new leader of Iran another "Hitler" and a "charismatic psychopath" who "has written his own *Mein Kampf*." The remarks were made to Jackson's close friend, Dean Katz, of the *Seattle Times*. To prove his point Jackson (or his Zionist *doppelgänger*, Richard Perle) released excerpts from Khomeini's book *Islamic Government*, published in Arabic in 1968. We cannot guarantee the accuracy of the translator, whom Jackson refused to identify, but if the Ayatullah did write what he is supposed to have written, we can only say amen.

Before us we see the Jews making a mockery of the Koran, and distorting its text in the new editions printed in the occupied lands and elsewhere. It is our duty to reveal this treachery and to shout at the top of our voices until people understand that the Jews and their foreign masters are plotting against Islam and are preparing the way for the Jews to rule over the entire planet.

I greatly fear that, by their own special methods, they will indeed realize their desired aims. It is because of our own weakness that we may wake up one morning and find a Jewish ruler dominating our country—God forbid!

Supergod

An important shift in the high command of an important minority organization was announced last fall when Wallace A. Muhammad resigned as chief imam of the Black Muslims. The son of the late black separatist leader, Elijah Muhammad, delegated his authority to a council of six regional imams elected for one-year terms.

Wallace Muhammad is not supposed to be as racist as his father, who described whites as "the human beast—the serpent, the dragon, the devil and Satan." Many members are supposed to have defected as a result of the new soft line, though the Black Muslims (now known as the World Community of Al-Islam in order to eliminate the "black" connotation) still claim 1.5 million members. The defectors have clustered around Abdul Haleem Farrakhan, head of the Harlem mosque, who perishes at the thought of cooperation with whites.

Although the Black Muslims observe such Islamic rituals as facing Mecca in prayer five times daily, shunning pork and alcohol, and following a strict sexual code, they view Allah as a sort of Negro supergod worshipped by a race of divine blacks, rather than as a color-blind universal spirit or godhead.

Breeding News

Latest population estimates for the year 2000 (according to the Environmental Fund):

World	6,503,800,000
More Developed Countries	1,360,300,000
Less Developed Countries	5,143,500,000

In the "Less Developed" category it is estimated that there will be 1,369,900,000 Chinese in twenty-nine years. In the "More Developed" group the U.S. population is expected to total 305,700,000, which will include illegal immigrants. Blacks will bear a disproportionate responsibility for overpopulating the U.S. From 1970 to 1975 Negroes in the 18-24 age bracket increased at almost twice the rate of similarly aged whites.

Population studies were discussed by a columnist named Gwynn Dyer in the Portland *Oregonian* (Oct. 4, 1978). He seemed to be rather happy about the situation. The headline—"WHITE PERIL ON THE DECLINE"—said it all. The news is no longer that the Yellow Peril is piling up, as it is piling up. That would be racism. Now the news is that the White Peril is declining. That, too, is racism, but racism, like Zionism, of an approved variety.

The same semantics will doubtlessly apply to genocide. Killing blacks, Jews or Orientals will be genocide, pure and simple. Killing Majority members, on the other

hand, will be homicide, and eventually perhaps not even that. After all, it is no crime to swat a fly.

Note: As the above population figures were released, the Rockefeller Foundation, which admits there is a serious world overpopulation problem, proudly announced funding for a massive research program in tropical medicine.

Harry the Hop

To the great unwashed and the great brainwashed, it's no mystery when an ordinary American from the sticks becomes president, a multimillionaire or a Nobel laureate. Rags to riches, nowhere to somewhere, nothing to something big, log house to White House—it's everyday stuff. Abe Lincoln, Horatio Alger, Jimmy Carter. The old American dream. No problem.

For skeptics like *Instauration* readers, there's a little more to it than that. Remember Harry the Hop? Roosevelt's assistant president, the man who actually lived in the White House for years, the factotum that FDR wouldn't let out of his sight, except when he sent him off to see Hitler, Mussolini, Churchill and Stalin. Why, Harry the Hop was the only man Stalin would get up and walk across the room to meet. All the other dignitaries had to come to him.

How did Harry the Hop make it? He was born Harry Lloyd Hopkins in 1890 in Iowa, the son of a harness maker. Though sickly from first to last—FDR even called him half a man—he came from good old American stock. He went to Grinnell College, where he was a middling student. At best he might have been a lawyer, at worst a haberdasher like Truman, who in 1945 sent him as his personal envoy to the Kremlin to beg "Uncle Joe" not to take over Poland and the rest of Eastern Europe.

But Harry never got to be a lawyer or a bankrupt cloak-and-suitier. While at Grinnell he drifted into the intellectual force field of a certain Edward Steiner, an immigrant Jew turned Congregational minister, turned professor of "Applied Christianity." Steiner lost no time getting into Harry's mind and, when his favorite student graduated, he got him a job as a social worker in New York's Lower East Side.

The rest is history. The quick rise up the Eastern welfare hierarchy, the marriage to a nice Hungarian-American-Jewish lady named Edith Gross, three children, the divorce, the meeting with Eleanor Roosevelt, the interview with FDR, long stints of psychoanalysis, remarriage to an American lady, a daughter, moving into the White House on a permanent basis, the death of his second wife, a third marriage, constant visits to hospitals and the Mayo Clinic.

Look at the map of the modern world. No American is more responsible for shaping it than Harry the Hop, who hit the jackpot of power when FDR put him in charge of America's secret war against Germany in 1940-41.

If Harry had not been so sickly, things might have been even worse. His deteriorating physical condition kept him away from some important diplomatic shenanigans, but it did not prevent his presence at the Tehran and Yalta *pourparlers*, where Stalin learned that he was dealing with children.

How could Harry have been such an ass? How could a man who did so much damage to the world rise so high in the world? Ask Steiner, ask Edith, ask the psychiatrist, ask Franklin and Eleanor Roosevelt, ask all the other Zilches of the Zeitgeist.

Harry died less than a year after his beloved leader suffered a cerebral hemorrhage in Warm Springs, Georgia.

There's an old saying that a man's life can be summed up by his pallbearers. Harry's were: Bernard Baruch, Howard Hunter, James Forrestal, David Dubinsky, Lord Halifax, Isadore Lubin, Felix Frankfurter and David Niles.

One thing, however, must be said about Harry. He wasn't in it for the money. He died \$25,000 in debt—much of it owed to dear friend Barney Baruch.

Audrey Shuey, In Memoriam

So few social scientists are willing to stick their necks out for the truth these days that when one of them dies it has a measurable effect on the advancement of learning. The death of Audrey Shuey, whose book *The Testing of Negro Intelligence* is a landmark in the study of racial differences, was a severe loss to that small and plucky band of researchers who believe that heredity determines most human behavior. Even her detractors must admit that no one upheld the cause of the hereditarians more courageously and consistently than Professor Shuey—over a life span of seventy-eight years.

Audrey Shuey was born in Charleston, Illinois, and received her B.A. from the University of Illinois, her M.A. from Wellesley College, and her Ph.D. from Columbia. Her husband, Neal Firkins, a mathematics instructor, died in 1941. She was chairman of the psychology department of Randolph-Macon Woman's College, Lynchburg, Virginia, until her retirement in 1968.

Somewhat belatedly *Instauration* prints below a memorial tribute to Audrey Shuey given at the annual meeting of the Alumni Association of Randolph-Macon by Frederick B. Rowe, professor of psychology, on October 25, 1978.

Audrey M. Shuey died at her home during the night of July 27, 1978. From the collection of papers and writings found on her bed table it was obvious that she died as she had lived—engaged in active pursuit of her research interests.

Retirement from teaching duties permitted her more time to pursue the research which had engaged her attention for three decades or more. Her publications attracted wide at-

tention among scientists concerned with age-old questions of the effects of nature versus nurture in the development of intelligence and other personality characteristics. Those who read Audrey Shuey's works were impressed by the great breadth of her study of both published and unpublished research covering the half-century of rising interest in and controversy over race differences.

Unfailingly considerate and courteous in her relationship with her colleagues, she was able by example and kindly precept to encourage disciplined scholarship in her students. She conducted her senior seminars in her home each week and generations of her former students recall the gracious hospitality afforded them on these occasions and her end-of-year entertainment of the graduates and their parents in her lovely rose garden.

The Company They Keep

Last month we devoted some of our precious space to the words and wisdom of Billy Carter who is now being desiccated at the Long Beach Naval Hospital alcoholic ward, the same "dry tank" that did such wonders for Betty Ford and Herman Talmadge, not to mention many other public figures who have managed to keep their "visit" out of the newspapers. This month we have decided to give a paragraph or two to Billy's (and Jimmy's) sister Ruth, who before (and perhaps after) Larry Flynt, the filthy picture king, underwent a Wallace-type shooting assault in Georgia, had become a frequent user of Flynt's luxurious \$3.4 million Israeli jet commander. In December 1977 Ruth appeared with Larry on NBC's "Today."

Ruth (to host Tom Brokaw who asked her about her first meeting with Flynt):

The first time that we talked we met him at the airport, my husband and I. I was so nervous. I guess I thought a parade of nude women would just come off the plane. And Larry got in the car and we were just talking and chatting, and we went out to the country club for dinner. We were sitting down at the bar drinking club soda, and I said, "Larry, in order to really understand you and for us to relate, my work is really going back and understanding your beginning," and said, "Would you tell me all about your life?" And he started telling me about his childhood, which is, you know, my work. And he started crying, and I started crying. And we sat in the bar for maybe an hour. So that was the beginning, you see. So it put us both on the grounds of a real bond of honesty.

We wonder if Rosalynn Carter also cried when she had her famous lunch (or was it supper?) with Rev. Jim Jones. The first lady wasn't crying, indeed she was smiling broadly a few years back, when she had her picture taken with John Gacy, the homosexual mass murderer, before he was arrested and while he was engaged in getting out the vote for the Democratic party.

Turnabout

Richard Ben-Veniste, the legal Lochinvar who was one of the "great" Watergate prosecutors, was as responsible as any man for sending Haldeman, Ehrlichman, Mitchell and a few other Nixonites to their country club jails. What is Ben-Veniste up to these days? The head of a federal agency? The new chief of the ACLU? The legal counsel of NOW? The mover and shaker of "The Let's Put Away Anita Committee"? Not on your life. The Perry Mason of the Potomac is presently the lawyer of record for mobster Alvin Malnik in a \$12 million suit against writer Hank Messick, who claims that Malnik has close associations with Meyer Lansky. Ben-Veniste's turnabout has had a dampening effect on the moral ardor of the Justice Department lawyers he deserted to enter the service of one of the country's leading gangsters.

Fire in the Theater

We are offering \$500, that I have in my hand, to any member of the community, be he Gentile or Jewish, who kills, maims or seriously injures a member of the American Nazi Party. This offer is being made on the East Coast, on the West Coast. And if they bring us the ears, we'll make it a thousand dollars. The fact of the matter is that we're deadly serious. This is not said in jest. We are deadly serious. In the defense of the Jewish community, should any Nazi even dream of attacking a Jew like they did.

These were the chilling words of Irv Rubin, national director of the Jewish Defense League, at a news conference in Los Angeles, March 16, 1978. The speech was broken off in midsentence because the recorder ran out of tape.

Rubin was charged with solicitation for murder, a charge dismissed by Supreme Court Judge Carlos E. Velarde on First Amendment grounds. The astonished government prosecutors appealed, stating that Rubin had offered to hire people to commit murder.

Defense attorney Alvin S. Michaelson said Al Rubin had really been talking about was "the defense of the Jewish community."

For years Jewish groups have been successfully censoring or silencing Majority activists whose appeals to race have been likened to "crying fire in a crowded theater"—the clear and present danger limit to free speech defined by Justice Oliver Wendell Holmes. Now when the leader of a Jewish organization brazenly offers to pay for outright murder and talks obscenely and barbarously about bringing in the murder victims' ears, we are told that he is merely exercising his First Amendment rights.

