

illic heu miseri traducimur!
Juvenal

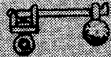
Instauration®

VOL. 4 NO. 8

JULY 1979



A DIFFERENCE OF MINDS



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

□ On a recent NBC-TV news program it was reported that "bigots" (i.e. whites) are refusing to buy tickets to National Basketball Association games. Let's not hold our breath for a commentary calling blacks bigots for not attending hockey games.

606

□ Our paper has a story about a local resident, William Pinckney, who claims to be 116. At his recent birthday party he told visitors how his life as a slave had been "a horror story," full of beatings and humiliations. Since Pinckney could not have been born earlier than 1863, a hint of doubt from the author, one Margaret Shapiro, might have been in order. It reminds me of the elderly Jewish gentleman who regaled us at a wedding with his tales of how the Germans had taken his money and used it to buy gas to kill his parents—all of this before he left the country in 1937. Nor was the old fellow noticeably senile. The young people gathered about looked on him with sad and wondering eyes as he recited the mournful story at length—so I was in no position for a quick cross-examination. I conclude from this that old folks are starved for attention and know how to play to their audience. But time was when young folks could smell a whopper.

309

□ The article on education and emasculation was pretty bad. The author is confusing masculinity with mesomorphy and physical toughness with "reality." The mental toughness of William of Occam or Carleton Coon amounts to far more than the muscle of any number of street fighters. The author is not observing the effects of education per se. He is merely noting that the college educated are less mesomorphic and more ectomorphic than the less educated. Separating out the pure effects of education will take hard statistics.

212

□ In this city, of which the principal industry is a large state university, a municipal election is imminent. One of the candidates is a university graduate in "social organizational relations" (whatever that may be) and the president of the Young College Democrats Club. According to flyers distributed in support of this candidacy, which doubtless represent the best intellectual efforts of the candidate and a clutch of Young College Democrats, the candidate seeks to be elected as a "councilperson" [sic] to represent on the City Council [sic] a ward adjacent to the campus of the university. The photograph of the candidate could represent any one of the several sexes, but the first name is traditionally masculine, so the person may be given the benefit of the doubt. He promises, with a candor that may be inadvertent, to "deserve" [sic] the confidence of the voters, and that when he becomes an "Aldersperson" [sic] he will create an "atmosphere [sic] to entice [!] community investment" by "holding the line on uncompetitive [!] taxes" and promoting "direct translation [!] zoning." I cannot predict whether this gem, so beautifully polished by the local diploma mill, will be elected. No candidate for any office has raised the real issue, viz., whether colleges that produce such graduates should not be closed as public nuisances.

681

□ I have been wondering about how to present racism in a light that won't appear spiteful, hateful and narrowminded. Racism for the tenderhearted Nordic, in other words.

306

□ Only *The Dispossessed Majority* has faced the problem of how to reconcile the Anglo-Saxons and the Ja-for-yes-men (as English fishermen call those on the eastern side of the North Sea). By the way, note how near the American "Yeah" is to "Ja." "Yeah," at least in conversation, is also the upper class form in England. Below a certain level they say, "Yes."

English subscriber

□ That item on formal education and crime was rather exotic. I don't see where it applies to the large mass of Afro and Mex criminals. Anent Afro murders of whites, a very bad one here involving a young pickaninny of 15, randomly shooting and killing a young white dishwasher on his way home across a field just for the reason that the latter was a "honky." He got life and outside blacks and liberals, including Rev. Abernathy, are hitting town and yowling he should get a new trial. The racist murderer should be ground up and scattered on the roses at the state pen, and not allowed to loll about the premises until some minority lump on the bench parols him, as is sure to happen.

809

□ I was delighted to see "Southern Separatism" in the April issue. Elmore Greaves is one of the very few men I can cite as proof that Southerners are not already extinct.

618

□ Bilderberger was especially good (on Waugh), but oh so pessimistic!

803

□ When, as a Communist party member, I tried to associate with blacks, I found that Marxism was a bit too abstract for them. They are tied to the here-and-now, and apparently can't get excited about some cooperative commonwealth in the future. As a side effect of my missionary work, I was the victim of crime three times, each time by blacks. At last I managed to figure out that they were not "whites with a black skin," but a race which is genetically incapable of coping with a white technical civilization.

554

□ I am of the belief that Goethe, the old German poet, had our president in mind when he said, "Nothing is more frightful than ignorance in action."

856

□ Bumper stickers have got to be the last Majority outlet. How about the latest one: *Save the Panama Canal. Give away Carter!*

457

Instauration

is published 12 times a year by
Howard Allen Enterprises, Inc.
Box 76, Cape Canaveral FL 32920

Annual Subscription

\$12 regular (sent third class)
\$6 student (sent third class)
Add \$5.50 for first class mail
\$20 Canada and foreign
Add \$12.50 for overseas air

Wilmot Robertson, Editor

Make checks payable to:
Howard Allen

©1979 Howard Allen Enterprises, Inc. All rights reserved.

CONTENTS

A Difference of Minds.....	5
L'Affaire Faurisson.....	6
A Plan for Black Resettlement.....	7
The Family As Race.....	8
Senator Helms's Speech.....	9
Cultural Catacombs.....	14
Inklings.....	11
Inside Out.....	15
Stirrings.....	27

□ I wonder whether the Jews have the money to organize on the scale of the Soviets. If we look at the Latin root of "conspiracy"—breathing together—then the Jews (and every other pressure group) are a conspiracy. It's a difficult problem.

546

□ The future of this country is in the hands of the white lower class, the kind of rough-and-ready coal miner types walking around the streets on a typical day in my town, which is in an all-white section of the country. Of course, they don't have much of an idea of what's going on. But when things explode, they'll be ready. Of course there's a place where things are exploding right now—the nation's prisons. The racial revolution has already begun there. The political future is apt to be found within an organization like "The Aryan Brotherhood," supposedly active in the California prison system. It's a frightening thought, but I don't see any realistic alternatives.

763

□ Modern theology, as I see it, brings into being a slob society, the masses seeing in it saving graces while it actually crushes their will to resist. Political humanism (a philosophical conception of religion) is a deceptive Pollyanna absurdity, a catastrophic outpouring that strips us of common sense and financial treasure, thus filling coffers of spiritual and political decadence and nurturing immobility of spirit.

038

□ Our last chance is *now*. We either revert back to a healthy barbarism when the world was our oyster or we haven't a chance of a snowball in hell. The last Gentile civilization is succumbing to the gravediggers now in the driver's seat and we pay homage to them. Can things get any worse?

830

□ To my way of thinking, the Bible is a much greater Jewish hoax than the one about the six million. To our list of freedoms I hope we will someday be able to add freedom from religion. Quite frankly, I am not fond of seeing these tax-exempt witch doctors get a free ride.

320

□ We continue to lie awash in Holocaust bilge and the volumes of it seem to be increasing. Lilienthal's chapter on its exploitation in his *Zionist Connection* leaves one with a feeling of futility trying to combat it, not unlike the canary trying to reduce the Great Pyramid at Gizeh with its beak.

302

□ I have long thought that we now have miscegenation because too many people couldn't pronounce the word. Could *Instauration* also be too big a word for people to use?

652

□ The return of Pfc. Robert Garwood will certainly be a thing of great interest to a lot of us veterans and my first thought was one of "rack him up." After I reflected a little more on the subject, I realized that he was less of a traitor (or certainly did us less damage) than our elected officials that gave away the Panama canal . . . sent billions to Israel and Africa . . . loaned money to communist nations, etc.

723

□ Surely the zenith of the miracle that is *Instauration* has been reached. Referring, of course, to "What Causes Wages and Earnings to Rise in the Free Market." Surely *Instauration* has here laid bare the mystery of the basic metabolism of all human existence—the *raison d'être* of the few who are the Atlases of civilization. But in a racist publication? Again, the incredible profundity of *Instauration's* thinking. Human relationships, like vitamins and minerals in the body, do not function singly but in combination. If those who remove us from animal status into human beings are not given the recognition they deserve, then the door is open to the distorted values that shower accolades onto the hideous who have manufactured nothing but turmoil.

468

□ Now in Henry Ford II's waning years Roy Cohn, one of the all-time archetypical haters, has grabbed onto a renegade Ford, some flakey nephew from San Francisco, and is going to pay old grandfather Henry back. Jews everywhere must be euphoric. I wonder if Henry II has enough marbles left to see the big picture.

902

□ Hitler was certainly an eccentric and an ascetic vegetarian. His ideas for autobahns, VWs and suburban sprawl have not proved to be entirely beneficial, but these are the ones we Americans have taken to. Americans do not want to give up their minorities. We want Mexicans to pick our vegetables, blacks to dig our ditches and Jews to entertain us and do our thinking for us. God, Jesus and Satan no longer produce strong emotional reactions among nominal Christians (or Jews). Only Hitler does. One might say that both god is dead and the gods are dead. Only Hitler is alive in peoples' hearts. Can this revulsion be changed into worship? Time tells all.

208

□ Many who call themselves "White Southerners" are far from white, since they are the fruit of interbreeding with American Indians. Some examples: Dolly Parton (country and western singer), Loretta Lynn (country and western singer), Howard Baker (senator) and Cornelia Wallace. As for the Anglo-Saxon strain in both the American South and North, the British Isles for hundreds of years were dominated by Romans (Wops).

727

□ Successful Jews are mostly Ashkenazim, a Turko group from Central Asia who chose the Judaic religion over the Christian. Then they accepted every European race that would join them and became the most mixed bunch in Europe. A great many Jews are blue-eyed and blond. This is the hallmark of the Baltic Sea, not the Negev or deep Asia. So this hybridized bunch has maintained political identity, while living intermingled with various European civilizations—like the Negro in the United States. So many M.D.'s in Poland were Jews that they were taught the baptismal ceremony and thousands of dying Catholic babies there have received their baptismal ticket to heaven at the hands of an infidel. This is all approved by the Church, which is always practical and "can live with any political regime." The American Jew is dying out and will be gone by 2000 for lack of reproduction. Does that mean the Jew in America will be gone? Not on your life! The heirs of these people of substance will crowd in and they will be mostly from Russia, Israel and Southern Europe. Thus radical liberalism will be enhanced and increased, and the mark of more inefficient Jews will be on the land. They will be the real sons of Abraham, brothers to the Bedouin.

395

□ I have enormous faith in the corruptibility and secondrateness of the majority of the Majority. I think they will either interbreed or become wholly dependent on the handout system. When the system breaks down, how will they all survive? The strong, on the other hand, will be ten times stronger, like the Afrikaners purged of those elements who cohabited with Hottentots.

459

□ Third parties have little chance of success and Majority activists can make a bigger propaganda splash running (and losing) in old party primaries. But we still need to begin organizing a new, national political vehicle. Our enemies are too firmly entrenched in the old party machinery to be dislodged. I know, I've worked for conservative candidates for years. The ward-healers who control the old parties are only interested in finding jobs in the bureaucracies, developing contacts for their business careers or (in the case of middle-class women) keeping busy. You can't make a revolution out of such chaff.

276

□ One of your correspondents said in effect, and I agree with him, "There's no way we can beat the Jewish media." What the devil can we do about it? Perhaps we should all become Jews.

300

□ I'm amazed at the writing of Cholly Bilderberger. He is definitely a genius and a great addition to your magazine.

