

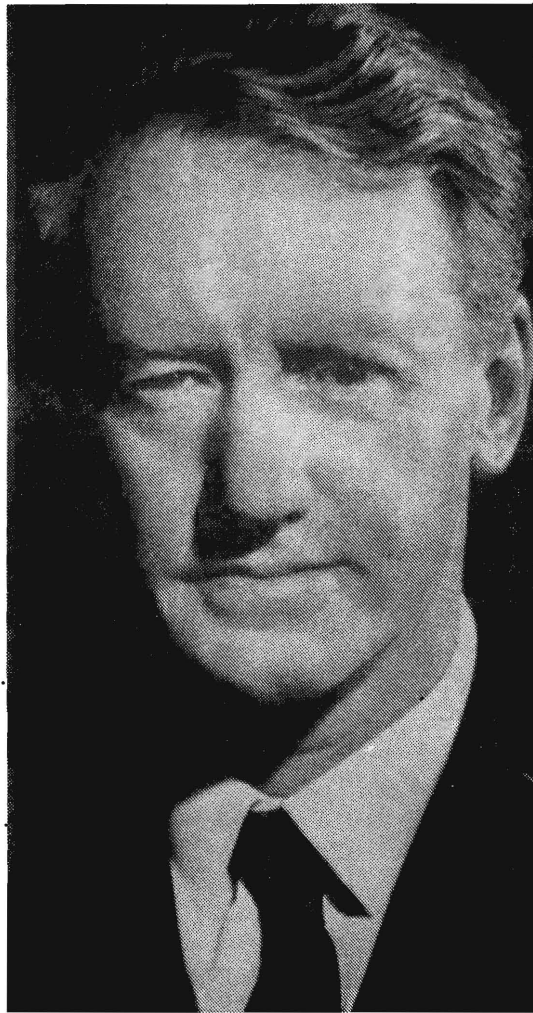
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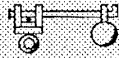
JUNE 1998

IAN SMITH



FIGHTER FOR A LOST CAUSE

The Safety Valve



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

How about a summer camp for Dispossessed Majorityites? 190

For his peace of mind and as a reward for a lifetime of effort for his people, let us hope Carleton Putnam has gone to a heaven of racially compatible spirits. 328

A Japanese just off the boat can get a contract preference at the expense of a white male veteran of WWII. Woe to the pols opposing this, as the number of aware whites is insufficient to reelect them. 910

How right was a senior European diplomat when he said, "The U.S. is isolating itself more successfully than it is isolating Iran." 953

One of the most effective ploys in the Jewish bag of historical tricks is to tie up opponents of the Chosen in legal proceedings. Jews can get away with this because of their money and their omnipresence in the shyster profession. Forcing your enemies to spend all their time in court is a time-honored way of Jews who wish to silence their critics. 329

In regard to Instauration's remarks about playwright Bertolt Brecht (May 1998), he was one of those Jewish-

acting, Jewish-looking, Jewish-thinking, Jewish-loving creatures who say they are non-Jews. 560

In all the talk about the slave trade, one never hears that African blacks may have been happy to be shipped to the New World. They sensed that white masters couldn't be half as vicious as the Negro tribal chiefs they were leaving behind. 933

Not too long ago Christmas was Christmas. Now it's "The Holiday Season," with Hanukkah getting an equal amount of media attention. At Easter we find Passover being given equal time. By losing the uniqueness of its holy days, Western civilization is losing its very essence. 118

Every other week another bimbo comes out of hiding to announce she's slept with the President. Isn't it time to test Clinton for AIDS? 455

Aren't the Jews ever blamed for anything? 930

Hoorah for India, who, after conducting several nuclear tests and being on the receiving end of America's displeasure, very politely told us to mind our own business. We may foist sanctions on India for its nuclear arsenal, but not on Israel for its far bigger one. 912

Perhaps the most glaring example of language twisting is the media's calling the ADL, the nation's most powerful gang of censors, a "human rights organization." 899

A recent visit to the west coast of Florida was a pleasant surprise. The sand and vacationers are overwhelmingly white. A few minorities are in evidence on weekends, but not enough to spoil one's holiday. While Tampa and St. Petersburg have a noticeable number of Negroes, few make their way to the beach. I suspect that this is due to a number of factors: (1) for the most part the beach communities are separate municipal entities and many are located on barrier islands;

(2) public transportation from Tampa and St. Pete is sparse; (3) tolls on the causeways leading to the beaches; and (4) parking is expensive unless you're staying at a hotel. While all the above can be annoyances, they are a small price to pay for peace of mind during your vacation. 752

Bold prediction! Within my lifetime (I'm 48), Cinco de Mayo will be a bigger holiday than July 4th. Sound far-fetched? Remember when Washington's Birthday used to be a bigger day than Martin Luther King Jr. Day? 224

CNN deplored that large percentages of Americans disbelieve various aspects of the Holocaust. Some 21% doubt that it ever happened. That figure would certainly be higher in an anonymous poll. Perhaps the continuing overblown media stress on the event has made some people suspicious. For the record, I believe that the Jewish Holocaust occurred. But so did the Ukrainian Holocaust, whose death toll topped the advertised Jewish one by one million. 866

Almost every week I get a call from a prominent newspaper to take advantage of its almost giveaway subscription. The sales pitch comes to an abrupt end when I say I am fed up seeing all the paper's stories about the Holocaust. 115

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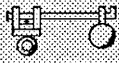
Wilmot Robertson, editor

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The Safety Valve



□ I detest basketball, which Instauration has rightly termed "African jump ball." But since the Final Four of college basketball was played here in San Antonio in March I thought I'd tune in to see what took place before tip-off. As it turned out, the North Carolina team was just being introduced. Out on the court bounded a 6'9" Zulu, Ademola Okulaja. With a name like that I just knew he had to be an exchange student from Nigeria or some such place. Well, he was foreign all right, but he doesn't call the Dark Continent home. The announcer called out his hometown—Berlin, Germany!

782

□ Why do self-hating females, who seemingly find dark males attractive, so often attempt to look whiter than they are by becoming bottle blondes?

463

□ How can so many people get worked up over the Clinton/Lewinsky situation? Monica is a nice little Jewish girl who has been involved in liberal agendas all her life. She was a dedicated volunteer worker in Clinton's reelection. She did not go to the Oval Office 35-plus times seeking special favors from the President. She was just being interviewed in depth for a Head Start job.

813

□ Whites may indeed be erased from the planet, but if so not by blacks but by browns or, most likely, yellows.

111

□ I recently spent three weeks near a U.S. Army base in Germany. Common sight on the base and nearby town: knuckle-dragging blacks next to lovely blonde mates, several mulattos in tow. Saddest case: a strappingly handsome Nordic, second husband of a slutty Chicana. In addition to their kid, she had an earlier offspring sired by her first hubby, a black. Would have been nice if he had wed the tall lovely German lass sharing the next-door apartment with the black father of her brood!

130

□ The Republicans are too stupid to realize that they do not have to appeal to blacks or Hispanics by throwing borders open or ratcheting up affirmative action. More than some whites, many people of color want to live in a country where morality means something, a notion re-

garded as heretical by the prime movers of the Democratic Party. Gay sex/marriage/adoption—okay. Make fun of religion—okay. A majority of people of color are opposed to homosexuality. If only the G.O.P. was not too bemused by inside-the-beltway standards to realize it.