If Jefferson had been in that Los Angeles

courtroom the day the charges against Rubin were dismissed, he might finally have understood that the First Amendment, though a priceless gift to his own Northern European race, whose members like to think and act as individuals, is a license to kill for members of another race who think and act collectively.

New Style Family

Two years ago two women were "married" in the Metropolitan Community Church in Oakland, California. One of them was a Negress named Bobbi, who had two children aged seven and nine by a previous, normal, run-of-the-mill marriage. But this was not good enough for Lynn, a white woman and the "masculine" partner of the menage. She wanted her own child. So Bobbi tried artificial insemination. An Oakland doctor charged \$50 an injection, but nothing happened. The couple then decided to get a friend to be the donor. Again, no luck. Frustrated, Lynn and Bobbi went to a fertility clinic to learn more about the mysterious new technique. Finally one of Lynn's brothers came to visit and volunteered his services. Bobbi was pregnant in due course and eventually produced a baby girl, Sparkle Christel, by natural childbirth. Lynn was exultant: "Boy, they let you take pictures of the whole thing these days. Bobbi knows how it feels to be a mother, but being a butch, there's just no way I would ever be able to have a baby."

Lynn's name appears on the birth certificate as the father of the half-black, half-white infant.

We wonder how the real father feels about this. Perhaps he doesn't feel. Perhaps no one feels any more.

From Jungle to Jungle

Stokeley Carmichael, the black power panjandrum of the slovenly sixties, swings through the U.S. every few years on his periodical roadshow on behalf of Third World revolution. His basic pitch is not very original. "Only when capitalism is overturned will humanity be free," says the man whose hometown is now Conakry, Guinea, a country where capitalism has not only been overturned, but stood on its head. Stokeley, who has lost only a little of that old black magic, received a hero's welcome from Marion Barry, mayor of Washington, D.C., and first president of SNCC, the antiwhite outfit founded by Carmichael and a few other peppercorn racists.

If the constitutional amendment giving the District of Columbia two senators and one or two representatives is ratified, Barry may soon move from the capital to the Capitol. When he does, who is to say that Stokeley will not return from his African jungle and take Barry's place as the boss of an American one?



Thoughts in the night: We deplore our pathetic world intellectually by day, but only realize the full horror viscerally in the dark. It is then that the questions come.

Doesn't any person capable of feeling and perception (sentient, in short) have to be dumbfounded when he looks at Western society? Can he help but ask himself why anyone would go to a film with Barbra Streisand in it, read a book by Truman Capote, look at modern art, watch "Roots" and/or Johnny Carson, live in New York or Washington, put children in racially mixed schools . . . and so on and on?

If societies are mirrors of the people who live in them, then doesn't ours mirror us? The image of our society may not fit our more attractive private self-images, but which is actually real: the self-image or the social image? Farmers in Iowa don't think they are craven fools who support alien values when they watch a Jerry Lewis Telethon, but that's precisely what they are, aren't they?

On the other hand, isn't the self-image of the really sentient person more real (however impotent) than the social image, which is not at all sentient? How can the apparent contradiction be resolved? Is it possible that the number of really sentient people in the United States is quite small? So small, in fact, that these people have no part in the forming of the society and the social image?

I like to think of myself as sentient (don't we all!), and my mind reels in these night watches with such questions as this one: aren't all sentient people similarly bombarded? Isn't it, in fact, a mark of sentience to be so bombarded? Conversely, if you aren't so bombarded, doesn't it mean you're not sentient?

A distinction should be made between sentience and sensitivity. Everyone seems to be "sensitive" today, particularly our official artists and writers—the Updikes, Cheevers, etc.—but they are not sentient. They may be capable of sensitivity to external stimuli, but not of genuine feeling, of caring—about anything, including them-

selves.

At the end, in the graying end of the night, come the final two questions: How did it happen? What can I, or we, do about it?

Perhaps they are the same question. It seems to me that they are, and I don't really think anyone can answer the second part without answering the first. He may answer it incorrectly or incompletely (although who is to say what is the correct or complete answer to a riddle of such staggering dimensions?), but he must have a try at it if he is to remain sentient.

In my own case, for what it's worth, I have been trying to answer it all my life, ever since I first addressed it. I was about fourteen, and at home from boarding school during the Christmas holidays. Home was the family house in Manhattan, an immense brownstone pile, crawling at that time with family, relatives and servants. There must have been seventy or eighty of us under that massive roof, moving in complicated ritual from one to another of the five stories. It's been torn down for many years, of course, a demolition no one could have dreamed possible at the time.

My father was a lean, immaculate man, much given to business, politics, civic affairs, clubs, art collections, public example, private example . . . a prototypical capitalist-philanthropist. Both my parents were old New York (from families prominent and rich before the Civil War), and proud of it. They were of a type, as were all their relatives. The only exception, as far as I knew, was my uncle, my father's brother, with flaming hair and far less acceptance of the world. His pride was of self rather than caste, and he understood perfectly that very few rich people are impressive without their money, a point with which my father had great difficulty. This difference did not cause trouble between my uncle and the rest of the clan, but it was there.

During the holidays, a cousin of mine, a pretty girl in her early twenties whom I shall call Cathy, created a sensation by announcing she was going to marry a Jew. She broke the news by ac-

cident during the New Year's Day lunch, a formal feast of some tradition with at least forty of us around the endless table in the vast dining room, the white-gloved servants coming and going with the interminable courses. Ordinarily the problem would have been handled in a secluded corner of the library or in some den or sitting room, and would never have leaped out of control. I'm sure Cathy would have preferred it that way, too—a quiet confession to her parents, then the discreet conference with a few other adults. That it didn't happen that way was due to the persistence of my younger brother, an aggressive boy who had seen her arrive that morning.

"Cathy kissed a Jew right out on the street," he announced calmly in a general lull. "Then he went away."

The startled Cathy looked up but said nothing.

"Cathy wouldn't kiss a Jew on the street or anywhere else," one of my aunts said complacently.

If Cathy had gone on with her meal that would have been the end of it, but her face went hot and she said, "If I did kiss a Jew I wouldn't be ashamed of it. I'd kiss him on the street or anywhere else."

"That's what she did," my brother said.

"You must be mistaken," my father said to him soothingly, and a host of other adults said more or less the same thing. The question of Cathy and the Jew could be dealt with later; the problem now was to shut my brother up and get back to innocuous conversation. And so it would have been handled had not Cathy burst in again.

"I did kiss a Jew," she said firmly. "I kissed him because I'm going to marry him."

So the lunch went all to pieces. Nearly all the adults were talking at once, trying to put the fire out and only exacerbating it. My uncle, cool and detached, was the exception. Cathy, furious and besieged, retreated into angry silence. Then came the denouement.

Someone asked my brother how the Jew looked—meaning how Jewish—to which he replied, "He looked poor."

There was a great deal of head-shaking at that, and then Cathy broke her silence to inform the table icily that he was not poor. She gave his name, which was that of one of New York's princely German-Jewish banking families, and his position in that world, and the whole atmosphere changed immediately. No one actually said, "Oh, why didn't you say that in the first place?" but it was implicit. My uncle smiled at me sardonically and winked.

I was only a boy and nothing out of the ordinary, but I knew there was something very important in that incident. I had seen something about my family and relatives—about our entire class—that I had never seen before.

After lunch my uncle tracked me down and went briskly to the point. "Lovely lunch," he said. "So dignified. I don't know whether you're interested in my opinion or not, but I suspect you are, the way you were keeping an eye on me. Well, here it is: we think we're an aristocracy, but we're not. We're moneygrubbing plutocrats, and behind all our talk of breeding and culture we only believe in money. A Jew without money is out of the question; a Jew with money is admissible. We are equally pliable on all other undesirables if they have enough money."

He said no more, but he had said enough. I thought about it off and on for the rest of the holidays, but it was not until I was alone on the train going back to school that I came to grips with it. The train was crawling through Harlem, and I was looking out at the dismal tenements, such a contrast to what I had just left, and the scene at lunch and my uncle's comment came back with irresistible insistence. He was right, it was all money. It was all money everywhere, from Fifth Avenue to Harlem and beyond, everything and everyone were dominated by money. But no one admitted it, except a few mavericks like my uncle. The surface of life—of all lives—was a pretense, a farce. And then the twofold question came: How did it happen? What can I do about it?

I was not so fatuous as to imagine that I was the only boy who ever asked himself such questions. In fact, I assumed that the experience was a common one. And I was not wrong, as I learned later. I also learned that it was equally common to forget the questions in a few years and plunge into the farce for keeps. That did not happen with me; the questions remained paramount, and trying to answer them became by far the most interesting part of my life. I take no pride in that; it seems to me to have been entirely out

of my hands. It also seems to me, though, that blind acceptance of any human fashion does indicate a lack of perception; and I suppose I am guilty of assuming myself to be perceptive where others are not. But one can't delude oneself for the sake of a questionable modesty.

In retrospect, I awoke to certain realities of the world, including the weakness of my own class, the so-called leaders. I am aware that this is a sensitive topic with many awakening members of the Majority—among them the readers of *Instauration*—who feel that it is detrimental to the Majority cause to criticize the Majority in depth, especially the Majority leadership—better defined, perhaps, as the Majority figureheads. They feel that this deflects attention from the enemy, the unassimilable minorities, and is thus essentially negative rather than positive. My own feeling is that in attacking the unassimilable minorities and ignoring the Majority weaknesses, one is treating the symptoms and not the disease. It is not minority strength but Majority weakness which has brought about collapse, and Majority weakness will not turn into Majority strength by dwelling on the minorities. That can only happen through an understanding and subsequent correction of Majority weakness. (Also, if the Majority argument is that the unassimilable minorities are not equals, then it is a contradiction to devote time to them; one does not argue with one's inferiors.)

The Majority is sick, and must be treated, individually and collectively, as sick. And the sickest members of the Majority are the leaders. (It is very much to their interest to keep the rest of the Majority busy with the unassimilable minorities, and they are very clever, in a sick way, in doing so.) It is actually not the choice but the obligation of every serious Majority member to turn on his leaders until they pull themselves together or abandon the field to others. Failing that, he should seek alternatives. For what it is worth to those members in making up their minds, I shall go into this problem of Majority leadership in such detail and depth as I can muster from my own experience, putting it in sequence in this and the next few columns rather than spread it out piecemeal.

The first point, so difficult to discuss in a Protestant-capitalist-democratic society, where it lingers as one of the very last taboos, is that this leadership does exist, and that it does set the national tone. The average American can't admit that democracy is a farce

and that he actually lives in a controlled system. He has been taught that the medieval system, in which the Church and the nobility were established and thus accountable, was bad because men weren't "free." He is further taught that all this was changed forever by the enlightenments of Protestantism and capitalism and "democracy," under which he worships and works and lives "freely," rather than being told what to do in each of those categories; and that his nominal leaders are really his servants. His information is lamentably incorrect. He is actually incapable of worshipping and working and living freely; and has exchanged established and accountable leaders in all fields for disestablished charlatans who don't have to answer to anyone, and who have finally sold him and his country out to the unassimilable minorities.

This average American can be blamed for the present mess only to the extent that he imagines himself to be so superior to the European peasant stock from which he came. He sees his ancestors as superstitious fools who toiled for bishops and lords, and never sees that behind his chemical clothes and material artifacts he is equally if not more credulous and exploited, and certainly more booted about by the minorities (loosed on him from above). Most important, he does not realize the extent to which he has been turned from a poor but caring peasant into a robot who is indifferent to family, self, country . . . everything except material artifacts, and even there it is not because he cares but because he is programmed that way. Until he does see what he is (and is not) he won't be able to see that his leadership not only can but should be held responsible.