202

□ Have you noticed how often liberals of Majority origin have little straight lines up and down their cheeks—signs of comfortable, ineffectual agonizing over the sins of the world? I call them the dueling scars of the liberal intelligentsia.

111

□ It seems our attitude toward minorities is conditioned by class. Dickens, for instance, began in the impoverished lower middle class and was anti-Jewish (Fagin) and pro-Negro (*American Notes*). Later, he became much better off, and became pro-Jewish (Elias) and anti-Negro (in his support of General Eyre).

201

□ When an organism decays, its most recent growths decay first and so on progressively until only its core is left to go. When a tree dies, the leaves fade first, then the twigs lose their sap and become brittle, then the branches go and finally only the diseased trunk is left. How does this apply to the present? Well, democracy is obviously failing because very different people cannot play by the same rules. Therefore, by analogy with the tree—putting the film rapidly into reverse—we can predict that nationalism will prove stronger than democracy, that large-scale religious regionalism will prove stronger than nationalism and that tribalism will ultimately prove stronger than religious regionalism. But an old tree may be saved by ruthless pruning. That appears to be the reason why there are vines and olives in Tunisia which go way back to A.D. 6. By cutting away each stage before it decays, we can revive the whole organism. Consider roses. One should treat them as one's worst enemy, pruning them right back once the sap is mostly withdrawn. Then they shoot up year after year. The alternative is to let them straggle all over the place and die strangled in their own growth.

437

□ Now that the Bundesbank is expected to shore up the U.S. dollar, the joke goes like this: Q: Can Russia become a democracy? A: In principle, yes. But West Germany is not yet in a position to support two large nations.

German subscriber

□ It occurs to me that the reason why so many more men than women are homosexual may be because all men have an X gene, whereas no women have a Y gene. In other words, men have a stronger predisposition towards femininity than women have towards masculinity. The Greeks strongly disapproved of sexually consummated homosexuality, though they encouraged spiritual friendships between men of different ages.

329

□ Don't white liberals have the slightest inkling that systems of government are a reflection of the racial personality of a people?

701

□ The article on the mish-mash language of Mexican Americans bears out the point that only those who create a language can maintain it. I am glad the author mentioned the beauty of Spanish: "I must learn Spanish one of these days, Only for that slow, sweet name's sake" (Longfellow).

907

□ Certainly the most common type in Russia is a squat sort of Alpine (e.g., the thieves of the Gulag) and their secondary characteristics are sometimes Tartar. However, there are a lot of good types in Russia. The fact to remember is that a breeding group must be judged on the achievements of its most inventive and original members. The Tartars, or rather Tatars, have not been notable in any field of science or the arts, though they proved good pupils of the Turks in war. The Russians, on the other hand, have produced some of the world's greatest literature (all literary culture in the Tatar cities of Central Asia was Persian). The Russians have also produced a respectable number of inventors. How many have the Tatars produced?

840

□ You missed the point when you quoted Churchill as saying that Mikardo was "nicer than he looks." What Churchill said was that he was "not as nice as he looks," which is much ruder and more telling. Churchill was the master of the put-down. On one occasion Lady Astor, then an M.P., said that if she were his wife she would put poison in his coffee. To which he replied, "And if I were your husband, I'd drink it."

English subscriber

□ I'll tell you what is wrong with most writing today. It lacks focus. Take the *National Geographic*. The photography is often excellent, but the text is vapid in the extreme. The trouble is too much tolerance. Nothing unfocuses a writer more.

660

□ Within the past week I had the pleasure of reading Carleton Putnam's *Race and Reason* and *Race and Reality* again after a ten-year lapse. I found them absolutely excellent, even though I strongly disagree with him on some things, such as his approval of integration, but not social integration. If the colored peoples are permitted to live in our white society, they will in time integrate, miscegenate and destroy it. The only positive solution is absolute separation and repatriation. No compromise.

902

□ I think that it would be very worthwhile if *Instauration* would give more coverage of the present, in terms of heroes and cultural highlights, instead of devoting so many words to the past. In the place of artists and authors of years gone by, I for one would much rather see an article on one of our thinkers or doers of today. Any halfway educated member of our race is very content and proud of our past. It is the present and thoughts of the future which need a very heavy dose of morale-boosting propaganda. Let's see some articles on people like David Duke and other ingenious and newsworthy white warriors. Cram a gallon of adrenaline down the mouths of some of your more limp-wristed readers with coverage of great white athletes like Bruce Jenner or better yet a story on that great white boxer from South Africa, whose name I believe is Knollie Knoetze.

991

□ I wish to congratulate you on your article, "The Impending Crack-Up of Israel" (*Instauration*, Jan. 1979). This is certainly one of the most penetrating analyses of Jewish affairs I have seen for a long time. There seems to be one flaw in your reasoning. You say, "Without Hitler there would have been no Israel," and "Nation-building requires a certain amount of luck. The Zionists, paradoxically, had theirs in Hitler." The paradox is not where you think it is. Hitler was rightly in favor of a Jewish state, but never in the midst of Arab land. He correctly foresaw the state of affairs which you so adequately describe now, after the time lapse of 55 years. You may know that Rabbi Leo Baeck was one of the first to congratulate Hitler after the latter's coming to power in 1933. Baeck stayed in Berlin until 1942 as the last president of the *Reichsvereinigung der Juden in Deutschland*.

South African subscriber

□ While the National Front has an impact on the political scene in Britain, it is being progressively diluted by a very large populist element and it is difficult to tell whether this is a wave of frightened Tories who are genuinely worried about the influx of Asians and Negroes or are Tory infiltrators on a wrecking mission. Such a move has been engineered before. Unless the Front watches out, it will become no more than a revamped Tory party.

New Zealand subscriber

□ I prize my copies of your unrivalled publication and devour each new issue ravenously. I want to circulate it in the right places, but can't bear to part with it. I gave two copies to a member of the Monday Club and I'd be much surprised if he didn't subscribe to *Instauration* and let the other members of this immensely effectual political group know about it.

British subscriber

Some use their human and mammalian brains; others their human and reptilian

A DIFFERENCE OF MINDS

A long, enduring metaphor of European man describes the mind as consisting of two parts, each competing for mastery. One is likened to man himself and is called by philosophers, in line with their vested interest, Reason. The other is likened to a brute mammal or beast.

In Plato this brute part of the mind or soul is divided into a good and bad beast, the former (the white horse in *Phaedrus*, the lion in the *Republic*) innately siding with Reason, the latter (the black horse in *Phaedrus*, the many-headed beast in the *Republic*) attempting to overthrow Reason. The same brute mammal may display submission to man (as a horse obeys its rider) or unruliness and violence (a horse throwing its rider).

Until fairly recently this enduring and pervading Western metaphor was no more than a figure of speech. Dissection and the study of anatomy had revealed no internal man and no internal beast—only flesh and bones and gray matter. In the last few decades, however, the electrical, chemical and behavioral probings of neuroanatomists have demonstrated that man's brain is really three brains, each with its own particular sort of intelligence, sense of space and time, subconscious, memory and other functions. These three brains even contain significantly different distributions of the neurochemicals cholinesterase and dopamine (see Paul D. MacLean, *A Triune Concept of the Mind*, Toronto Univ. Press.)

Each brain represents a separate evolutionary step in man's development. When reptiles evolved some hundreds of millions of years ago into higher life forms the reptilian brain was not discarded. It was built on, added to, articulated. When higher life forms appeared, the more primitive part of the brain went "underground." The mammal possesses a peculiarly mammalian brain, but contains within it, still exercising distinctively reptilian functions, a reptilian brain (the R-complex, comprising the olfactor striatum and the globus pallidus). This brain is associated with such essentially reptilian traits and activities as mindless territoriality, emotionless ritual, the establishment of implacable hierarchies and cold-blooded aggression (literally cold-blooded; not the often hot-blooded, uncalculated aggression of the mammal).

The limbic system, that part of the brain which marks the transition of reptile to mammal, is functionally related to such characteristically mammalian activities and emotions as parental care, fear, anger, love and concrete memory and perception. By concrete memory and perception we mean the ability to identify and remember selected individuals through long periods of time.

The most recently developed of man's three brains,

the outer neocortex, signals the change of brute mammal into hominid, opening up such essentially human activities as abstraction, reasoning and language. When higher mammals like gorillas and killer whales engage rudimentarily in such activities, we say they are acting "human."

The hominid and mammalian brain dominate European man's metaphor of the mind. The outer neocortex, functionally and evolutionarily, is the man within us or Reason. The limbic system is the brute mammal still lurking inside our skull.

The midbrain, hindbrain and spinal column are called by MacLean "the neural chassis." This neural machinery is used by amphibians, fish and still lower forms of vertebrates for self-protection and reproduction. The function of the neural chassis has a pervasive effect upon all other neural activity. In fact, this oldest of our neural systems may be conceived as a sort of board upon which we play our mammalian and hominid games.

The reptilian brain has no place in the Western metaphor of the mind. Consequently, we may ask, How did European man, long before the discoveries of neuroanatomists, manage to capture in his metaphor of the mind the existence of a hominid and a mammalian brain? Secondly, why did his metaphor not include his reptilian part? If European man "felt" the presence of two brains, why was he not aware of his third and earliest brain?

Certain relevant considerations suggest a simple answer. Let us suppose the three brains we have been describing were functioning in perfect harmony within European man. If so, he presumably would not have been aware of the tripartite division. A harmoniously functioning stomach that never suffers cramps, pains or hunger does not batter its way into our consciousness.

Man may only become conscious that his mind is segmented if there exists some lack of harmony in its function. As an illustration, we might imagine the case where the functioning of a reptilian brain meshed perfectly with that of the two higher brains, the limbic and neocortical, but where the latter two systems did not mesh with each other. The mammalian brain might then perceive individuals as a concrete mass and the hominid brain perceive them as separate abstract entities. Detached from each other, both brain components could conceivably enter into competition for mastery of the whole brain. We could then, using the technical language of the neuroanatomists, refer to "inhibition centers in the lower temporal lobe" alternately exercising or losing control of the entire neural system.

In the case just described, a person would be aware

Continued on page 19

L'AFFAIRE FAURISSON (ACT II)

The Faurisson "scandal" continues to boil over in France. The doughty University of Lyon professor who, like America's own Arthur Butz, believes that the Holocaust is largely a mock epic, was forced to cancel his courses because of threats of physical violence after Jewish students staged a sit-down inside his lecture hall. Now, Jewish racist organizations are bringing him to court on charges of "historical error" and "injuries directed against the memory of the dead." More interesting, the same Jewish groups are pressing similar charges against *Le Monde*, the French xerox of the *New York Times*, and *Le Matin de Paris*, the leading socialist daily, merely for airing Faurisson's opinions.

Whatever happens to Faurisson in court, the 20th century's great stalking horse is finally being corralled in France. The exposure of the professor's mind-boggling allegations in *Le Monde* gave the Western intellectual world its first taste of an intelligently conceived and cleverly articulated indictment of anti-Nazi death camp propaganda. (Rassinier, Butz and Harwood have so far been successfully interred, since no American, British or German mass-circulation magazine or newspaper has ever let them speak their case, even in part).

