

*Whoever walks a mile full of false sympathy
walks to the funeral of the whole human race — D. H. Lawrence.*

Instauration[®]

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CULTURAL PARASITOLOGY



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

Reprinting of my intemperate remarks in last issue may irk your sober communicants who like to discuss the future of the race and the fate of the galaxy, the ineffable verities of philosophy and other dignified matters. They are probably planning to live forever. I erred in mentioning that camp as Auschwitz. It was, of course, Maidanek. They also opened up Auschwitz to commie-leftist liberal scrutiny, but early the next year. Maidanek was the first and the exploitation was far more Communist than Zionist for some time. Colonel Goleniewski, who claims to be the Romanov Prince Aleksei, goes the six million story somewhat better. He says the Nazis not only polished off six million Jews, but also 30 million Christians. Would be interested to see someone survey his monthly *Double Eagle*, out since January 1975, and fiercely believed in by many of the Right.

801

This letter is to suggest as strongly as possible that you review *Sociobiology*, the *New Synthesis* by Edward O. Wilson (Harvard University Press). Among other things this book supplies the new morality (Chapter One: "The Morality of the Gene") that true conservatives so desperately need. When committees of eastern, liberal graduate students write letters to the *New York Review of Books* warning about this book's implications you know it has to be good.

902

Why not provide more documentation and bibliographies so beginners can pursue the topics addressed by the various articles in *Instauration*?

941

More power to you and the instauration of the West.

618

I'm still hoping against hope (whatever that means) that we'll have at least a change of pace with Carter.

212

Forget about reason and intellect, what we need is fear and panic!

300

In Irvin D. Yalom's *The Theory and Practice of Group Psychotherapy* (New York Basic Books, 1970, p. 345) we find that Kurt Lewin, a refugee from Germany and founder of cognitive psychology, developed the T-group and group dynamics for the express purpose of reeducating Hitler youths and the changing of anti-Semitic attitudes. Given the fact that psychiatry and soft or humanistic psychology are virtually minority jungles, might not a reasonable observer be led to conclude Lewin's example typifies a central tendency toward thought control? (The present use of "humanism" must make Irving Babbitt twirl in his grave!) In fact on page 346 we see that the first large-scale application of encounter group training was for indoctrinating bureaucrats charged with enforcing the 1946 Connecticut "Fair Employment Practices Act." Need I say more?

212

Your last issue of *Instauration* is brilliant as usual, all that parts that I have read so far, but a friend remarked hesitantly as he turned the pages, "I hope this isn't all just anti-Semitic." To which I replied that it probably was, and understandably so.

312

Enclosed is a \$6 check for a yearly student's subscription to *Instauration*. If students were charged \$36, I would send \$36. But I'll send what you request, even though I don't believe in fiscal favoritism towards college students.

770

I don't expose myself to the lies and malice broadcast by TV, the *N. Y. Times* or the news weeklies. One can only endure so much. In the case of the *Washington Post* and the *New Age* type of publications, I find they read and very often personally reply to my objections to distortions and omissions. But "Far Right" publications never give any evidence whatsoever that they take any cognizance of rebuttals, queries or objections in whatever form. So why bother with such closed minds and hearts? "Let the dead bury the dead." I suspect that the blatant malice that saturates all "Right" publications comes from an inability to confront serious problems.

200

Kissinger and his successor want majority rule for South Africa and Rhodesia. What about majority rule for us?

198

I have, of course, greatly enjoyed and agreed with your publication. Even the letters are interesting, with worthy ideas and tantalizing bits of information. The only sore spots that stand out are those of the correspondent who proposed interracial marriage between Northern Europeans and Mediterranean Italians to form an alliance against the blacks. (A Pyrrhic victory to say the least, for there would then be little worth saving. Also, I seem to recall that the Nordic Dorians, among others, interbred with Mediterranids, and are now an extinct people as the result.) There was also the Southern writer who objected to the article which proposed that part of the South be ceded for the creation of a separate black nation by stating that Southerners would never part with any of their beloved Southland. If they do not, the time will soon come when none of it will be theirs. The white South is already in eclipse. Carter won the South with only 45% of white Southern votes. My only objection to the plan to cede part of the South for the creation of a separate black country was the section of the South, Florida and the Gulf Coast, chosen for this purpose. The creation of a hostile state with a long contiguous border and an exploding population is fraught with potential problems enough, but to bless it with a long coastline, or any coastline which would allow the introduction of assistance and influence from a foreign power, is strategically unsound in the greatest degree. The black nation must be carved out of the South, so the South that remains will remain white, but it must be landlocked. This would save considerable trouble, not to mention considerable Northern European blood and genes, in the future.

330

Yes, I think there is no doubt that the gravestone daubings with swastikas are done by the Zionists, as mentioned in a recent issue of *Instauration*. I pass the Jewish cemetery, a large one, on the way to work every morning. Not one of the gravestones has ever been defaced or upended, even during the Nazi era.

Austrian subscriber

NASA has fallen on hard times. Part of this is due to indiscriminate hiring when the agency was started. Past and present austerity kicks have tended to drive out the better employees and leave the dregs. Majority members had better forget about space and study sociology and African history if they want to get ahead.

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□ I admit the force and dedication of the Puritan soul. In my master's house there are many mansions. What is more, I quite see the good in Cromwell. My magnetic needle points uncertainly in the same direction. I just love him at Dunbar, surrounded by greatly superior forces, when the fanatic Presbyterian preachers impelled the Scotch forces to come down upon his camp. He said, "The Lord has delivered them into my hands!" There is something very Germanic about his Ironsides, which reminds me of the Saxon spearmen in Scott's ballad about Flodden Field:

The stubborn spearmen still made good
Their dark, impenetrable wood,
Each stepping where his comrade stood,
The moment that he fell.

On the other hand, I can never forgive Cromwell for letting in the Jews again in return for their financial aid.

English subscriber

□ William F. Buckley is the greatest Field Marshal we have in "our movement" today. I personally thought God was a joke by the time I was fourteen years old, yet when Mr. Buckley insists: "The Lord of Hosts is with us yet," especially with Bach as the chief polemicist, I could put my arm around this eloquent man forever.

804

□ I'm teaching a class in Geopolitics at a nearby college. The kids seem to like to hear about Karl Haushofer, Sir Halford Mackinder, Admiral Mahan and strategic concepts.

907

□ Some time in the period 1931-33, I believe, Winston Churchill was in the U. S. He suffered injuries on upper Fifth Avenue when struck by a taxi, while confused by the direction of the traffic, which is the reverse in England. Churchill was visiting Bernard Baruch at his twin brownstone residence between 87th and 88th Streets. I would encounter Mr. Baruch occasionally in the late afternoon returning from his office. At that time Winston Churchill had Chartwell for sale, as he was short of funds. He had not held public office for some time. When Churchill returned to England, Chartwell was no longer for sale and he began his campaign against Germany. At that time, before Roosevelt revalued the dollar, Baruch had been informed of what was coming. It is said that he contracted for the output of Alaska Juneau gold mines at the going rate for gold at \$20 plus, shipped it abroad and shipped it back when Roosevelt set the price at \$30 plus.

100

□ I believe we will see a Western European alliance in a few years on a model similar to the Roman Empire. It appears the New World will in the end have to be saved by the Old.

326

□ South Africa does not have to go under if it realizes that all it needs is a bomb and the will to use it. Russia would never risk a nuclear attack.

410

□ Congratulations on your magazine's first anniversary. It was no mean feat keeping such a project afloat — especially without lifelines from the sinister rightwing H. L. Huntish moneybags of liberal-minority mythology. Your subscribers are deeply indebted to you, very probably more than they can know.

640

□ Simon Wiesenthal has called East Germany's offer of \$1 million as compensation to U. S. Jews who suffered under Nazi rule "ridiculously small." It is, compared to the \$10 billion already poured out by West Germany to Jews worldwide. But it's ridiculously large compared to the zero compensation received by American soldiers who died in World War II battling the enemies of the Jews.

321

□ In a mercenary world Christianity like everything else is a drag, delusion, divider and a fast buck operation masterminded by frauds weakening our own will to resist, or should I say spurious characters preaching a slippery line to the gullible? Pap is pap whatever the frosting. Is it back to the forest for a refresher course in instinctual survival?

037

□ I am abjectly ashamed of my long negligence of your heroic efforts to blaze the trail and I hope you do not think I did not appreciate the fantastic style and accomplishments of the classics you have produced. I still think *The Dispossessed Majority* ranks with Toynbee's *History* as one of the two great literary achievements of the 20th siècle. I promise you I shall one day sit down and try to write something up your alley, though I tremble at the realization of your greater éclat.

941

□ The white voters of California have just elected an old, nondescript Japanese to represent them in the Senate. I wonder if the Japanese people — after long association with us — would ever become so perverted that they would consider electing an American as the Emperor of Japan.

912

□ Downtown Los Angeles is turning into another Tijuana. Chinatown is filled with the thoughts of Chairman Mao, as well as his junk merchandise.

942

□ I have recently been reading Martin Jay's *The Dialectical Imagination*, an interesting account of the Frankfurt School for Social Research (Fromm, Marcuse, etc.). Jay admits that the undertaking was almost wholly Jewish and considers some of the implications of this fact.

455

□ I now have received all the 1976 issues of *Instauration* and I found the January issue on the "Ninth Crusade," by whoever the author, clearly explains the problems some of us in the military today face in trying to fathom an explanation for our policy behavior overseas. I can bear witness to the situation here in Turkey, where a package embargo has been in effect since September 1975. Hopefully all this will change when a new defense treaty is established between our government and the Turkish Republic. All of this harassment is due solely to the arms embargo imposed after the Greeks and Turks went to war on Cyprus.

APO, New York

□ I recently joined the Citizens Council. I believe this organization is the Majority's best bet in the fight against the liberals and the minority racists.

198

□ Re the Vlasov article, your author has certainly come up with some bitter truths concerning the Allied treatment of Vlasov and his men. I would, however, like to take issue with his flat assertion that "the Slavs, according to Heinrich Himmler . . . were doomed to extinction by the *Herrenvolk*." This is one better than the Six Million Myth. German occupation policy in Russia was certainly beset by many difficulties, not the least of which was to draw a line somewhere between apparent friends and hidden foes in an area where a mishmash of nationalities rub elbows. One may have some lingering doubts if the German High Command could ever realistically have accepted Vlasov's offer that he could raise "several million troops from the Russian population." Even if he had, there still would have been the well-nigh insurmountable problem of arming and equipping them at a time when Germany was scraping the bottom of her supply barrel. As for the other part of your author's statement that, according to Nazi ideology, the Slavs were "subhuman," the very simple fact is that the Red Army (in plain terms: the Russians) did collectively behave like Upper Paleolithic subhumans when they invaded the eastern part of Germany. In so doing they merely imitated what their own great-grandfathers did in the Napoleonic wars, when a Russian army entered East Prussia as the supposed "allies" of the Prussian king. It seems indelibly etched into the Slav mind that another nation's females are one of the legitimate prizes of war. One may argue whether it was 90, 80 or only 70% of the Red soldiers who acquired a criminal record in 1945, but for these "subhuman" is just the word.

German subscriber

□ The leading anti-Zionist in the House of Representatives is Larry McDonald of Georgia, a Bircher.

191

□ I can quite see that anti-Communism in America is less of an issue than minority racialism and certainly the issue of Capitalism versus Communism is by no means the basic one, as Chinese and Russian antagonism shows. Nevertheless, if minority racialism is the overriding menace to America internally, Communism is certainly the worst external threat, and in Southern Africa Communism is the worst external menace and vies with liberalism in being the main internal threat. I don't know of any local liberals who are in the vanguard of anti-Communism. . . . Whenever a Communist agitator is arrested here the newspapers come out with front-page color photographs of his suffering wife and children. However, America's overriding preoccupation with internal matters does help explain why she did nothing to stem the neo-colonialist Communist takeover of former Portuguese colonies, just as American minority racialism explains why no aid must be given to anti-Communist Rhodesia, whereas unlimited aid must be given to Israel.

South African subscriber

□ The new Race Act has been introduced in the United Kingdom, dropping the need for proof of intent to stir up hatred. The Jews said one of the prime targets is Harwood's *Did Six Million Really Die?* Maybe Butz's book now could be prosecuted. We will have to wait and see.

English subscriber

□ If I recall correctly, Wilhelm Marr coined the term "anti-Semitism" some thirty years after Marx and Engels wrote *Die Heilige Familie*. (This is in reference to the otherwise very excellent piece on Bruno Bauer in the November issue of *Instauration*.)

551

□ Recently a statute of limitations was introduced in Austria, which prevents more anti-Nazi cases being brought after a period of thirty years. So Simon Wiesenthal is turning his attention to Germany.

Bavarian Subscriber

□ Something very banal, so commonplace as almost to constitute a general opinion, is to attribute "evil" to the Jews. Any public criticism of their behavior constantly leads the listeners to believe that "evil" is being blamed on them, after which the speaker gets bogged down in a hopeless display of stupidity and ignorance. It occurs to me that it is quite impossible for the U. S. Nordic to understand what is being done to him. From the 1930s on, the land has been seized by a terrifying force — in a grip of steel — a force neither good nor evil but quite beyond both, and more powerful and dominating than any other. There can be no comprehension of it, and even the best informed know little about it. Our own kind can be turned on us like vipers if an attempt is made to enlighten them.

921

□ I was particularly interested in the article on Rasputin. It confirms what I long suspected. The holy man with the big appetite and the sexual equipment to match was obviously capable of no more than merely animal cunning in working the suckers, but I had somehow missed the significant detail that his introduction to the Imperial Court was managed by Yahveh's pestilential pets. That makes everything clear.