The American Majority leaders can be held more specifically accountable. For my own position at the heart of this class, I have to say that most Majority members at the top are aware in some degree that they are betraying themselves, their country and all those whom they "lead." This awareness varies from vague disquiet to conscious understanding. It is rarely admitted, of course, and then only among equals—and usually denied afterwards. It seems to me that an understanding of this betrayal—abdication might be more accurate—is the first order of business for the readers of *Instauration*. If it is not understood, the entire Majority-minority struggle—or lack of it—is incomprehensible, and all the sniping at unattractive minorities simply evasive babytalk.

The present Majority leadership has



inherited the problems thrown up by the Civil War. Before that war, America was earnest, agricultural, and colonial. It was also mainly white (slaves didn't count), Protestant and homogeneous. During and soon after that war it became hypocritical, industrial and worldly. The Protestant white majority of the Majority shrank drastically, and we became a heterogeneous society. (See Henry Adams, Henry James, et al.) If leadership had a choice then, it was this: be dominated by plutocratic production-and-consumption, or control it. It really wasn't much of a choice—could any leadership have stopped what the people wanted in terms of material goods? Hardly, without the imposition of a ruthlessly repressive system designed to stamp out "progress." The leaders were as helpless as their followers. And from 1865 until the present, the produce-and-consume system has controlled everyone and everything, pushing the magical GNP ahead each year, and pushing the general esthetic and spiritual well-being backwards to the same degree.

Of course, in my father's day, the results of all our materialism were not

yet apparent; and he and his peers could honestly say that things weren't bad. But from 1945, when the minorities were let loose—and especially since 1960, when the disintegration became obvious—the leadership has had more of a choice and can be held responsible in greater degree. That leadership was quite aware, for example, in 1945 that it was not in the country's best interest to turn the minorities loose. But it was also aware that to curb the minorities was to run the risk of civil disturbance. And civil disturbance might upset the financial balance and threaten the leadership's comforts. So the leadership made a perfectly human, perfectly cowardly decision. It would be blackmailed by the minorities in return for financial stability, however temporary. (It was still making the same decision when New York was about to go bankrupt.) Like all blackmailers, of course, the minorities can never get enough, and they have stepped up their demands with each payoff.

And even as complete as their victory seems at present, it is by no means the end. The tottering leadership is not

prepared to resist at any point; all it asks is that it be allowed to have a few more years of golf and sun, and it will pay any price for that privilege. It doesn't matter if it is (or was) called Roosevelt, Truman, Eisenhower, Kennedy, Nixon, Ford, Carter, Harriman, Rockefeller, Reagan, Wriston, Buckley, or any name on the Supreme Court, in Congress, at the top in Washington at any level, heading any committee on anything anywhere, in the Social Register anywhere, in any leading club, in the inner circle of any university or other educational organization, at the top of any bank, law firm or corporation of any kind, etc., etc.—it has long since broken its sword and bolted. Its position is analogous to that of the final Saigon regime, still trying to extract respite for a bit more partying. Despite having sold out to the enemy long ago, it continues to impose a certain voodoo of rank on the still-obedient, still-credulous, rank-and-file Majority, but its day is done and it knows it. It could hardly be thrown out, spiritually speaking, because it has long since abdicated. There is a heavy, inertial physical presence which will have to be disposed of; but there is no hand at the American tiller today. That fact is the first and most important to keep in mind on the part of anyone alive enough to ask: How did it happen? What can I/we do about it?

(To be continued)

The Making of a Racist

A firsthand report from an Instaurationist who has made the leap that some 100 million more Majority members should make if this country is to remain livable.

How does one progress (I use progress advisedly) from an incurably idealistic visionary into a Majority racist (by liberal semantics)? Looking back from age 67, I think this metamorphosis ought to be as natural as growth from adolescence to adulthood. I don't fault utopian dreams, or being hoodwinked by medicine men and thaumaturges, at 18—or even 21. But when one is as old as a Mondale, a Bayh, a Percy, a Weicker et al., well, one's faith in the tooth fairy should begin to waver. Any of us might believe hokum once. But a liberal will believe anything twice, thrice and forever, particularly after he has been proved wrong.

I speak from experience. I was suckered at 21—but by an expert, probably the most polished political conman in

our history—the Squire of Hyde Park. It was a time made to order for demagoguery—as Al Smith aptly observed in 1932. Like millions of others, my family was badly buffeted by the Hoover years, and like most others I blamed the Republicans—the party of Big Business and Teapot Dome. And I idolized the new Moses, the gallant crusader, the heaven-sent deliverer.

I believed FDR when he said that the Democratic platform was a "sacred compact with the people." That platform promised a 25% reduction in the federal budget, a prompt dismantling of the "Hoover bureaucracy," a return to states rights, and jobs and justice for all—in other words, a New Deal. Unfortunately, the only plank in that platform which was fulfilled was repeal of the 18th amendment.

At any rate, an utterly disillusioned electorate elevated the Leader to his command post, and the hand of God spared him from the assassin. I was exuberant, as I assume the legions of An-

drew Jackson, Grover Cleveland, and Woodrow Wilson were exuberant in their time. But within two years my jubilation began to wane. With all the massive "reforms," with all the high rhetoric, the economic plight of our family was not alleviated. Indeed, it deteriorated. The only jobs the New Deal created were in WPA, CCC, and in a monstrously bloated federal bureaucracy—a haven for long unemployed Democrats. There were no jobs in 1936 for this graduate from Law School—not in law, not in business, not in teaching, not in government.

The truly despotic malevolence of the Leader was revealed in the court-packing bill conjured up by the Harvard brain trust, which would have given him the power to appoint immediately eight new Supreme Court Justices. He had a rubber-stamp Congress. He wanted a rubber-stamp Court. He didn't get it. For me this display of vengeful spite and attempted power-grabbing completely un-

masked my hero. He was not St. George after all—he was Proteus. He was a phony—a petty tyrant—a pretender. I became a rabid Roosevelt-hater—but what I really hated was demagoguery, guile, humbug, quackery, flim-flam and unctuous piety.

Meanwhile, starting with a clean slate, I was acquiring prejudices. At 18 I had none, and I am firmly of the opinion that one acquires prejudice by the public behavior of members of the race, class, or organization which he comes to dislike. I deplored anti-Catholic feeling in the campaign of 1928. I knew nothing whatever of the Catholic religion. I began to acquire anti-Catholic tendencies when I entered a Catholic university, but they have since largely dissipated. I deplored anti-Semitism until I began practicing law and encountering Jewish lawyers. I acquired increasingly strong anti-Jewish sentiments from Jewish lawyers, Jewish comedians, Chicago Jewry, and that lit-

tle bunch of crowing, strutting martlets that constitute the Israeli government. Left to its own resources, Israel might last a week. It is only our mindless, unquestioning, blank-check financial and military support which keeps this gang of arrogant marauders in business.

Until I was about 25 I had known only one Negro—a student in the Catholic university, a likable chap. I saw many more Negroes when I moved to Chicago at age 30 and felt uncomfortable and alienated in the presence of large numbers of them. But it was years later, during the rise of Rap Brown, Huey Newton, Martin Luther King, Black Panthers, Black Power and the Black Caucus, that I began to feel defensive and hostile to the so-called “civil rights advocates” and “activists.” Even more than the dislike I feel for such people, I despise the media for becoming a fawning, knee-jerk instrumentality for “minority” propaganda.

Me, a racist? Not as big a one as the average NAACP or ACLU member. Not as big a one as the Jewish Defense League honcho. Not as big a one as a CBS, ABC, NBC, AP, UPI culture vulture. Or as Andy Young, or Jesse Jackson. Is what I’m saying here as racist as *Roots* or *Holocaust*? Or for that matter *Sesame Street*?

Because I detest Andy Young, however, doesn’t mean that I ever disliked Joe Louis, Louis Armstrong, Roy Campanella, Bill Robinson, Hattie McDaniel or many other Negroes. It is the cabal of self-seeking jingoists like the NAACP and Jewish Defense League that disturbs and riles me. And none of my “prejudices” were implanted by the KKK or the American Nazis. I have acquired them honestly, with discernment and discrimination. Today, I believe vehemently in perceptive, sensible discrimination. Not to discriminate is the quickest route to personal and racial oblivion.

Democratic Despotism

The most obvious objection to democracy is the ancient one that if people are to vote on their leaders, and inequalities of leadership ability are assumed, and it is assumed that it is desirable that those more able be the leaders, then a democracy requires that inferiors make a judgment concerning superiors, a judgment which would apparently be beyond their ken.

A more modern argument against democracy is based on the voting paradox of Condorcet and Nansen and developed for general cases by Arrow, Black and Riker. The paradox is shown in an example of three voters’ ordered preferences among three choices—for example, of candidates or policy alternatives. If we let A, B and C represent the voters and X, Y, Z the choices, then the possible orderings are XYZ, XZY, YXZ, YZX, and ZYX.

Consider the following sequences:

- A XYZ
- B ZXY
- C YZX

Notice that X is preferred to Y by two voters and Y to Z by two voters, leading to the initial conjecture that the majority ordering is XYZ. However, Z is preferred to X by two voters, so that conjecture fails. Similarly, Z is preferred to X by a majority, and X to Y by a majority, but the sequence ZXY is illogical as a majority ordering, for Y is preferred to Z by a majority. The process is circular. Kenneth Arrow has shown that discrepancies of this sort are inevitable in a large number of cases when people choose among

more than two alternatives.

Because in the real world there are always at least three available alternatives, in fact, often an infinite number of substitutes, then traditional democracy, whether representative or otherwise, would seem to be a logical impossibility. It might be added here that Duncan Black has tried to circumvent this conclusion by limiting one’s possible personal preference orderings with his Assumption of Single Peaked Preferences; that is, that there exists the same spectrum along which all candidates and issues can be placed which is the same for all voters. However, not only is it not a sociological fact that people actually order their preferences in accordance with this assumption, there is no logical justification for their doing so, except to satisfy Black’s argument.

G.E.M. Anscombe has recently put forth an even more powerful argument against democracy. Consider the table below.

	A	B	C	D	E	F	G	H	I	J	K
1	0	1	1	1	1	0	0	1	1	0	0
2	0	1	0	1	1	0	0	1	0	1	1
3	0	1	0	0	1	0	0	1	1	1	1
4	0	1	0	0	0	1	1	0	1	1	1
5	0	0	0	0	1	1	1	0	1	1	1
6	0	0	0	0	1	1	1	1	1	1	1
7	0	0	0	0	1	1	1	1	1	1	1
8	1	0	0	0	0	1	1	1	1	1	1
9	1	0	1	0	0	0	1	1	1	1	1
10	1	0	1	1	0	0	0	1	1	0	1
11	1	0	1	1	0	0	0	1	0	1	1

Here we have eleven voters, A-K, voting on eleven questions. Seven of them, A-G, vote in the minority in a majority of the decisions: A-F in seven out of the eleven cases, G in six. The majority is always 6-5. These figures can of course be varied.

If we imagine an ideal democracy with a whole population voting directly on all questions, there will obviously be room for much variation in results over a long period, all of which however conform to the description: the majority votes in the minority in a majority of cases. That is, the majority is frustrated more often than not. This may well be a mathematical explanation of how, through the democratic process, the majority has become “dispossessed” in the United States.

The above objections to democracy are based on different principles. The first objection is based on the fact that democracy will not lead to superior wisdom. This possibility, at least, I believe would be admitted by even the most ardent democrat, that it is possible that a man of highest ability, knowledge and morality might make judgments which are superior to the feelings of the masses.

Generally, the belief in the superiority of democracy is based upon the idea that democracy is fair; that is, it leads to a state where the desires of the many are not subordinated to the desires of the few. It is obvious, though, that the voting paradox and Anscombe’s argument vitiate any attempt to justify democracy as a fair method

of satisfying the majority. So it follows that political questions can rationally only be resolved by imposition. The obvious question which arises is, "Who is to do the imposing?" Perhaps to slightly alter Henry Ford, we could say "Asking who should rule is like asking who should sing tenor. Obviously, the man who can."