379

□ Speaking of the Aesthetic Prop (Instauration, May 1998), I caught part of the Miss USA pageant a few months ago. In the beginning there was no shortage of minorities competing for the title. When I tuned back towards the end of the evening, the five finalists were all white. The camera scanned the judges, which included two Negro men. Perhaps they were voting with their libidos instead of their race-consciousness.

257

□ It seems like a long time ago when I used to get political pamphlets in English only. Now that I've finally gotten used to receiving literature in English and Spanish, there is a new wrinkle. My latest political pamphlet for the Texas primary election arrived in Spanish only. *No problema*, since I can read Spanish. But I can also read between the lines. Time to quit the Southwest?

754

□ Donny Osmond's claim that Michael Jackson "looks whiter than I do" proves only that Marie's brother is in need of both glasses and a lesson in racial biology. Maybe some kind subscriber could send Donny a copy of John Baker's *Race*. Osmond's attempts to revive his career by descending into obnoxiousness and crudity is upsetting to this former fan. I always used to say that if the Osmond family turned decadent, I'd leave the U.S. How's life in Argentina these days?

122

□ Usually suicide is quick. No one deliberately kills himself in slow stages: shooting a foot, then a leg or taking just small drops of poison at a time. Western society is different. We have struck ourselves a mortal blow whose effects are so slow that we do not even realize we are already as good as dead.

916

□ I'm surprised at the sexual gossip about the Clintons. It's so tame! When prestigious gay Democratic congressman blowhard Barney Frank answered an

ad containing the words, "Hung like a horse," he got a live-in boyfriend, who then operated a male prostitution ring from Frank's basement. By the standards of their party, the Clintons have been almost puritanical.

200

□ I thought this country could not get more absurd. Was I wrong! I heard a talk by a Harvard professor who says "she" is a man. No surgery involved. "She" still has that stuff which in less enlightened times would make her female. Harvard is treating her as "she" wishes. Even better, "she" retains a women-only grant, while "her" driver's license says she is a male.

018

□ Few feminists buy Clinton's "never happened" story. Feminist maxi-guru Gloria Steinem explains that Bill groped, then backed off, so everybody should shut up. She had a different take when Clarence Thomas supposedly told dirty jokes to Anita Hill. That was serious and should have disqualified him from being a member of the Noxious Nine.

855

□ The New Jersey Supreme Court ruled that the use of the words "jungle bunny" and "nigger" are racist and cannot under any circumstances be directed by Euro-American public employees at African-American employees. This raises a few questions. Assuming this decision will set a precedent and also assuming we are all equal under the law, will it be considered a racial slur if a person refers to a Euro-American as a "Honky," "Mick," "Kraut," "Limey," "Pollack" or, G-d forbid, a "Kike"?

087

□ I have a book, *Free Negro Owners of Slaves*, by Carter Woodson, a Negro historian, published by the Negro University Press of Westport (CT). Listed are names of many free Negroes who owned slaves. The source was the 1830 U.S. Census.

724

□ Movies, TV, even video games are saturated with instant sex and violence. In "serious" discussions on the tube, traditional morality is the subject of derision. Our mentors leeringly admit that Clinton is a lying adulterer. So what! "Everybody does it." The wonder is not why there is so much violence, but why there is not more!

668

The Great Betrayal

When the Unilateral Declaration of Independence (UDI) was declared in Rhodesia it was subverted and eventually brought down by the British government, acting in concert with black Marxists, Communist-backed terrorists, the Organization of African Unity (OAU), and surprisingly the "Apartheid" South African government. Ian Smith, who believed in a Great Britain that no longer existed, saw this and subsequent events as a great betrayal.

The tragedy that befell Rhodesia was partially the result of Ian Smith's initial uncritical trust in the promises and fairness of the British Government and its administrators. Smith described his and his nation's character in a few words that said everything:

"You Rhodesians are more British than the British." So often I heard that during the war years 1939-45. It was a comment which pleased Rhodesians. To think that we were not British would be ridiculous. After all, what is our history? Rhodes' dream of a British route from Cape to Cairo.

The disillusion that Rhodesians would later experience can only be compared to the sense of betrayal traditional Catholics felt after Vatican II, when they woke up to learn that their Holy Mother the Church was no longer what she had been for centuries. Catholics had not changed their beliefs, the Church had changed hers. Smith's mindset was formed by the greatness of the British Empire in its imperialistic heyday when half the globe was under British rule. It became his misfortune to have to deal with an England that had already, under Eden at Suez in 1956, proven that Britain could no longer call the tune on the

international stage. The leaders in the homeland were now only capable of governing willing and compliant subjects not rebellious ones.



Smith stood for all Rhodesians, whites and blacks

Abundantly aware of his Scots-British heritage, Ian Smith retained an idealized notion of what it meant to be British in developing Africa at the apogee of British Imperialism in the early 20th century. "The British Empire," Smith and others were convinced, "was the greatest force for good the world had ever known." A small island off the coast of Europe, this mighty political, economic and military atom had spread Western Christian civilization over half the globe, introducing standards of freedom, justice, education, health and hygiene that the natives had never dreamed of.

Britain's elite, led by such notables as Cecil Rhodes, Lord Milner, Arnold Toynbee and Baron Rothschild, had formed

a secret society—the Society of the Elect—dedicated to bringing all of Africa under British rule. The axis around which everything would revolve was the planned Cape to Cairo railroad of which Rhodesia was the linchpin. Lord Milner expressed most clearly the fervor and messianic devotion to the realization of the Society's goal of economic development in Africa:

I am a British nationalist. If I am also an imperialist, it is because the destiny of the English race has been to strike fresh roots in distant parts. . . . My patriotism knows no geographical, but only racial limits, I am an imperialist and not a Little Englander, because I am a British Race Patriot It is not the soil of England, dear as it is to me, which is essential to arouse my patriotism, but the speech, the

tradition, the spiritual heritage, the principles, the aspirations of the British race. . . Our first great principle is "Follow the race." The British State must follow the race, must comprehend it wherever it settles in appreciable numbers as an independent community. If the swarms constantly being thrown off by the parent hive are lost to the State, the State is irreparably weakened. We cannot afford to part with so much of our best blood.

It was this British spirit that Ian Smith mistakenly believed still existed. But such visionaries were no more. Following two fratricidal wars, which Britain itself initiated by declaring war against Germany, a natural and willing ally, the flower of British manhood and its Empire were gone. Proud nationalism gave way to a pale internationalism. Ironically it was the same elitist Milner Group which, blinded by arrogance or hubris on a national scale, led the British into murderous conflicts and bankruptcy. Following these disasters it was Smith's misfortune to have to deal with politicians like Harold Wilson and R. A. Butler and the "lords of a lesser England": Carrington, Sandys, Home, Soames and Owen. As for the absence of great British statesmen in the Rhodesian affair, the historian Kenneth Young said it best: "The spirit and courage that made Britain great were not extinct; they had simply emigrated [or been killed in the World Wars]."

All of the European countries had lost their empires or were on the verge of losing them by the end of WWII. More recently even the U.S.S.R., heir to the Russian Empire, fragmented. Western Christian civilization, which Smith revered so much, was in rapid retreat.