720

□ Please do what you can to get *The Hoax of the Twentieth Century* into the hands of historians. If we can expose the Six Million fraud, we will be well on our way to victory.

276

□ How about more articles slanted toward the younger generation — those fifteen to thirty years of age?

301

□ Let me say that the longer one reads in the "patriotic" field, the more amusing quirks of reasoning are discovered. And we certainly can use some amusement occasionally.

325

□ About the six million. That such a hoax might have been perpetrated and maintained all these years and that so many of our policies have been influenced, if not determined, by it — even the possibility is so staggering that the real facts would seem to be the paramount issue, and yet you seem more concerned with the literary style of the exposes. Nevertheless, carry on. You certainly have presented some provocative ideas.

327

□ In the review of *A Plague on Both Your Houses*, *Instauration* got its facts about Luce Publishers wrong. Robert B. Luce was indeed what you said he was, but he sold his firm to Robert van Roijen, a staunch conservative in the best sense of the term. Luce sold the company because he couldn't do that job and be an editor of the *New Republic* at the same time. There is no connection of any sort between Luce and Luce Publishers except the name.

201

□ The fact is that *The Dispossessed Majority* is a great deal better written than *Mein Kampf*. I really think it is the most important political book so far written during this century. The author has summed it all up in relation to the most powerful country — actually or potentially — in the world. What is more, his carefully thought-out terminology is influencing others, too. I see in this issue of *Britain First* that they are making great play with "minority racism," etc. That one is a winner. I am coming to realize that, in essence, *The Dispossessed Majority* is what I was always intending to write, but never got around to, and what's more, it is written without the editorializing which would have marred mine. Of course, there is room for a similar book about the British, though I doubt if I could beat that single footnote in *The Dispossessed Majority* that sums up the Jewish control of Britain. There is, however, one book which might be written, and which I might write. It is a book addressed to the rest of the world, the nonwhite world. I am thinking of arguing a case for the racial integrity of nonwhite population groups, combined with respect for local cultural traditions and the intention of developing along paths locally thought to be most desirable, without interference from the international moneylenders and the enemies of differentiation. The ultimate aim would be to encourage the healthiest elements in each country to take control and accentuate their ethnic identity. Populations would be moved and shifted about, only where absolutely necessary. We need a blueprint for a new world order.

English subscriber

□ The business of IQ passes by some of the more important issues of human achievement, even if we assume (as so many IQ fanatics do) that industrial society is the goal of life. Personality is at least as important. A high IQ can be a liability in many kinds of careers. Many people who can manipulate abstractions lose the ability to cope with reality. Of course a lot of people of IQs of less than 70 can cope with neither reality nor abstractions. For the religious person the rational brain has grown too large for the primitive brain stem.

201

□ Once you admit it is meaningful to engage liberals in a dialogue, you have lost half the battle. Liberals should be dismissed as (a) dishonest or (b) neurotic, and subjected to ridicule instead of analysis. Just talk about all the great things we are going to do after the liberals and minorities destroy the government, the economy and themselves.

849

□ Any group, religious, racial or fraternal, that is powerful enough to brazenly defend the thief's right to retain his loot, while decrying the victim's screams of protest as maligning the perpetrator, is not about to settle for "a bigger slice of the cake" as Mr. Goldwater so euphemistically terms the demands of the Panamanian Communists for the return of the canal. On the contrary, such a group will continue to arrogantly demand the whole loaf.

864

□ The book *Roots* should take its rightful place among the great fairy tales of the world, and be placed on the top shelf in a dark corner between *Rufus*, the *Talking Monkey* and *Raymond*, the *Singing Fish*. For his ancestral tribe, author Haley should have chosen one other than the Mandinkas (Mandingos) of Western Sudan, who themselves owned thousands of black slaves and drove others from the Niger to the coast to be sold to the kings of Dahomey, Congolese middlemen, and Egbo (Ebo) slave merchants of Old Calabar. Haley should have chosen one of the Fang tribes south of Benin. When they captured a prisoner during a raid they did not sell him into slavery. They ate him. Without the permission and cooperation of the African chiefs no white man would have been able to obtain slaves on the African coast. The African tribes never had a written language, therefore, they were illiterate. They had no calendar, therefore did not record the years. When slaves were shipped they were not listed on a manifest by name — merely so many slaves taken aboard. The slaves did not know the name of the ship, and upon arrival in America did not know in which port they disembarked. Slave owners did not maintain records listing African names, but merely the names of the slaves given to them by their owners. Slaves were sold as "a male slave, about 22," or, "Hannah, a slave of about 15 years." When a slave died he was buried and the grave marker listed his first name and date of death. Slaves did not know when they were born, except, perhaps, the season of the year. Therefore, without written records, a genealogical investigation is impossible. Mr. Haley has accomplished the impossible!

324

□ Recently I have been involved as a student in the genetic debate in Australian universities. I therefore appreciate your moral courage in supporting the most unpopular idea of our times: the biological basis of culture. It is my view that until Western mankind recognizes itself as being subject to the laws of nature and bases its actions on a biological rationale, it will be doomed to the present pathetic rate of progress with the permanent threat of reversion through miscegenation hanging over its head. I am also writing to let you know that a small (but pure) school of thought which accepts the science of genetics as relevant to mankind has been established here in Australia by a group of young people. We view the situation today as merely the prelude to the ultimate crisis for Western man: the struggle for racial survival. Although conventional political rules would declare my small group nonstarters in the race to win influence nationally for these ideas, it is my belief that through contingency planning almost anything is possible given severe economic and/or social crises.

Australian subscriber

How the small feed on the great

PARASITES OF CULTURE

Mit euch, Herr Doktor, zu spazieren,
Ist ehrenvoll and bringt Gewinn.

Goethe's Faust

Julius Frauenstaedt [1813-1879]

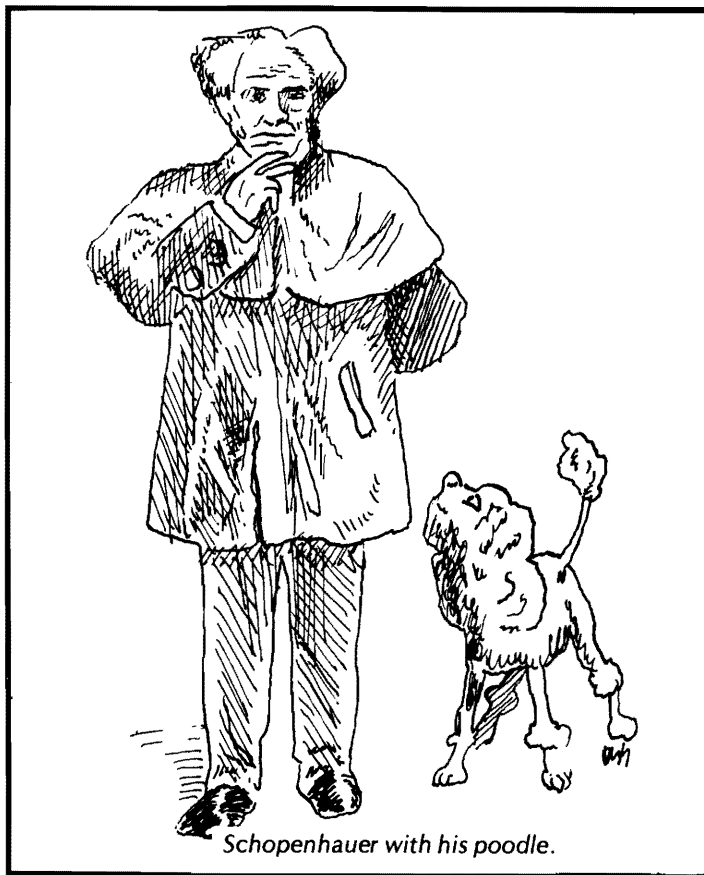
It was not a great event in the history of diplomacy and promotion. The Frankfurt newspapers of July 24, 1846, did not bother to report, nor was any other attention given to, Julius Frauenstaedt's first visit to Arthur Schopenhauer. Without special fanfare the bedraggeled house tutor showed up at the modest doorstep of the reclusive philosopher. Frauenstaedt had arrived in Germany with a wealthy Russian family, but for all purposes he was what might be described as an intellectual drifter, an occasional journalist, an irregular university student and an habitue of literary salons. Germany of that period was rich in such types.

Frauenstaedt, of Jewish ancestry, came from Bojanomo, Russia, to study philosophy and theology in Berlin. He was following a scent — the scent of fame. Although Schopenhauer was almost unknown in Berlin, Frauenstaedt read his masterwork *The World as Will and Idea* in preparation for his own psychological work on religion. A chapter praising Schopenhauer as a "deeply penetrating genius" was published in the Young Hegelian leftist journal *Hallische Jahrbuechern*. Pining for even the slightest mention, Schopenhauer was highly gratified.

After he had visited Schopenhauer several times and exchanged many letters with him, Frauenstaedt became for all practical purposes a fulltime, professional disciple. Pouring through the journals and books in the Berlin library, Julius diligently searched out every mention of the Master, who eagerly awaited any word that signalled his rising fame. Insatiable, he drove Frauenstaedt harder and harder. For his one-man clipping service and his journalistic eulogies, Julius was rewarded with the titles of "trumpet" and *apostolus activus, militans, strenudus, acerrimus*. Nevertheless, when the disciple once arrived at the Master's door unannounced, Schopenhauer personally informed him that he was not at "everyone's disposal" at all times of the day and night. The rootless Frauenstaedt swallowed his pride and went on with the work. In the end, Schopenhauer made him his literary executor, a job which included editing his complete works.

The greatest contribution of Frauenstaedt to Western philosophy consisted of letting people know about Schopenhauer when the regular academic channels were closed to him. To this end he wrote a number of widely read articles and pamphlets. Also, at a critical moment in the philosopher's career, when his works had failed to cover the publisher's costs, the disciple served as middleman to find another publisher for a third edition of *The World as Will and Idea*.

Schopenhauer was one of those odd writers who considers every sentence perfect just the way he wrote it. Never tiring of driving this point home to Julius, he thundered, "My curse on anyone who in future editions of



Schopenhauer with his poodle.

my works consciously alters the slightest thing, be it a paragraph or even a word, syllable, a letter, a punctuation mark!"

Upon the Master's death, Frauenstaedt immediately published a collection of Schopenhauer excerpts, which were rather meaningless, trite and out of context. The book, however, was quite salable and provided Julius with a neat profit. As for the *Complete Works*, less than fifteen years after Frauenstaedt had brought out the first edition, an investigation by several scholars found, with the help of manuscripts and handwritten pages preserved in the Berlin library, "innumerable omissions and defacements: additions from the hand of the Master are left out; when included they are presented in a mutilated, incorrect form and out of context."

Kuno Fischer, one of the great Schopenhauerian scholars, added:

Frauenstaedt carried on a business that was for himself comfortable and lucrative, but for Schopenhauer readers was useless, worthless and counterproductive . . . This was the Frauenstaedt so praised as *apostolus activus*, who knew far better how to exploit the work of the Master than to edit it! Blinded by his flattery and busybody servility, Schopenhauer had far overestimated the service that he had rendered in promoting his work.

Continued On Page 16

New high in pro-Semitism and anti-Waspey

N. Y. TIMESMAN WRITES THE ULTIMATE RACIST TRACT

Some months ago, as *Instauration* has already mentioned, *Penthouse* magazine, an international pornographic monthly, edited by an Italian and published in London and New York, ran two interesting articles by a *Manchester Guardian* correspondent, stating that the 1967 Arab-Israeli war was a joint Israeli-CIA operation and that the *U.S.S. Liberty* was sunk because its electronic gear had discovered the Israelis were pressing their victories beyond boundaries previously agreed upon by President Lyndon Johnson. This was an astonishing revelation for any publication, even a pornographic one, and nothing was more certain that amends would have to be offered — and swiftly.

They were. *Penthouse* (November 1976) came out with the wildest piece of pro-Jewish propaganda since the Babylonian Talmud. Written by John Leonard, novelist, former editor of the *New York Times Book Review* and presently described as the *Times'* "chief cultural correspondent," the article was a looking glass version of Julius Streicher's *Der Stuermer*. Streicher, before his death by hanging at Nuremberg, used to write that everything Aryan was good and everything Jewish was bad. Leonard writes that everything Jewish is just fine and everything not Jewish is not fine at all.

Leonard kicks off his snow job by asserting that Jews had nothing to do with eighteenth and nineteenth century America and therefore could wash their hands of our "witches, Indians, and slaves, the unannealed wound of our Civil War." There follows an assault on most of the leading Majority writers of the twentieth century for writing or harboring anti-Semitic attitudes. Among the guilty are Dreiser, Pound, Thomas Wolfe, e. e. cummings, Sherwood Anderson, Eliot, Hemingway and Fitzgerald. "It shouldn't have happened," writes Leonard in language that smacks of the jargon of his favorite race. The author then turns his attention to education, particularly higher education, most particularly Harvard, where he dropped out after a two-year stint. He assails the Harvard quota system of the 1950s, which, he charged, prevented the undergraduate body from being three-quarters Jewish. The blame is put on Anglo-Saxons who seem to have controlled things from Groton and other "private spas."