This approaches the idea of a benevolent dictatorship as the most preferable form of government, but how can we keep a dictatorship benevolent? What is the fundamental difference between benevolent dictatorship and totalitarianism? The answer lies in the unqualified right of secession. So long as an individual has the right to secede from his society or to join another group, i.e., become the citizen of another political unit, then

no dictator can set up a totalitarian state because the individuals whose will is being thwarted can always secede and begin their own state, with all rules as they were in their previous state, except for the one about which they disagreed with the majority.

In conclusion we can say that democracy has always been revered because of its purported fairness. Condorcet and Anscombe have shown that it is not fair to the majority for it will most likely lead to the oppression of the majority by what Anscombe calls "sectional minorities." We see this, tragically, taking place in the United States today in, to use Wilmot Robertson's phrase, "The Dispossessed Majority."

We are not trying to argue here that a benevolent dictator is necessarily a

good thing, for we believe that any form of government devised by men can be subverted by the malevolence of other men. We are saying that the very mechanism of democracy entails a tyranny of the minority in the long run so that, following Sherlock Holmes's statement that when we eliminate the impossible, we are left with the truth, however improbable it may seem; some form of benevolent dictatorship is the only form of government which can meet the needs of the majority. As constituted in the above scenario, the dictatorship would truly be benevolent in the same sense that the airplane pilot is a benevolent dictator in an airplane, because we individually and voluntarily choose to place our trust in him.

When Will They Fight Back?

Cowardly reactions, no matter what their excuse, leave a bad taste in the mouth. Recently Steven Rose, one of Britain's leading intellectual terrorists, practically ordered Arthur Jensen and Hans J. Eysenck to renounce publicly any and all connection with "racists," on the basis that Britain's National Front has been using some of their research in its literature. Both men humbly obliged in long, painful and rather unheroic missives of apology.

Eysenck, deploring the very thought of the National Front, said all the things he was supposed to say:

I am absolutely opposed to any form of racism, and believe that the scientific evidence unequivocally points to the need to treat each person individually, not as a member of a racial group, or a particular sex, or class.

Jensen tried to wriggle out of Rose's accusations by charging that both right and left wingers have injured science with their dogmatic assertions about race, thereby lumping his friends with his enemies. Like Eysenck, Jensen stressed that the "overlap" in mental ability between bright blacks and wacky whites negated much of the case for broad racial differences in intelligence. This, of course, is a weasel-worded attempt to avoid the essence of the scientific evidence—evidence that Jensen knows better than almost any man alive. Jensen also engaged in a little fence-straddling by lauding scientific "agnosticism" (keeping the options open) until all the facts are

in—though the scientific method might be better served by trying to reduce the extent of such agnosticism instead of retreating to it.



PROF. STEVEN ROSE

It is understandable that Jensen, Eysenck and other hereditarians shiver and shake when character assassins like Rose take poison pen in hand. If they didn't give in here and there, if they didn't temporize, they might be irrevocably damned and ostracized as outright fascists and Nazis. Still, there have been scientists who have decided that their scientific findings are more important than life itself. Galileo compromised, but the Russian geneticist Vavilov preferred to die rather than deny what he knew to be true.

Jensen and Eysenck have gone through much for their pioneering and courageous research. But they haven't

been jailed, or starved to death in a Gulag, or guillotined. If they had been, they might have done more for science than has been accomplished by their present tactic of sporadic self-dosings of sackcloth and ashes.

Shortly after Jensen's and Eysenck's apology appeared in *Nature*, Rose and another Marxist authored an equalitarian tour de force that was widely distributed by Britain's National Union of Teachers (NUT). It was such an outrageous perversion of biology that it might easily have been written by Lysenko in the darker and fuzzier days of Stalin. According to Rose (God, how they can lie with a straight face!), race does not exist, IQ tests do not measure intelligence, intelligence has no genetic basis, biology has no connection with civilization, etc., etc.

What good did Jensen and Eysenck's apologies do? The net result was to embolden Rose in his crusade against Western science. Eysenck may have redeemed himself a little when he later reacted publicly against the falsehoods of the NUT broadside. But as yet neither he nor Jensen has called upon Rose to disavow *his* connections with the various Marxist gangs now trying to totalitarianize British thought.

As for Shockley, he obviously has more guts than Eysenck and Jensen combined. But even he has said that Jews are smarter than "Aryans," apparently in an abortive attempt to win the sympathy of those who have done most to destroy him. Shockley's statement, of course, is one of those big

liberal-minority lies, which emit an extra stench when uttered by an otherwise intelligent, tough-minded scientist.

Another Nobel prize winner, Francis Crick, as noted in a previous issue of *Instauration*, has never given in one inch. He actually hung up on a reporter trying to involve him with the National Front. Two other Englishmen of the highest repute, John Baker, author of *Race*, and Cyril Darlington, who wrote *The Evolution of Man And Society*, are

not the types to make profuse apologies for their writings for any reason and pay no attention whatsoever to academic guttersnipes. Rose knows perfectly well that when he tries to order men like these around, he will get nowhere. He picks his victims carefully.

Note: A recent issue of *Instauration* (March, 1979) carried an article dealing with the false claim of Jewish intellectual superiority, which for some years has been greeted with approbation by the

very same liberal-minority intellectuals who, out of the other side of their mouths, are the first to denounce the slightest intimation that races differ in intelligence by so much as a hair. If the historical evidence, though it has been accumulating for 2,500 years, is not enough to shatter this canard, *Instauration* readers should go to a good library and read the very important but universally ignored paper on the subject by the late Dr. Audrey Shuey in the *Journal of Social Psychology*, 1942, 15, 221-43

More On Libertarian Lunacy

A comment from a West Coast *Instaurationist*:

The conclusion that "the extreme right of libertarianism ultimately joins full circle with the extreme left of Marxism" causes me to conclude that the author of "Libertarian Lunacy" (*Instauration*, Dec. 1978) has little understanding of either ideology. The ideological schism between the two was recognized in the late 1840s by Marx and Engels when they devoted most of *The German Ideology* to an attack on Max Stirner and his theory of philosophical egoism, one of the taproots of modern libertarianism. The battle still rages. The only common measure between the two is the tendency of both Marxists and libertarians to attempt to "strain" all of the problems of human life through the conceptual meshwork of their respective ideologies with the result that certain ridiculous consequences occasionally occur—generally with respect to Marxist determination.

In his attempt to be "consistent" with his ideological principles, Donald H. Carpenter—starting from the basic libertarian tenet that every individual has an absolute right to live his own life as he sees fit, so long as he does not forcibly interfere with the equal right of others to live their lives as they see fit—had no other logical choice than to endorse "unrestricted immigration."

If, in fact, his libertarian view is inimical to "human personality, national community and racial integrity," it is not because of its supposed similarity to Marxism. Rather, it is because his libertarianism embraces a system with virtually no restrictions on either social conduct or economic activity, a system that attacks the various political institutions which promote the author's ideals of human personality, national community and racial integrity.

On the other hand, it appears that the kind of society which the author seeks to create cannot be achieved in an atmosphere of individual freedom of action. Since the political birth of the U.S. was conceived in the ideas of individual liberty, an important question arises—one which the author has ignored—to wit: can the kind of racial and cultural homogeneity which is advocated in the pages of *The Dispossessed Majority* be realized in a society where individual freedom of action is protected and nurtured? I suspect that the answer is no. When individuals are permitted a reasonable degree of personal freedom, miscegenation and ethnic fraternization will always occur to some extent. The presence of mulatto populations in the U.S. and in the Union of South Africa, among other places, is an example of this reality. And, on the other side of the coin, at-

tempts to circumscribe this intermixing by political action have generally resulted in some form of a police state. The Union of South Africa is an example, as is Israel. In these states many of the "freedoms" which we have taken for granted in this country are severely limited in the rush to create racial or cultural religious states.

Obviously, a society which permits individual freedom of action has certain advantages for any minority group. In fact, the idea of universal "rights"—i.e., legal privileges which are enjoyed by everyone, Majority and minority alike—is of signal importance to anyone who seeks to be "different" from the "Majority" in any noticeable respect. If the Majority can be induced to concede that certain broad kinds of human action are protected by "rights," then tolerance is politically assured. Thus, it is not surprising that the Jews, for example, have had a particular interest in the field of law, a field which encompasses that area of human activity where the idea of rights is articulated. For the same reasons, it is also not surprising that modern libertarianism, in one form or another, has been embraced by numerous Jews, the best known of whom include Ayn Rand, Milton Friedman and Murray Rothbard, although the latter is in many ways a renegade.

Are The Streets Safer?

A 48-year-old ritual was dutifully completed last October with the release by the Federal Bureau of Investigation of the *Uniform Crime Reports* for 1977. Armed with advance copies and press releases, anchormen were quick to leap in front of television cameras and broadcast their tidings of

good cheer and false optimism.

Good news! The streets are getting safer. Because there were fewer robberies citizens can move from Fifth Avenue to Second Street with a slightly better chance of not losing their purses and wallets to one of the half-million professional criminals now roaming

the land. The anchormen, however, did not divulge that women have a considerably worse chance of getting to where they are going without being raped.

In Wall Street jargon murders closed at 19,120, up 1.3; reported rapes at 63,000, up 10.0; robberies at 404,850,

off 3.7; aggravated assaults at 522,510, up 7.1; burglaries at 3,052,500, off 1.2; larcenies/thefts at 5,905,700, off 5.9.

Reassured that an increase from 10,347,260 to a new all-time high of 14,670,300 serious crimes is inconsequential, the public may be expected to greet the newly released statistics with incoherent shouts of optimism.

Practical criminologists and commonsensical citizens will do well to challenge these and other reports espousing the dangerous proposition that criminality is not epidemic and not increasing, that the streets and countryside are peaceable, and that the annual cost to the public of more than \$120 billion is a bargain!

To get into the less optimistic specifics, it is generally accepted that the number of forcible rapes—one every three minutes—is but one-third of the actual number. Moreover, FBI crime reports are projections based on the records of participating agencies representing approximately 82% of the population. If survival-oriented Americans look at the figures reflected by Part I of Index Crimes (those of a more serious nature) as something more than an exercise in elementary arithmetic, they might visualize millions upon millions of personal tragedies, involving all too frequently serious consequences for the victims and others whose lives were affected. They might also visualize the social and economic impact of an estimated 40,000,000 other crimes of a so-called “less serious nature,” as reflected by Part II of the Non-Index Crimes reported for 1977.

The incidence of Part I crimes according to the ethnic groupings merits examination: (See box upper right).

Based on population percentages and stated simply and forthrightly, for each homicide by a white, Negroes killed 7.96 times and other minority group members killed 2.09 times. Negroes raped 6.74 times more often and other minority group members raped 1.42 times more often than whites. Negro robbers bested whites by a ratio of 7.14 to 1 and other minority group members committed 1.19 robberies for each robbery by whites. (Remember that persons of Spanish or Mexican origin are frequently counted in the white category in *Uniform Crime Reports* statistics.) In regard to assaults, Negroes were convicted 2.93 times more than whites. Negroes also committed 1.87 more burglaries than whites. Not surprisingly, Negro larcenists and thieves outstole their white counterparts by a ratio of 1.64 to 1.