As l'affaire Faurisson gathered momentum, a few other Frenchmen joined the melee. In a fire-eating feuilleton entitled, "The Silences of the Holocaust," Francois Brigneau, the editor-proprietor of the weekly right-wing *Minute* (circulation almost half a million), came out with this blockbuster:

Yes, we have the right to speak about Jews. But only if we speak well of them. Extremely well of them. Enormously well of them. Nothing but well of them. If we should desire, in a bloodthirsty, sacrilegious, capricious, malicious mood, to allot to this dithyramb a certain reserve, however anodyne and superficial, as a pretext for deflating the balloon of praise, the response would be immediate—and pitiless.

De Gaulle could attest that these claims are not hot air. In November 1967, he allowed himself to speak of "an elite people, sure of itself and dominating." Six months later in the pretty month of May, Cohn-Bendit and company brought him to heel. One year later he was no longer president of France. He retired in tears to his little village, where he confided to Jean Mauriac, "If the Jews do not change their attitude, if they remain so outrageously stiff-necked and don't acquire a measure of decorum, it is certain they will discourage the support of all men of good will . . ."

When anyone takes up the subject of the persecution of Jews, there is one essential precaution: concentrate on the effects, never the causes . . . What counts is not to know if Jews share some responsibility for the miseries heaped upon them. What counts is a description of these miseries in such terms and accents that the rest of us develop a bad conscience because we ourselves have not been persecuted . . .

We don't have the right to ask questions—or to try to

get answers—on Jewish responsibility for World War II; on the causes of anti-Semitism . . . on the fantastic power of the Jews or even on who is a Jew and what is a Jew; do they belong to a race, a religion, a culture, to a past, to a future or, better still, to a destiny? How many of them are there? What do they want? . . .

Brigneau's article earned him a summons to appear in court on the charge of "racial defamation." This occurred about the same time a prominently displayed communication appeared in the leftist newspaper *Libération* from a well-known French socialist calling the "Holocaust" television presentation "a crime against historical truth." P. H. Guillaume went on to say, "What do the French know of the massacres at Setif [Algeria] on May 8, 1945, and of the repressive acts in Madagascar. Neither more nor less than the Germans knew of Auschwitz . . . The morbid manipulation of guilt feelings leads to nothing if not to new crusades."

Libération also printed a long letter from J. G. Cohn-Bendit, a French citizen and brother of red-haired Danny the Red, now a resident in West Germany, that seemed to some as the first noticeable weakening in the 35-year-old struggle of world Jewry to prevent any debate on the Holocaust. M. Cohn-Bendit called for the total unrestricted liberty of expression for both the spoken and the written word. Admitting that he started out as a Stalinist, turned to Trotskyism and has lately developed a warm feeling for libertarianism, Cohn-Bendit stated it was better to combat unpopular ideas and assertions with counterarguments rather than with fines and jail sentences. Since, while an apostle of Marxist gibberish Cohn-Bendit himself had been a stentorian advocate of banning right-wing books and meetings, this change of heart comes a little late and may draw its inspiration more from fear and trembling than from any sudden attack of Jeffersonian idealism. We quote:

"Let those who deny the existence of concentration camps and genocide, do it. It is our task to prevent this lie from becoming credible. How many years did it take the left to find the courage to combat Communist party lies about the existence of camps in the Soviet Union? In 1948, who dared mention them, apart from some isolated members of the ultraleft, some liberals and the right? If we wish to be believed by the generation to come . . . we must not allow the persistence of the least myth, the least lie and the least error. Let us hasten to destroy the gas chambers which are shown to tourists in camps where we now know there were none, so that we will be believed when we talk about other things we are more sure of . . ."

As if all this wasn't enough, the French intelligentsia received an additional jolt when Pierre Maurer, dean of the Faculty of Medicine at one of France's leading medical institutions, announced publicly, "I have

Continued on page 21

A PLAN FOR THE RESETTLEMENT OF AMERICAN NEGROES IN AFRICA

Apart from letting events unwind as they are now unwinding, which will inevitably lead either to racial war or the slow disintegration of the white component of the population, America has only three choices in regard to its Negroes. It can breed them out of existence by miscegenation, which would dramatically change the character of the American people and forever change the character of America itself. It can slice up the South and part of the urban North to form an independent Negro state. Or, finally, it can move the Negro population out of the country altogether. In this case the obvious place for Negroes to go would be their point of origin.

The following is a detailed plan for the last of the three choices—the relocation of American Negroes to their African homeland. With only a few inconsequential deletions, the article comprises Chapter VIII of a book called Resettlement by Arthur J. Demarest. Since it was written more than ten years ago, some of the population statistics and proposed costs are outdated. But what is not outdated is the Negro problem itself, which worsens each year and, in spite of the immense difficulties, cries ever louder for solution.

We who have landed men on the moon, cannot we transport fifteen or twenty million Negroes from the United States to Africa and resettle them there over a period of twenty years?

The practical difficulties involved in the plan are five; first, how to settle the Negroes' affairs here; second, how to transport them; third, how to arrange the matter so that the rate of transfer exceeds the rate of reproduction of those awaiting their turn; fourth, how to help them get established in their new home; fifth, how to persuade the existing African nations to consent to the immigration . . .

The proper manner to proceed is to set up local and state organizations answerable to a national co-ordinating center. The national center will specify monthly quotas for each state to meet. Each state will in turn devise a quota for its counties to meet. The whole scheme will operate essentially as a wartime draft, and the local organizations will in effect be local draft boards. As in the draft, recruitment can be made partly on the basis of drawings, partly on the basis of age, immediate fitness, and other considerations presently to be discussed. As in the draft, all volunteers will be welcomed, and all reasonable requests for deferment will be granted. Every attempt will be made to insure a just and humane selection pattern. In marked contrast to the slave importations, husbands will *not* be separated from wives nor children from parents, unless they so desire it.

What of the *properties* of the Negroes? What of the businesses built up by a life-time of toil and deprivation? What of their homes, their factories, their interest in churches and community buildings, their bank accounts, their stocks and bonds, their automobiles, their furniture, their personal belongings?

The unique feature of the plan here presented is that it proposes complete indemnification for all these things. The plan does not propose seizure, as the Germans practiced against the Jews, the Russians against the Germans, and conquerors everywhere against the conquered. It does not propose expropriation, with partial restitution fixed at unrealistic levels, as the Mexican government practiced against



Marcus Garvey, founder and leader of the largest and most influential black repatriation movement.

American residents and investors in 1935 and the Cuban government against us more recently. It does not propose forcible liquidation within 48 hours, as the American government practiced against the Japanese aliens after Pearl Harbor. It does not propose the freezing of bank deposits and the confiscation of stocks and bonds, as practiced by one unfriendly power against another. It proposes the complete and equitable *purchase* of all fixed properties and complete and unobstructed access to all liquid ones, to be carried out over a period of years and with all the privileges of appeal and reappraisal.

Each Negro would be free to take his money with him or to leave it on deposit in any bank of his choosing or to deposit it in the banks of any other nation. Each would be free to sell his stocks and bonds or to continue to own them, to take the certificates with him or to leave them in custody with the bank or the broker of his choice, to withdraw from the money market or to continue to invest in it as long as he

Continued on page 21

THE FAMILY AS RACE

Glossary

FAMILY: *an association based on instinct and having as its purpose the perpetuation of the human species.*

HOUSEHOLD ECONOMY: *the organization of material production consistent with the instinctive division of labor of the family.*

PROLETARIAT: *an association formed exclusively to do the work of modern technology.*

DEMOCRACY: *a relation of proletarian to proletarian based on the ideal of contract and voluntary association.*

RACE: *an undemocratic association seeking to politically counter the absolutist claims of the proletariat and, while maintaining modern technology, seeking to subordinate the values of production to those of reproduction. Reproduction and production are harmonized, as originally in the household economy, in that the first act of higher production is thought to be reproduction—the reproduction of productive human beings.*

That the family historically undergoes a change in form and that this change is often caused by changes in the modes of technology and production were the discoveries of the nineteenth-century American anthropologist, Lewis Henry Morgan. Morgan's ideas were incorporated by Friedrich Engels into communism, the ideology of the proletariat.

Morgan had not said that the family would die out altogether, simply that it would change from its ancient extended form, consisting of a plethora of blood relations reckoned in the male or female line, to the nuclear form, consisting of parents and children. Engels, however, pushed this idea to its logical conclusion, implying that if the family changes form it may die out altogether. Just as the family workshops had disappeared with the advent of modern industrial modes of production, so the family itself, which had tended to persist into the nineteenth century as an anachronism, would finally be disbanded under communism. Its successor would be the proletariat, which would have no family ties whatsoever.

From his vantage point in the nineteenth century when the rise of the proletariat seemed inexorable, Engels could not have predicted the antagonisms of the twentieth century. He could never have predicted that the politics of the twenty-first century would be shaping up as the politics of instinct.

Democratic proletariat; undemocratic family

The proletariat of the anonymous industrial masses can come into being only when the limited biological family is dissolved. Because his relations with other people can only be *democratic* he cannot assume any instinctive role such as father or son or husband. In many respects he becomes like the machines he serves. But unlike these machines he must perpetuate himself in the only way that the human species has perpetuated itself from the beginning of time.

This perpetuation is possible only through relationships and acts that are fundamentally and absolutely undemocratic. They are not voluntary. To pass from one generation to the next the proletariat must resort to an institution which is utterly anti-proletarian. Since his procreation depends on the life juices of the family, the proletariat must periodically disappear back into the family. A tremendous tension results. Unlike the ancient household, where reproductive and productive needs were harmonized, modern society—the society whose forms are determined by technical systems—sets these basic demands against one another. Reproduction and the relation between husband and wife, child and parent are suddenly turned into a moral issue. Relations of voluntary cooperation are applied to instinctive social forms. Meanwhile the proletariat searches for a social form that makes reproduction possible without having to resort to the family.

Technology obsoletes the family division of labor

Household economy was originally based on the division of labor among man, wife and children—an instinctive series of relationships that served equally well to raise children (especially difficult for the human species) and to organize material production. The technology contemporaneous with the household economy was as simple as the understanding of nature was elemental. No outside specialized craftsmen needed to be called upon to make tools and no elaborate cooperation was needed to use them. The family was autonomous or nearly so.

But with the advent of complex technology, the extended family tended to lose its specifically economic functions. The family remained essentially intact, but mainly for purposes of reproduction.

How did this separation of economic and reproductive social functions come about? First we must understand that human adaptation to an external or material environment is not through biology but through technology. While bodily features such as claws and fangs have been replaced by tools, instincts are replaced by knowledge and insight. Man's relation to nature is no longer direct, but is mediated through intellect and technics. Freed from the requirements of

Continued on page 25

The untouted speech of Senator Helms

LAST GASP OF STATESMANSHIP

Jesse Helms is emerging as a statesman, perhaps the last of an endangered species. Helms's Senate speech, a paradigm of clarity, was delivered the day after Carter's synthetic Egyptian-Israeli peace treaty was signed, sealed and solemnized on the White House lawn. We have culled for interested Instaurationists some of Helms's more salient points.

Unfortunately, the Egyptian-Israeli peace treaty negotiated by President Carter in exhausting circumstances appears not to be, in fact, a peace treaty at all, but merely an expedient decision by both Israel and Egypt to extend the military truce which has prevailed in the Middle East since 1973. In character, it is much closer to the disengagement agreement, Sinai II, which Secretary Kissinger negotiated several years ago than it is to any true or enduring peace treaty between the belligerents. The price tag to the United States, of course, is much higher this time around . . .