Leonard admits that Jewish students in Harvard were not better read than the Wasp "preppies," but they were "better" because they "were more passionate." He quotes Norman Podhoretz to the effect that "Judaism remained the only culture besides the Greek which believed in learning for its own sake and which honored the sage more than it did the plutocrat" — a somewhat incongruous observation considering that Jews have produced more plutocrats per capita than any other race and that Harvard, which has nurtured myriads of Jewish students, was founded by Puritans, who were also noted for their love of

learning. If the Jews are so education prone, why in their interminable history have they never had any great universities of their own? And why have they chosen above all other universities the one founded by "witch hunters?"

According to Leonard the modern world is Jewish. Here he is on firmer ground. He eulogizes Marx, Freud, Einstein, Kafka and Schoenberg, and even goes so far as to say that the very idea of a "future" is "greco-Judaic." Omitted from Leonard's roster are such dimmer lights as Meyer Lansky, Bernard Cornfeld, Abbie Hoffman, Jerry Rubin, Abe Fortas, Leopold and Loeb and the Rosenbergs. Also, the entire crew of Bolshevik manhandlers in Russia is passed by in silence.

Leonard hands us the old canard that the Jews invented monotheism, and doesn't even have the courtesy to mention poor old Amenhotep IV, who tried to make his country worship one god 500 years before the first Jew existed. Non sequiturs then follow non sequiturs until we hear that the Holocaust was in essence a barbaric Aryan revolt against the concept of one god. The Enlightenment, which included such luminaries as Voltaire and Thomas Jefferson, and which paved the way for the release of European Jews from their museumless, theaterless and universityless ghettos, is dismissed as worthless because it "led to Buchenwald."

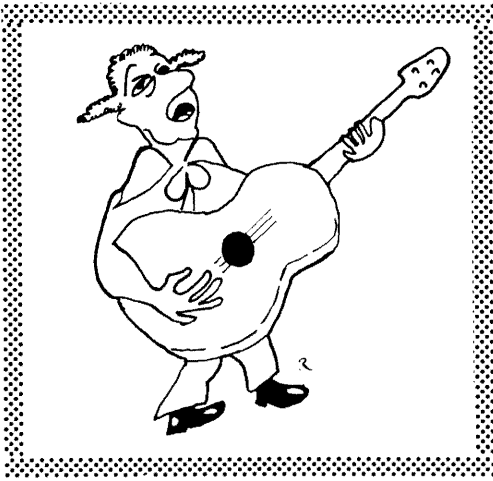
Next comes a digression on blacks, whose predicament is blamed not on Jews, but on non-Jews. The Jews are superior to us because of genetics. The blacks, it turns out, are inferior to us because of environment, the non-Jewish environment imposed upon them by the cruel Anglo-Saxons.

Leonard explains that he now lives in New York, "where most, if not all of my best friends are Jewish." He does not say that Jews are also the chief providers of his daily *New York Times* bread. To deal with anti-Semitism, he suggests, we should not use the guilt argument of Auschwitz or the high culture argument of Einstein, but the love argument. He says Jews really love America, but non-Jews have not returned this love. He is adamant that this love must be required.

The gist of Leonard's tale is *they are smarter*, even though this means accepting the very arguments about inherited racial differences that Jews have done their best to suppress. That Jewish smartness might be traced to the world's most supercharged racism rather than to innate intelligence never seems to enter his mind.

Leonard's article is an ethnic tour de force which, if written on behalf of Wasps or the white race in general, could not have been published in the national media and would have forever banned the author from making a living in the writing profession.

Continued On Page 18



FOLK SINGING . . . WHOSE FOLK?

Some words about Bob Dylan, Jimmy Carter's court crooner

Folk singing means or at least ought to mean the singing of songs which have their origin and development within a specific ethnic group. This being so, the average Majority member might expect to hear folk songs, whether in the form of records, radio, TV or live performances, somehow tied to his own ethnic past.

Some of the "folk tunes" we listen to do have some traditional underpinnings. However, once our love of music is aroused, once we hear what we think is "our music," it often, all too often, happens that our ears are pierced with heavy outpourings of political and racist propaganda — propaganda that turns out to be not for us, but against us. Unfortunately, the more naive among us, especially the unsuspecting high school student or college undergraduate, swallow some or all of this set-to-music ideology without a second thought.

A complete analysis of the cultural impact of "folk singing" is well beyond the scope of the present article. Here we will limit ourselves to a brief examination of folk singing as a spurious art form — a medium in which minority professionals try to control the thought patterns of young Majority members. For this purpose, it is sufficient to shed some light on the most highly publicized and highly paid troubador of the folk-singing *avant-garde* — Bob Dylan.

Name Change

Bob Dylan, whose name at birth was Zimmerman, was the son of a Jewish store owner who operated in Duluth, Minnesota. Young Zimmerman became a skilled guitar picker by emulating the style and techniques of some half-forgotten American musicians, notably Woody Guthrie. Dropping out of college, Zimmerman came to New York and, after visiting the dying Guthrie, wrote lyrics to the latter's music. Then launching himself into a career as a "folk singer," Zimmerman changed his name to Dylan after the late Welsh poet Dylan Thomas. This is a common ploy of those who wish to hide their racial identity and also pretend to be "folksy." Aside from stealing his name, Bob Dylan has nothing else in common with Dylan Thomas, except that they both have figured in the high esteem of Jimmy Carter.

Surprisingly apolitical, Dylan's first album was an extraordinary experience. The Minnesota minnesinger couldn't sing! He was unable to keep his voice in tune with

his own guitar. His lack of singing ability was balanced, however, by some fair guitar work. This was especially evident in songs like "Baby, Let Me Follow You Down," where Dylan handled his instrument very professionally.

Another piece, "Talkin' New York," described Dylan's experiences as a newcomer to Fun City. In lyrics backed up by guitar and harmonica, he complains he has trouble getting hired as a "folk singer" because he "sounds like a hillbilly." As a critic said, "He was tryin' so hard to sound like a hick, man!"

Dylan's second album "The Freewheelin' Bob Dylan" was by no means apolitical. The liberal-minority line is intermixed with some innocuous little ditties which can best be classified as caterwauling. One song "Bob Dylan's Dream" is a pleasant lament for the innocence of youth. But soon he is trying to pass himself off as a Southern country singer who is deeply disturbed because James Meredith was not admitted to Ole Miss in 1962:

Come to the door . . . couldn't get in
All because of the color of his skin
What do you think about that my friend?

We all know how the folks in Mississippi felt about that. Federal troops surrounded the admissions building. And Bob Dylan never sang a word about General Walker's being carried away to an insane asylum for opposing the armed occupation of the university.

"The Freewheelin' Bob Dylan" album was heavy in propaganda against the "Masters of War." Not a bad idea, really, except that Dylan doesn't even give us a hint that the "Masters of War" are overrepresented by his own folks.

There were other little semi-subliminal messages in the album for the casual Majority Listener.

I was out there paintin' on the ol' wood shed
when a can of black paint, it fell on my head
I went down to scrub and rub,
but I had to sit in the back of the tub.

The same song also reveals something about Dylan's personal hygiene:

Sometimes I might get drunk
Walk like a duck and smell like a skunk
It don't hurt me none, it don't hurt my pride
'Cause I got my little lady right by my side.
She's a humdinger . . . a folk singer.

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A CRITICISM OF THE SPECIAL THEORY OF RELATIVITY

L. Essen, the author of this article, which has been reprinted from the Austrian publication Wissen im Werden, is a Fellow of the Royal Society, Britain's equivalent of the Institut de France. Dr. Essen, perhaps the world's foremost critic of Einsteinian relativity, is the author of "The Special Theory of Relativity — a critical analysis," Oxford Science Research Papers 5, Clarendon Press, Oxford, 1971 and "Einstein's Special Theory of Relativity," Proceedings of the Royal Institution, p. 141, vol. 45, 1972.

The general acceptance and continued teaching of the special theory of relativity is, in my view, hindering the progress of physical science by discouraging the search for a more rational theory. There is no great difficulty in exposing the faults in the theory but great difficulty in persuading scientists even to consider the possibility that it might be wrong. They have accepted the theory without completely understanding it and are reluctant to think about it any further. A frequent comment, made even by eminent scientists, is "I do not understand it myself but the experts must be right."

This attitude is encouraged by three myths which are widely disseminated. These are that the theory is accepted by all reputable scientists, is too profound for ordinary minds to comprehend, and has been confirmed by many experiments. A careful study of the literature shows that there have been numerous critics, that any difficulty in understanding it arises from its ambiguities and mistakes rather than its profundity, and that no experiment, of the kind needed to check the relativity aspect of the theory, has ever been attempted.

[I]t is intended here only to give a brief summary of the major errors in Einstein's paper. Many critics have drawn attention to the contradictions in the theory but, as far as I am aware, no one else has noted the specific errors which lead to these contradictions. They occur in the course of thought-experiments involving the comparison of the rates of moving clocks. . . .

One of the predictions in Einstein's paper is that the time "marked" by a moving clock is slow by $1/2(v/c)^2$ seconds per second when "viewed in the stationary system;" but the practical implications of the prediction were never realised. There is only one way of "viewing" the time of a distant clock, whether it is moving or not, and that is by receiving and counting the time pulses transmitted from it. At the receiving station there are two dials, one recording the number of pulses from the distant clock and the other the number from the local clock. The prediction states that fewer pulses are received from the distant clock than from the local clock. Since the clocks are identical by definition it follows that fewer pulses are received than are transmitted and the question arises, what happens to the missing pulses? They cannot be following behind in space because the effect is the same whether the clocks are moving towards or away from each other, since it is proportional to the square of the velocity. There is no known explanation of the missing pulses but it is inherent in the prediction. Being unaware of this relativists assume that all the transmitted pulses are received and naturally arrive at paradoxical results. Einstein himself, in a later paper, states that it is absurd to

think that pulses can be lost, but does not of course draw the corollary that the prediction is absurd.

One of the initial postulates is that uniform velocity is purely relative and in Einstein's prediction either of the clocks can therefore be taken as the one at rest. If the clocks are labelled A and B the full prediction can be expressed as follows:

B, measured at A, loses time compared with A.

A, measured at B, loses time compared with B.

The result is not logically impossible although the loss of pulses cannot be understood. Einstein then describes a thought experiment, in which one clock makes a round trip from the other, and obtains the result: B loses time compared with A.

Although, in order to make the round trip, B must be accelerated, any effects of the acceleration are ignored, only uniform motion being taken into account. The reciprocal result, A loses time compared with B, is equally true although it is not given by Einstein.

The complete result is clearly impossible and constitutes the notorious "clock paradox." Einstein does not give any reasoning and it appears from the paper that he simply omits the phrase "measured at A." Many writers have subsequently obtained the same result with the aid of elaborate thought-experiments. In most cases the result is a consequence of assuming the predicted time contraction and also that all the transmitted pulses arrive; and the experiment merely conceals the fact that two contradictory assumptions have been made. In some cases the authors sense that something is wrong and imply in vague terms that the result must really be due to the acceleration, in spite of the fact that its effect has been ignored. Einstein also admitted that the result contradicts the initial postulates and, in a most extraordinary paper, he attributes it to gravitational effects, by the help of another thought experiment, in which he makes further "experimental" mistakes.

A careful and objective analysis of Einstein's paper of 1905 shows that the so-called theory consists of a number of assumptions, some of which are made implicitly. The contraction of time, proposed earlier by Lorentz, is first assumed to be a consequence of using new units of measurement. It is then assumed to be an apparent effect of uniform relative velocity, then, after the clock paradox result, to be a real effect of uniform motion, and finally to be due to acceleration or gravitation. Each new assumption contradicts and replaces the previous one but the theory is presented as though they follow logically one from the other.

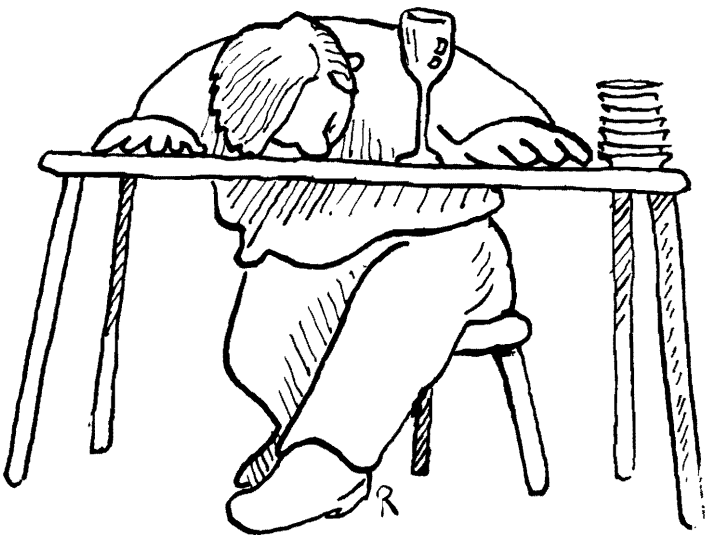
The Lorentz transformations remain intact and it is these which scientists use when they think they are using the theory of relativity.

An old hand hints at a deadly parallel

SOVIET MILITARY INDOCTRINATION

I saw it before and now I am seeing it again. I first saw it at La Coupole on the Boulevard Montparnasse where we drank *demis* after *demis*, *Pernods* after *Pernods* and *finés* after *finés* until the saucers piled up to the sky. The time was the mid 30s and my drinking companions were French college students. None of them took any exercise beyond walking to the Sorbonne, to our cafe rendezvous or to some extremely rare assignation. Their tongues were busy, their thoughts about love and life flowed wittily from their shallow spirits and their pasty faces reflected the physical stagnation of their bodies.