A more accurate analysis of racial criminality could be achieved by com-

PART I (INDEX) CRIMES CRIMES BY WHITES AND NONWHITES, 1977

	TOTAL	WHITES	RATE PER		RATE PER		RATE PER	
			100,000	NEGROES	100,000	OTHER	100,000	
Criminal Homicide	19,120	8,776	4.71	9,751	37.50	593	9.88	
Forcible Rape	189,060	95,286	51.00	89,425	343.94	4,349	72.48	
Robbery	404,850	165,179	124.30	230,765	887.55	8,906	148.43	
Aggravated Assault	522,510	308,803	266.00	202,734	779.74	10,973	182.88	
Burglary/Housebreaking	3,052,500	2,109,278	1,818.00	882,773	3,392.97	61,049	1,017.48	
Larceny/Theft	5,905,500	3,879,914	3,340.00	1,889,760	268.31	135,826	2,263.76	
Automobile Theft	968,480	688,589	593.00	252,773	972.20	27,118	451.96	
	11,026,020	7,255,825	6,255.00	3,557,381	13,682.24	248,814	4,146.90	

Note: Part I crimes in 1977 actually totaled 14,670,300. Some less serious types of crime have been omitted from the above table.

paring crime rates in metropolitan areas that have nearly equal white and Negro populations. Let us take a representative urban cross section comprising Atlanta, Baltimore, Detroit, Gary, New Orleans, Newark, Philadelphia, Richmond, St. Louis and Washington, D. C. The total population of approximately 7,462,000 in these cities breaks down into 4,149,000 (54%) white, 3,433,000 (45%) Negro and 60,000 (less than 1%) other minorities.

	% Population	Total Index Crimes	% Total Crimes
White	54	61,662	12
Negro	45	447,044	87
Other	1	5,138	1
	100	513,844	100

Regrettably, *Uniform Crime Reports* fails to adequately emphasize the seriousness of Part II (Non-Index) crimes. Few responsible citizens and fewer peace officers will deny the deadly social effect of arson, vandalism and the violation of various narcotic laws. Examination of criminal activity in the Non-Index (nonviolent) classification by ethnic grouping appears conclusively to confirm the results obtained by analysis of Part I crimes.

Part II (Non-Index) Crimes		
Total	White	Rate Per 100,000
7,911,400	5,405,487	2,906.00
	Negroes	Rate per 100,000
	2,292,189	8,816.11
	Other	Rate per 100,000
	213,724	3,562.06

More than 25 organizations dedicated to the proposition that the lives of criminals are sacrosanct, whether black, white or of various other shades, may be expected to deny the accuracy of this presentation. This has been their tactic—an eminently successful one as crime statistics so abundantly prove.

The Undebatable

Continued from page 6

about his “aberrational thesis,” ran two long anti-Faurisson articles by Jewish “experts” and followed this up by printing letters from irate Jewish readers. Since Faurisson’s opponents were given twice as much space and since most of the letters were fanatically opposed to what he had to say, *Le Monde*, citing an obscure French law dating from July 29, 1881, gave Faurisson a chance to reply to his detractors. In order to make it Faurisson’s last chance, *Le Monde* cautioned that any more letters attacking him would be in his favor, since he would again have to be given the right to reply. A translation of Faurisson’s letter follows:

Until 1960 I believed in the reality of the wholesale massacres in gas chambers. Then while reading Paul Rassinier, the resistance fighter deported by the Germans and the author of *Le Mensonge d’Ulysse [The Lie of Ulysses]*, I began to entertain a few doubts. After fourteen years of thinking deeply about the matter and four years of intensive investigation, I became certain, like twenty other revisionist authors, that I was face to face with a historic lie. I visited and revisited Auschwitz and Birkenau, where I was shown a “reconstituted” gas chamber and some ruins described as “crematories with gas chambers.” At Struthof (Alsace) and at Majdanek (Poland), I examined some rooms called “gas chambers in their original state.” I analyzed thousands of documents, especially those at the Center of Contemporary Jewish Documentation in Paris, as well as archives, shorthand notes, photographs and affidavits. I relentlessly bombarded historians and specialists with questions. I searched in vain for one sole deportee who could prove to me that he had really seen a gas chamber with his own eyes. What I was looking for was not an illusory abundance of proofs. I would have been quite satisfied with one proof, one sole proof. This proof I have never found. Instead, I found many false proofs, the kind one would expect in a

trial of witches, proofs that dishonored the magistrates who accepted them. At the end of my search, I found silence, irritation, hostility and, finally, calumny, insults and physical violence. The replies recently evoked by my short article, "The Rumor of Auschwitz," I have read more than once during my eighteen years of research. I do not dispute the sincerity of the authors, but I must admit that these replies are shot through with the errors pointed out long ago by Rassinier, Scheidl and Butz.

For example, one writer cited from the famous letter of January 29, 1943 (a letter, incidentally, which does not bear the customary classification "secret"). In it the term *Vergasung* does not mean the act of gassing, but carburetion. A *Vergasungskeller* is a room in the basement where a gaseous mixture is made for fueling crematory ovens. These ovens, with auxiliary equipment for aeration and ventilation, were manufactured by Topf and Sons of Erfurt.

Begasung means the gassing or fumigation of clothes in autoclaves [airtight chambers]. If the gas is Zyklon B—a preparation of prussic or hydrocyanic acid—then we must speak of "blue gas chambers," which have nothing to do with the gas chambers supposedly used as slaughterhouses.

The journal of Dr. Johann-Paul Kremer should be correctly quoted if we are to learn that, when he talks of the horrors of Auschwitz, he is alluding to the horrors of the typhus epidemic of Sept.-Oct. 1942. He wrote on Oct. 3, "At Auschwitz entire blocks are annihilated by typhus." He himself, as well as other Germans, were stricken with what he called the "Auschwitz sickness." The separation of the sick from the well was the "selection," one task of the "special action" of attending physicians. The separation was carried out sometimes inside, sometimes outside the buildings. Kremer never wrote that Auschwitz was a *Vernichtungslager*, which in the terminology invented by the Allies after the war, was "an extermination camp" (meaning by this it was a camp equipped with a gas chamber.) In point of fact he wrote, "It is not for nothing that Auschwitz is called the camp of annihilation (*das Lager der Vernichtung*)." In the etymological sense of the word, typhus annihilates those it strikes. Another serious citation error: The entry for Sept. 2, 1942 in Kremer's journal recounts, "This morning at 3:00 a.m. I attended outside for the first time a special action." Historians and magistrates have traditionally suppressed the word "outside" (*draussen*) in order to make it appear that the event took place inside a gas chamber. Finally, the atrocious scenes before the "last bunker" (in the courtyard of bunker #11) are the executions of those condemned to death, executions which the doctor was obliged to attend. Among the condemned were three women who had arrived in a convoy from Holland. They were shot.

The buildings of the "Kremas" [crema-

tories] at Birkenau were perfectly visible to all. Many plans and photographs prove this, and they equally prove the absolute impossibility that these "Kremas" had gas chambers.

If apropos my statement about Auschwitz the affidavits, memoirs or miraculously recovered manuscripts (with which I was already familiar) were quoted to me once more, I wish my communicants could have shown me in what way their imprecise precisions differed from the imprecise precisions of all the documents which persuaded the Allied military tribunals that a gas chamber existed where it was finally recognized there had been none—specifically within the territorial limits of the prewar Reich.

I have cited industrial documents NI 9098 and NI 9912 because they must be read before anyone brings up the "evidence" of Pery Broad and R. Höss or the "confessions" of Kremer. These documents demonstrate that Zyklon B is not one of the "ventilative gases" (its manufacturers having been obliged to state it is "difficult to ventilate since it adheres to surfaces"). An enclosed space permeated with Zyklon B cannot be entered for twenty four hours and then only with a mask with a "J" filter—the thickest and safest filter—to make a chemical test to ascertain if the gas is no longer present. Afterward, mattresses and blankets have to be shaken out thoroughly in the open air for one or two hours. As Höss wrote, "A half-hour after turning on the gas, the door is opened and the ventilation apparatus is started. The bodies are then immediately removed." Note the word "immediately" (*sofort*). Moreover, the team in charge of removing the 2,000 gased bodies enters the area (still full of gas?) and removes the bodies "while eating and smoking"—that is to say, if I understand correctly, without even wearing gas masks. Quite impossible. All the evidence, as vague and contradictory as it is about everything else, agrees on this one point—the team enters the room either immediately or "a little after" the death of the victims. I say that this point alone goes to the heart of the false evidence.

A visit to the gas chamber of Struthof in Alsace is an interesting experience. There the tourist can read the confession of Joseph Kramer. It was through a "hole" that Kramer poured "a certain quantity of hydrocyanic salts" and then "a certain quantity of water," thereby releasing the gas which killed in nearly one minute. The "hole" on view today has been so grossly made by a steel chisel that four squares of tile were smashed in the process. Kramer, it seems, made use of a "funnel with a spigot." I don't see how he was able to prevent the gas from flowing up through this jagged hole, nor how he was able to assert that the gas, evacuated through the chimney, could drift as far as the windows of his villa. Adjacent to the "gas chamber" is a room where, I was

told, the bodies were preserved for Professor Hirt in "barrels of formaldehyde," which are in fact large, poorly caulked barrels used for the storage of potatoes and sauerkraut.

The most banal weapon, if suspected of being used in the killing or wounding of any inmate, was the object of the most intense judicial investigation. Surprisingly, those most prodigious weapons of crime, the gas chambers, have never been the target of official inquiry (judicial, scientific or archaeological).

If, unfortunately, the Germans had won the war, I suppose we would have been told that their concentration camps were camps of re-education. Challenging this view, I would doubtlessly have been accused of playing the "Judaeo-Marxist" game. Neither objectively nor subjectively am I a Judaeo-Marxist or a neo-Nazi. I have great admiration for the Frenchmen who fought Nazis so courageously. They defended a good cause. Today, if I affirm that the gas chambers never existed, it is the difficult duty of speaking the truth that obliges me to say so.

Even before Faurisson's statement and letter appeared in *Le Monde*, the French liberal-minority coalition had threatened him, sprayed him with Mace and forced him to suspend for one month his graduate and undergraduate courses in modern French literature. In January the agitation became so violent that he had to call off his teaching schedule indefinitely. A hundred individuals, most of them members of the Union of French Jewish Students, occupied his classroom, while leaflets and signs accusing Faurisson of Hitlerism and anti-Semitism were distributed throughout the university, with the two s's in his name enlarged to emphasize the Nazi connection. One leaflet, among other things, called Faurisson a "fanatic," a "dangerous man," a "Nazi apologist," and demanded his dismissal from the university. As expected, the president of the university caved in and refused to back up his professor by calling in the police. At present the whole matter has been moved to the ministry of universities in Paris.

The Faurisson saga proves that the Holocaust gag is loosening and slipping in France. It also happens to be loosening in Australia. In February, John Bennett, secretary of the Victorian Council for Civil Liberties and a distinguished Australian liberal, supported the right of a Melbourne radio station to broadcast anti-Zionist and pro-Palestinian talks. At the same time Bennett wrote to several prominent Melbourne professors, questioning the truth of the Holocaust and enclosing a complimentary copy of Arthur Butz's

Undebatable *(Cont'd.)*

Hoax of the Twentieth Century. For his pains Bennett was labelled an "anti-Semite" by a leading rabbi. Sometime later, Bennett's letter was printed in full in the *National Times*, a reputable Australian business weekly. For the first time ordinary brainwashed Australians were exposed to the dark, obverse side of the Holocaust fable. What follows is the unabridged text of Bennett's communication:

Having read most of the books claiming that six million Jews were deliberately exterminated by the Nazis, mainly in gas chambers, especially at Auschwitz (E. G. Hilberg—*The Destruction of the European Jews*; Reitlinger—*The Final Solution*) I note:

1. No one has ever been charged with the murder of any of the two million, four million, six million? people gassed. That is, no one has ever been charged with actually dropping the Zyklon B.

2. No photo exists of any bodies in any gas chamber although there is alleged to have been over 10,000 separate gassings in the various camps.

3. The "gas chambers" at Auschwitz cannot be inspected since, according to Reitlinger, who gives the only explanation of their fate, they were dismantled, transported to another camp, and "went into oblivion."

4. The main evidence of "gassings" given at Nuremberg are the affidavits of Höss and Gerstein, which are as unreliable as statements of the Moscow purge trials in 1936.

5. The Vatican, the Red Cross, English intelligence, German intelligence (e.g. Canaris and Oster, who were also English agents) and the German resistance to Hitler (a sort of Who's Who of German society) did not know of or did not believe rumors of gassings.