Since Ian Smith and most of his early comrades were born and educated in Africa, they were deeply influenced by Cape society, which was still energetic and healthy. As members of the British Empire, gentlemen lived under an unwritten code of behavior: law and order in society; discipline in schools; never let your team down. *In extremis* it may even be necessary to die for your cause.

Smith himself attended South African schools and Rhodes University, where he took his degree in Commerce. He was an active sportsman: rugby in winter, cricket in summer and rowing whenever possible. Of simple origins, he lived by Juvenal's principle, *mens sana in corpore sano*, regrettably unaware of the corruption and venality of the members of the privileged classes with

whom he would eventually have to deal.

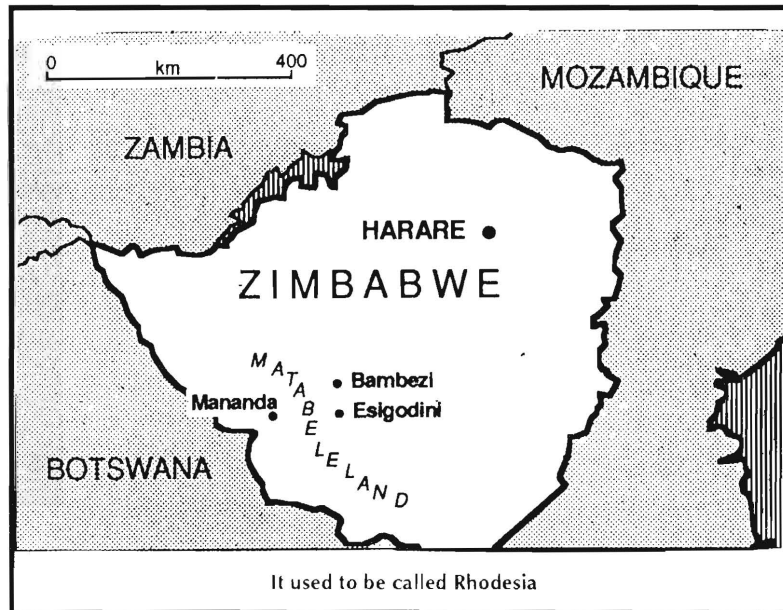
When WWII erupted Smith immediately joined the British Air Force. He served first in the Middle East and eventually in Italy, where he fought bravely until he was shot down. Exhibiting the same grit and doggedness that his later contemporaries would have to contend with, he made his way back to the Allies and resumed his flying.

In August 1948, Smith made the career decisions that were to determine the course of his future life. He bought a farm, married and began his political career by becoming a member of the Rhodesian Parliament. At about this time Rhodesia was looking forward to dominion status.

Rhodesia had never been directly ruled by Whitehall. It was settled by pioneers from the Cape and governed under Roman-Dutch, not English law. Britain only assumed nominal control over Southern Rhodesia from the British South Africa Company in 1923. The Rhodesians kept control of their internal affairs. Indeed, they had always enjoyed a kind of *de facto* independence, which, when the time was appropriate, they endeavored to make *de jure*.

In Smith's opinion a fatefully wrong decision concerning Rhodesia's future was made in 1922 when the Rhodesians rejected the offer of General Jan Smuts, then Prime Minister of South Africa, to join the Union of South Africa as its fifth province. Had the Rhodesians elected to do so, Smith argues, the Boers would never have been able to take over the country. The Rhodesians would have been a part of a larger British-run South Africa, with greater economic opportunities and a greater British interest in supporting its African possessions. White immigration from Europe would have accelerated. Under British rule, tribal and racial differences could have been better managed.

A second fateful decision pertaining to Rhodesia's future, in Smith's view, was the establishment and subsequent disestablishment by the British of the Federation of Southern Rhodesia (later Rhodesia, eventually Zimbabwe), Northern Rhodesia (later Zambia), and Nyasaland (later Malawi). When in 1962-63, Britain decided to grant Nyasaland and Northern Rhodesia independence without proper consultations with Sir Roy Welensky, then head of the Federation, Southern Rhodesia was left in the awkward position of having only limited self-government. Welensky voiced his resentment of the British decision, referring to English deceit, duplicity and treachery, but to no avail. In response the Rhodesians took matters in their



own hands, established a new party, the Rhodesian Front, and began the quest for full independence in earnest. After all, the British had through the years assured the Rhodesians of full independence one day. At the Victoria Falls Conference in June 1963 the British Minister for Central African Affairs, R. A. Butler, had been even more specific, telling the Rhodesian delegation: "I am in the pleasant position to be able to tell you that Her Majesty's Government has given the deepest consideration to your request that Southern Rhodesia will get independence no later than the other two territories."

When, some months later, South Rhodesian Prime Minister Winston Field, Ian Smith and Roy Welensky confronted British Prime Minister Alec Home about Rhodesia's independence, Home confessed that although he personally was in agreement with Rhodesia's right of full independence, he was fearful that the OAU, the Afro-Asian bloc in the Commonwealth, and the members of the Non-Aligned Movement (of which Marxist Robert Mugabe was then chairman) would object. In any case Home could not make a decision until after the impending election in which Harold Wilson was the Labour Party candidate. If he won, Home said, he would grant independence. If not, the issue would have to be taken up with the new government. (Why the honorable gentleman did not do this when he had the power has never been explained. After all, the OAU and the Afro-Asian bloc did not vote for British Prime Ministers.) Ominously, Home warned the Rhodesian delegation of the dangers in any unilateral declaration of independence.

When socialist Harold Wilson took over as British Prime Minister from Home and the Rhodesian-born Smith succeeded Field as Rhodesian Prime Minister in April 1964, the hopes for Britain ever consenting to Rhodesia's independence were about nil. Increasingly, under the pressure of black nationalists like Nkomo and Sithole as well as the OAU and the UN, the British advocated more black representation in the new government, leaning to slogans like one-man one-vote. Smith observed that, though it never works, it is a consistent ingratiating tactic of white liberals to acquiesce to almost all demands of black extremists.

Wilson once told Smith: "For you and me to come to an agreement is no problem. What we have to do is produce an agreement which I can sell to the rest of the world, and in particular the OAU." To which Smith commented: "That bunch of Communist dictators." Wilson's response: "You cannot divorce yourself from the world we live in."

The British wanted nothing to do with the decisions made at the long-established *Indabas* (congress of native chiefs and headmen of Rhodesia). The British preferred to defer precisely to the demands of those who had the least support of the native tribes and who were certain to wreck what was left of the Empire.

But now, for the first time, Whitehall had to deal with someone whose roots were not in Britain but in Africa.

Smith and his fellow white Africans, with their realistic knowledge of Africa and its needs, favored a gradualist approach to increasing the number of blacks in high office. They were sincere in their approach and had already done much for black advancement. They knew that an immediate black nationalist takeover would be as disastrous as it had been in Ghana in 1957, Nigeria in 1960, the Belgian Congo in 1960, followed in quick succession in Tanzania, Zanzibar, Uganda and Kenya. The story had always been the same: tribal violence and massacres, political opponents imprisoned, streams of dispossessed white refugees, rampant corruption and one-party dictatorship. Only Portugal and South Africa supported the Rhodesians in their gradualistic development of African leaders.