Those in Israel who desire to retain the West Bank permanently doubtless are experiencing a tremendous wave of relief. President Carter could have acted differently in recent weeks: He could have gone on American television and called for a suspension of economic and military aid to Israel until movement on the West Bank made possible progress toward a comprehensive agreement. But that option, if it ever existed, now seems foreclosed until after the 1980 elections. Israeli West Bank settlements appear politically safe in the immediate future from American diplomacy.

Also, Israel has apparently gained the promise of the American President to provide some form of direct military support in the event that the Egyptian agreement collapses. Equally important, Secretary Brown has approved vast new arms and technology transfers and sales to Israel, including, it seems, coproduction of antitank and antiaircraft missiles . . .

However, President Carter's Sinai disengagement agreement also entails three serious risks:

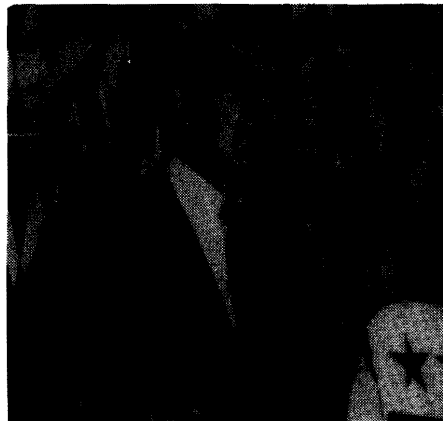
First. The Arabs, after an initial period of confusion and silence are very likely gradually to begin a tightening of the economic pressures against the United States, which will spill over into the Western economy generally.

Second. The world will have lost, for at least 2 years and possibly much longer, the opportunity to secure a comprehensive Middle East settlement. Israel is now far better positioned to withstand any subsequent American pressures, and will have 2 years to expand her settlements and consolidate her position on the West Bank, Golan, and East Jerusalem.

Third. Just as the Arabs concluded that they would get no real diplomatic

help from the United States after President Nixon's abandonment of the Rogers plan during the 1972 election campaign, and made the quiet decision to go to war; so too now are the Arabs likely to conclude that a similar situation exists again. As in the past Middle East wars, the next conflict is likely to erupt without warning to the United States and entail very serious military and economic consequences . . .

The direct and indirect cost to the United States is likely to be somewhere in excess of \$10 billion, including \$3 billion to Israel for transferring and rebuilding airbases from the Sinai, plus additional billions in economic and military aid. Egypt will also gain additional billions, including a commitment by the United States to make good any economic aid cutoff by Saudi Arabia, should this come to pass.



Senator Helms

However, the real cost . . . is likely to be far, far higher than the possibly \$10 billion in verbal and written commitments of various kinds. The failure of President Carter to achieve a comprehensive Middle East settlement, despite firm past commitments to Saudi Arabia, and the weakened bargaining position which this new agreement puts the United States in vis-à-vis Israel, means that we can almost certainly expect renewed heavy economic pressures upon the United States by Arab OPEC.

This probably means the gradual end of Saudi Arabia's willingness to hold the line on oil prices, the increased transfer of Arab OPEC purchases away from American suppliers and contractors and toward more cooperative Western European and Japanese nationals, and ultimately, the possibility of a mutually ad-

vantageous de facto economic alliance between Western Europe, Japan, and the Muslim Middle East. This latter possibility could involve transfers of financial resources away from the New York banks and toward a Europe and Japan made more prosperous by a redirection of Arab OPEC purchases and investments.

But one thing is absolutely certain. From the vantage point of the next decade, historians will almost certainly regard the \$10 billion in direct cost to the American taxpayer to be by far the smaller part of the ultimate price tag . . .

The Soviets know that without Persian Gulf oil, the Western economy would wither like a tree ringed at the base. Thus, the prospect of being able to trigger a civil war in Iran, and shortly thereafter, another general Middle East war and oil embargo must be incredibly tempting.

The Soviets know that another general war in the Middle East will break out as soon as the Arabs become disillusioned with the diplomatic prospects and have adequate weapons to run the risks. The Soviets will control the timing of these weapons deliveries, and thus, control the timing of the next Middle East war.

Once the Israelis detect the buildup of Arab arms reaching a threatening point, or the least indication that an attack is close, they themselves will launch a surprise attack upon the Arabs, probably without warning even to the United States.

Regardless of the results of the next Middle East war, the Soviets gain. Any new war will exhaust the Arabs' supply of modern weapons, requiring tens of billions of dollars worth of new Soviet arms. The Soviets thus gain financially both directly in terms of billions in hard cash, and indirectly, by longer production lines which cheapen the unit costs of weapons delivered to the Red army . . .

It seems likely that the Egyptian army will be involved in the next war, and that there may be absolutely no warning that Egypt had rejoined the military coalition against Israel. The Egyptian army is likely to be brought up to speed by the covert measures described in the above two paragraphs. The only warning Israel may have might come from fragmented reports of an unusual number of Egyptian flights to the Soviet Union. Sadat himself is likely to keep up a deceptive patter and engage in negotiations with

Continued on page 26

NUKE SPOOKS

As Jane Fonda, Barry Commoner, Ralph Nader and Jerry Brown agitate to shut down nuclear power stations in America, the Soviet Union steps up its own nuclear program, in line with its plan for reactors to provide one-fifth of the country's energy by 1990, as much as one-third by the year 2000. The mainstay of the Russian program will be fast plutonium breeders, the kind that "nuclear engineer" Jimmy Carter opposes in the United States.

Russians don't even bother to construct containment domes for their reactors, though they add them to the reactors they sell overseas.

The ponderous Communist bureaucracy is responsible for all sorts of hitches in Russian nuclear projects, but not half as many as the Fondas, Commoners, Naders and Browns cause in the U.S. Perhaps that's why the Russians are so fond of these people. In this day and age energy shortages are equivalent to defense shortages. The Arabs, Iranians, Nigerians, Venezuelans and other OPEC boys should also be happy. The less nuclear power, the higher the price of oil.

The Russians are also spending a lot of rubles on MHD (magnetohydrodynamics). One MHD station has generated 20,000 kilowatts of electricity by passing a superheated ionized gas through a magnetic field—a field, incidentally, which was provided by a 40-ton superconducting magnet, the world's largest, built in the U.S. and airlifted to Moscow in 1977. For a while the Russians led the world in fusion research, but are now taking second place to a program at Princeton University, which is expected to produce temperatures of 60 to 80 million C°, high enough for the first genuine demonstration of the process which the sun has been using so successfully for billions of years.

Russia's energy problem is more geographical than geological. The U.S.S.R. uses 80% of its energy west of the Urals, while most of its fuel reserves are way down south in Baku or way out east in Siberia, where the weather is not too conducive to year-round exploration and drilling. Moreover, the Russians would rather sell their petroleum than use it. It brings in foreign currency—another reason the Kremlin pushes the nuclear solution. When asked about solar energy, Russian scientists laugh. They also laugh at the

American obsession with nuclear safeguards. The director of a Russian nuclear plant, when queried if the Soviet public had fears about nuclear power, replied, "No, we told our people it was both safe and desirable and so, of course, they accepted."

The real radiation danger, of course, does not come from reactors, which worldwide have an almost incredible safety record. Compare the tens of thousands of deaths in coal mines, compare the thousands, who have been scalded to death by bursting steam boilers in factories, ships, utility plants, even homes.

Although the main danger of radiation comes from fission and fusion weapons, the press is not interested in the conspiracy of a Jewish-owned nuclear materials company to steal uranium from the U.S. and sneak it to Israel to make atomic bombs to drop on Arabs. No one criticizes the Nuclear Regulatory Commission and its earlier version, the Atomic Energy Commission, for permitting that to happen—and after it happened, for papering it over with perhaps the most dastardly coverup in the history of government. No, the Fondas and the college freaks and their more freakish minority professors are not interested in this. The neutron bomb? Bad, very bad. It would be used to defend the West. Napalm and antipersonnel bombs? Terrible when used against the North Vietnamese. But when dropped by Israelis on Lebanese families, the humanitarian Fonda is mum and so is Ramsey Clark and so is Walter Cronkite.

When the French made and sold a reactor to Israel, not a murmur from the nuke spooks. When France was about to ship two research reactors to Iraq, the French factory housing them was blasted by professional saboteurs—"Israeli commandoes," surmised the *Washington Post* without the slightest sign of indignation. It is interesting to speculate what the *Post* would have called Arab saboteurs if they had blown up an Israeli reactor.

The sabotage will certainly set back Arab nuclear research and the construction of Arab reactors and Arab nuclear weapons, but countries friendly to Arabs and Moslems have nuclear weapons and sooner or later South Africa, Pakistan, Turkey, Libya and Iran will have the bomb, if some of these

nations don't have it already.

The continuous proliferation of nuclear weapons in more and more nations is the real radiation danger, not the vastly overpublicized mishap at Three Mile Island, a mishap which so far has not been satisfactorily explained.

From the viewpoint of the anti-nuclear crowd, Three Mile Island was a godsend. When blacks burn crosses on college campuses, when Jews paint swastikas on Los Angeles synagogues, when Russians train KGB agents to desecrate Jewish graveyards in Western countries, how can we be sure that someone in the pay of someone didn't deliberately turn the wrong valve or push the wrong button or twist the wrong dial? Cui bono? Who gains? When the benefit is so enormous we must consider that those who benefited most may have had something to do with the affair.

In fact, the very first reports of the incident, both on radio and TV, mentioned sabotage, though this news angle was quickly suppressed. Representative Robert Dornan of California minced no words, "All of the information to date clearly points in the direction of an act of sabotage—probably by someone within the plant." A member of the Pennsylvania legislature, Joseph Zeller, who worked for fifteen years for a firm that constructed nuclear plants asserted, "Somebody or some team deliberately crippled that plant." Jon Gilbertson, an experienced nuclear engineer, after his own on-site inspection, declared, "Too many things have happened here for this not to be sabotage." Whether the above is hot rhetoric or cool reason, there was indeed an act of sabotage—by the media, whose scare treatment of the incident bordered on the psychopathic. Dr. James Rust, professor of nuclear engineering at Georgia Tech, summed it up, "It was a hoax pure and simple—and the American people were the victims."

Meanwhile, Jane Fonda, who just happens to be the star of an anti-nuclear film, "The China Syndrome," which just happened to be released prior to the Three Mile Island incident, is smiling happily as the big green pours into the box office.

At last report, someone deliberately tried to sabotage a reactor in Virginia by contaminating its fuel rods.

Corrected Vision

Recently the 20/20 news program, ABC-TV's tacky imitation of 60 Minutes, presented an updating of the Kitty Genovese slaying, the 1964 crime which is the most notable and horrific exemplar of the "I don't want to get involved syndrome." The 28-year-old woman was attacked one night on a Queens street and methodically beaten, murdered, and then raped when dead. All the while—some 90 minutes—38 nearby apartment dwellers watched and listened to her pleas for help, but not one made any effort to aid her.

Most of 20/20's report was a low-keyed

reconstruction which carefully avoided any look at the racial roots of urban fear and apathy. But the program did include an interview with the murderer, a Negro named Winston Moseley. Eligible for parole from Attica in a few years, Moseley has earned a degree in philosophy while serving his time. As a kind of veiled justification for the murder, he told the white female interviewer that during the attack Miss Genovese had called him "nigger."