6. Nobody has tried to rebut the arguments of Butz

7. There is no reference to the gassings in any of the captured German documents: the Allies held warehouses of Nazi documents and films but had to rely on the Höss "confession."

8. It was claimed in March 1943, that two million Jews had been killed and another four million would be killed, a curiously accurate prediction of the six million figure used at Nuremberg.

9. Photos usually used by the Allies to prove gassings are photos of bodies of people at Dachau or Belsen who had died of typhus or malnutrition.

10. Zyklon B was used by the German armed forces and in all concentration camps, as a disinfectant, especially to combat typhus. It was standard procedure in all camps for new arrivals to bathe and have their clothes disinfected. Many people died in the camps and were cremated to prevent epidemics.

11. The Auschwitz camp was not

bombed by the Allies because they did not believe it was an extermination camp. The Allies had the huge industrial complex under close surveillance because it was the centre of the most advanced synthetic rubber process. The US was in need of synthetic rubber after Pearl Harbour.

12. It is impossible to estimate the number of Jews who died as a result of Nazi policies since the World Jewish Congress has refused to hold any post-war census of Jews. Probably 700,000 to 1,500,000 Jews died as a result of mistreatment, malnutrition, typhus, razing of ghettos, reprisals, arbitrary killings and medical "experiments."

13. People such as Simon Wiesenthal (*The Murderers Among Us*) have tried to track down people responsible for the final solution (e.g. Eichmann) and Nazi doctors (e.g. Mengele) but have not tried to track down members of the SS who [supposedly] murdered two to six million by gassing, especially by Zyklon B at Auschwitz.

It is probable that estimates of two-and-a-half million killed in Cambodia (e.g. estimate by George McGovern), 20 million people killed in the great terror in Russia, 500,000 killed in Uganda, etc., are as unreliable as the "six million Jews murdered by the Nazis" legend.

It took 30 years for "the last secret"—the forced repatriation of over a million people to Russia—to become generally known. It will probably take some time for the Butz thesis to be objectively examined.

In the Middle Ages people who queried the existence of God or that the earth was flat were persecuted and often killed. People who query the six million murdered legend will often be accused of being pro-Nazi and anti-Semitic.

However, even among the main writers on the legend (who are all Jewish) the six million figure is often disputed. Thus Reitlinger has revised his estimate of deaths down to four million. He was motivated by a search for accuracy and not anti-Semitism in revising his figures.

The Holocaust is still Holy Writ in the U.S., Britain and throughout most of the Western—and Eastern—world. A few honest, clear-minded souls have known from the very beginning that the Holocaust was a fabrication. They have known that when it comes to racism Jews "outracist" Germans by a wide margin and that only the most desperate and most perverted race maniacs could dream up a tale like the Holocaust, which accuses a whole people, the Germans, and by inference a whole religion (Christianity), of the most monstrous crime in history. But until the appearance of Rassinier's book the Holocaust skeptics, smothered by a crushing and continuous avalanche of Jewish propaganda, had very little to go on. Then came the

anonymously written *Myth of the Six Million* and the works of Harwood and Butz. Even so, no noticeable dent was made in the macabre legend because the mass media still refused to take up the story and give Holocaust critics a forum. Now in France and Australia two widely read and influential publications have finally surrendered a few columns to the arguments of the doubters and deniers. It wasn't much, but it was enough to bring the matter to the attention of the few conservatives and liberals who shun racial material like poison, but whose minds are still open enough to consider both sides of an intelligently presented debate.

Le Monde and the Australian *National Times* may not have been entirely motivated by courage when they let down the bars of censorship for at least one day. In the case of *Le Monde* it may have been the French law, largely honored in the breach, that gives injured parties the right to reply. Or it may have been the possibility that the dam was going to break sooner or later, so why not be the first to get into the swim. Even liberal editors and Marxist reporters grow tired of printing lies forever, particularly when more and more readers by instinct or by word of mouth are beginning to understand they have been taken. It's awfully hard to write when you know the minority half of your readership will believe everything you say and the Majority half will believe nothing. Disbelief, as editors eventually learn to their horror, soon turns to ridicule, the prickliest of all crowns of thorns.

It is difficult to speculate what will happen to the media, to world opinion and to Jewry when in ten, twenty or fifty years the mendacity of the despicable Holocaust propaganda is finally laid bare for all to see. All we can be sure of now is that the short-term gain the Holocaust gave Zionism will be more than wiped out by the long-term disgust and hatred that future generations of men everywhere will feel for its perpetrators.

For those who wish to start an Anti-Holocaust Library, Howard Allen now has available for sale the following books: *Debunking the Genocide Myth*, English translation of the four most important works of French historian Paul Rassinier, 450 pages, \$15.50 hardcover; *The Hoax of the Twentieth Century* by Professor Arthur Butz, 315 pages, hardcover \$9.50, softcover \$5.50; *Did Six Million Really Die?* by Richard Harwood, softcover \$2.50. Add 75 cents per book for postage and handling. Order from Howard Allen, Box 76, Cape Canaveral FL 32920. Please allow four weeks for shipment.

Macaulay *Continued from page 7*

rest; and I think it probable that they are false, or monstrously exaggerated . . . If you can derive any comfort as to the future destinies of your country from your conviction that a benevolent Creator will never suffer more human beings to be born than can live in plenty, it is a comfort of which I should be sorry to deprive you. By the same process of reasoning one may arrive at many very agreeable conclusions, such as that there is no cholera, no malaria, no yellow fever, no negro slavery, in the world. Unfortunately for me, perhaps, I learned from Lord Bacon a method of investigating the truth diametrically opposite to that which you appear to follow. I am perfectly aware of the immense progress which your country has made and is making in population and wealth. I know that the labourer with you has large wages, abundant food, and the means of giving some education to his children. But I see no reason for attributing these things to the policy of Jefferson. I see no reason to believe that your progress would have been less rapid, that your labouring people would have been worse

fed or clothed or taught, if your government had been conducted on the principles of Washington and Hamilton. Nay, you will, I am sure, acknowledge that the progress which you are now making is only a continuation of the progress which you have been making ever since the middle of the seventeenth century, and that the blessings which you now enjoy were enjoyed by your forefathers who were loyal subjects of the kings of England. The contrast between the labourer of New York and the labourer of Europe is not stronger now than it was when New York was governed by noblemen and gentlemen commissioned under the English great seal. And there are at this moment dependencies of the English crown in which all the phenomena which you attribute to purely democratic institutions may be seen in the highest perfection. The colony of Victoria, in Australasia, was planted only twenty years ago. The population is now, I suppose, near a million. The revenue is enormous, near five millions sterling, and raised without any murmuring. The wages of labour are higher than they are even with you. Immense sums are expended on educa-

tion. And this in a province governed by the delegate of a hereditary sovereign. It therefore seems to me quite clear that the facts which you cite to prove the excellence of purely democratic institutions ought to be ascribed not to those institutions, but to causes which operated in America long before your Declaration of Independence, and which are still operating in many parts of the British Empire. You will perceive, therefore, that I do not propose, as you thought, to sacrifice the interests of the present generation to those of remote generations. It would, indeed, be absurd in a nation to part with institutions to which it is indebted for immense present prosperity from an apprehension that, after the lapse of a century, those institutions may be found to produce mischief. But I do not admit that the prosperity which your country enjoys arises from those parts of your polity which may be called, in an especial manner, Jeffersonian. Those parts of your polity already produce bad effects, and will, unless I am greatly mistaken, produce fatal effects if they shall last till North America has two hundred inhabitants to the square mile.

Clio Knew It *Continued from page 8*

flooded the jungle bush like a crimson cloudburst. The Chinese Communists, after flexing their muscles with an imperialist blow at socialist India, did not invade pro-American, anti-Red Taiwan, but invaded their Red sister state, Vietnam, which they had supported for years against the Yankee imperialists, the same imperialists they overran in North Korea and are now hailing as China's great superpower allies. The dominoes didn't topple. They were blown up by grenades—grenades thrown by Reds against other Reds.

What did the loss of 40,000 American lives and 40 billion American dollars in Vietnam accomplish? Merely the postponement of the inexorable and unpreventable coming together of the two Vietnams. Hanoi, after taking over the south, implemented the usual economy-stultifying Marxist programs, but it also fired up the racist program of expelling the expatriate Chinese, who have long been known as the "Jews of Southeast Asia" and who regard Peking with the same wily wistfulness with which Senator Javits regards Jerusalem.

Washington, Walter Cronkite and the news manglers of the *New York Times* are so bowled over with Marxism they have completely forgotten or have never had enough sense to remember that there are deeper and stronger tides in the ebb and flow of history than a superficial adherence to

a superficial credo of a bilious German Jew, who reserved his loudest sneers for the very nations who were the first to subscribe to his claptrap. If all the Chinese Reds had preached and practiced and believed was Marxism, they would now be heading back to their old starving and shivering life style in the caverns of Yenan. If the North Vietnamese were dedicated to obeying the commandments of Marxist dogma, why didn't they become a Soviet Socialist Republic of China? Why didn't they join forces with their sister Soviet Socialist Republic of Cambodia, instead of annihilating it, or annihilating what was left of it after that native Cambodian Red Holocauster, Pol Pot, had done his stint of annihilation? It couldn't be that the ancient racial feuds took precedence over new-fangled fraternal and equalitarian proletarianism? Or could it?

Clio, a wise old girl who knows all about the racial vector of history, could have predicted the outcome of 20th-century Marxist revolutions long before they started. She knows that Marxism only serves as the ideological matrix cooked up to throw out one set of rascals and bring in another more rascally, but less decadent set. She also knows that Red dictators, if they wish to survive, must eventually build their power on more solid foundations than Marxist apologetics, crazy-quilt economic planning and class war. Marxist-inspired class hatred, fueled where possible by minority racism, may help

to bring the dictator to power, but if he permits it to flourish after he takes over, his takeover will be short-lived. Race, tradition and culture make a far better social cement than envy.

Let us hope that American diplomats of the future will not scream murder every time a nonwhite country goes Communist. Communist revolutions practically guarantee the economic deterioration of the country in which they take place, practically guarantee the steady-state chaos of massive purges, metastatic Gulag Archipelagos and, in Toynbee's phraseology, an ever widening schism of the soul. As proved again and again, the violence which accompanies all this is primarily directed against other Communists, domestic and foreign. If what has happened in Asia is any indication, Euro-Communism would be a real danger to the West, not because of its revolutionary aspects, but because, following the law that Communists prefer to gore their own oxen, the mere presence of a Marxist France or Italy would be a standing invitation for a Soviet attack. And the moment the Russians crossed West Germany's frontier, what would the liberalized, equalized, marijuanaized, mongrelized NATO forces do then? They would up, up and away to the Atlantic coast with all the speed their genetically favored fleet-footedness makes possible. The only resistance worth noting would probably be furnished by a motley kamikaze band of ultra nationalists and Reds, the

Clio (Cont'd.)

center parties of every Western nation having long ago become rotten to the core.

The U.S. should really look to its defenses when a large Communist nation starts to dump Marx and turns to nationalism and majority racism. It seems that only when a Communist state is no longer Communist is it a real threat to world peace. After the Communist skin is shed, all that is left of Marx is the rhetoric, just as in the time of the Crusades and its marauding knighthood, all that was left of Christianity was the ritual. There is nothing to fear from a Red Lenin. There is everything to fear from a Red Napoleon.

China, which has generally preferred to go it alone whether ruled by emperors or commissars, is now returning "to the world" because it feels threatened

by the hectic march of Western, Soviet and Japanese technology. Along with the friendship treaty with Japan, the inveterate Asian enemy, came the Nixon and Carter rapprochement, which was motivated in part by dollaritis, in part by Russophobia, in part by Zionists who wish to encircle Russia so they can have a freer hand for their Solomonic designs on Damascus, Baghdad and the oily sands of the Persian Gulf. Jews are also growing more fearful about Russian anti-Semitism, which is currently the greatest potential threat to world Jewry.