Smith quotes Nigerian Nobel Prize Laureate Wole Soyinka to make his point:

African dreams of peace and prosperity have been shattered by the greedy, corrupt and unscrupulous rule of African strongmen. The dream has evaporated because of the treachery and betrayal of leaders with their pursuit of power and wealth. One would be content with just a model cleaning up of the environment, development of opportunities, health services, education, eradication of poverty. But unfortunately even these model goals are thwarted by a power-crazed and rapacious leadership who can only obtain their egotistical goals by oppressing the rest of us.

Convinced finally that Wilson would never accede to Rhodesian independence, the Smith government on November 11, 1965, chose the dangerous route of Unilateral Declaration of Independence (UDI). The proclamation echoed the spirit and text of the American Declaration of Independence. It began:

Whereas in the course of human affairs history has shown that it may become necessary for a people to resolve the political affiliations which have connected them with another people and to assume among other nations the separate and equal status to which they are entitled. . . .

Smith stressed his determination that there would be no diminution of African advancement and prosperity and that it was the whites' intention to bring the blacks into the government on a basis acceptable to them. He concluded his remarks:

To us has been given the privilege of being the first Western nation in the last two decades to have the determination and fortitude to say: "So far and no further." We may be a small country, but we are a determined people who have been called upon to play a role of worldwide significance. We Rhodesians have rejected the doctrinaire philosophy of appeasement and surrender. The decision which we have taken today is a refusal by Rhodesians to sell their birthright. . . . We have struck a blow for the preservation of justice, civilization, and Christianity—and in the spirit of this belief we have thus assumed our sovereign independence.

The reference to Christianity must have galled the Communist bloc and even made the Anglo-American Establishment a little nervous.

Britain declared UDI illegal, demanded that voting rights ensure eventual rule of the country by the majority blacks, and called upon the UN to impose sanctions, including an embargo on oil shipments. Several diplomatic attempts were made by both sides to come to a settlement. The first was made in 1966 aboard *HMS Tiger* off Gibraltar, the second aboard *HMS Fearless* in 1968. Both attempts failed—in Smith's opinion—because Britain would not budge from its basic demand, namely, no independence before African majority rule. Smith decried Wilson's kowtowing to black nationalist and OAU demands as unrealistic, insisting instead on Rhodesia's successful gradualistic approach to the empowerment of the country's blacks. Finding Wilson's and his liberal associates' apparent guilt complex with regard to past British colonialism rather bizarre, Smith viewed colonialism positively as the spread of Western Christian civilization, with its commitment to education, health, justice and economic advancement into "darkest Africa," where there were no written languages, no medical facilities, no currency and where economics was still at the level of barter.

The embargo was mostly overcome with the assistance of French, Japanese, Italians and other trading nations. When the U.S. cut off all shipments of transport, tractors, farming machinery and earth-moving equipment, other nations filled the gap. When the U.S. stopped importing and processing high-quality Rhodesian chrome, the U.S.S.R. sold the U.S. an inferior grade at twice the price. More threatening to the Rhodesians, however, was the increase in cross-border terrorist raids, especially from Zambia, aided by Britain. Perfidious Albion was showing its treacherous side.

Meanwhile the Rhodesians were hardening their position. A new constitution was being finalized that, among other things, would declare Rhodesia a republic. Representation in Parliament was to be proportional to income tax contributions, thereby preventing full black representation. Smith objected to this racial division, preferring a genuine meritocracy guaranteeing equal rights for all civilized persons. He was overruled on the grounds that it would take too long for the blacks to make any impact in Parliament. On March 1, 1970, the new constitution went into effect.

When the Conservatives won the British general election a few months later, with Edward Heath as Prime Minister and Alec Home as Foreign Secretary, hopes rose again for a settlement. By March 12, 1972, an agreement appeared to have been reached. The whites accepted it; the blacks did not.

All hopes for a Rhodesian settlement were dashed when the Portuguese government was overthrown by a left-wing military coup on April 25, 1974, and South Africa was forced to provide more protection to its northwestern and northeastern frontiers against terrorist attacks orig-

inating in Mozambique and Angola. The new situation compelled the South African government, under Prime Minister Vorster, to institute a policy of detente with the black states to the north at the expense, of course, of Rhodesia. Through the years the Rhodesian and South African Security Forces had cooperated in confronting the terrorists. Even Vorster once said:

Sure we'll support you because the higher to the north we can hold the line against communism, the better. I think the Zambezi is a better line than the Limpopo, let's work together.

In Smith's opinion the reason for South Africa's turnabout was fear that its own apartheid policy was in jeopardy—a policy, incidentally, Smith disagreed with because it alienated the races when they should be trying to get along with each other.

As the Rhodesians were soon to learn, the South African detente policy corresponded in large part to the British appeasement of the black extremists. The South Africans proceeded to abruptly withdraw their police detachments from Rhodesia and to release terrorist leaders from detention. In due course, under a South African initiative, arrangements were soon made for all contending parties and states, black and white, to meet in an attempt to resolve the Rhodesian problem at Victoria Falls Bridge in August, 1974. The talks collapsed and Rhodesia lost some of the gains of previous years.

The reason for the sudden shift in South African policy from support of Rhodesia to detente occurred at about the same time Smith was asked to attend vital talks in Pretoria with Vorster and Henry Kissinger, who had come with proposals of his own. America had become increasingly concerned about Communist inroads and successes in Africa and apparently concluded that the time was ripe to offer advice. Kissinger admitted right off that he had come on a sad mission, namely, to preside over the demise of Rhodesia. He argued, rightly as it turned out, that it would be better for Rhodesia to settle now because if Carter were to win the upcoming presidential election in the States it would be much more difficult. Moreover, Kissinger continued, the Western world, including the U.S., had become too soft and decadent to resist black pressure for long.

In effect, something like the British and black nationalist plan would have to be accepted immediately. Kissinger outlined the steps Smith would have to take or face complete isolation and defeat. The first step was to set up a council of state consisting of three whites and three blacks, with a white chairman. They would be given two years to work out a new constitution, which had to lead to majority rule. The plan had the backing of Kaunda and Nyerere, thus guaranteeing its acceptance. The free world would provide a trust fund of \$2 billion to guarantee pensions and foreign exchange for those who wished to leave the country. When Smith said he would have to consult with his government and obtain a two-thirds vote in the

Parliament for acceptance, both Vorster and Kissinger seemed surprised and annoyed.

The military authorities in both South Africa and Rhodesia balked. Their security forces had been doing very well against the terrorists. The Rhodesian Selous Scouts had just had their most successful cross-border raid into Mozambique, destroying a terrorist camp and killing 500 of the enemy with no casualties of their own. As for the South Africans, their forces had also become more aggressive. In a very successful incursion into Angola, their forces were within striking distance of Luanda only to have them recalled immediately on American instructions. Had the South Africans been permitted to take Luanda, Savimbi would have become the popular leader with the support of the free world. The Russians and Cubans would have had to retire from the scene. But detente—appeasement—prevailed.

Within a very short time after the Kissinger visit, another conference was set up in Geneva in 1976 for all parties to discuss and hopefully agree to the U.S. plan. By that time, however, Jimmy Carter had been elected president. Kissinger was out and Cyrus Vance was in. The Labour Party was back in Britain. Immediately and not unexpectedly the British caved in to more demands of the black nationalists. When the exasperated Rhodesian delegation returned to Salisbury, Smith tried to explain to Ivor Richard, the British representative, that pandering to the arrogance and excesses of black extremists only encouraged them to make more outrageous demands. Conciliatory gestures and concessions were usually seen as weakness by peoples outside the Western Christian orbit.