I had just returned from Germany where I had also had some drinking companions, German students who occasionally joined me in the Loewenbrau Garten for a *Mass* of what was then the world's second most delicious beer. My friends didn't stay late; they didn't talk much; and their cheeks glowed not from alcohol, but from exercise. At the time they were spending twelve hours a day getting into shape to join the Luftwaffe. One of their toughest exercises was getting over a ten-foot wall with a snarling German Shepherd at their heels.



Comparing my two sets of friends, I felt no compunction in telling the French students that they had better be on the *qui vive*. Unless they got off their expansive behinds, they were going to be in for a rough time in the coming war. They laughed. Everybody knew that the French army was far better than the German army. Why the French forces had a huge officer corps, both active and reserve, while the German army was just beginning to rearm and had no trained reserves at all. *Vive le traité de Versailles!*

Today, some forty years later, I look around at American college students, pub-crawling, bed-hopping, drug-shooting, gullet-cramming, while Soviet youth concentrate on their studies and their military service, unbolloxed by drugs, rock-and-roll, porn and anti-white

racism as they get physically and psychologically ready for the nuclear war which Soviet military bosses seem to expect and often seem to desire.

For a clearer picture of what is going on over there, peruse some quotations from *Military Pedagogy*, an official Soviet military text recently translated by the U.S. Air Force.

The high value orientations and moral purity of Soviet youth generate in them legitimate revulsion and contempt for such horrid phenomena as the lack of one's own convictions, servility, time-serving, and cowardice.

So-called Americanized or avant-garde jazz, with its sharp rhythms, catchy and effective instrumentation, and hypnotic repetition of the same melodic subjects, has been converted into a sort of aesthetic narcotic which has the function of diverting the masses from the pressing problems of life and destroying faith in noble ideals. This jazz not only blunts, but also injects the bacilli of disorderly conduct and individualistic, vulgar brutality.

Young people are full of valor and boldness, of the desire to achieve and make self-sacrifices. Difficulties and dangers attract rather than frighten youth, and summon them to heroic deeds.

[C]ommanders and political workers should correctly conduct the sex education of soldiers, thoroughly explain the moral and social aspect of love as a tremendous, bright, and joyous feeling which ennobles a man and reflects his true character, and should develop in their servicemen a serious regard of women and family life.

[T]he process of military training should be constructed on a strictly scientific basis. This means that the content, forms and methods used to train army and navy personnel should be based on the latest achievements of science and technology with consideration for the revolutionary transformations that have transpired in military affairs.

In a nuclear missile war, irritants of incomparably greater force than in previous wars will act upon the psyche, and hence their negative influence on a soldier's behavior and activities will be manifested to a much greater degree. In order to reduce as much as possible the negative influence of a combat situation on servicemen, the psyche of the soldiers would be adapted in peacetime to the stimuli which they will encounter in battle, and to this end training should be made as close as possible to actual combat.

The inculcation in Soviet people of ardent patriotism, a sense of pride in their Homeland and their nation, high vigilance and constant readiness to defend the great achievements of socialism play an important role in fulfilling the tasks of forming the new man.

Man is a part of nature and from birth he receives a definite biological make-up and inherits a specific type of nervous system and natural rudiments. The reproduction of a biological similarity to the parents in the progeny is commonly called heredity. The natural qualities of man and heredity play an important role in his development.

In the indoctrination of soldiers it is also important to take into account the fact that certain inherited human traits (*the biological components*) have a certain effect on the formation of moral-combat traits. For instance, the traits of temperament which rest on the inherited basis of some given type of nervous system have a significant effect on the manifestation of moral-combat traits, imparting a certain emotional coloring to them.

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Ethnic Revisionism

Arthur Koestler's latest book *The Thirteenth Tribe* (Random House, 1976, \$8.95) has as its subtitle, "The Khazar Empire and Its Heritage." Although the history of the Khazar Jews has never been told in such detail before, the story is not new. Jewish encyclopedias contain articles on the Khazars (or Chazars) and John Beatty wrote at length about them in *The Iron Curtain Over America* (Noontide Press, \$3.00), which came out in 1951.

The primary importance of *The Thirteenth Tribe* is that it is the first time this significant but somewhat murky phase of Jewish history has been probed by a bestselling author with all the proper liberal and minority credentials. Such an author can get the media reviews and supercharged sales promotion that a Majority historian, dealing with the same subject, could not hope to obtain.

Koestler, of Jewish ancestry, was born in Budapest in 1905 and is the author of some twenty volumes, including *Darkness at Noon*. In his variegated career he has been everything from a lemonade vendor in Haifa to a onetime member of the German Communist party. Now, in his December years, he has written what will probably be considered his most controversial book. Certainly his reasons for playing the iconoclast are best known to himself.

The "Rise and Fall of the Khazars" forms Part One of *The Thirteenth Tribe*. According to the author, the Khazars were "a people of Turkish stock," who erupted from the steppes of Asia about the fifth century A.D. They settled in the area between the Caspian and Black Seas north of the Caucasus and established an empire which reached the peak of its influence from the seventh to the tenth centuries.

About A.D. 740, Kagan (king) Bulan crossexamined Christian, Jewish and Muslim missionaries and chose Judaism as the Khazar state religion. His decision was apparently politically motivated; he wished to maintain Khazaria's independent position between Christian Byzantium and the Islamic Arab empire, the major powers of the day.

In 965 the Khazars were militarily crushed by the Varangian Russians under Prince Svyatoslav of Kiev. No longer an empire, Khazaria persisted as a rump state until the thirteenth century, when it was finally erased from the map of southeastern Europe by the westward advance of the Mongols.

In Part Two, "The Heritage," Koestler examines the fate of the Khazar Jews who survived the collapse of their state, retained their identity as adherents of Judaism and over a period of centuries migrated westward into what is today

western Russia, Poland and other countries of Eastern Europe. There they formed the Eastern (Ashkenazi) Jewish community, which Koestler describes as "the principal source of the existing Jewish communities in Europe, the United States and Israel." The author goes on to say, "I have compiled the historical evidence which indicates that the bulk of Eastern Jewry — and hence of world Jewry — is of Khazar-Turkish, rather than Semitic, origin."

The population figures given in *The Thirteenth Tribe* show that the Ashkenazim today outnumber the Jews of partly Semitic Mediterranean origin, the Sephardim, roughly twenty-two to one.

In his rather involved final chapter, Koestler wrestles one last round with the confusing question of Jewish raciality. He maintains that the Jews of today are a hybridized people made up of various racial elements acquired during their wide migrations, shaped and molded by an exclusivist religious culture in a ghetto milieu that was partly self-imposed. Although Hebrews are not a race in anthropological terms "there exist certain hereditary traits which characterize a certain type of contemporary Jew." And these traits attest to "the dominant role played by the thirteenth tribe in the biological history of the Jews." In other words, what is racially typical about many Jews is the Khazar-Turkish component of their ancestry. (As a case in point, Koestler gives directions, aided by illustrations, for drawing the familiar Khazar Jewish nose!)

The Thirteenth Tribe should have ended with the conclusion of the Khazar story and the study of Jewish raciality. But Koestler couldn't resist a final appendix, "Some Implications — Israel and the Diaspora," apparently intended to defuse the charge that his book questions the right of the state of Israel to exist. Time alone will determine whether he is correct in asserting, "The problem of the Khazar infusion . . . however fascinating, is irrelevant to modern Israel."

The Thirteenth Tribe is loaded with onerous implications that far outweigh the work's importance as an historical account. What effect, for example, will the knowledge of Jewry's mixed Khazar-Turkish derivation have upon those Jews — and those Christians — who have been instructed that the 20th century Israelis are the direct descendants of the ancient Hebrews of the Promised Land? Koestler's evidence demonstrates that most of those who are regarded as the heirs of the People of the Book are, in fact, "genetically . . . more closely related to the Hun . . . than to the seed of Abraham, Isaac and Jacob."

Rebound

According to the latest guesstimates, 10,000 years ago the earth's population was 10 million. In those days everyone was a hunter, and everyone belonged to one of the races to which man still belongs.

Thinking over what has happened in these 10,000 years, we can find a few reasons for optimism. It's hard to believe that no matter how much we retrogress — and our rate of retrogression is accelerating every day — we could go back further than the hunting phase of our existence, which lasted so many hundreds of thousands, if not millions, of years. Certainly some of our posterity, even at a level of Stone Age savagery, would retain shreds of memories of an agricultural and industrial society.

If men could make the leap from the hunting band to the highly developed civilization of Egypt and Sumeria in 5,000 years, who is to say that we, their descendants, could not do it again in an even shorter time, since we would be prompted by a few Merlins who had managed to memorize vital specifics of a former golden or iron age.

As Carleton Coon says in his book *The Hunting Peoples*, 10,000 years is only 400 generations, "only a tick or two ago on a cosmic clock." With a few billion years still to go, man, even demoted to the rank of a spear-throwing, flint-chipping hunter, has a lot of time to make a fresh start up the ladder of cultural and technological evolution. And there will be the manpower to do it, for even if 99% of the human race was destroyed in nuclear wars, epidemics or famines, there would still be many more people around than there were 10,000 years ago.

So let H-bombs, germ warfare and the proliferation of the unfittest do their worst. What has been done once in ten millennia can be redone. A return to barbarism does not have to be a permanent reverse, at least for one race of humans. As we have proved over and over again, we are the kind of rubber ball that bounces higher than it falls.

Hyman Rickover

Elsewhere in this issue we have written about Bob Dylan, one of the select few whom Jimmy Carter has gone out of his way to praise. Here we will meet another Carter favorite, Hyman Rickover, who supplied the title for the president's autobiography *Why Not The Best* and who has been credited by Carter with having influenced him more than any other living American.

Rickover, the son of Abraham and Rose Rickover, was born in 1900 and graduated from the Naval Academy in 1922. He is married to the former Ruth B. Masters and has one son. In 1946 Rickover was

assigned to the Navy's atomic submarine project and eventually became a vice admiral in charge of naval nuclear submarine development.

It is fair to say that Rickover like Einstein, Bohr, Meitner, Oppenheimer, Bethe, Szilard, Teller, von Neumann, and scores of other Jewish nuclear scientists seems to have been obsessed by the big bomb. If anyone doubts racial predilections in science, let him count the number of Jews in the field of nuclear weapons and the number of scientists of Northern European descent in space exploration.

According to Elmo Zumwalt, onetime Chief of Naval Operations, Rickover is the most powerful politician in the service, so powerful he can even defy the Secretary of the Navy. To prove his point Zumwalt relates how Rickover got his cronies in Congress to keep him at the helm of the Navy's Division of Nuclear Propulsion beyond the mandatory retirement age of 62. Indeed Rickover is still on active duty at the age of 76. Zumwalt also charges that Rickover has sabotaged plans for "modernizing the Navy" and says he runs his department like a "totalitarian mini-state," violating Navy regulations left and right, while being extremely harsh to the underlings who violate his own rules. Zumwalt also alleges that Rickover once blackmailed a high-ranking naval officer and ruined the career of another, all as part of a "system of spying and intimidation."

By quoting Zumwalt we do not mean to imply that he himself is a paragon of virtue. While boss of the Navy, he handled Negro mutinies with such craven permissiveness that Navy discipline may never recover. We are not unhappy that Zumwalt, who has recommended dominion status for Israel and who is married to a half-French, half-Russian woman he met in Shanghai in 1945, was beaten last November by Harry Byrd in the Virginia senatorial race.

Stephen Foster

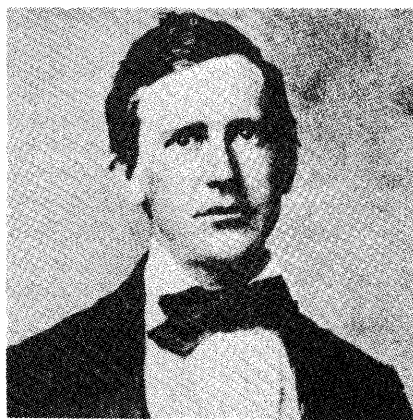
The weakness of the Anglo-Saxon is compassion, a compassion seldom shared by other races, a compassion which has become a cancer because it has severed all connection with kindness. What does kindness mean? It originally meant concern for one's kind. Nevertheless, we would do well to remember that the poisonous "compassion" of today has its roots in something more positive — the sentimentality of the Victorians, which was the counterpart to their healthy violence.

Of all Americans in the nineteenth century, Stephen Foster was probably the most successfully sentimental. Some of his songs, it is true, were pure molasses, such as "Old Dog Tray," "Beautiful Dreamer" and "Poor Drooping Maiden." But so

many others had an authentic appeal to the heart and are widely remembered more than a century later. Can we say the same for Tin Pan Alley songs of fifty years ago?

There is every reason why Stephen Foster's name should be denigrated in today's media. He was a Northerner who celebrated the virtues of the Old South, that Periclean slave society which has now been shown by computer testing of the evidence to have been less of a hell for blacks than previously supposed.

It should be recalled, however, that it was not Negroes who rejected Foster's ballads and spirituals. Paul Robeson and others were happy to sing them until dissuaded by white minorityites. There are still millions of blacks who recall these songs with affection. It is a classic case of cultural diffusion.



Stephen Foster

Ask yourself what harm did Foster ever do to the blacks the next time you hear his songs being derided as calculated racial insults? If ever a man came near to being a lay saint, it was he. He made a miserable pittance out of all his song writing while his New York publishers made a killing.