In terms of historical verisimilitude, the 20/20 treatment was a 100% improvement over the fictional dramatization of the case ABC offered in 1975. On that program the network alchemists transformed the murderer into a white Southern male,

created a second victim in the person of a Negro woman, and arranged for the homicidal rapist to be captured by a Puerto Rican policeman.

Down With Blond Queers

An Instaurationist chides Instauration

Please refrain from pushing the concept of the "superior Nordic." It's an extreme tactical error, something that only divides our decimated ranks, something which would be attributed to an "individual" who smells of Manischewitz wine. My father's family came from Scotland in the early 1700s to settle in North Carolina along the Virginia border. My grandmother's family formed a Confederate cavalry unit during the Civil War and lost seven men. As far back as the old photographs go, my ancestors have been short and muscular with dark hair—not exactly Nordic. I'm the spitting image of them. I've been a "White Tornado" all my life and more than a few minorities left blood on my fists where I grew up. Now try and tell me that some tall, skinny, blond queer from Wisconsin is a better example of Aryan manhood than myself. My wife and I are going to have twelve sons. If we succeed, and the above-mentioned queer does not have any Nordic offspring, does that spell trouble for our race? If your answer is yes, than I say quite frankly (blood-tingling obscenity deleted).

I also must say that any portrayal of the Irish as not being of the same caliber as the English is another great way to decimate our ranks. Any proponent of this self-destructive thinking should read *The Story of the Irish Race* by Seumas MacManus. My wife is of Irish ancestry and, like myself, she does not have an overabundance of Nordic features, being short and heavy-set with dark hair. If you were to tell her that, despite her beautiful blue eyes, she was not as worthy an example of her race as some beautiful blonde, you had best run and hide until her wrath passes. A biologist and very intelligent, she is a devout reader of *Instauration*.

If *Instauration* follows a course of dividing the ranks before they have even been formed, then we might as well be like the sculpture which depicts a Gallic chieftain in defeat slaying his wife and himself, for the proud Gael prefers his own and his loved one's death to shameful captivity.

Warrior Spirit

A workable organization for warriors is more necessary today than it was during the Viking Age. Why? Simply because the ancient warrior was supported by his culture and its values in such a way that there was no danger whatsoever of the Way of the Warrior becoming extinct. It would have been unthinkable. Today, our ancestral values have

Hoaxed Again

His name was Arthur Chmiontak He would be 42 this May, but...

he was gassed to death in a Nazi concentration camp before he was even ten years old. Why? Because he was an "undesirable", a weed in Hitler's garden of perfect Aryan flowers. Just one of more than 6,000,000 that had to be eliminated — along with other so-called "Enemies of the Third Reich".

Learn the incredible truth about what went on

**INSIDE THE NAZI
CONCENTRATION CAMP WORLD**
in 13 luxury volumes quarter-bound in
GENUINE LEATHER

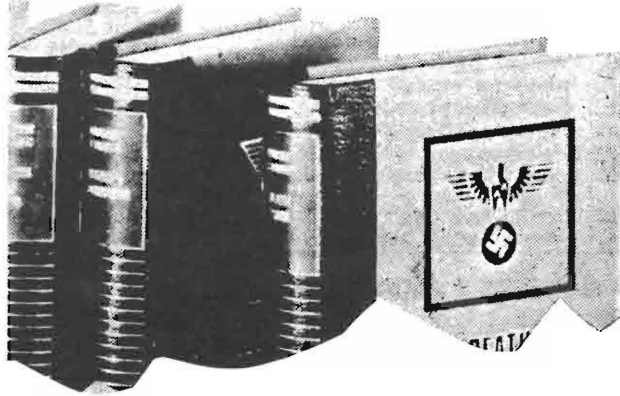
This is the story behind the HOLOCAUST, Hitler's Final Solution to the problem of eliminating the "undesirables". After years of investigation and research, Christian Bernadac has produced this amazing exposé of the Nazi death camps and those who ran them.



FREE!

Read the first volume **Naked Puppets** for 10 days with no obligation to buy!

Those who worked in the death camps were unusually warped, even by Nazi standards. They practiced a sadistic form of psychological engineering aimed at dehumanizing their victims before they eliminated them. For they realized that men refuse to go to their deaths docilely like animals, and that a mass execution cannot be conducted like a mass livestock slaughter. Even an opportunity, human beings, even revolt against their captors. Therefore...



Last year the London *Jewish Chronicle* revealed that the famous wartime photo of the little Jewish boy in Warsaw being led away at gunpoint by burly German soldiers to a death camp had been incorrectly captioned. The boy, it turned out, was simply being rounded up in a crackdown on young thieves. After the war he moved to London and is now the prosperous owner of a clothing firm. In spite of this the accompanying ad appeared in the *National Enquirer* April 3, 1979, a weekly scandal sheet with an immense circulation. The *Enquirer*, by the way, has refused to accept a bland ad for *The Dispossessed Majority*.

become so battered under the assaults of Christianity that the warrior is no longer nourished in this manner. He has become isolated and despised by those who cannot understand him or his ways. There are those who openly advocate his extermination.

If the warrior dies, we all die. The virtues of courage and combativeness are essential to our traditional culture. The basic impulse that drives the warrior is the same one that has prompted all great explorations and all great endeavors—it is part and parcel of the human spirit, and to abandon it by the wayside would result first in the loss of our humanity and secondly in our extermination, for those who default in the struggle of life are ruthlessly cast aside by Nature.

[We must] see that the warrior spirit is not bred out of us . . . by encouraging the combat survivability of men who lay their lives on the line, and by instilling in them a sense of responsibility to the future. We want them to know that their lives do not have to be lived in a spiritual vacuum just because the precepts of the established religions run contrary to their own common sense and instincts . . .

"Military Fanaticism"? I am always amazed how, when the "good guys" demonstrate great courage they are lauded by poets and by the man in the street, but if the "bad guys" perform in an identical manner they are dismissed as fanatics. That's hardly fair! Credit for great bravery must be given where it is due, even if we disagree with the motivations that produced it. The very fact that we so often forget this is in itself a sign of the degeneracy of our times.

From The Runestone, the quarterly journal of an Odinst group, the Asatru Free Assembly, 1766 East Avenue, Turlock CA 95380.

Soviet Criminology

The tough laws of the Czarist regime against homosexuality were rescinded after the Russian revolution. In 1934, however, Stalin put them back on the books with a vengeance. Described as a "symbol of barbarism," "Oriental turpitude," and a "manifestation of the cultural degeneration of the depraved bourgeoisie," homosexuality was punished by three to five years in prison for "benign cases." The sentence was increased to five to eight years when one partner was paid by the other. Despite these relatively harsh measures, homosexuality is quite extensive today in Soviet prison camps, one prisoner having recorded that in one Gulag everyone he saw was queer.

* * *

Soviet military law specifies fifteen capital crimes: (1) desertion; (2) deliberate disobedience of an officer's order; (3) sedition; (4) cowardly conduct toward the enemy; (5) incitement to rebellion; (6) divulging passwords or secret orders; (7) extortion of a safe-conduct; (8) aiding and abetting the enemy; (9) improper performance of guard duty; (10) premeditated murder linked with some other infraction of military law; (11) destruction of valuable military supplies or equipment; (12) unauthorized surrender; (13) brigandage of civilian installations; (14) looting on the field of battle; (15) unauthorized cessation of resis-

tance. (See Articles 2, 4, 6, 11, 12, 13, 21, 24, 25, 27, 28, 30 of the Soviet Military Penal Code of December 25, 1958).

* * *

Soviet law provides that minors from the age of twelve on are to be treated like adults and subject to all the penalties of the criminal justice system, including death by firing squad.

The above bits of information were gleaned from Demain . . . l'armee sovietique by Jean-Pierre Brule, Copernic, Paris.

Mendacity Plus

Roots II was too much for *New York* magazine, although it is about as equalitarian, liberal and minority-oriented as any cosmopolitan sheet can get. Said one *New York* scribe, "Haley and the scriptwriters crammed the climax of *Roots II* with fake encounters, invented dialogue, imaginary characters, and twisted details, all masquerading as reality."

The final episode with Haley (James Earl Jones) interviewing George Lincoln Rockwell (Marlon Brandon) for *Playboy* set a new record for TV mendacity. The dialogue went as follows:

Rockwell-Brando: You deceived me. When I spoke to you the other night on the phone, you said . . .

Haley-Jones: No sir, I did not. You asked me if I were Jewish. I told you the truth. I am not Jewish.

In the original *Playboy* interview Haley told it differently, much differently. He wrote, "Warned about my negritude, he [Rockwell] registered no surprise . . . and spoke for the first time, 'I'm ready if you are.' Without any further pleasantries, I turned on my machine."

It is ABC network policy (as it should be the policy of all networks) to insert in the credits of a "docudrama" a statement that some or all portions are fictitious. *Roots II* had no such qualifier.

P.S. Haley paid \$650,000 to the Jewish author, Harold Courlander, just one day before the judge was to render a decision in the latter's plagiarism suit. During the court proceedings Haley swore under oath that he had never read Courlander's book The African, whole paragraphs of which appeared in Haley's superbestseller. After the settlement, a University of Buffalo professor said he had personally given Haley a copy of The African in 1971.

Socialist Millionaire

Carey McWilliams has ridden the well-greased skids of American liberalism for half a century. His birth in Steamboat Springs, Colorado, endowed him with that folksy, all-American flavor. His law degree taught him how to play games with the

language. His marriage to Iris Dornfeld gave him the proper racial connections. His ideological expatiations were carefully tailored to the roller-coasting fads of his liberal-minority benefactors. His pro-Soviet, equalitarian, anti-McCarthy, pro-Semitic and finally anti-Soviet volumes rolled off the presses with computer timing and efficiency.

In his long tenure as editor of *The Nation*, McWilliams never failed to badmouth big business and the rich. But when Sam Rubin died, McWilliams sent him off with a sucaryl obituary that he had formerly reserved for people like Henry Wallace and Harry Dexter White. Sam was the man who produced ten-cent scents such as Aphrodisia and Tigress, marked them up 10, 20 or 50 times for the retail trade, and years later sold his company, Faberge, for a cool \$25 million. Some of Sam's proceeds were funneled into the American Symphony Orchestra with the stipulation that it hire females and black musicians. He helped bankroll the Postgraduate Center for Psychotherapy at New York University. His foundations poured rivers of money into Israel and the antiwhite Institute for Policy Studies.

Sam, a self-proclaimed Socialist and one of the most unsavory of modern American plutocrats, was the kind of millionaire that millionaire-hating Carey McWilliams liked. How can this be? Many Majority fat cats also worship Father Marx and contributed liberally to radical causes. Why the special affection for Rubin? The millionaire who builds an airline or invents an electric typewriter is despised as a fascist. The one who takes women for tens of millions of dollars with his synthetic fragrances has a heart not of stone but of gold.

Ironically, just as McWilliams was praising the late Rubin "as a man of enormous energy, quick intelligence and keen social insights," a Jacob Rabin was indicted by a federal grand jury for selling cheap perfumes falsely labeled as Chanel No. 5.

Back in the Saddle?