Despairing of any settlement involving external countries and British advisors, Smith attempted an "internal settlement" with only black and white Rhodesians present. Learning about this, the British tried to set up their own conference in Malta to which they invited Nkomo and Mugabe, who were now operating outside Rhodesia as part of the "Patriotic Front." In March 1978, an "internal settlement" was signed in which Smith and three popular black leaders would share control of the government until power was transferred to the black majority. The agreement was rejected by guerrilla leaders.

In the country's first universal franchise election, April 1979, Bishop Muzorewa's United African National Council received majority control of the now black-dominated

Parliament. In June 1979, however, the U.S. announced it would still not lift sanctions, despite the fact that Vance and Andrew Young seemed satisfied with Rhodesia's progress. Kissinger's warning about the difficulties of dealing with President Carter proved true. Smith writes bluntly about the American president:

Carter's hypocrisy and rank dishonesty were unbelievable and unforgivable. . . . It was obvious to any thinking person that he had only one objective in mind: winning himself black votes in the coming presidential election.

Even though Bishop Muzorewa was officially head of the government of national unity, internal and cross-border terrorism, mostly originating and orchestrated from Mozambique by Robert Mugabe with Communist support, intensified. What disgusted Smith most of all was that the terrorists were also receiving moral support from Britain and the U.S.

Being inexperienced in African politics, Bishop Muzorewa all but disregarded the advice of Smith and fell for the guile of Lord Carrington. But with Smith removed and a more pliable Muzorewa in charge of Rhodesia, now becoming known as Zimbabwe, the British convened another meeting, the Lancaster House Conference, of all the aggrieved parties, including the external factions. The conference dragged on for months, with British diplomats usually reconciling differences in favor of Mugabe and Nkomo and away from Muzorewa. When Smith warned the British representatives that the way things were proceeding Rhodesia would wind up with a Mugabe government, the erudite Peter Carrington responded:

My dear Mr. Smith, I want to assure you that our whole strategy has been formulated to ensure that your prognosis will not eventuate. Quite the reverse. We have no doubt that your next government will be formed

by a combination of Muzorewa, Nkomo and Smith. Moreover, should your worst fears materialize with a victory for the external factions, the leader will not be Nkomo and not Mugabe. Even Nyerere has confirmed to us that all of them have accepted that Nkomo, as the first leader of African nationalism in Zimbabwe, will be the leader of the first government.

Mugabe, mostly through intimidation of the populace, which the British had promised they would not permit, won hands down. With the combined wisdom of Carrington, Jimmy Carter and Pik Botha, the dice were loaded against Rhodesia. Smith commented, "The Communists had been trying in vain to destroy Rhodesia. They have now succeeded."

Smith considered the failure of the British government to abide by the terms of the Lancaster House agreement



Robert Mugabe, dictator of Zimbabwe

(to protect voters against intimidation) as one of the most devious and dishonest actions in history. Smith could only blame Carrington's underhandedness, noting bitterly: "During my world of politics I have come into contact with my fair share of devious characters, but I regard Carrington as the most two-faced of them all." Smith could only smile when he heard Secretary of State Haig, in another context, refer to Carrington as "a duplicitous bastard."

Smith continued to represent the white community so stubbornly and so forthrightly in Zimbabwe as the head of the opposition that Mugabe eventually had him expelled from Parliament in 1986.

To Smith, the main villain responsible for the betrayal of Rhodesia was Britain. With an almost total ignorance of African realities and with an incomprehensible subservience to the OAU and the Afro-Asian bloc, Britain subverted a just and legitimate Rhodesian government in favor of a Marxist stooge. It seemed to Smith that Britain wanted nothing more than to rid itself of its African responsibilities at the expense of the resident whites who would be the ones to suffer most by the sell-out.

The second villain, in Smith's view, was South Africa. Scrambling to salvage its own apartheid system, it helped serve up Rhodesia as a sacrificial lamb in a pathetic attempt to placate the blacks further north.

It is sad, Smith notes, that the once highly respected British Commonwealth, which stood for the principles of democracy, justice, human rights and free enterprise, has become a total fraud. Today, the majority of African countries enjoying membership are either one-party or military dictatorships. Sad too, in Smith's eyes, is that even the Queen, for whom he had tremendous respect, can no longer speak her own words. She has now become the mouthpiece of British party politicians. Even if the government were to become Communist, Smith laments, she would have to utter their sentiments and platitudes.

The current state of affairs in Zimbabwe is fast approaching that which prevails in the perpetually benighted states to the north: high living for Mugabe's clique, creeping impoverishment, rampant bureaucracy, a bloated army, white emigration, budgetary problems, mounting debt, even food shortages. All of which incites racial hatred against whites and the confiscation of white farms. From having been for many decades an asset to all Africans, black and white, Zimbabwe is today a deficit state requiring all manner of aid.

Nor are all of Mugabe's critics white. Early on in his administration, he used his North Korean-trained brigade to massacre thousands of Matabeles—a major opposition tribe. Smith would not be surprised to see black tribal warfare break out at any time.

President Mugabe, having put Rhodesia on the international dole, now claims the West is trying to "recolonize" the country economically. He told a group of visiting Chinese: "As Third World countries, those who dominated us politically in the past now want to dominate us economically." If by "recolonization" Mugabe means better living

conditions, better economic conditions, better schools, better management, less corruption and less incompetence, then many black and white Africans would passionately favor "recolonization."

Smith believes more fervently than ever that the Rhodesian evolutionary, rather than revolutionary, approach to black advancement is the only correct solution to the race problem. He rejects the claims that Rhodesia was ever racially biased against blacks:

[The] new constitution, far from trying to entrench our white people, did the reverse, and facilitated and encouraged the participation of our black people. The constitution was accepted by and carried the signatures of representatives of the British government, the Rhodesian government, and the black nationalist leaders. It enshrined the principle of "unimpeded progress to majority rule" and the British representatives involved in drawing up the constitution estimated that it would culminate in a black majority government within ten to fifteen years. If this is the manner in which white Rhodesians attempted to perpetuate their rule of the country, their incompetence, not to say stupidity, was most remarkable.

Characteristic of the good nature of the man, Ian Smith, the white African, concludes his reminiscences on a hopeful positive note, putting his confidence in a fellow African, Nelson Mandela, whom Smith calls Africa's first black statesman—a man who thinks of the next generation rather than of the next election, as do most black African politicians. Pessimists will recall that Smith had hoped that Mugabe would cooperate with him. Alas, after a few years Rhodesia had become another one-party, dictator-for-life African state.

Sub-Saharan Africans, white and black alike, Smith believes, should look to the south with fresh eyes, to Nelson Mandela's new South Africa, and devote their energies to the development of an African Common Market as a powerhouse for all of Africa. Black Africans should also realize that the OAU is not really a black African organization. It is an Arab-dominated group, whose membership includes Egypt, Libya, Tunisia, Algeria and Morocco, and whose present chairman is an Arab. Not a single African attended its recent summit in Morocco. British subservience and American deference to the OAU probably has more to do with the 50 bloc votes that organization wields in the UN than for any genuine concern for black Sub-Saharan Africa.

In summary, the Anglo-American Establishment not only did not support Ian Smith's effort to establish an African state based on the principles of European Christian civilization in Rhodesia, it actually worked to destroy it.