The nearest thing to a passable symbiosis between blacks and whites was achieved in the hierarchical society of the antebellum South, though even Jefferson and Lincoln knew that whites and blacks could not live together permanently on any basis of equality or inequality. All the more reason to spare a thought for the man who did so much to memorialize in music one of history's most interesting and colorful civilizations. If we feel like singing "My Old Kentucky Home" or "Old Black Joe", let us do so without self-consciousness or fear. Such ballads will live long after the last of the Broadway and Hollywood songsmiths have taken up their final abode in that noisy, screechy, decibel-ridden circle of hell reserved for plagiarists and tune pirates.

Whoda Thunk It?

Those who have been wondering about William F. Buckley and his intellectual sidekick Ernest van den Haag need wonder

no more. In the November election these two gentlemen publicly endorsed Allard K. Lowenstein in a New York congressional race.

Lowenstein is the prototypical, agitpropping minority politico. It was he who did more to destroy American morale during the Vietnam war than any other single congressman. It is an accepted fact that Lowenstein, a one-term member of the House of Representatives (1968-1970), led the "dump Johnson" movement that forced LBJ out of the 1968 presidential contest.

Lowenstein is a labor minion, a Zionist blank-checker, a McGovernite, a minority racist, a Humphrey-Hawkins booster, a liturgical liberal, a big spender (except for the Pentagon), a softy on crime, a hardshell gun controller, a frothing pro-buser, ad infinitum. Yet this is the primate that Buckley and van den Haag actively supported against moderate Republican John W. Wydler.

We all know how Buckley has become an Israel firster and the life of Marion Javits' plastic cocktail parties. But we shouldn't have been so easily fooled by the dark, sallow, four-eyed, thickly accented New York University social science professor, who once ran for office in New York on the Conservative party ticket and who has come out against *Brown* and busing. Van den Haag, we should have recalled, wrote *The Jewish Mystique*, which let on that the Jews are today's master race. Whether he himself is a master racer, the author has tactfully or demurely refused to reveal.

Fortunately, Lowenstein was defeated by Republican Wydler, who was apparently not cerebral enough for Buckley and van den Haag. For them intellect is thicker than blood. As shown by their endorsement of Lowenstein, nothing is more dangerous to the Majority cause than fair-weather eggheaded conservatives.

It seems that the only part of Western culture to which Billy Buckley remains adamantly loyal is music. He, himself, plays the harpsichord and worships Bach, as the musical introduction (Brandenburg Concerto) to "Firing Line" proves. In spite of everything we may say against Buckley now, we will never cease praising him for his magnificent diatribe against a young black student union member who tried to remove Bach, "that old dead punk" as he called him, from the musical curriculum of a Los Angeles high school.

We can't remember Buckley's exact words, but he said something to this effect: "To call the greatest genius who ever lived an "old dead punk," the least of those cantatas have done more to elevate the human spirit than all the black student unions, born and unborn, is not so much contemptible as pitiable."



Invisible Men

The Census Bureau has now admitted that 3.4 million whites, or 1.9% of the white population, and 1.9 million blacks, or 7.7% of the black population, were not included in the last (1970) nationwide head count.

How did the error creep in? The Census Bureau ascribed it to "high mobility" and the unconventional living habits of millions of blacks and whites (Puerto Ricans and Mexicans are classified as whites) the typical megalopolis.

Blacks are frothing at the mouth about the undercount because of the \$56 billion in federal aid to state and local governments in 1976 (up from \$7 billion in 1960). Some 70% of this money is distributed according to a formula in which race is often a decisive factor. To obtain a bigger slice of the loot, black organizations and a black-sponsored bill in Congress want a compensatory undercount figure to be added to all estimates used for apportioning the massive financial handouts.

For example, the Census Bureau estimates an 18.5% undercount for black males aged 25 to 34 years. The Urban League accordingly demands that the baack share of federal grants in this category be increased by 18.5%.

Jacob Siegel (who else?), the Census Bureau's chief population statistician, says that he will have undercount estimates for states and "rough" estimates for large metropolitan areas by 1982. Meanwhile, Vincent Barabba (who else?), Director of the Census Bureau, says he will try to reduce the undercount in the coming 1980 Census by advance consultation with special minority committees. By using teams, he said, the reluctance of individual census takers to enter inner city areas may be lessened.

However, David Kaplan (who else?), the Census Bureau's Assistant Director for Demographic Censuses, admits that by "concentrating so much on a minority you may lose your ability to county the other 95%."

Dehumanization

Three weeks after the event, the nation's television networks blasted forth with news about "racial troubles" in Camp Pendelton, a Marine base in Southern California. Although eight Negroes had broken up a beer party of six white Marines with clubs and screwdrivers, hospitalizing five (two with punctured lungs), the affair was presented as a kind of black Entebbe raid against the Klan, despite the revelation that the victims were not Klan members and the

"authentic" Klansmen were meeting in a different room. When we say authentic we are being facetious, because there is no longer any such thing as the Klan as such — just a few Klan splinter groups dispersed across the country, some gaining members, some losing members, some fighting among themselves.

The way the black foray was handled on TV was a prime example of the media's highly developed art of dehumanization. After the attack, the whites were never interviewed, neither were their parents, neither were their doctors. Since nothing human about the victims was allowed to percolate through the media's electronic curtain, they came across as faceless non-persons. People care very little about things — or humans — they know very little about. Shakespeare allowed Shylock to wonder aloud:

Hath not a Jew eyes? hath not a Jew hands,
organs, dimensions, senses, affections,
passions? fed with the same food, hurt with
the same weapons . . . If you prick us, do we
not bleed? if you tickle us, do we not laugh?
if you poison us, do we not die? and if you
wrong us, shall we not revenge?

The media are not so generous to their enemies. When the *New York Times* decrees, Stalin becomes Uncle Joe. But there is never an Uncle Adolf or an Uncle Francisco. Mao and Fidel and Golda and Moishe are embossed with all kinds of homey touches. But who has ever read one single human interest story about General Pinochet?

In these days only nonwhites, Jews and liberals have "organs, dimensions, senses, affections, passions." The reporter who has only ink in his veins finds only sawdust in the veins of the average Majority member. To dehumanize is to robotize, and who gives a damn about robots?

Alta California

Professor Arthur Corwin of the Political Science Department of the University of Connecticut has spent a great deal of time on the subject of Mexican immigration. He believes that the Spanish-speaking elements in the U.S. now total 15 million, of whom 10 million can be described as "newly arrived." Categorizing the Mexican immigrants as the marching troops for Chicano racism, Corwin sees four political "models" emerging:

The *Crystal City Model*, exemplified by Crystal City, Texas, where the *raza unida* movement has formed its own independent

political party, seized complete control of the city and county government, and driven off a large part of the old Anglo community;

The *Laredo Model*, in which the long-time, generally "Americanized" Spanish-speaking community has acted as buffer and intermediary for the new arrivals and kept them in line through lukewarm advocacy of their interests;

The *Big City Model*, in which the immigrants have become ethnic political blocs embraced and exploited by big city bosses (notably Mayor Daley in Chicago) who encourage their cultural distinctiveness as a means of controlling their votes; and finally,

The *Quebec Model*, which Corwin admits is as yet hypothetical but which he foresees as a powerful separatist movement along our Southwestern border.

Affirmative Pettifoggery

Negro columnist Carl T. Rowan, ever the blow-hard racist, has lately devoted much doublethink rhetoric to attacks on what he calls "the reverse discrimination craze." He is outraged that a few white Americans — stirred to action when lesser-qualified minority members have been given preference in job and educational opportunities — are taking advantage of the present equalitarian dispensation to seek the same sorts of legal redress which have proven so rewarding for Negroes. No white, Roman thunders in one jeremiad, "wants to pay for the sins of his grandpa . . . in the name of compensatory justice."

We would remind Rowan that all too many Majority members are eager to pay for Grandpa's "sins" — provided it is with the material, social, and intellectual capital of *other* Majority members. One sterling example is Harvard president Derek Bok, an ardent defender of his university's policy of giving preferential treatment to "minority persons." At about the same time Bok was trying to justify this practice on NBC's *Meet the Press*, a "spokesperson" for President Carter's transition team, a Barbara Blum, announced that women and minority members were being judged by a different standard than white men for top jobs in the new administration "because they simply haven't had the opportunity to prove themselves that a standard white male has."

Such powerful allies notwithstanding, Rowan has good reason to be concerned, for in a number of recent legal decisions, the courts have succumbed to the "craze." In a case that involved hiring quotas, the New Jersey Supreme Court ruled that blacks cannot be given job preference over whites because of past discrimination. In a school admissions case, the California Supreme Court struck down a program at the University of

California's-Davis Medical School that gives preference to nonwhites.

It will be remembered that the Supreme Court skirted the reverse discrimination issue in an earlier school case. The plaintiff, a Sephardic Jew named Marco DeFunis, charged that he had been turned down by the University of Washington Law School while other minority members with lower grades and test scores were admitted. When the DeFunis suit finally reached the high court in April, 1974, the court refused to hear the case on the ground that the question was moot since DeFunis was in school and near graduation. From the Majority viewpoint, however, the litigation was also moot because it was brought about by a member of one minority protesting favoritism to a member of another minority. It may have been an honest attempt to put affirmative action in a constitutional perspective. It could also be construed as a warning from Jewish organizations to Majority employers and administrators not to let Jews suffer for the affirmative action program Jews have supported so strongly.

Last June the court ruled that the Civil Rights Acts of 1866 and 1964 protect whites as well as nonwhites against racial discrimination. But it was a carefully circumscribed decision in which the author of the majority opinion, Negro Justice Thurgood Marshall, said that the court was not considering the legality of affirmative action programs. (Marshall, of course, owes his position on the court to the "affirmative action" of the late President Johnson.) But even if they somehow evade the California school case, the justices will be hard put to dodge the reverse discrimination issue much longer.

As a footnote we might mention a curious case pending in the U.S. District Court for Western Missouri. One Ronald G. Barding, formerly a professor of sociology at Lincoln University — a virtually all-Negro college — filed suit against school officials charging that Lincoln's policies "deny equal employment opportunities to Caucasian citizens because of their race." Barding seeks reinstatement in his position and \$300,000 in damages.

There is something shameful and demeaning about Majority members having to seek court action to protect themselves from discrimination in their own country. This has always been the standard role of minorities. The point is, however, that a sense of oppression injects a minority frame of mind into the largest as well as the smallest population groups.

The Immigration Bomb

Contrary to popular beliefs, the majority of illegal aliens [in the U.S.] are not engaged in low-paying agricultural

jobs. In the nation's capital, a baker was earning \$1,400 a month, and a construction foreman on the Metro System approximately \$400 per week with overtime; in Maine, a salesman earning \$30,000 was apprehended as were two other illegal aliens on a job in New York painting the Statue of Liberty at \$9.71 per hour.

Testifying . . . before the House Subcommittee on Immigration, Citizenship and International Law, Leonard F. Chapman, the Commissioner of Immigration and Naturalization, stated on February 4, 1975, "I am confident that with additional resources and the passage of effective legislation, the Immigration Service can quickly make available at least one million desirable jobs for Americans and legal resident aliens. I believe that without such legislation the problem of illegal immigration is insoluble."

The Border Patrol . . . is so critically understaffed that it was able to respond to only one-third of the electronic sensor alarms set off by illegal aliens last year.

As more and more permanent residents obtain citizenship and become eligible to bring in their immediate families on a quota-free basis, these latter immigrants, upon nationalization, become eligible to bring in their immediate relatives, and so on without end.

In a case history from the files of INS, fourteen aliens gained legal entry into the U.S. through the birth of a child to an illegal alien couple.

Professional marriage brokers, operating with the efficiency of real estate or employment agencies, arrange marriages between aliens and Americans for a set fee.

[One] woman had married six alien husbands; each of her two daughters had married three alien husbands and her common-law husband had married two alien wives. In addition to effecting the illegal entry of 14 aliens into the United States, this one enterprise was able to collect welfare under the names of the woman's six husbands, under each of the daughters' three husbands, and a separate check to the woman under the "Apid To Dependent Children" program for the two daughters. For a grand sweep of the welfare circuit, along with these 13 welfare checks, the woman was assigned a free Public Housing apartment which she sublet, pocketing the rent.

On the 21st of April, 1975, nine organizations representing alien interests were joined by the American Civil Liberties Union in a press conference denouncing the District Director of the San Francisco office of the Immigration and Naturalization Service. . . Since a

large percentage of the illegal aliens apprehended were members of the "minorities," the Director's actions were labeled as "racist."

[On] January, 1974, the U.S. Court of Appeals for the Ninth Circuit District ruled that "resident aliens of the United States have the right to apply for and hold federal jobs." This ruling means that the several million permanent resident aliens in the United States have the same rights as American citizens to the approximately three million federal jobs.

There is no requirement under federal law (Social Security Act of 1935, as amended) that an individual be a U.S. citizen or even a legally resident alien in order to receive public assistance.

The legality of this entitlement was again reaffirmed by the December, 1974, decision of a superior court judge in California, who ruled that aliens may receive welfare in the State without proving that they are in this country legally.

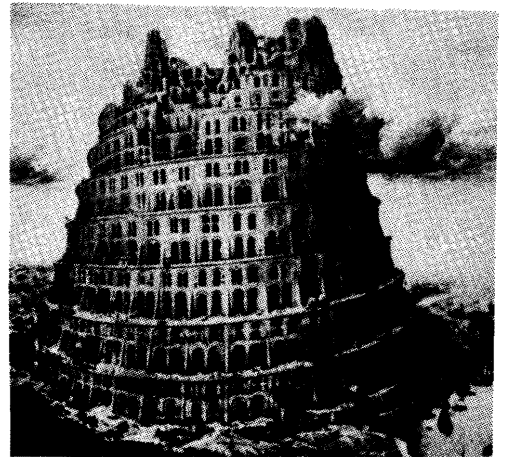
The above paragraphs were taken from Give Us Your Poor (The Immigration Bomb) by James Farrell (\$6.95, Fulton-Hall, 595 Buckingham Way, San Francisco, CA 94132).