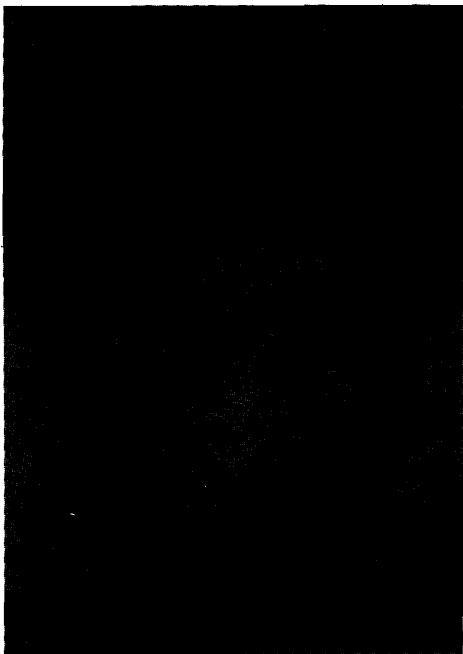
According to the *Jewish Sentinel*, which should know because Chicago is its home base, Jane Byrne's surprising defeat of the "Last Hurrah" machine of the late Richard Daley, was really the work of a wardheeling gray eminence named Dan Rose, who is now dubbed "the most politically important Jew in Chicago." The *Sentinel* was particularly exhilarated over Rose's "victory" because he is an outsider. Now, says the newspaper, Mayor Byrne, if only out of gratitude, will have to let him in—the first time one of the Chosen has been chosen since Mayor Daley gave Colonel Jake Arvey, Adlai Stevenson's old Svengali, the heave-ho many, many moons ago. Rose's credentials read: Chicago press secretary for Rev. Martin Luther King, free-lance media consultant, suburban newspaper publisher, writer for the *Chicago Sun-Times*, columnist for a black Chicago weekly, radio producer of "sensitive" commentaries.

Freedom to Kill

Nonwhites have freedom of access to almost every square inch of the U.S. The same cannot be said about whites who, if they want to continue to breathe, must be careful to stay out of vast areas of urban ghettos. It is even dangerous for a white to stray too far into certain Indian reservations. If the limited freedom of access which now exists in the U.S. for whites was applied to nonwhites, the whites listed below would not be dead, or in one case half alive.

George Conzile Kebe, Jr., black, 21, strangled and stabbed to death white Maureen McGrath in broad daylight on a Saturday afternoon in the middle of Georgetown, a white enclave in largely non-white Washington, D.C. Picked up after a jewelry store robbery Kebe couldn't resist blabbing about his bold, manly act. When he committed the murder, Kebe was on probation from a federal penitentiary and was "freed on his own personal recognizance" from the District of Columbia jail.

Linda Vanderveer, a blonde 11-year-old, while on her job as a school crossing guard only one block from her home, was forced kicking and screaming into a car driven by a man whose race is indicated by the composite drawing based on descriptions furnished by witnesses (see below). Her body was found eight hours later. She had been strangled by her own necklace.



Davereaux Wiggins, black, 20, robbed a white airline stewardess at knifepoint in the slaughterhouse catacombs of the New York City subway system. Then he threw her on the tracks in front of an approaching train.

With two fractured legs she managed to crawl back on the platform, whereupon he kicked her in the face and sent her reeling back on the tracks. The train stopped just a few feet in front of her battered body. The stewardess is still alive, as are three other mugging victims Wiggins treated with similar courtesy. Wiggins was told by his shyster lawyer to plead guilty to robbery, which he did. He will be eligible for parole in less time than has been served by Pastor Robert Miles, who was convicted of blowing up a few empty school buses and still rots in jail, although another person confessed to the deed.

Terrence G. Johnson, black, 16, who killed two white policemen in the basement of a Hyattsville, Maryland, police station a year ago, was acquitted of murder charges by a jury (8 whites, 4 blacks), which only found him guilty of manslaughter and the illegal use of a handgun. Johnson can be out of jail in two years. Melvin Johnson, older brother of Terrence, laughed in the face of the mother of one of the murdered policemen when it was first announced the jury was deadlocked.

Was Stalin Thrice Wed?

Let us put the question to two relatives. In her book *Only One Year* (Harper & Row, 1969) daughter Svetlana writes:

Nothing could be more unlikely than the story spread in the West about "Stalin's third wife"—the mythical Rosa Kaganovitch. Aside from the fact that I never saw any "Rosa" in the Kaganovitch family, the idea that this legendary Rosa, an intellectual woman (according to the Western version, a doctor), and above all a Jewess, could have captured my father's fancy shows how totally ignorant people were of his true nature; such a possibility was absolutely excluded from his life.

Now let us turn to Budu Svanidze, who was Stalin's nephew by marriage to his first wife and whose mother was Stalin's cousin. In his book *My Uncle Joe* (G. P. Putnam's Sons, 1953) Budu writes:

[The] group which intended to push my uncle into the arms of Rosa Kaganovitch had little trouble in achieving their aim. Stalin married the sister of his fellow member of the Politburo in an intimate ceremony at Gorinka at which less than a dozen persons were present.

Budu, after describing several meetings with Rosa, says that the marriage soon ended in divorce.

Who are we to believe, the daughter or the nephew? Each was about as close to Stalin as anyone ever got. Yet one of them either deliberately lied or was deliberately

lied to about a marital milestone in the life of Uncle Sosso, as Budu affectionately called his Georgian relation.

Video Switching

Richard Salant, mentor and boss of Walter Cronkite for years beyond memory, has moved from head of CBS News to vice chairman of NBC, where he will put his inimitable ethnic touch to broadcast journalism under the benevolent eye of kinsman Fred Silverman, NBC's chief executive. Salant's departure, forced on him by CBS's mandatory retirement for executives at sixty-five (waived only for septuagenarian board chairman William Paley) was noted tearfully by James Rosenberg, present of CBS-TV:

CBS hoped that Dick would choose to stay on as a consultant, an arrangement that would have allowed him time to pursue other activities and still give CBS the benefit of his counsel. Dick Salant has chosen instead to take up full-time employment with NBC. He is, of course, entirely free to do this. We are grateful for the many contributions Dick has made to CBS in general and CBS News in particular. We wish him well.

William Leonard, an old CBS microphonist, succeeds Salant as president of CBS News. The new headman is the son of James G. and Ruth Moses Leonard.

Since all four TV networks and the two largest cable TV companies are controlled by Jewish chief executives, the minority racist grip on big brother's cathode-ray eyeball is more grasping than ever—so grasping that when we hear about monopolies on TV, we seldom hear about the smothering, concentrated money power of the TV trusts themselves. We only hear about the eight oil companies or Detroit's big three and, of course, the Arab (but not the black or Hispanic) cartelists of OPEC.

And never, never a word about the biggest and most untouchable monopoly of all, Harry Oppenheimer's big diamond squeeze, otherwise known as DeBeers.

David and Menahem

Menahem Begin is a student of the Old Testament, wherein he can find plenty of precedents for the systematic torture of Palestinians by Israeli goon squads. There is King David, to whom Begin has often been favorably compared by Jews with long curly sideburns. David, Bible buffs may remember, in his war against the Ammonites, "put them under saws, and under harrows of iron, and under axes of iron and made them pass through the brick kiln" (2 Sam. 12:3). In view of biblical approval for such acts, how could Begin's torture squads be expected to accord better treatment to the Palestinians, some of whom are probably descended from the Ammonites. Ironically, an oppo-

site but equally questionable form of modern behavior has been justified by another precedent set by David. His ardent feelings for Jonathan have been used as an excuse for the limp-wristed, lisping antics of today's gays.

Mystery Solved

In a souped-up media event to celebrate the fiftieth anniversary of Ellery Queen whodunnits, the limelight bathed an individual named Frederic Dannay. As the audience aahed and oohed, he announced that he, together with a lately defunct cousin named Manfred B. Lee, was Ellery Queen. But, it so happens, Dannay and Lee were not Dannay and Lee. They were, respectively, Daniel Nathan and Manfred Lepofsky, dyed-in-the-schul Brooklynites.

Help Wanted

An unemployed Instaurator proposes the total reorganization of corporate personnel departments

Having received my Master's in Business Administration some time ago and having now made the usual rounds—and rounds—and rounds—in my unsuccessful search for a job, I would like to make the following recommendations. First of all, the personnel officer should be fired and replaced by electric signs and automated instruments. When the job applicant arrives, he should be seated before a special melanin-level, skin-pigment detector. If he is white, a sign will then flash, "Sorry, no jobs are available, now or in the foreseeable future." For people with darker skins, a mechanized head feeler will go into action to detect hair texture. If it is sufficiently coarse or kinky, a buzzer will buzz and the applicants will be immediately hired. Occasionally, human discretion will be needed for borderline cases. An executive may have to peer at the applicant through a remote TV camera. If the TV sensors detect a sufficiently coal-black countenance or an excess of nostrility, an illuminated sign will say, "Your qualifications seem well suited for several openings within our company. Please see Mr. X for an interview." Less chocolaty and less nasal job applicants may or may not get the same go signal. It depends on the latest affirmative action directive tape running through the computer.

For mail inquiries, all first-time incoming letters will have application forms with race boxes. Inquiries from Majority members will be sent the usual "Dear John" epistle. Minority members will be asked to come in for interviews. In the case of the "hot minorities," that is, the HEW race of the month, immediate job offers will be tendered.

Some companies may not be able to even afford this rudimentary automated system. In this case the receptionist can send all Majority applicants to a vacant room with signs saying, "Sorry, no jobs! Get out!" Unassimilable Minorities, simpering homosexuals, dysgenic disasters and misbegotten meteques will be told to go to the paymaster to pick up their advance paychecks.

Black and Beck

Our older readers whose mnemonic machinery has not rusted may recall the brouhaha that erupted way back in 1937 when it was discovered that Supreme Court Associate Justice Hugo Black, an FDR appointee, had been a dues-paying member of the Ku Klux Klan. Soon, however, everything was forgiven, for Black turned out to be just about the bleeding-heartest black lover and just about the selling-ourest Southerner since the days of Reconstruction. In that particularly hellish part of hell reserved for racial proditors, even Jimmy the Tooth will never earn enough credits to occupy the hottest seat eternally monopolized by the renegadish rump of scalawag-in-chief Hugo Black.

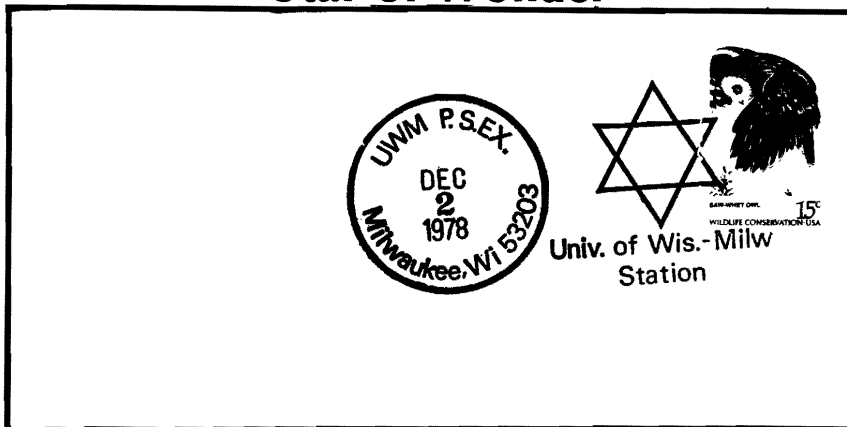
Although it has just come to our notice, some interesting "background" (deliberately postponed news) to Black's Ku Kluxery appeared in an interview posthumously published in the *New York Times* (Sept. 26, 1971). Black, we were finally permitted to learn, was persuaded to join the Klan by Herman Beck, a Jewish merchant in Birmingham, in whose home Black had lived before his marriage and whom Black described as "my closest friend." Beck, Black claimed, said "they needed good people in the Klan. He couldn't be in it, of course, but he wanted me to be in it to keep down the extremists."