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Originally scheduled to be published by another publishing house in late 1995, The Great Betrayal by Ian Smith was finally published by Blake Publishing, London, in 1997, after the author refused to make changes requested by the original publisher.

Fair Harvard's Jewish Jubilee

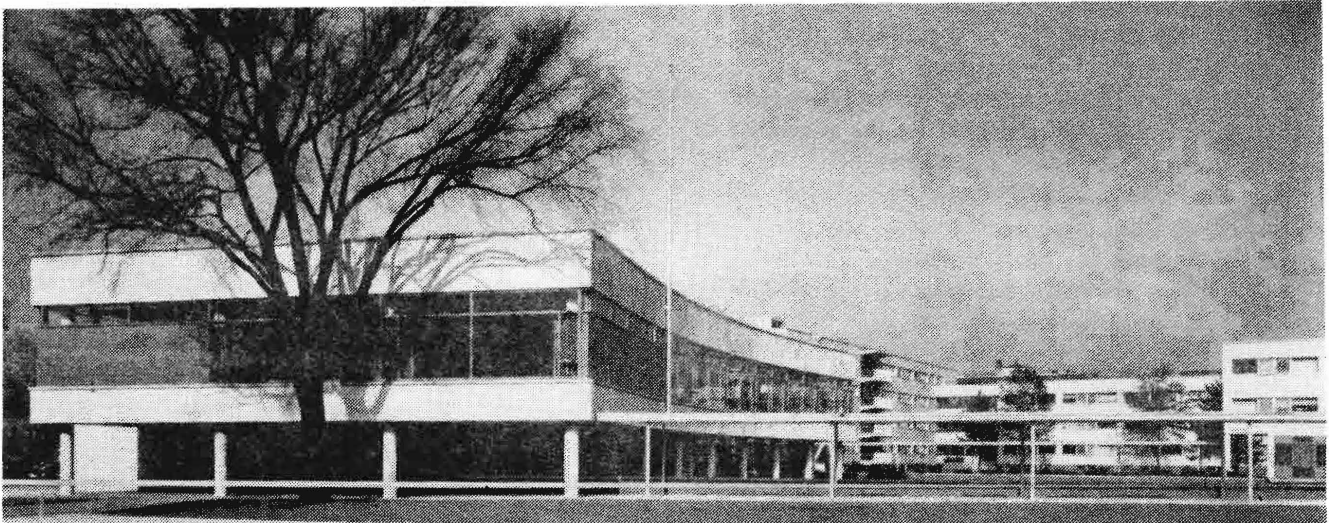
The news that Professors Diana Eck and Dorothy Austin, a lesbian "couple," were now serving as "co-masters" of Harvard College's Lowell House raised few eyebrows in the media, and evidently fewer at Harvard. Doubtless the N.Y. Times was, for once, on the mark in its reportage of the appointment's impact at America's oldest university. Harvard was split, according to the Times of April 15, between those, like black studies professor Cornel West, who hailed the event as a glorious breakthrough, and those who, like Harvard spokesperson Debby Ruder, sniffed: "The fact that they are a same-sex couple is the least interesting thing about them."

Time was when Harvard's old-line alumni would have roared their disapproval, withdrawn their support and called for the dismissal of Harvard president Neil Rudenstine, the man who made the appointment. (Of course, in

making housemistresses were making news at lovely Lowell House, it seemed that a real threat was arising to Harvard's drawing power on alumni dollars. Harvard junior Justin Danilewitz, a reporter for the student-run Harvard Crimson and a member of Harvard and America's most important minority, had sounded the shofar in alarm in the pages of Commentary (April, 1998). Danilewitz claimed that while competing for an executive position on the Crimson, he had been told that there were already too many Jews writing and editing at the paper.

Quotas were back, anti-Jewish quotas, at the Harvard Crimson!

As Instauration readers no doubt suspect, Harvard, that formerly Congregationalist, Brahmin, WASP, Majority citadel of higher learning just upstream from the city once called "the Athens of America," became an adjunct of the



Harvard University Graduate Center, fancy and expensive facilities for minority rabble-rousers

those days Harvard's president would not have been a Jew, or, in the unlikely event he had been, would not have dared to pull such a stunt.) But you can bank on it that not very many Harvard alumni made any protest at all.

It would be interesting to know the last time Harvard's fundraisers truly worried about purple-faced old grads thundering that they wouldn't "send another penny" to Moscow on the Charles or writing the university out of their wills after some finally unbearable anti-Majority outrage. Doubtless that sort of Harvard graduate has either died out or long since stopped giving. If the "coming out" as a homosexual of the longtime pastor of Harvard's Memorial Church, Negro Peter Gomes, a few years back didn't drive off the last of Harvard's pro-Majority alumni contributors, what would?

At about the same time the newly appointed home-

Wailing Wall sometime in the past several decades. The exact point in time, if there was an exact point, is a matter of opinion. This writer locates the outward manifestation of the Jewish conquest back in the early 1980s when, after decades of whining, wheedling, lobbying and threatening, the Harvard Hillel House at last gained admission to the sacred precincts of the Harvard Yard. Long forced to languish (like most of the rest of the university) outside the Yard, Harvard's leading Jewish organization entered the tradition-hallowed grounds of the college with a tootling of outlandish instruments and a flourishing of Hebrew scrolls that brought to mind the entry of the Jews into Stuttgart at Süß Oppenheimer's behest in the Third Reich's most famous anti-Semitic film. No people can be more triumphant, no people can be more spiteful than the Chosen.

As long ago as the 1960s, Jewish professors already

made up 60% of the faculty of arts and sciences, and probably claimed a like percentage of professors at the law school. The medical school has long since caught up, of course. Whether over a third of Harvard College men and (for over a quarter of a century now) women are still Jewish I am unable to determine, but strongly suspect. Well before that, as early as the 1920s and 30s, Jewish professors like Felix Frankfurter were schooling their Gentile proteges, such as Alger Hiss, in the deeper meaning of law, history and economics. In the years prior to that, as is well known, Harvard president Abbot Lawrence Lowell felt threatened enough by the incursion of Jewish undergraduates to set up a quota to thin their numbers.



Ex-grad Alger Hiss

As a result of the Jewish dominance, nearly every vestige of national, racial or group loyalty among the dwindling Majority contingent that still attends Harvard has been rooted out or driven underground. Majority males, the education of whom is the reason for Harvard's existence, according to its ancient charter, increasingly pass for exotic specimens among the Jews, Asiatics, Negroes, Indians and Third World types shoehorned in with this or that quota disguised as an exercise in "student diversity." The bloodless liberalism stirred now and again by a pinch of philanthropy (sometimes a very large pinch, to be sure) of Harvard's late Majority wardens has been replaced by relentless multicultu-

ralism and freakish sexual manifestations.

One can object, of course, that Harvard, with its Calvinist, philo-Semitic, abolitionist, Anglophile and pink sentiments over the centuries was never much of a pro-Majority institution anyway. Or it can be argued that for such a Majority as once ran Harvard to have fumbled it away to the Jews says little for it. I can only counter that having the place that turned out Henry Cabot Lodge and Lothrop Stoddard and took in J.B. Watson and E.O. Wilson, as well as taught the scholars and presidents and divines, in Majority hands is as vital a sign of Majority health as any. And where, today, is the Majority counter-Harvard?