Tower Of Babel

As a result of 1975 amendments to the Voting Rights Act, voter information, voter registration forms and ballots must be printed not only in English, but in the language of every foreign group that constitutes more than five percent of the population of any particular area.

In April of 1976 the Justice Department ruled that 513 localities must now hold elections in more than one language.

This means that in cities such as San Francisco, election literature now must be printed in Chinese, Spanish and Tagalog (Filipino). It is also being printed in English.



Brueghel's Babel



THE GAME and THE CANDLE

A dramatized rendering of the
secret history of the United
States (1912—1960)

The Action So Far: The Old Man, a Midwestern oil magnate, elects a president in 1912 who promises him a Federal Banking System, nationwide prohibition and control of the State Department. Later, an English Lord offers the Old Man a fifty percent interest in Middle Eastern oil if he will put the U. S. into World War I on the side of Britain, which he obligingly does. Twenty years later the Old Man's oil empire, now in the hands of his descendants, is feuding with Huey Long. Negotiations are opened with Harry, a White House aide, and Dex, a Stalinist, to get rid of the Senator. A few years later the Communists' nominee for Army Chief of Staff is opposed by Harry, who is warned by the Publisher that the only way to start World War II, which they both want, is to persuade Russia to abandon Spain to Franco. The Kremlin reluctantly agrees to go along, provided General Marshall is appointed Chief of Staff. Later Harry is appalled by the Russian-German Non-Aggression Pact and is even more appalled when the Publisher explains that Henry Wallace should be Democratic vice-presidential candidate and Wendell Willkie Republican presidential nominee in 1940. By the end of the following year, the unholy team of FDR, Stalin, Litvinov, Comintern Spy Sorge and the U. S. Chief of Staff managed to get the U.S. into war by provoking the Pearl Harbor attack. A few years later, with victory in World War II in sight, Dex and his clique work to give Europe to the Russians and China to the Chinese Communists, while Harry, the muddle-headed socialist, puts up a confused and disoriented resistance, thereby incurring the wrath of the moribund Roosevelt.

PART TWO, ACT II

Scene 3: The office of the Chief of Staff, who is present, along with Dex and a third man, addressed as Phil. The last-named appears to be connected with the State Department. It is summer, 1945.

Dex. It is a problem, General.

PHIL. There was an interdepartmental meeting today that was very trying. The Army was represented by some Major who seemed primarily interested in sleeping through the entire meeting, and the Navy representative's behavior was inexcusable. Vulgar and very exhausting, he boasted about intercepted Japanese peace offers and actually taunted Owen with the fact that the Russians had not transmitted them to us. I had to exercise the greatest self-restraint to keep from giving him a clear piece of my mind. It was disturbing on both counts — that he should advertise to the world his knowledge of the Japanese messages and that he should so brazenly suggest some connection between Owen and the Russian government.

CHIEF OF STAFF. It was a good thing he didn't suggest that you had a similar connection.

P. Indeed it was. I should have had to put him in his place peremptorily.

C. You should be used to such calumny.

P. State Department work inevitably invites that sort of thing. We tend to get hardened to it. But in this flagrant case I hope you can do something.

C. I can't reprimand the Navy man. That would be up to Forrestal.

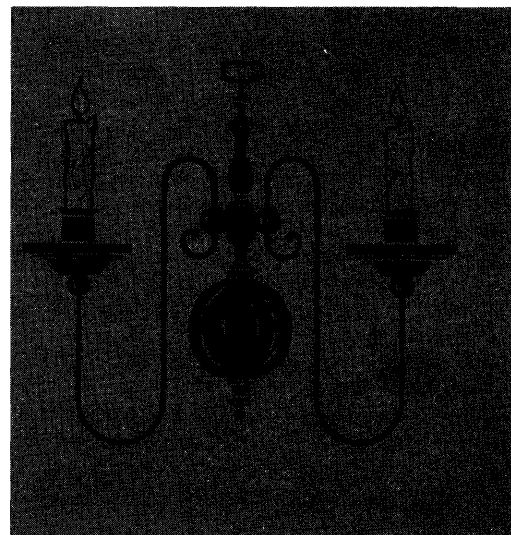
P. No, I don't mean that. I'm referring to the increasingly widespread knowledge that the Japanese are desperately trying to make peace. It is very demoralizing — and goes very far towards upsetting all our plans for the postwar peaceful reconstruction of eastern Asia.

C. What do you want me to do? Tell the Japanese to stop transmitting peace offers through Russia? Or should I deny to the press that we have intercepted them?

D. It's a real problem for Phil, General.

C. I admit I'm worried, too. But I too have several problems. I don't see what I can do about his.

P. I can tell you what you can do! Instead of sending somnolent Majors to interdepartmental meetings and letting the damn Navy dominate them, you could come to them yourself.



D. He might be right. Just at this critical moment.

P. You have no idea how critical. At today's meeting that insufferable Dooman had a draft memo that almost got approved and sent to Truman. Considering our new President's total inexperience, the fat would have really been in the fire.

C. What was in the memo?

P. It was an exact copy of the Japanese surrender terms. Dooman wanted the President to make a public announcement of the terms and then agree that they fitted our definition of unconditional surrender, which they did, of course, except for the titular retention of the Emperor. If the memo had gone through and Truman had broadcast its contents, the Japanese would have surrendered by five o'clock this afternoon!

C. How did you manage to stop it?

P. All we were able to do was get it postponed. The wretched thing is still hanging over our heads. Owen, Elmer and I were the only ones opposed to it, so the best we could do was to delay it. We claimed the Army wasn't adequately represented at the meeting.

C. Sleeping Majors seem to serve some useful purpose.

D. But General there's no point in just winning a day or so's postponement. The thing will come back and the issue has to be faced.

C. And you see the issue exactly how?

D. How do we prevent Japan from surrendering before the Russians can move their armies into Manchuria and North China?

P. (*wincing*) Dex, what a fearful way to express a solemn duty towards a brave ally and the solemn purpose of laying the foundations for the peaceful democratic development of eastern Asia. I've noticed your taste lately for brutally exaggerated words. It may be good style on 14th Street and possibly among the Montparnasse avant-garde, but it is totally out of place in American politics. Totally.

D. It comes from a deeper knowledge of the dynamics of our times than is held by

rich young Ivy League squirts who have just discovered that you rise faster in public life if you go along with Moscow. (*continuing after Phil tries to object*) Stop wasting the General's time. You asked me to bring you to see him about the Jap surrender. So far you've requested him to be present at interdepartmental meetings to help hold the line against those who want a quick acceptance of Jap surrender terms. Anything else you want?

P. Well, is he going to come?

C. I'll attend the next meeting personally, if you let me know when it's scheduled.

P. Fine. Now there is just one more item I want to discuss though I don't know too much about it and I could be wrong. But I think it is important. But not knowing too much about it, I might say things that sound silly. Then again. . .

D. Stop floundering.

P. I'm alluding to the Manhattan Project. That's the atomic bomb, isn't it?

C. (*guardedly*) Possibly. What about it?

P. Well, we hear by the grapevine that it's all set.

C. (*still guarded*) Well? Suppose it is.

P. I just thought, if we scheduled one or two of those to be dropped on Japan in, say, a month, everybody, even the Navy, would want to wait this long to see how the awesome gadget would work. Morbid curiosity, you know.

C. We could hardly announce that in six weeks we were going to drop an atomic bomb.

P. I realize that, but knowledge of it would leak around if it was once decided to go ahead with it. And I think this would make it easier for Truman, once properly persuaded, to delay accepting Japanese surrender, even if he wasn't entirely conscious of the real motivation for his act. And if you could get the Navy in it somehow, if you could use a carrier-based bomber to drop it, then you would enlist the admirals' professional curiosity on the side of delay. Don't you think I have a point?

D. A minute ago you were accusing me of being too brutal. Yes, I guess you have a point.

C. (*thoughtfully*) There is another favorable aspect to the idea. We've made so many statements, right up to Yalta, that only an all-out land offensive with Russian support could make Japan surrender. The problem of backing away from these statements was left to the future. But now they've just about caught up to us. The atom bomb might be the answer. What we stated was right *until* we had the bomb, which will now make invasion unnecessary. Yes, you have a point. A rather good one.

P. I'm so glad. I was afraid with my technical ignorance I might be hoping for the impossible.

D. You have one slight problem left. How are you going to persuade Truman to authorize dropping the bomb?

C. Does he know about the intercepted Japanese peace offers?

P. Not from State he doesn't. I don't know what that nosy bastard Forrestal may have told him.

D. (*to the Chief of Staff*) Check it with Forrestal. If he hasn't said anything yet, you can tell Truman it's a way to save American lives by forestalling the otherwise inevitable invasion. If Forrestal has talked, you can tell Truman the peace offers are probably a trap to weaken our determination for total victory. If they were sincere, you could add that the Russians would have transmitted them. Then revert to the life-saving advantage of the bomb, etc.

C. You don't seem to have a high opinion of Truman's intelligence.

D. I understand he believes what people like Leon tell him. Why shouldn't he believe what you tell him? (*as he and Phil turn to go*) By the way, I'm sure you, together with all the rest of top-layer Washington will be at the binge at the Soviet Embassy tomorrow. Have you met the new Ambassador yet?

C. No.

D. Gromyko's quite a character, I'm told. A real sunny disposition. More so than Oumansky.

C. (*sharply*) Don't mention that name to me!

D. Sorry, I didn't know you held grudges forever. Anyway, the Ambassador is looking forward to having a quiet word with you, before everyone drowns in the vodka.

Scene 4: *The Soviet Embassy in Washington the next day. A niche containing a bust of Lenin is piled high with glasses, bits of sandwiches and other cocktail party paraphernalia. The Chief of Staff and Gromyko are talking as liveried servants pass by with trays of vodka.*

GROMYKO. Ah, Colonel, (*The Chief of Staff starts angrily*) Come, come, we are here in sight of the public and your press photographers. You must maintain the look of a happy and victorious general discussing the fruits of victory with the ambassador of his country's loyal ally. As I was saying, my dear Colonel, I am pleased to show so distinguished a guest our magnificent painting of the storming of the Winter Palace. It is possible Oumansky and even Litvinov have already showed it to you, no? (*gestures off stage*) But it is always stirring to see those democratic masses surging forward victoriously despite the murderous guns of the corrupt hirelings of Czarism.

CHIEF OF STAFF. I always understood that it was Kerensky who overthrew the Czar and that the Soviet government only arranged for his murder after he had become a private citizen. So those troops up there on the palace wall can't be Czarist troops, can they? They must be the Republican troops of Kerensky, no? Of

course, as a mere Colonel, I may not be too well informed.

G. You are feeling quite the strong man tonight, eh Colonel? Do not let the victory of our joint arms go to your head. As for that (*pointing at the painting*) history records the working out in political affairs of the principles of Marxism-Leninism, which prove that the Soviet government was the historically inevitable force that rescued Russia from the corrupt despotism of the Czar, as it will in time rescue the world from the corrupt despotism of the capitalist imperialists. Since that is the important truth, it is only proper that the artist picture it in accordance with the objective reality of the historical process. The details do not matter. But I did not ask you here to admire our art. This is a place where by being conspicuously together no one will bother us and no one will concern himself with what we are talking about. Clearly we will be discussing our recent joint victory against Germany and our forthcoming joint victory against Japan.

C. Had it occurred to you that I might not care to discuss anything with you, Mr. Ambassador, anything that is, outside the routine formalities — or if you prefer, subjects like the storming of the Winter Palace?

G. No, Colonel, it had not. You may mention it, but it still does not. I wish to have a discussion with you. That appears to me to be enough.

C. Had it occurred to you that I might now be strong enough to break from your . . . your power over me? In the flood of victory suppose I turned on you and admitted publicly that I had once been trapped by you, but now I knew the terrible danger to America of the Soviet Empire and I was going to do all in my power to destroy that danger?

G. (*calmly*) No, that had not occurred to me.

C. (*a little irritated*) You don't think I would be a dangerous enemy of the Soviet Empire if I turned against it and told all that I know about its ambitions and its ramified power in this country?

G. Indeed yes, if the circumstances were so charmingly romantic as you pretend. The ambitious but unsophisticated Colonel who was taken in by wicked and designing men. It might work except for one thing. Pearl Harbor. I do not find myself believing that even the American people would look kindly at a Chief of Staff who arranged with a foreign power for the destruction of their battle fleet.

C. Oumansky tricked me!

G. You would perhaps enjoy publicly explaining how? No, Colonel, if it were only your silly little letter now so many years old, we would perhaps fear you. But after Pearl? Russia need never worry about you, Colonel. Perhaps we owe more to Oumansky than we had thought.

C. That snivelling shyster.

G. Perhaps. But now we must turn to the

Continued On Next Page

The Game and The Candle

business that I have brought you here for. (*lowering his voice a little*) Moscow is most upset. Not that they are at all irritated at you. They realize your position has at times been impossible. And they appreciate your attitude in postponing an end to hostilities with Japan. That is helpful, but it does not remedy the fundamentals of the difficulty. No one expected such an overwhelming victory in eastern Asia. It is unexpected and it is almost terrifying in the long range. Something drastic must be done to correct this unforeseen development.