Is it possible that Black served as an informer for Beck? This could explain a great deal, especially the media's quick deep-freeze of an issue that would normally have forced Black's resignation or impeachment.

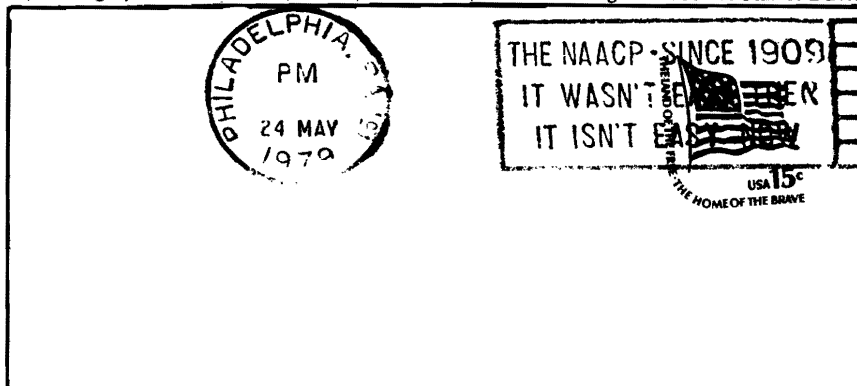
Selective Heroism

H. Ross Perot, the Texas Midas, personally mounted a daring Scarlet Pimpernel operation which successfully freed two of his American employees jailed during the Iranian turmoil. The Ayatullah was demanding \$12 million bail for them. Here, finally, was an American commando raid that brought back the bacon. Perot's raiders (fifteen in all) managed to get to Teheran, stir up a local mob to storm the Ghasr prison and then shepherd the two rescued Americans 450 miles across hostile Iranian territory to the Turkish border. What more could a Hollywood scriptwriter or a media columnist want? Much more, unfortunately. Cronkite and his gray eminences hardly thought this stirring example of American heroism worth more than a brief mention. It seems Majority heroes do not interest the American media. Remember the Entebbe raid and all the eardrum-shattering acclaim that followed? That was different. That involved a different breed of hero, so the media let out all the stops.

Star of Wonder



The cancellation depicted above appeared last December on letters sent out of the University of Wisconsin-Milwaukee branch of the U.S. Post Office. When a friend of Instauration asked about it he was told by Milan Popovich, a postal official, that the design had been approved by Chicago postal authorities, whom, he claimed, did not "recognize it as the Star of David."

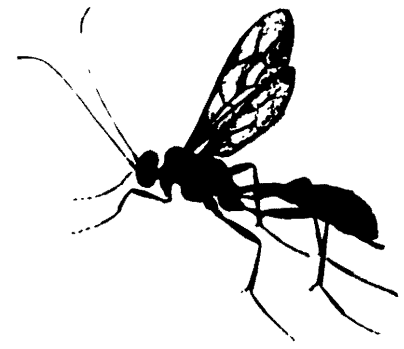


Speaking of government-subsidized racial propaganda, the NAACP is also using the postal service to advance its cause. Note the cancellation on the above letter mailed in Philadelphia



Inside Out

Cholly Bilderberger



At the close of last month's column I described Tom Grenham's betrayal of his gardener, Jim Phillips, in a moment of crisis because of Jim's racial attitude. There was more to it later. Some months after, Emily, Tom's wife, told me that "someone" had bailed Jim out of jail and cleared the charges against him, and paid his daughter's hospital bill.

"We don't know who did it," she said, "but it certainly wasn't very fair to us. Or to Princeton."

"Oh?"

"It was done facetiously in the name of the Princeton Alumni Fund," she said distastefully.

Phillips came to you people for help, I thought, and you refused him. If Sammy Davis, Jr., had come you would have fallen all over yourselves. Now we—you and I—sit here with a lie between us which can't be straightened out, because the gulf between us has become too great, whether you know it or not.

She went on to tell me of marvelous doings at Bryn Mawr, her college. The number of blacks and other minorities was increasing, ERA was nearing one hundred percent approval, and the lesbian contingent was showing gains. ("They can solicit for membership in their club, just like any other campus organization.") Last week she and other interested alumnae had lunched with some of the lesbians and . . . on and on, tremendous good works in the unspoken cause of protecting stock shares.

As she went on, I imagined a young girl in her first year at Bryn Mawr, lesbian solicitation flyer in hand, going to some advisor for guidance.

"I found it in my box," she says hesitantly, "asking me to join this lesbian organization. And yesterday one of them came to my room—a big, aggressive girl—and tried to make me join. Can . . . 'they' do that?"

The silver-haired woman across from her, the very model of concerned benevolence, asks softly, "My dear, you don't believe in democracy?"

"Well . . . yes."

"Don't you think sexual preference

is as much a matter of choice as anything else? As much as any other activity?"

"Well . . . not really."

"You don't?" The old lady smiles a wonderful smile, filled with faint amusement at the ignorance of youth, faint exasperation at having to take the time to explain the obvious. "Would you have us deny the right of membership solicitation to any other group? To the photography club? The archery club?"

"Uh . . . not as long as they were . . . you know."

"No, I don't know." The eyes hardening just a bit, the voice sharpening.

"I mean, you can't call sex the same as photography."

"Of course not." A touch of prudence in the smile. "At least I hope not. But we aren't talking about that difference. We're talking about rights." Silence. "Don't you see the distinction?"

"Well . . . I guess so."

All to protect alumnae stock shares. What an effort; what a stupendous chain of cause and effect.

The more the members of the upper class become, in themselves, the problem, the more they try to put the blame elsewhere. Mainly on those who don't appreciate their efforts to please the minorities and keep the stock market stable. They are not true leaders, of course, in the sense that true leaders show the way to some ideal, however arguable. (The minorities are leaders in that definition, because they do have aims, no matter how unpalatable. And they are not only minority leaders, but, by default, the leaders of the Majority as well.) But the upper class does have influence and control of a kind. If America is seen as a vast intellectual prison camp set up by the minorities, the upper class are the guards and trustees, the rulers of the inmates within the walls.

They are not that conscious of their position, naturally enough, and will deny it hotly if questioned. For example, if I ask one of the Grenhams, "Is it possible that a group in the United States could have an outside

allegiance stronger than that to this country?", he immediately terminates the conversation, usually by changing the subject. He realizes that such a question can only have an affirmative answer, leading to a Socratic chain of questions and ending with, "Why do you put up with it?" The answer, "Because I am welded to my stock shares and don't care about anything else," is too embarrassing, and so it is best to avoid letting such a line get started. The same is true of, "Is there any doubt in your mind that if irrefutable proof of black intellectual inferiority or Israeli chicanery were available, it would be suppressed, not only by the liberals but by the so-called conservatives?" (That irrefutable proof already exists is beside the point of the question.)

The entire upper class is frozen in this rabbit-like attitude. So is the entire managerial class. One may say that everyone in this country with an income of more than \$30,000 a year is so paralyzed. There are those who pretend to be exceptions—Bill Buckley, Louis Auchincloss, Garry Mills, Phil Crane, Ronald Reagan, etc.—but they aren't, because they are committed to this society, which means they are committed to minority domination in fact if not verbally. They do not have the ability—as did the leaders of the American Revolution—to think in terms other than those of their society. For one thing, where would they be in another society? (Perhaps, conversely, the American Revolutionists had outgrown their society and could only live in another, which was why they created it; they weren't being "brave," but practical in a cold-blooded evolutionary sense.)

The entire overseeing class (upper plus managerial, everyone over \$30,000) knows how bad things are. When they see at firsthand or read of working class objections to minority control, the breakdown in education, etc., they know those objections are entirely valid. But like prison guards denying complaints about conditions which they know are insufferable in order to hold their jobs, they tell the working class that all is well (and nod

approvingly at the docile return to the television sets, the perfect tranquilizer). Ashamed of their cowardice, they then go further and seek to break the spirit of any worker who dares to criticize. At the higher levels—David Rockefeller and McGeorge Bundy and John Galbraith—they take pleasure in seducing any innocent with reservations into minority service, much as they themselves were seduced. Above all, they don't care—about self, country, God, anything; they have sold themselves, and, like all self-betrayers, the only thing left is to get others to betray themselves. They eat their young and smack their lips afterwards.

They can keep the far more numerous working class in order by superior organization, just as the Mafia and the Jews do. Working class outbreaks to date have been mild and usually localized, so the full weight of the overseer class can be brought to bear. In addition to this weight, the working class is held down by the inertia of their own young, and the fact that no revolt has ever been staged amid material prosperity. And no more than their guards can the working class conceive of a society other than their own, the dream which always has to precede the action. Nevertheless, it is surprising that there is so little resistance and analysis. The silence is deafening.

The situation is unique, without precedent in human history, and before any individual or group could begin to resist, even to dream of resistance, he or it would have to be able to: understand the produce-and-consume takeover from 1865 on and the total slavery of all Americans to it; the impossibility of any solution under the produce-and-consume system; the perverse strength of the overseer class; live intellectually beyond the confines of this society and not care a fig about its collapse (wish for it, in fact, as the only way life can begin anew); not be afraid of any of the agonies of a collapsing society, including civil war; the fear which swamped England after Cromwell and this country after 1865; think always in terms of post-collapse action rather than present action in the framework of this society, which is futile by definition.

Rather a tall order; so tall, in fact, that it is no wonder most if not all Americans shy away from it. Ours is a system which claims it welcomes change, but it defines change as variations on produce-and-consume—usually who must produce and who gets to consume—and will not permit any change in the process itself. So even the smallest process change—in local

education, for example—is impossible without changing the whole system. But the system has so much inertia that it cannot be changed. It can only be outwaited, like a tidal wave or a hurricane. The complexity of such resistance is intimidating, but can be put in perspective: if a sufficient number of us *cared*, really *cared*—for ourselves, our children, our country, for anything real—the intimidation could be overcome and the complexity mastered. At bottom is the fact that we don't care: a hundred years of slavery to produce-and-consume has destroyed that quality in all classes.

Some years ago, in Cologne, I was sitting in a sidewalk cafe on a fine summer evening watching the crowds going home. The young executives swinging along, the pretty girls headed for their showers, their dinners (with an earnest husband or lover, a good bottle of wine), their concerts. How many times had they listened to Beethoven, drunk the good wine, made love, washed their stockings out, painted their nails? They were, it came to me, repetition people; they had been going through the same blend of work and music and food and intercourse and sleep for a long time. They were attractive, yes, but there was something empty about them, too. They had gone through—or their forebears had—so many wars and general disasters that they were drained. They no longer cared about anything but the form of life; they didn't believe in anything which involved caring, because caring always led to defeat. Americans—I thought at that time—were coarser and less organized socially and culturally, but they didn't live each day as a repetition of the last. We Americans may be grotesque, I told myself, but we aren't that boring, because we still care. Now we no longer care, so we have become wholly repetitious in our own way, as incapable as Europeans of breaking the insidious, hypnotic rhythm of repetition (which can only be broken by caring), and just as boring, if not more so.