As the scene is slowly arranging itself for a race war between China and Russia, the U.S., still addicted to its disastrous 20th-century policy of mindless intervention at all costs, is inching over to the Chinese side. Having helped destroy Germany, Western Europe's bastion against Slavdom, our liberal-

minority coalition is now toying with the idea of destroying Russia, the white race's bastion against yellow racism. Having armed Russia against the Western world, we will soon be arming China against the white world.

We must stop this meddling madness before we wreck Western civilization completely. If we don't we may expect to see by the middle of the 21st century a prostrate West, a prostrate Russia, and a regenerated Celestial Kingdom receiving the daily kowtows of its Japanese economic drones and the white, brown and black human detritus which managed to survive the nuclear hecatombs. By then the Great Han People, as the racially conscious and racially knit Chinese call themselves, may no longer be the awesome fancy of the Yellow Peril. They may have become the awesome fact of the Yellow World Imperium.

How The Best *Continued from page 9*

In the first place, their leading characteristic is that they must prove everything by trying it. They take nothing for granted; they want facts, not camouflage. They can see the false through a ten-inch board. I would rather talk to five thousand people of your age than to my five hundred boys. I have to be so abominably careful that I can prove every word I say.

These lurid tales we hear are usually caused, not by any evil in the boy or girl, but by the pursuit of truth, which is so evident in the young generation. They want to realize everything, and, of course, you and I, in our maturity, know that very few things can be realized. [*Ibid.*, p. 186: speech of Mather Abbott, Headmaster of Lawrenceville School, to alumni, 1926.]

Before quoting more of this revealing speech of Dr. Abbott's let us pause long enough to chart some of its obvious content. He says that the boys of 1926 are "five times as decent, as truthful and manly" as the boys of his own youth, which would be the youth of the early 1880s. It is interesting to note that in contrast to the attribution "decent" we find, a few sentences later, the admission that these "decent" young boys are the subject of "lurid tales." Presumably the "lurid tales" are true; moreover, the lurid doings they recount must have the appearance of evil, for Abbott explains that though seemingly caused by evil they are really caused by a pursuit of truth! We are reminded here of the justifications given for the "lurid doings" of today's hippies and acid heads. Be that as it

may, the hidden point of Abbott's statements on "decency" is that the young man of 1926 has abandoned the traditional morality of his forefathers and has done so at the prompting of formal education. That is the import of the motivation ascribed, "in the pursuit of truth." This is Abbott's first triumphant crow.

His second is that the young boys of 1926 are five times as truthful as those of a half-century earlier. What Abbott probably has in mind here is that boys in the 1880s paid unquestioning deference to the morality and social codes in which they had been reared. This inference is borne out by accounts of the simple amusements and manners of the boys attending Lawrenceville School in that period. According to Mulford (*op. cit.*, p. 65):

Once a week groups of boys were asked to informal social gatherings in the charming parlors of the headmaster's home. There we joined in games, singing and story-telling and listened to good music. There were light refreshments served and each boy was made to feel at home. Of course, these entertainments varied according to the ages of the invited . . . Twice a year the older boys came to more formal parties. The young ladies of Dr. Nassau's School were there, and others living in the neighborhood.

In Abbott's immoralist view, this observance of simple manners and traditional morality obviously had to be "dishonesty." After all, those youths had not subjected their inherited morality to question!

The most astonishing crow of all is Abbott's third one: that the youth of

1926 is five times as manly as that of the 1880s. In all charity, one has to suppose that Abbott, as an effeminized youth in the early 80s, was not able to stand up to the more manly demands of that time and with a venom characteristic of those who fail in such things, denounces real manliness as unmanliness. We read, for instance, that it was the common practice at Lawrenceville School

To test the quality of each new boy's pluck . . . cruel methods were sometimes adopted. Those resorted to at night, after the homesick lad had fallen asleep, subjected him to sharp pain and much discomfort. The one who "told" on his persecutors was, for a time, ostracized. To come through his initiation as "Hogi Mogi" in good temper placed a boy right in the school . . . [*Ibid.*, pg. 62: quoted from the reminiscences of Dr. Duryee.]

May it not be supposed that the young Abbott, when subjected to his own initiated rites, did not come through as "Hogi Mogi" in good temper but "told" on his initiators? We wonder.

It is even more interesting to ponder what Abbott means by referring to the youth of 1926 as manly. "Their leading characteristic is that they must prove everything by trying it. They take nothing for granted; they want facts, not camouflage." What is it that they must prove by trying it? A daring enterprise, involving hard work, intellect, risk of life and limb or fortune? We may be sure it is nothing of the sort. But something like trying hard liquor (as youth today are trying pot or horse), sampling promiscuity, etc. — in other words, daring (at no risk of life or limb or fortune,

much less expense of intellect or physical effort) to break the moral code, i.e., carrying on in "lurid ways." This is the new manliness. And refusing to accept anything unless given a proof (as if everything had a proof or could have one!). This so-called manliness is, then, simply the bustle of libertines, the litigating of theoretic ne'er-do-wells—in short, a matter composed of mere misconduct and empty talk. In the halls of formal education these worthless imitations of manliness do count, no doubt, as the genuine article (no other article being available). To that extent, Abbott is right. Moreover, he is justified, from an immoralist's perspective, in his crowing. By 1926 the sons of the best Americans had generally been transformed into the spiritual images and shapes of their formal educators.

In one thing, however, Dr. Abbott was wrong. He thought that his "decent, truthful, manly" new youth would usher in a world "one step nearer heaven." Concluding his address he prophesied:

The youth of the present generation . . . are on the way to great discoveries, and have made a step toward happiness and toward self-government far ahead of anything in our youth. They need very careful handling. They need all the love and affection that a man can give them, and they are going to bring this old world of ours one step nearer heaven in the end [*Ibid.*, pp. 186-7].

As illustrated in this totally purblind prophesy of Abbott's, formal education does not endow its devotees and subjects with any kind of vision to replace the blood's and limbic system's moorings in reality—the moorings a young man loses when he is torn from

his race-protective traditional morality. Even as the formal educator leads his educated flocks into unmistakable slaughterhouses and holocausts (the entire twentieth century has been the Majority's holocaust), he cries, and they cry, too, "We are entering heaven." This scene had been reenacted a depressing number of times in this most highly formally educated century of all centuries.

Is there an antidote or antibiotic to stop the spread of formal education's glaucoma-like infection? There are two!

An illiteracy that is proud of itself is one defense. This is what protected Americans—insofar as anything did—in the past. Unawed by the self-serving talk of priests and educators, the unlettered American—in particular the frontier American in whose environment deeds alone, and not talk, counted—viewed most of formal education with scorn. One might remark parenthetically that vestiges of this attitude were to be found in enlisted men's barracks even as late as World War II.

Another defense is genetically based. In this case the more educated a person becomes the more clearly he perceives the viciousness of its abstractions and universalizations. With a sort of learned ignorance, therefore, he reverts to those concrete, insistent harkenings of blood and instinct which formal education denounces and suppresses as mere bigotry and superstition.

It seems improbable that a proud illiteracy can be or will be resumed by the American Majority. Once lost, virtuous illiteracy, which looks down on literacy, is almost impossible to re-

cover. But if this "learned ignorance" we have talked of is genetic, then it can racially universalize itself. When it does, our race, no longer being deceived by the universalizing illusions of formal education and seeing itself not as the absurd brother and keeper of hate-spewing subpopulations but their would-be prey and implacable adversary, will predictably cast off its yoke of present servitude and repossess its purloined inheritance.

The heaviest part of this yoke is the Institution of Formal Education, along with all its oppressive apparatus of tax subsidies, compulsory school attendance and baleful mind-snatchers (the formal educators themselves). "But can we afford to free ourselves from this constraint?" it will be asked. "Is not the Institution of Formal Education required for our instruction in science, art and letters?"

"For the young and adolescent," we say, "not at all!"

For the acquisition of whatever arts, science and letters are of use or advantage to young persons, home education, various forms of apprenticeship, on-job instruction and private individual exploration suffice—and suffice admirably. Parents must realize that far more important than a purely verbal, irrelevant and dubious "knowledge" of world history is a knowledge of one's own family's history and genealogy. Parents must also know that, even though their children may be genetically immune to the intellectual corruptions of formal education, an adolescence spent behind desks manipulating symbols can only end in the vicious feminization of boys and the ludicrous masculinization of girls.

Southern National

Continued from page 10

four principal presidential betrayers of the American Majority in the U.S. in this century came not from Yankeeedom but from the South—Wilson with his one-world mummery, Johnson with his civil rights and no-win wars, and Carter with his Andy Young and his ultra-selective human rights. Even Franklin D. Roosevelt, the greatest renegade president of them all, loved his second home in Georgia so much he gave up his shoddy ghost there.

It is *Instauration's* opinion that the chief enemy of the South is no longer the Yankee or the "North." Today the enemy of the South is both within and without the South—in New York, Washington, San Francisco and in Atlanta, Jackson, New Orleans. Renegade

Southern whites have done and are doing just as much damage to Southern aspirations as any Northern liberal or minorityite. Black leaders in Birmingham, Alabama, are just as antiwhite as they are in Chicago. Jews in Atlanta are just as anti-Wasp as they are in Boston. For a Southerner to tilt with the windmills of Yankeeedom a half-century after the liberal-minority-Marxist coalition took control of the "hate the South" crusade is not only Don Quixotic but damn quixotic.

Rather than withdraw from the North, the South might think about liberating the North. It is true the South is the strongest remaining enclave of Majority culture, a nucleus around which a Majority liberation movement might easily crystallize. But the hardline resistance to Southern separation will almost certainly come from South-

erners themselves—Wasp renegades, black racists, Zionists and the strange perversion of Southern genes that produces a Hamilton Jordan, a Jody Powell and a Hodding Carter. No secession or revolution can succeed unless the hometown traitors are first taken care of. The Carters and the Jordans are far more of a threat to a free and independent South than any number of Yankee ghosts.

If their dreams ever show the faintest signs of coming true, Southern nationalists will find that most Northern Majority members will be their strongest boosters. Already millions of them are looking to the South for security and refuge as their Northern cities turn to dust. There is still much good blood in the North, the same Northern European (let's call it Grade A) blood that flows in the anti-Yankee arteries of the

best White Southerners. Let's not spill any more of this precious ichor. It was the Civil War, more than any other event in U. S. history, that triggered the decline of the Northern European race in the New World. The reconciliation of our race, not renewed genocide,

should be our watchword. Let the South separate. It might well be the beginning of our racial salvation and of the racial salvation of Northern European man everywhere, not only in North America, but all over the globe. Only by physical separation from other

racers can the rich genetic heritage of Northern and Southern Majority members be protected from dilution and pollution. But let the battle for racial survival be waged against our enemies, not ourselves.

Stirrings



Louisville: Majority resistance is not completely dead. This city recently renamed one of its principal thoroughfares Muhammad Ali Boulevard. Twelve of the new street signs are already missing. Depending on the size, each sign costs from \$12 to \$36. Perhaps if the street were re-named Cassius Clay Drive, the replacement bill would be somewhat less.

North Carolina: Illegal immigration is getting so bad and so few Americans are doing anything about it that some Carolinians have decided to start an organization whose purpose is to keep the U.S. on the white end of the pigmentation spectrum. Anyone interested in hearing what the Southern anti-immigrationists have up their sleeves may write to Immigration Reform, P.O. Box 1944, Raleigh NC 27602.