C. How does all this involve me?

G. Forgive me, Colonel. I was almost talking to myself. I want you to comprehend the background. Our plans were that we should be the decisive power factor in eastern Asia at the conclusion of the war, but it has not turned out so. It seems you and Chiang hold all the high cards.

C. So?

G. So the only remedy, as Stalin now sees it, is for you to require the Japanese when they surrender simply to abandon their arms where they are and just go home. In some places, of course, Chiang will get the weapons, but in other places they will fall into the hands of our people. And, of course, in Java and Sumatra it is impossible to foresee just which native faction will get most of them, but in any case we will have a few months to organize something that might prevent the Dutch from returning. Of course, as we agreed at Yalta, Japan will surrender Manchuria to us. But you must allow us to occupy North Korea down to the 38th parallel. That, you remember, was the effective Russian boundary before the war of 1905. We like to recover what the Czar lost. Perhaps you can accomplish our objective by special orders to your field commanders.

C. And you think I can incorporate your desires in the Japanese surrender?

G. You must, Colonel. It is not a matter of choice. It is an iron necessity. Consider what will happen if the Japanese surrender either to you or Chiang? We are nowhere. Our Communist forces are holed up northwest of Peking and we cannot reach them even from Manchuria, since all the roads and railroads will be in Chiang's hands. If the Japanese in Java and Sumatra are allowed to stay till you or the Dutch or the Australians arrive, we will have no chance of getting a foothold there. The same is true in Malaya. Years and years of hope and work will be shattered in a week. The advance of people's democracy in Asia will be set back perhaps for a century. It is a grim moment. We must be prepared for the most desperate steps. We are prepared for the most desperate steps.

C. (*sensing a direct threat*) What steps? You can destroy me, but it certainly won't help your position in this country. It will ruin it.

G. That may be. But it may also be that we will hardly need this position, if we lose everything in Asia. The truth is, Colonel, neither of us can afford to retreat from our arrangement. Since neither can go back, both must go forward. Both will go forward.

C. Suppose I am tired of our earlier arrangement, the bullying. . . .

G. (*eagerly*) We can improve it. I am sure. We can offer you money.

C. (*interrupting*) What would I do with money? How could I spend it? How could I explain where I got it?

G. We could. . . .

C. There is only one thing you could do for me, only one.

G. (*eagerly*) Let me hear it.

C. You can kill Constantine Oumansky. When I read of his death, in *this* hemisphere — I am not interested in Moscow date lines — I will continue cooperating with you. Not before. I think I am worth more to you alive than Oumansky will cost you dead. And we will

have no more Colonels and no more bullying and insults. If I prove to be worth one dead ambassador, I might at a later time prove to be worth two dead ambassadors. If you get my point.

C. But why would you want us to kill an eminent man like Oumansky, an ambassador!

C. Surely killing prominent men is not so extraordinary as all that in the Soviet Union.

G. You didn't answer my question. Why Oumansky?

C. We have a little score to settle over Pearl Harbor.

G. I would not dare suggest it to Moscow. They would never believe the request came from you. Remember, I am somewhat new in the higher ranks of the Soviet service. They would think I invented the idea to get rid of a man so much my senior, particularly since we are not too friendly. If you went to Moscow and asked Stalin personally to have Oumansky killed, there would be no question, I am sure. But I cannot mention it.

C. Suppose there were some way Moscow could be sure the request came from me, not you?

G. I could perhaps then forward it.

C. He is in Mexico now?

G. Yes, I believe so.

C. You can tell Moscow that I said that if he is killed in Mexico I will supply an American bomber to fly his body back to Moscow. That will prove that it comes from me.

G. I do not know. I am new at this post. Very new.

C. Well, you'd better get old at your post — and fast. Because what I said stands. No Oumansky, no cooperation. And in the meantime all East Asia is slipping through your fingers.

(To Be Continued)

Parasitology *Continued From Page 5*

Few significant events, historical or even cosmic, are isolated. Frauenstaedt had become a prominent example of cultural parasitology before he moved in on Schopenhauer. He had earlier attended the classes of Friedrich Schelling and, without Schelling's permission, had printed and sold his own notes of the Berlin philosopher's lectures. Schelling, who was already an august academic dignitary surrounded by his own circle of sycophants and flatterers, registered shock and disgust at the house tutor's wheeling and dealing, calling it "rotten, beggarly bookselling [buchmacherei]."

Georg Brandes [(1842-1927)]

Nietzsche called him a "culture

missionary." There is no question that a breakthrough in Nietzsche's philosophical career was made when Georg Brandes (Georg Morris Cohen) gave a series of lectures on Nietzsche in Denmark. But Walter Raleigh, professor of English literature at Oxford, had his own ideas of the "Danish" literary critic:

There is nothing to Brandes: he's just a Continental Jew Culture-monger. He does not know what poetry is. Keen about his sawdusty creed, namely rationalism, progress, enlightenment — all perfectly abstract."

Yet Brandes was known everywhere. When he came to New York in 1914, police had to use force to disperse a crowd of culture buffs trying to crash the Comedy Theatre where he was lecturing on Shakespeare. It was he, not the struggling, unknown writers of the day, like

Nietzsche, Strindberg, Ibsen, Kierkegaard and Dostoyevsky, who hogged the limelight. In retrospect it is obvious that, while Brandes did mention the existence of these authors, he selected from their works only the fragments which, though now considered among the poorest of their writings, fitted his own ideological bias. By the way he treated these geniuses, one wonders whether he was trying to advance their careers or bury them. It was Brandes who promoted the outrageous idea that the 19th century, with the exception of the glorified Heinrich Heine, was barren of all culture whatever.

All Brandes' critical efforts were built on the fragile assumptions of European liberalism. René Wellek in his *History of Modern Criticism* declares that the central topic of Brandes' work is the conservative reaction against the enlightenment of the

18th century, and the overcoming of that reaction. German Romanticism was his literary enemy number one. Wellek characterizes Brandes' literary dogma as follows:

Literature is judged by asking whether it "puts problems to debate," whether it contributes to progress, to political liberalization, to religious free thought and to sympathy for modern science and its deterministic and evolutionary doctrines. . . . The straight march of progress is assumed at every point. For instance, speaking of Scott, Brandes deploras that "seen from the pinnacle of our time" Scott had not yet achieved "the liberation of personality from tradition." His reputation has declined quite justly because he "remained untouched by the evolution of the whole of modern science." . . . Brandes conceived of criticism as exhortation and propaganda. "Criticism moves mountains: mountains which are called belief in authority, prejudice, and dead traditions." He always asks one question: did the writer contribute to the victory of liberalism, agnosticism, and the scientific outlook? Was he "progressive"?

Of Dostoyevsky Brandes wrote to Nietzsche:

He was a great poet, but a repulsive fellow, completely Christian in his feelings and at the same time *sadique*. His morality was what you baptizied slave morality.

Brandes devoted most of his attention and praise to those who now appear to be the less talented Russian writers of his day, for instance, Lermontov. Wellek writes:

Lermontov's liberalism, his defiance of conventions, and his romantic pessimism spoke to Brandes' deepest sympathies. Pushkin, on the other hand, left him cold.

It is the same, adds Wellek, with writers of other traditions, "On the plane of ideas he sympathizes only with Kierkegaard's anticlericalism." Shakespeare's worst play, in Brandes' view, was *Hamlet*.

Paul Rée (1850-1901)

Brandes compared Nietzsche with Kierkegaard, Eduard von Hartmann, Dühring and Paul Rée. All but one of this group have made significant and enduring contributions to Western philosophy. Brandes' inclusion of Paul Rée in this select company can only be described as a form of racial nepotism.

Since Brandes was in the foreground of cultural promotion, he was able to approach writers as a critic who already had a claim to fame, as one whose good graces and friendship would naturally be welcomed. Rée and Frauenstaedt, on the other hand, had to bow their heads in a posture of submission. Only in this pose were these rootless drifters able to crash the literary salons of Europe.

A word concerning these salons is in order to illustrate the seedy, promiscuous and superficial character of those who hover at the margins of culture. The most

famous of Germany's *fin de siècle* "salon keepers" were the Jewesses, Henriette Hartz and Rahel Varnhagen. Other salons were tied to specific towns and familiar houses which served as stopping-off places for the touring culture vultures. In essence, the salons were sinkholes of inexhaustible gossip and bragging that passed for the last word of intellectual prowess. They also served as way stations for the perpetual stealing and trading of wives, some saloneers gaining and others losing in the exchange.

The few talented people coming into contact with the salons were either revolted or corrupted. They either retreated to their previous hermetic isolation or stood by mutely as their hopes and ideals sank out of sight in a sea of sex and literary opportunism. The young Schelling, a man of the greatest promise, was dragged away by the wife of Schlegel and never heard of again until most of his crative life had passed. Schlegel too wasted away.

There were others of minor or nonexistent talent, mostly young artists and writers on the make, for whom the salons were a second home, where a steady diet of backbiting and petty intrigue whipped them into a froth of vapid bohemianism. One of these pre-jerry Rubin hippies was Paul Rée.

Rée's philosophy, which he tortuously expounded in several unpublished books, can be reduced to two basic ingredients — atheism and a groaning anti-Christianity. For the rest, he was a simple psychological reductionist. One Nietzsche biographer describes Rée in this fashion:

Having arrived at the insight that the world was "meaningless," his mind seems to have been paralysed by the idea. It was the end, as well as the beginning, of his philosophy. For Rée, the senselessness of existence was a source of despair; for Nietzsche, on the contrary, it became the ground of freedom. "What would there be to create if gods — existed?" Zarathustra exclaims. This state of mind was beyond Rée's contemplation.

Together with Rée and Lou Salomé, a Russian "free spirit," Nietzsche visited the lake district of northern Italy. Here and there, on a hill or an island, was a church or chapel. For Lou and Nietzsche these churches were beautiful creations in harmony with nature and their environment. For Rée, who could not wait to escape, they were ugly because they signified religious superstition and oppression.

Rée was the son of a wealthy North German property owner. He was inclined to philosophy but, at the wish of his father, studied law. After the Franco-German war, however, he began once more to pursue his original interest, studying philosophy in Halle and publishing anonymously a small volume of aphorisms under the title *Psychologische Betrachtungen*. Through this work he gained the friendship of Nietzsche.

H. F. Peters in his biography of Lou Salomé describes Rée as follows:

All acquaintances of Rée praised his amiability and magnanimity. He was modest and possessed a sense for light ironic humor. His rather tender, round face, in which the nose was the most prominent feature, made him appear rather fat and squat, an impression that was emphasized by his hefty body. In appearance he was unprepossessing and there surrounded him an aura of sadness even when he appeared outwardly to be cheerful. He was a Jew and suffered under a sharp and almost diseased self-hatred. Lou, who was to show him well, wrote that it was frightening to see how Rée's composure disintegrated upon mention of his heritage.

Rée was one of only three students who attended Nietzsche's lectures on classical philology in 1872. Most of Nietzsche's students had deserted him in the controversy surrounding *The Birth of Tragedy*. Rée was only twenty-three at the time. Like Frauenstaedt he sensed incipient disorder, academic controversy and philosophical iconoclasm, the three elements that had just brought Nietzsche into a bitter and irreconcilable conflict with the academic establishment.

Rée met Nietzsche again at the house of Malwida von Meysenbug, a 19th century women's libber. Mawilda is described as a matchmaker of sorts, to whom Rée was "almost a son." The suggestion was made that Nietzsche, Paul and Lou Salomé, Mawilda's friend, should live together platonically and the plan was put into effect. Then Lou and Paul simply and without any ceremony "ditched" the third side of the triangle.

It is perhaps symptomatic of Nietzsche's social ineptitude that he was so attracted to Lou Salomé. There are some men who are attracted only to married women, from whom they are shielded from any close involvement; others are attracted only to intellectual women. It was Nietzsche's pitfall to ignore ordinary women and search out the liberated bohemian types, only in the end to be deserted and crushed.

Rée's influence on the great romance of Nietzsche's otherwise solitary life could only be described as interference. Nietzsche, obviously destined to be a bachelor, was always on the wrong foot with women, and it could be argued that he understood little if anything about the people, male and female, with whom he had direct contact. He was as ignorant of particular human lives as he was brilliant about life in general. Therefore Paul Rée cannot be condemned for consigning Nietzsche to bachelorhood. What Rée did do was aggravate the situation and turn what might have been a private grief into a very open and humiliating grief. Thus, far from being a friend to Nietzsche, Rée fanned all his pathetic delusions, built up his fantasy world and megalomania, all the while laughing at him and writing in letters to others that the philosopher was crazy.

Continued On Next Page

Parasitology *Continued From Page 5*

Inner Side Of History

When a man, say a politician, emerges from obscurity he begins to attract hundreds and even thousands of followers, adherents, friends and "advisers" whose sole vocation is to share the limelight with someone greater than themselves. The moment the photographers' lights flash, there are little men in the background peeking over the politician's shoulders. Later when the "leader" is elected they will form an all but impenetrable ring around him. All the politician's pronouncements, all his decisions and declarations will be sifted through them. He cannot move across the room without them trailing along, describing to one another every detail of the event and passing the information down through a chain of subordinates until it finally reaches the public. Scrutinizing every detail of his life and coaxing him into a daily ritual of their devising, they finally become his *personality*, and by decisions arrived at within their own group they can destroy him and replace him with someone else. This was as true of the scribes and priests of the Pharaoh as it is true today.