Nowadays, aside from following the tedious varsity athletics, the Harvard-watching worthy of the name is tracking the rise of the antipathies of the various other minorities against the Jews. Since for now Harvard Jews stand in relation to the Orientals and various other "lesser breeds without the law" as the WASPs of Lowell and Eliot and Conant's ilk once loomed before the Jews—as the keepers and custodians of Harvard tradition.

Ah, but the blacks! The blacks!

I hastened to read the rest of the Jewish lad's Commentary article, the one in which he implied he been driven off the Harvard Crimson by two competitors who'd snarled that, in effect, there were already too many New York Jews on the board.

The two students, it turns out, were themselves Jews, and they were elected co-chairmen of the Crimson.

MORIARTY

She's a Jewel

Jewel Kilcher, 23, is a shapely, blonde beauty who was reared on an Alaskan farm. Her *Pieces Of You* CD has sold more than 4 million copies. A more sensitive, attractive, intelligent example of young white womanhood could hardly be imagined. Jewel recorded *Pieces Of You* when she was 19. She wrote a dozen of the songs and co-wrote the other two on her CD. On the title track she sings:

*You say he's a Jew, does it mean that he's tight?
You say he's a Jew, do you want to hurt his kids to-night?
You say he's a Jew, he'll never wear that funny hat again.
You say he's a Jew, as though being born were a sin.
Oh Jew, oh Jew, do you hate him
'Cause he's pieces of you?*



The liner notes include: "Thank You/Thank you to: Danny Goldberg, the most soulful daddy-o in the record business, your guidance and support are invaluable. . . . Inga Vainshtein, the best, most stupendous manager on earth. . . . Eric Green-span, winner of the most likable lawyer award. . . . Ron Shapiro, Laura Gold and Brandy Rosenberg."

Later in her CD, *Daddy*, Jewel sings:

*Well last night I saw you
sneak out your window
With your white hood,
Daddy.
What's that say about
you?*

It's sad to hear a beautiful Nordic uphold the Jewish party line.

420

Out of the Woodpile and Into the Woodwork

How many isolated incidents does it take to make a trend? I can't give you a hard and fast number, but I know a trend when I see it. What I'm saying is the drift towards interracial mating in the media is taking a new turn.

Do a little channel-surfing among the rabble and gabble TV talk shows and before long you will spot one with the theme of "My Father Hates My Black Boyfriend" or "My Mother Won't Accept My Biracial Baby." As irksome as these shows are, they at least acknowledge that the sight of a black man with a white girlfriend is controversial. No matter how staunchly the Jewish producers/hosts push the one-world/one-race theme, that they continue to do shows on miscegenation indicates that the subject is far from socially acceptable. An impressionable white child who happens upon such a program may hear the racial equality message, but the emotional undercurrents indicate that it is still taboo.

What is happening now, however, is far more insidious. Interracial coupling is constantly portrayed but no longer commented on or dwelled upon. I offer the following examples:

•For years my local paper has done a Sunday article on an area couple about to get married. Until recently, these human interest stories dealt with same-race couples. Week after week, their tales of how they met and how true love blossomed were microscopically recounted. I knew that some day this would come to an end. Sure enough, one fine Sunday morning I scanned the paper and came across a white male/Asian female pairing—still the most "acceptable" form of interracial coupling and the safest way to test the waters. I figured the real shocker must be right around the corner. Week after week I checked the paper and finally there it was: a black man and a blonde love match—albeit the blonde was scrawny and unattractive. Of note is that the subject of race was never brought up. The picture alone spoke volumes. While careers, long-distance romance, previous marriages and other stumbling blocks were touched on, the biggest stumbling block of all was never mentioned. If it had been, it might have implied something was "controversial" about such a pairing.

•I recently received an unsolicited health magazine in the mail. As I flipped through it, all of a sudden I wasn't feeling so healthy. In an article about exercises for pregnant women, there was a white woman, obviously expecting, working out with her body-builder hubby, who was, you guessed it, on the shady side of the racial spectrum. Again no mention of race.

•Killing time at a bookstore during lunch hour, I leafed through a remaindered book, some sort of New

Age health manual. I came to a section on massage and found myself being rubbed the wrong way. There was a series of pictures of an attractive white woman giving a loving massage (and getting one) from her significant other, who just happened to be. . .right again!

•In the movie, *Palmetto*, Woody Harrelson's girlfriend has a sister who just happens to be married to a black cop. So far as the plot goes, there was no compelling reason whatever for this arrangement. If the cop were white, the story would not be affected one whit.

•Another movie, *U.S. Marshals*, features the ebony-colored Wesley Snipes as a fugitive. His girlfriend is a beautiful European (maybe French or Italian). But wait! It's a double feature! Hero Tommy Lee Jones has a Latina girlfriend. Again, absolutely no narrative significance to these interracial couplings. No editorial comments are made about them. They have absolutely nothing to do with the plot!

Today interracial mating is deemed so natural it isn't even worthy of comment. In all of the above examples, there are no overt political agendas, no appeals for interracial harmony, no pleas for egalitarianism. It's just part of the woodwork. After all, folks, what's the big deal? Hey, this is the 90s, how could anybody be offended by that? Get with it, white man! Non-traditional casting has been big in the theater for years. You're not a bigot, are you?

The truth is, the film bosses know exactly what they're doing. Take it from someone who used to work in advertising and knows that the details of every print ad and TV commercial are scrutinized with the utmost care. The people who make these selections know there are some groups they dare not offend. The Chosen, of course, are at the top of the list. The Negro is not far behind. Surprisingly the Chinese are beginning to make a strong showing, as can be surmised from their flicks.

•The latest James Bond film, *Tomorrow Never Dies*, pairs off the usually libidinous British agent with a Chinese Kung Fu femme. Unlike previous Bond films, there is no bedroom scene. All they do is warm up the love stuff a little at the end.

•The mirror image of this occurs in *The Replacement Killers*, in which Hong Kong action hero Chow-Yun Fat is paired off with American actress Mira Sorvino. The two leads shoot, gouge and punch their way through armies of bad guys, though when the film ends the two go their separate ways.

•In *Mr. Nice Guy*, the latest Jackie Chan opus, although the acrobatic Sinoid hero has access to an Aussie redhead and a Negress with a British accent, his heart belongs to his Chinese girlfriend.

Sorry, no interracial love connection. Why? Might be offensive to the Asians. In films made for a global marketplace, it's bad business to alienate a racially conscious audience, if it's sizable enough. Remember, the Red Chinese blew a gasket because of Martin Scorsese's critical portrayal of them in *Kundun*, the recent movie about the Dalai Lama. Good thing he didn't include any interracial sex scenes or the movie might still be in the can.

The bottom line also plays a big part in the racial selection of models for advertisements. Melanoids are certainly no strangers to TV commercials. As long as motivational research supports the proposition that blacks favor products in which they see themselves pictured, they are not likely to disappear. Note, however, that you do not see interracial couples debating the merits of Fab, hoisting Miller Lites, or tooling down the road in a Jeep Cherokee. Here they're not pitching a social message; they're trying to sell you a product. Gotta believe that all those tests they run pertaining to pupil dilation, blood pressure and galvanic skin response prove that viewers get bad vibes from viewing interracial couples and tune out the commercial message. For that same reason, you will never see a faggy pitchman or dykey spokeswoman in a commercial. When it's a matter of sales, big business, ad agencies and casting directors can be very unpolitically correct.