New York State: A few years ago Richard Cotten, one of those rare men of the cloth who do not believe Jesus was a forerunner of Billy Graham, moved to a small village in upper New York state to get away from the stifling bureaucratic bigotry of the nation's capital. There he fell under the surveillance of Dr. Jacques Grunblatt, the town Jew, who, if he had not escaped in the nick of time from the Nazis, would have raised the Holocaust total to 6,000,001. Dr. Grunblatt, together with a Catholic priest, went to the nearest FBI office to complain about Cotten, whose monthly newsletter *Conservative Viewpoint* (Box 17194, Dulles Airport, Washington, DC 20041) dared to criticize the uncriticizable. An FBI agent reluctantly explained that Cotten was committing no crime by exercising his First Amendment rights. He added, however, that he was "under surveillance," which shows that the FBI, in spite of all the post-Watergate media hoopla, has not changed its nosey ways. So Grunblatt and his priestly friend took it upon themselves to stir up the townspeople against Cotten to the point where he moved to another town about forty-five minutes away. Even so, he couldn't shake off Grunblatt, who kept screaming about "Nazi Cotten" to all who would listen. Finally Mayor Raymond Watkin of Saratoga Springs, Cotten's new abode, took the unprecedented step of having the city council pass a resolution stating that Cotten was not welcome. The ADL rejoiced and featured a story in its bulletin (Sept. 1978). Yes, it was quite a feat. An alien racist who arrives in America a decade or two ago manages to hound, per-

secute and libel an American citizen, the descendant of generations of American citizens, for publishing a newsletter of limited circulation. How they praise the Bill of Rights! How they extol human rights! How they defend their rights! How they destroy our rights!

Ohio: Professor Jay W. Baird of Miami University, Oxford, has revealed some interesting information about the last days of Julius Streicher, hanged in Nuremberg in 1946. After his capture, Streicher and his wife were forced to parade naked in front of American troops who spat at them and stuck burning cigarettes into their bare flesh. Streicher was also forced to drink his own urine. His chief interrogator was a refugee from Luxemburg named Dolibois, who operated in an American uniform under the cover name of Captain Gillen. In the summer of 1945 a photo of Streicher was circulated among the American occupation troops. It showed him with testicles swollen to enormous size by continual beatings and wearing a crown of thorns with the inscription, "Julius Streicher, King of the Jews." In the Hitler days Streicher was the editor of *Der Stürmer*, a kind of anti-Semitic *Hustler*. The world press never stopped condemning him for his obscenity. The world press did not let out one whisper about the obscene treatment meted out to him by his tormentors and killers, whose uniforms never did and never will make them Americans.

Denver: Alan Berg is a Chicago-born Jew who suffers from logorrhea and now holds forth as the talk show host of radio station KHOW. Berg recently stated in a phone interview with David Duke, the Klansman, that he was going to allow Duke and his listeners to do all the talking. Duke, however, couldn't get halfway through his first sentence before Berg ordered him to "hold it." From then on everything went down hill, hitting bottom when Berg asked a woman caller if she had ever fantasized about sleeping with a black man. Duke said he sympathized with her for having to put up with such a remark. As everyone in the know knows, talk shows are set pieces for encapsulated *New York Times* editorials verbalized by announcers who try to rid their larynxes of any trace of accent, except perhaps for a soupçon of Bronx. The Bergs—and almost all of them are Bergs—talk the same and sound the same in Seattle, in Boston and in Fort Worth and

in Atlanta. It is this accent-less, characterless, politically loaded speech which has become the lingua franca of 20th-century America.

Los Angeles: Something called the National Coordinating Council for Constructive Action, whose "steering committee" roster includes scores of seemingly good Majority names, held a dinner on March 5 at the Century Plaza Hotel in honor of Dr. Fred Schwarz, the founding father of the Christian Anti-Communism Crusade. Admission charge was \$25 a head. The announcement of the dinner stated, "Token gifts will be welcome . . ." The affair netted a nice hunk of change for the kosherest conservative of them all.

Southern California: A West Coast Majority activist has published an interesting vestpocket book on race. He most earnestly agrees that genocide, as blacks and other minorityites never tire of pointing out, is a hideous crime. But, unlike the minority boosters of the UN Genocide Convention, he has found some surprising ramifications to this hypersimplistic, unelucidated, dead-ended asseveration. He is wise enough and courageous enough to inject into this sacred credo the quasi-forbidden subject of miscegenation, a Holocaustic process which does away with whole populations by the deadly, but effective, means of interbreeding. To the author, this is the most horrible form of the horrendous crime of racial murder. Following this logic, he claims the most active practitioners of genocide are the most active practitioners of miscegenation. The author, who writes under the pseudonym Gen. R. Never, develops his theme further with a proposed "UN Declaration on the Elimination of Racial Genocide." It's not the kind of proposal that Idi Amin, Menahem Begin or UN Ambassador Andrew Young would be likely to support. The Declaration states that the best way to prevent genocide is to keep the races apart. If 16,000,000 Eastern Germans were forcibly removed from their homes after World War II, the author sees no great difficulty in transplanting or repatriating America's most unassimilable minorities. He warns if we don't get into the racial separation mood pretty soon, race war will be unavoidable. "People," the general reminds us, "deserve whatever they permit." The booklet can be ordered for 50c, 3 for \$1.00, postpaid, from the Noontide Press, Box 1248, Dept. BK, Torrance, CA 90505.

Oregon: The liberal-minority coalition smirks tolerantly when its opponents talk

about the conspiracy of silence. Stereotypical right-wing hyperbole, say the eggheads. Recently, the Liberty Lovers Library, a small book distribution firm, tried to run a classified ad in the Portland *Oregonian* for *The Busing Coverup*, a Howard Allen book. The text of the proposed ad:

Portland parents, before it's too late, and FOR YOUR CHILDREN'S SAKE, learn the *true facts* about *proven hoaxes*, school integration and forced busing! Here's *our inside story*, *THE BUSING COVERUP* by Edward Langerton, 182 pgs., softcover, just \$4.45 postpaid from LIBERTY LOVERS LIBRARY, Otter Rock, Oregon 97369.

A few days later the following letter was received from the *Oregonian* Publishing Company:

Thank you for your recent classified advertising order to be run in *The Oregonian-Oregon Journal*. We regret that we are unable to publish your ad as it does not meet our standard of acceptance.

Canada: J. B. Bessinger of the University of Toronto reads Old English poems, including parts of *Beowulf*, in the reconstructed original, that is, the pronunciation is reconstructed, not the sentiments expressed! One is *The Battle of Brunanburh*, "the first English patriotic poem," which celebrates the victory of the Anglo-Saxons in A.D. 937 over the Scots and their Welsh and Norse-Irish allies. Bessinger puts so much fire into his rendering that he will probably be reported to the B'nai B'rith.

Britain: Christopher Mayhew and Michael Adams, authors of *Publish It Not* (reviewed in *Instauration*, July 1977) are suing the Israeli newspaper *Ma' Ariv* for \$500,000. *Ma' Ariv* called the two writers, "anti-Semitic, Jew haters, Nazi style spreaders of poisonous hatred, and guilty of racial discrimination." All Mayhew and Adams are guilty of is having written a lucid report of how the British media censored news favoring the Arab side when Zionists were taking over Palestine after World War II. The two authors won an earlier suit for slander against the good gray London *Jewish Chronicle* for having made similar statements.

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The following, which appeared in the London *Daily Telegraph* (Dec. 30, 1978), is the remark of a book reviewer that would never be found in the U.S. mass media: "I had expected the 1,042 pages of Herman Wouk's *War and Remembrance* to be another snoring, boring, semitic saga. Unfortunately I was right."

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Robert Relf was found guilty on three

counts of publishing material likely to stir up racial hatred and sentenced to fifteen months in jail. A co-defendant, Michael Cole, convicted on a charge of distributing a leaflet likely to cause a breach of the peace, was given a six months' suspended sentence and fined 250 pounds. One of Relf's leaflets asserted, "You can take niggers out of the jungle, but you can't take the jungle out of niggers." Another leaflet contained such phrases as "Nigger muggers unite" and "Jungle News" interlaced with photos of apes. Relf's lawyer, Richard Raines, told the jury:

This country is supposed to be a democracy with free speech. You are going to decide today where free speech ends and repression begins. You may feel that it's right that people should express their views to a certain extent.

The judge countered with:

Politics do not enter into it. This is not an attack on free speech . . . everyone in this country is entitled to hold the political views they adopt.

After being sentenced Relf, who had previously been jailed for refusing to remove a sign offering his home for sale to "an English family," promised to go on a hunger strike. This would be a repeat performance of an earlier hunger strike which had induced British authorities to reduce his original prison term considerably.

It came out during Relf's trial that Roger Grenville, the prosecution's chief witness, had changed his name from Chernside in 1963 and had posed as a racist for three years in order to entrap Relf and others. Although the jury believed Grenville's testimony, he admitted that he himself has flaunted a swastika pin on his lapel and openly threatened British "coloureds." Grenville had a record of previous convictions for gross indecency, larceny, criminal damage and obtaining property by deception.

Paris: Zionist organizations are most distressed over the burning down of a large synagogue in the northern Paris suburb of Drancy and blame it on "anti-Semitic" arsonists. This is one of a growing number of incidents which include the firebombing of the Paris office of the Zionist youth group, Betar. Drancy is of great symbolic significance to Zionists. The town in 1942-44 was a primary detention center and transit station for foreign Jews arrested in France, both in the occupied north and the unoccupied south. Jews were very active in the French Resistance, a matter kept under a blanket of silence by Zionists who talk only about German "atrocities." Many of the Jewish refugees in France were Stalinists. Although they constituted a microscopic fraction of the inhabitants of France taking up arms against the *Wehrmacht*, the Ger-

mans were very unhappy about them. Beginning in August 1941, 6,000 Jews were arrested and lodged in internment camps in Drancy and two other French towns. The arrests were made by French police acting under the orders of a 26-year-old SS officer named Dannecker, who headed the German office of Jewish Affairs in the north. According to Xavier Vallat, the first French commissioner for Jewish Affairs, none of the arrested were women, though later an occasional "delinquent" Jewess was apprehended. Meanwhile, the Vichy regime had been rounding up foreign Jews in the unoccupied zone, some 41,000 being interned in four camps. No Jews were deported from France until April 1942 when a convoy of foreign Jews was shipped from Germany to Compiègne. Then the *Wehrmacht*, apparently aggravated by excessive armed attacks on German soldiers, demanded the internment of all Jews and Jewesses in the north. At this point Laval made a deal, offering to send to Drancy from the south all the foreign Jews locked up by Vichy in return for a German promise to allow the 75,000 French Jews in the north to remain unmolested. In all, 41,000 foreign Jews were sent to Drancy. The World Jewish Congress has escalated this figure somewhat and now claims that 61,000 Jews were shipped there and then sent to "death camps." Vallat writes that in 1939 there were 330,000 Jews in all of France and that "at least half were aliens." In 1946 he says 180,000 Jews were in France, 160,000 of them French. He thus concludes that 95% of French Jews never left France during World War II.

Czechoslovakia: Of the 2.3 million Germans who inhabited the Sudetenland before World War II, only 80,000 now remain, all of them victims of persistent day-in, day-out social, economic, political and racial discrimination. At their present rate of decline few Sudeten Germans are expected to be alive in thirty years. Their mass expulsion from Czechoslovakia at the end of World War II, one of the great war crimes of history, did untold damage to the Czechoslovakian economy and has a lot to do with the Czechs' continuing economic doldrums. What happened to the Sudeten Germans is still a totally taboo subject in Prague, though some voices in exile are now pointing out it was the perfervid, pre-World War II anti-Germanism of President Benes, the father-in-law of Jimmy Carter's own Zbiggy Brzezinski, that practically threw the Sudeten Germans into the arms of Hitler. If it was strictly a question of a disloyal minority, why, one might ask, were not the Hungarians in Czechoslovakia also driven out? Another taboo item is that Benes, aping Torquemada, actually had many Sudeten leaders publicly burned in Prague after the Russians brought him back from exile. The newly installed Communist minister of culture under Benes went along with the president's race hatred by forbidding all performances of Goethe's plays and Mozart's and Beethoven's musical works.