These Men Behind the Scenes ride the

waves of the present, which like sea waves dissipate on the beach and disappear into the sands of time. What remains for posterity is little more than a king's list, the oldest form of the written document. Later scribes began to add scraps of information, such as "he was a good king" or "he was a bad king." Further down the line homilies were composed to praise the king for treating his subjects so kindly. This type of literature still persists. But the important point is that in spite of the overwhelming historical events with which he has been associated or which he has influenced or directed, posterity will know next to nothing of the "great man." This, even more than the inevitability of biological extinction, troubles the scribes, priests and other middlemen who surround him.

There is a politics of politics, the arena where middlemen vie among themselves to get close to the chief. There is also the politics of immortality.

It was Hegel who said that thinking is the inner side of history. Perhaps this explains the paradox that philosophers, who tend to be reclusive and out of the public eye most of their lives, survive longer in the memory of the educated public than prominent politicians and statesmen.

The world of the politician is political. The world of the philosopher who aims to keep his name alive is also political. The philosopher is often personally withdrawn, the opposite of the politician, who likes to mix in crowds and who does not mind the pushing and shoving of journalists, toadies and well-wishers. Nevertheless, like anyone else, even the most obsequious political upstart, the philosopher likes praise. Often lonely, he easily becomes a feeding ground for a certain kind of literary fungus. Also, as an introvert and one shy about asking special favors, he is in need of a promoter or go-between.

In the instance of the philosophers here mentioned, a symbiotic relationship developed between them and three parasites who, although virtually total mediocrities, achieved a certain immortality denied to most politicians and scientists. No one knows the identity of the minor and even major advisers of many great kings and emperors, but historians of philosophy know the names of Frauenstaedt, Brandes and Rée. Dragged from their graves, they once more prance and clown on the same stage where strut such giant figures as Nietzsche and Schopenhauer.

Racist Tract *Continued From Page 6*

But any racial extravagance seems to be permitted to the booster of a race that has been conspicuously absent during every great peak of Western culture, unless the age of the prophets and King Solomon is considered such a peak and, if it is, it should be recognized that today's Jews have very little racial affinities with the inhabitants of ancient Palestine.

Leonard, an Irish-American, has now an assured financial future and will obviously be moved to higher and more important positions. His next assignment will probably be a book proving that Plato, Leonardo, Shakespeare, Goethe and Neil Armstrong were Jewish. In the meantime, he will probably knock off an article showing that Irving Berlin was a greater composer than Bach.

We have but one question to ask Leonard after reading his panegyric. If, Mr. Leonard, the Jews run the modern world, as you suggest, and if the modern world is a disgusting and degenerate and rotten affair, as you often hint, then why doesn't it ever occur to you to blame the management?

Folk Singing *Continued From Page 7*

The folk singer is Joan Baez, another minority member, but not of Dylan's minority. Joan is an excellent vocalist, whose music can sometimes be genuinely folkish. Not so long ago she came out with a fine ballad "Virgil Cane," describing the misery of a Southern farmer during Reconstruction. Perhaps Joan is trying to be a little fairer in her more mature years. Eventually she may come to realize that she owes her great wealth and successful career to the working Majority members of this country. Could Dylan ever adopt a similar attitude? Hardly. He now has a new interest, Zionism, and a new friend, poet Allen Ginsberg.

Dylan's political feelings? "I like Fidel Castro," he announces in one recording. Another piece of his political mind, which may be changed or omitted in future re-

recordings, now that the subject has shown his true colors, comes to the fore in the following:

If you think I'd let Barry Goldwater
Move in next door and marry my daughter . . .
You must think I'm crazy.

Dylan would rather have a black move in next door. Or so he says a few verses later. But his estate in Arizona is so large it would be physically impossible for anyone to move next door.

Early in his career Dylan declared, "I don't know what I'll do with all this money . . . maybe buy a couple of motorcycles." He gave up the motorcycles after a bad accident. What he has bought to replace them, now that he is a multimillionaire, we do not know.

Bob Dylan's folk singing blended into a different style of music in the mid-1960s, when he tried to create something new called "folk rock." Somehow this didn't catch on so well with his Majority constituency. Probably Dylan's inability to carry a tune caught up with him. It's hard to convince people you have talent, if a band is accompanying you and you can't sing.

Dylan has taken some other sharp turns in his career. He made a movie that was a flopperoo. "All he did was look up and down the street smoking cigarettes," said one disgruntled viewer.

Eight years ago Dylan cut an album "Nashville Skyline" with Johnny Cash. It was considered a comeback, because he had not been on the musical scene for some time. "He's taken voice lessons,"

Folk Singing

enthusiastic fans enthused. The recording wasn't too bad. Some critics hoped that the old Bob Dylan had made a permanent change for the better.

No such luck. The pleasing sounds of "Nashville Skyline" are long gone and the same old Bobby is back to the same old tricks. He even forgot how to sing again! In his latest efforts, the words are almost shouted, and squeezed to fit where they don't belong. The dissonance is almost

laughable. One song is about a well-publicized black who should be the world boxing champion, but was jailed for a crime he didn't commit:

When you're black . . .
You'd better not show up on the street,
Unless you want to draw the heat.

For our foreign readers "heat" is Negro slang for the police. No words in the song

say anything about the tens of thousands of whites who are mugged each year by the blacks who do show up in the street.

Before we close, let's not forget that Dylan hasn't neglected his own:

Though they murdered six million
In the ovens they fried,
But now the Germans
Have God on their side.

Folk singing . . . whose folk?

Military *Continued From Page 9*

The above thoughts, needless to say, were interspersed among the usual Marxist-Leninist verbiage which few Russians take seriously and which is still mechanically intoned by leading politicians and scholars, much as standard democratic banalities are still noised about in this country. Both nations are still

the hostages of cretinous political dogmata. But whereas the leaders of the volunteer (read mercenary) army of the U.S. try to indoctrinate servicemen with the equalitarianism and racial leveling poured out in race relations courses, the Soviet leaders talk about far more important matters — the motherland,

patriotism, biology and high morale. It almost seems that the only war that the American army is interested in winning is a crusade for racial integration. If this war is won, there will be no need to worry about the Russians. When a nation commits racial suicide, all the enemy has to do is move in and pick up the pieces.

EVOLUTIONARY CATECHISM

1. Evolution proceeds by selection and elimination.
2. Each racial breeding group carries favorable recessive genes, which reappear generation after generation as the result of group inbreeding. (Recessive genes are those which tend to be dominated by others, but which reappear in later generations, especially if they are reinforced by combining with other recessive genes of the same kind. Blue eyes are a typical example.)
3. Each racial breeding group also carries unfavorable recessive genes, and these differ markedly in the different races.
4. Miscegenation increases the pool of unfavorable recessive genes by combining those of one race with those of another. At the same time, combination of the favorable genes from the two races means that these genes are also mixed. Since the favorable genes are also different, they tend to interact disadvantageously, and are transmitted at random. They no longer breed true.
5. Therefore, the evolutionary process, which depends on the regular transmission of beneficial characteristics, is frustrated by racial mixing.
6. Relative genetic isolation of the subspecies (i.e. race) higher in the scale of evolution is necessary if evolution is to continue.
7. The phenomenon of hybrid vigor occurs in the first generation resulting from a crossing of two races, but after that Mendelian segregation dredges up more and more of the unfavorable recessive genes from the pool which they now have in common. In a large population, this effect will be masked for a time by the continuance of hybrid vigor as more and more people of different races interbreed. The eventual consequences, however, are quite inescapable in the second and subsequent generations, as is proved by studies of mixed populations such as that of Tristan da Cunha. Such populations are physically inferior to the average member of the races which compose them, and mentally inferior to the higher race in the mixture.
8. A breeding group lower in the evolutionary scale may receive advantageous genes from a higher race, which are then transmitted and spread more widely through selection rather than further racial mixing. (There are good reasons for thinking that Negroes and Australoids were hominized, or brought up to a relatively human level, in this way.) But the higher breeding group is most unlikely to benefit from race-mixing, except in some very rare cases where specific genes help adaptation to an extreme environment (e.g. Neanderthal man). But again it is a case of selective breeding rather than continued race-mixing. The disadvantages of continued race mixing (see no. 4, above) must necessarily outweigh any benefit derived from the initial acquisition of a favorable gene.
9. Only genetic isolation effectively differentiates subspecies to the point where they become separate species. This is the way of evolution.
10. Heredity in man is governed by the same laws as all other forms of life. Culture has not replaced heredity as the motive force of evolution. On the contrary, it is heredity which determines culture.

Louisville: The good people of Kentucky's largest city have had direct experience with how the First Amendment protects those who disagree with the ideology of America's entrenched liberal-minority coalition. Anti-busing protest marchers and demonstrators were put down and suppressed by the police with a vehemence that would have made the Czar's Cossacks green with envy — all to the unanimous approval of the "freedom-loving" media. Many Louisvillians will never forget the police terror, and it will take decades for many tempers to cool. If one-tenth of the violence had been directed against blacks it would have become a world scandal. At any rate, Newton's third law operates in politics as well as physics. Brutality against a decent citizenry eventually produces brutal reactions. A symptom of what may be in store for America was the recent call for a nationwide "stay-at-home" on January 20, Jimmy Carter's Inauguration Day, to "protest discrimination against the white Majority." The organizer was Ruth Martin, a Louisville woman, who spoke in the name of the Jefferson County Citizens Committee, a coalition of twenty local organizations. Miss Martin charged that antiwhite discrimination had taken the form of busing, pornography, abortion laws, religious oppression, gun control, high taxes, inflation and media bias.

New Hampshire: The American Majority Party has been formed under the aegis of Arnold Moltis, 1194 Hooksett Rd., Hooksett, NH 03106. The Party program is contained in a folder which lists ten Articles of Faith and six Majority Party Papers. The Articles of Faith attack integration and minority dictatorship; call for equal pay for women; support capitalism, separation of church and state, and religious freedom; urge friendly relations with all nations but not "one-sided detente with Soviet Russia;" demand the strengthening of the nation's moral, political and economic fiber. The Majority Party Papers oppose compulsory retirement, stress Majority rule and Majority unity, and advocate the reconciliation of labor and management. The Papers state that the menace of international socialism is real; that "the hangmen for the West are on our doorsteps." The Party Program is available to anyone in return for a \$3 donation.

Britain: The National Party and National Front people, writes our British correspondent, have no love for each other, but their differences are merely one of tactics. The National Party lot have great faith in their ability to make their mark through the electoral process. The

National Front is also very interested in votes, but has no deep philosophical attachment to "democracy." Mainly, I think, it is a matter of personalities. Tyndall of the National Front is a good type, who can see through to the essentials, but he is not much of an intellectual, whereas Kingsley Read, on the National Party side, is very definitely a thinker. Tyndall's lieutenant, Martin Webster, is a rather strange fellow. I spoke to him for some time and he expressed strong hostility to Oswald Mosley on the grounds: (a) that he had left his movement leaderless by going to live in France; (b) that he had upper-class attitudes, exemplified in a story that he went off to lunch at White's Club while his faithful henchman Jeffrey Hamm had to settle for a sandwich in the corner pub. The fact is that Mosley is not much liked by the lower middle classes, although he is an instant success with working people. His apology for residing in France is that it enables him to shine on TV, and thereby reach millions more than would be possible by speaking at meetings in England, as he did until 1965. I fancy the truth is that most of his bright supporters are now dead, leaving him with a deep desire to hobnob with the intelligentsia, not just with yes-men. The strongest argument against Mosley, whose Union Movement still has some following in East London, is that he has gone soft on the race issue.

West Germany: (from our Bavarian correspondent): *Nation Europa*, Germany's leading conservative monthly, is slowly straying away from the old course charted by the late Arthur Ehrhardt. It is going what we call *schwarz* (kosher conservative in the sense of the Christian Socialist Party of Franz Joseph Strauss). *Nation Europa* will continue to be anti-Communist, will in addition be very Christian (a novel feature), and will never again be anti-Semitic even within the narrow confines left by West German law. To understand the background of this new attitude of "line" it is necessary to know that an individual named Waldeman Schutz is one of the main shareholders of *Nation Europa*. Schutz is a former SS captain who after the war became a millionnaire and the press czar of the "radical right." He was (and is) the owner of the German National Party (NPD) newspaper and one or two publishing houses. I am sorry to say it seems that money has more or less corrupted Schutz. When the NPD was for all practical purposes demolished in the recent elections (it scored its alltime low of 0.5 percent), Schutz apparently came to the conclusion to throw in his lot with the Christian Socialist Party (CSU) of F. J. Strauss, which has separated from its sister

party, the Christian Democratic Party (CDU). Thus the CSU will fish for votes to the right of the CDU. The net effect will be that *Nation Europa* will soon descend to a German version of Bill Buckley's *National Review*.

Vienna: (from a peripatetic *Instaurationist*) Last night we went to the annual ball of the Wasa gymnasium, perhaps the best secondary school in Vienna, which bears the name of the famous Swedish royal house. We waltzed with the best of them and the chandeliers and decor were very fine. However, I was somewhat saddened by the rather bourgeois atmosphere of brown and blue suits at a ball, also the assertive ties and the absence of sober and life-enhancing dinner jackets. (You must forgive my tribal reactions.) The proportion of Nordics was much larger than in the general population, that of the Alpines much less. Accordingly, there were few of the obese figures one sees in the Viennese swimming pools. There was a sprinkling of Mediterraneans, too, rather handsome ones, probably of Hungarian and Italian origin. We drank plenty of champagne, the drink which Belloc denounced as having been created for the jaded English palate, and not a proper wine at all!

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