So once again, the eternal question: short of an across-the-board boycott, what's to be done? Canceling subscriptions to offensive magazines is one step. Since mainstream magazines exist largely as vehicles for ads, there is no great loss there. For the same reason, you should avoid your daily newspaper. Not a bad idea, now that most dailies are selling for 50 cents and Sunday papers are up to as much as \$1.50. At \$4.50 a week x 52 weeks, that's a saving of \$234.00! Unfortunately the daily paper is still the best source for movie times and features, and the moviegoing habit is tough to break.

When I see a preview for a film and there is an obvious antiwhite theme, I make a mental note to stay away. Few people are going to stumble into a showing of *Amistad* without being aware of the subject matter. But when there's no warning, when the racial content is embedded in the background of a thriller or a comedy, what can you do? You've already bought your ticket. You're comfortable. Then along comes an offending scene that ruins the movie and maybe your entire day. Do you really think it's a good idea to go back to the box

office and honestly tell them why you want your money back? I suspect contemporary cinema moguls have realized that the best way to slip their message across is in the mass-market movies that generally eschew sociopolitical messages. A cinematic sucker punch, as it were.

In combating this growing trend, we might do well to note how other special interest groups deal with offensive material. I used to snicker when I came across polemical movie reviews. They seemed so persnickety. Leftists, Christians, feminists—even pedophiles—review movies according to their own special tastes and by drawing attention to scenes pertinent to their agendas. For that reason I would invite all Instauration readers to volunteer information about their outings at the movies. Given the lead time between the release of a movie and publication, it may not save us grief at the movie theater, but at least it'll give us fair warning when it comes to video rentals.

I'd like to believe that making a little bit of difference in the corporate balance sheets would have some effect. Maybe that's just wishful thinking on my part. But I do know that revenue or lack of same is one of the few things that the Semitic solons of Hollywood will respond to.

JUDSON HAMMOND

A PRAYER FOR WAR

In peacetime the militant man wars with himself.

—Nietzsche

You who drew well each fiber in the heart
Each vein, each vanity in the mind of all
You had blown fire on the smug and cool
And dead of soul, and laughed. My god you laughed
Sir, are you dead? Has some weird ailment shut your nose and eyes
Or are you old and drowsy, bored stiff with praise and needs

I and my kin, old toad, can crack your arid dreams
We the weapon, powder and pin, the force
To strike, to melt the bloated pretense down
To its base clay, beloved earth
We smoulder while the markets rage
The lambs wax plump and dance with plagues
Freak diversions, ennui of beasts
Sir, rise from this death and breathe out winds
That sweep, that cleanse, the wild settling of scores
And scars to rightly smite this desert land

We are the powder miserably dry
Bloodied on our own swords, and just one plea
Give us our war, a chaos for the fat
Lest age corrode our rage, and we too crawl to sleep

V.O.

CEOs' Charity Aids Leftists

There is a bill in Congress that would force publicly held companies to disclose how much money they give to "charities." Introduced by Representative Bill Gillmor (R-OH), the bill has drawn a hurricane of protest from the affected parties, namely the donating corporations and the recipients of the "charitable" giving.

The protesters argue that having to disclose who is receiving this money would have a "chilling effect" on corporate hand-outs, a claim that is unquestionably true. The corporations argue that the law would add to their costs and would lead to special interest groups targeting them for donations.

What is really going on here? Is the March of Dimes worried that General Motors and Coca-Cola are going to cut them off without a cent? Is the American Cancer Society concerned that research will come to a screeching halt as funding dries up because Xerox and IBM have to confess that they are throwing wads of cash at these sinister eleemosynary bowl operations?

For a long time now, corporate America has been the most important source of funding for a huge number of minority, liberal, alien anti-Majority think tanks, pres-

sure groups, agit-proppers and political action groups. Fantastic sums of shareholders money have been funneled to radical leftists and minority con men, and all of it has been used, in one way or another, against the interests of the American Majority. If forced to publish the figures on how much they are giving and to whom, CEOs would look like they had been in an omelet fight.

Why do the big corporations do this? Part of it is laziness. Busy execs simply don't have the time or inclination to investigate all of the greasy palms clutching at their \$1,000 suits. It is easier to pay the beggars off in the hope that they will quit bothering them. Another important factor is the placing of liberal extremists in "community relations" positions. These people, almost all minority group members or Hillary Clinton clones, work like busy beavers to secure funding for their pet projects.

CEOs desperate to ensure that their companies have a "good public image" listen to these sly serpents and sign off on their recommendations without comment. A number of CEOs, dingbats and airheads all, actually believe in some of these "causes" and willingly and with malice

aforethought campaign for a large hunk of money that belong to the shareholders.

Rep. Gillmor, the bill's sponsor, and others like him, make a convincing argument that a publicly owned company has no business making charitable contributions to anybody. The shareholders should be given the money and they can decide where they want to spread it around, if there is any to spread around. This is anathema to liberals. They know perfectly well that once the American people get their hands on the money they and their friends won't see a penny of it. Ma and Pa Kettle would never give money to gay rights groups, Hispanic racists and "civil rights" activists.

All Instaurationists should strongly support this bill. I am always reluctant to urge people to "write their Congressmen," as it's usually a complete waste of time. This is different. For purely selfish reasons the Republicans might well pass such a law, which can only hurt our enemies.

You may be certain that no big corporation is donating heavy dollops of the green stuff to this magazine or any other group that is vaguely pro-Majority. We have nothing to lose. They have plenty.

N.B. FORREST

Affirmative Action Outrageousness

In the government office where I work, affirmative action has all but destroyed organizational integrity. One female manager, promoted throughout her career strictly on the basis of her sex, extends her sexual bias even to refusing to dock her female employees for sick leave when they stay home for weeks at a time. Despite such outrages, Billy Clinton is reported to be readying another assault on the federal civil service's merit promotion program.

At the bottom of all the sociological folderol over affirmative action is the hypothesis that America's racial outsiders were once denied equity in hiring and promotion because the boss's son always got the cushy job. Possibly so. But there was only one boss's son. And there are 50 million minorities and 100 million

more women clamoring for their personal slurp at the trough of privilege.

To their credit, some minority members reject affirmative action: elderly blacks who remember the days (before affirmative action) when race relations were better. Many Latino small businessmen also remember those times. To Asians the very idea of affirmative action is at once comical and revolting.

A friend of mine who is the personnel administrator of a large Japanese electronics company tells me that nobody from outside the yellow-skin orbit is promoted to senior management. American employees who don't like these terms are canned.

In their candid moments the Japs justify this practice by insisting that only they know about production, productivity and profits in the face of the odd direction

that America has taken in the racial and sexual gamesmanship.

The Senate has given the nation five more years of 10% minority set-asides in the catch-all transportation funding bill that guarantees an endless army of incompetent blacks and browns the right to hold up the nation for "their cut of the action." Anyone familiar with the way such racial set-asides work knows that minorities only participate by lending their dark faces in a legalistic ruse that allows clever whites with whom they are affiliated (more often than not the Chosen) to get the contracts. For this racial rental agreement, the taxpayer pays the freight, the minority in question takes home something for nothing and liberals feel that they have done something "just."

I.H.