Given the common absence of caring, the only difference between the working and overseer classes is that the former suspect how bad it is but don't want to know, because that would spoil the joys of the new Ford; whereas the latter do know how bad it is but don't want to admit it, because that would pull the props out from under the whole system and they would be no better off than their workers. The overseers are quite aware of the cowardice of the working class, and have contempt for people who put up with

such overseers. Every overseer who happens to hear a worker complain about the minorities thinks: 1) You're right, so much more so than you know; 2) What a fool you are for not doing something about it; I would, if I were you—what do you have to lose? The overseer learned this attitude from a superior of his, who learned it from a superior of his, etc., the ladder extending finally into the very top rank of bank presidents, lawyers, politicians, board chairmen, etc. It is not spelled out clearly, of course, but taught by implication, inference and example. No one in the overseer class understands it as clearcut policy—which is why it can be denied so sincerely—but it is a policy, all the same, and all overseers follow it assiduously.

The situation does have its comic moments, like any other aspect of this hilarious country. One of the most comic was the career of Jack Kennedy who covered all aspects of the overseer policy, beginning as a green trainee and ending as an accomplished trainer. His father, Joe, never really understood the policy; like any tough, crude moneymaker of a half-century ago, he saw America as a country and Americans as people, exploitable but real and with a future. Jack, sensitive and perceptive as a boy, was given a different education at Choate and Harvard and points beyond. He got into the core of socialite cynicism and learned how people at that core looked at things, whether they admitted it or not: no country, no people, no future. Eat, drink, and be merry—out of sight of the peasants.

Jack crossed this attitude with that of his ambitious if naive father. He pleased Joe by getting into politics and, finally, the White House, but he never took it seriously. With the possible exception of Abraham Lincoln, he was the first President who didn't believe in anything. Except being as cheerful and witty as possible under any circumstances, he obeyed the insider's code. I don't mean to imply that he shared his disbelief in the American system openly with anyone. In bits and pieces, perhaps, but not wholly.

On the other hand, it always seemed to me that he gave away that disbelief to any close observer every time he opened his mouth. My impression of him was of a mischievous, willful and charming boy who was constantly amazed that anyone could take him seriously. I could very well imagine his saying to himself, "It can't be this easy; they can't be this dumb." And the more tongue-in-cheek he became, the more they believed in him. The socialites

were right; these people (or non-people) would swallow anything. Even his family fell for it!

After he became President, the farce shifted into top gear. I was privileged to watch some of it, and considered Jack one of the finest natural comedians I'd ever seen. Consider, for example, what he did with John Galbraith, and that was only one among many. Once he was President, Jack declared he wanted only the best around him and sent to Harvard for Galbraith and quite a few others (surely a broad stroke of comedy at the very outset). Galbraith arrived, touchy, a player at socialism with a large bank account, vain, dying to learn about which fork to use, perfect meat for Jack. When they sat down across from each other, Jack was the insider, and the overseer's overseer, and Galbraith a low-grade overseer, barely graduating from the working ranks, despite all airs. In addition, Jack was mischievous, with the socialite-trained streak of casual boyish cruelty, and he set Galbraith up. First came the talk about the "job" to be done, brusque and man-to-man, and then the turn to lighter matters. Jack lifted the curtain on coming goodies: candlelight gourmet dinners on the White House lawn, the return of elegance and high intellectual activity in the Jeffersonian style, Jackie's soft tones in the golden twilight, Camelot and fame and money for all. Galbraith was drooling when he left.

Then, step by step over the next few months, came the sordid underside of all that fun. Jack was receiving him in his bedroom, a dishevelled but luscious tart in hand; Bobby screaming obscenities in conferences and reveal-

ing a guttersnipe's lack of scruples in any tight situation; the Kennedy connections with the underworld, with show business, and with rundown European aristocrats and American socialite drifters . . . the cheap decadence of the whole charade. Jack's manner toward him changed, too. Now he knew that Galbraith's eyes were opened, and that the latter couldn't help but wonder if the helm of state was safe in such grubby hands. By manner and treatment he said, "What are you going to do about it? I'll tell you: nothing. You're going to eat it because you're one of us now." Not implied nastily, of course, that wasn't Jack's style, but in the friendliest and most amusing and seductive way.

The dilemma posed to Galbraith was the same one posed to Jack himself years before. Once you knew how it really worked, how casual and indifferent and sleazy it all was, what were you to do? Walk away and tell everyone? But who would care? All any American wanted was to join the party. No one cared how corrupt it was—that only made it more desirable. If you left, there were plenty waiting to take your place. Jack had made a joke of Galbraith, of his work, even of Harvard; even, finally, of the country. But wasn't that a sort of honesty, because the country was a joke, wasn't it? Only fools took it seriously. Insiders smiled to themselves when a worker tried to put some order into it—by opposing busing, for example—and shamed the worker by a variety of tested ploys. What the worker didn't understand was that busing was correct just because it was silly, like rock music and books by Saul Bellow. When the whole thrust is

toward silliness, it can't be reversed. The truly serious man realizes that, and, if he is going to be active at all, pushes the silliness one step farther. It takes a fine touch, particularly at the very top, to do that without overdoing it, but Jack had a very fine touch, indeed. He was obvious to close observers, as noted, but he would have been obvious to them no matter what he did. To at least ninety per cent of the populace he was quite real. Even most of those who voted against him thought he was "sincere."

I liked Jack because he made such asses of the Galbraiths, Schlesingers, Bundys, etc. He led them by their own cupidity and ambition into grotesquely humiliating situations, postures they can only recall with deep embarrassment, if at all. They look intact on the surface, but actually they are ruined because they have had to know themselves for what they are. Jack was ruined in the same way at a tenderer age, but he was healthier and thought that only cleared the decks. They are not so honest. Jack also passed ruination along to every egotist he met, a subtle business rather beyond them. At one remove he did the same for most of the country. In a way, he gave the overseer's show away (I particularly liked that) to anyone able to comprehend the information, surely a more interesting way to play the game out than moving in tight-lipped fear from the club to the office and back again. I am sure the only surprise he had was that so few people were able or willing to understand the message. But perhaps he anticipated that, too, and didn't mind playing to an empty house.

(To be continued)

Two Instaurationists Go After Cholly

He Missed the Bus on Vonnegut

Was Cholly guilty of a little name-dropping in his April broadside against certain contemporary authors when he charged Kurt Vonnegut was incapable of seeing "beyond the limits of liberal dogma" and incapable of understanding "the madness of minority domination"? If one work is necessary to redeem an author from both charges, Vonnegut surely has produced it. I refer to "Harrison Bergeron" in the pocketbook *Welcome to the Monkey House*, a potpourri of short stories of varying vintage and artistic merit. By far the most outstanding in the collec-

tion, this bubbling tale is a venomous, sarcastic and humorous indictment of liberal unphilosophy and the accompanying process of downward leveling which is tormenting our lives today. The story begins:

The year was 2081, and everybody was finally equal. They weren't only equal before God and the law. They were equal every which way. Nobody was smarter than anybody else. Nobody was better looking than anybody else. Nobody was stronger or quicker than anybody else. All this equality was due to the 211th, 212th and 213th Amend-

ments to the Constitution, and the unceasing vigilance of agents of the United States Handicapper General . . .

To describe briefly how equality is fully achieved, Vonnegut tells us that strong people are forced by law to carry sacks of weights to handicap their natural advantages; beautiful people are forced to wear rubber noses to make them ugly; intelligent people like Harrison Bergeron and his father, George, are forced by the government to wear a miniaturized mental handicap radio in their ears, which periodically transmits a raucous noise to

keep them from taking unfair advantage of others because of their high IQ. In fact, Harrison is so intelligent he has been judged abnormal and taken away to jail. The Bergerons are obviously representatives of the Majority. Harrison is seven feet tall and his countenance "would have awed Thor, the god of thunder."

It is impossible to determine the racial characteristics of the Bergerons' tormentor, the Handicapper General, aside from the name, Ms. Diana Moon Glampers. A clue, however, is furnished in Vonnegut's 1965 novel *God Bless You Mr. Rosewater*, in which Glampers appears as a housemaid. The author describes her as "ugly, boring, stupid" and superstitious, whose musings include, "Lord, Lord, dear sweet Lord, here's little old me—wasn't one nice thing left. He had to give me hair like steel wool, and he had to give me a voice like a bullfrog." It is Diana Moon Glampers who finally does Harrison Bergeron in.

If Vonnegut is incapable of correctly analyzing the situation facing the Majority, as Cholly suggests, how much more explicit can one get before being lynched by one of the self-appointed Handicapper General organizations that are ferreting out "racists" and "bigots" today?

I can see two reasons for the preponderance of schlock recently produced by Vonnegut. One is an insatiable desire for revenue. He is simply too prolific. Having mastered a unique style of writing, he has probably been driven into the formula trap. An individual, even extremely gifted, can't be expected to produce original works equaling the caliber of *Slaughterhouse Five* or *The Sirens of Titan* on a mass-production basis. A gargantuan need for funds can be satisfied by expostulating on the "profound" themes appealing to the *Weltschmerz* of schizoid liberals. The Majority reader can lay aside *The Breakfast of Champions*, assured that ecology nuts are ex-

panding their consciousness in deep discussion after savoring every word. Subject matter of this type should not be sufficient to raise anyone's ire, since it is essentially innocuous.

A second possibility, infinitely more abhorrent, for the author's divergence in strange directions and the resulting pap could be literary pressurizing by the minority of tastemakers who make and break great talents. Perhaps he has to atone for the wrong thinking of the "Harrison Bergeron" kind, which led him to the error of arrogantly suggesting that the Dresden massacre was a vicious criminal act. After "Birth of a Nation," D. W. Griffith had to make the same kind of atonement by producing "Intolerance."

As the second possibility seems the more logical and consistent with the eye-for-an-eye credo of minority publishers, no debt ever being forgotten, we may expect a mea culpa in the form of a "masterpiece" praising miscegenation or, better yet, an elaboration on the sufferings of the Six Million.

Knowing that Vonnegut saw Dresden burn, not, as I did, from a hilltop 50 km distant, but within the city limits, I'll wager the plight of the German and non-German refugees from the East Baltic did not leave him untouched. The impact of the light illuminating the northwest sky for several nights in succession did not fully penetrate my child's brain for several more years, but the adults' silent stares in that direction and the murmurs, "they're bombing Dresden," told me something grave was taking place. That impact on Vonnegut, the son of immigrants of recent vintage, must have been irrevocable, as was no doubt the sight of emaciated German women fornicating with Negroes for cigarettes while Morgenthau planned to starve them into walking skeletons.

And by the way Cholly, what has fag-got Waugh's interpretation of "civilization" to offer that I may honestly

call superior? The "refinements of understanding" lauded as the exclusive property of Waugh types and happily lacking in a Solzhenitsyn, I interpret as the melancholia arising out of exhausted men who, while pondering whether to kill themselves before morning, idly pass the time fondling the buttocks of similarly tired males.

I strongly believe that melancholia of this nature, which exhibits itself as an abnormal, even obsessive preoccupation with one's own and other peoples' genitalia is best remedied by a thorough devastation accomplished by an invading army. While Eliot would die of starvation searching for his "peach," Solzhenitsyn would cut the liver from a dead and rotting horse and use Eliot's remains to fertilize his cabbage patch.

Since Vonnegut obviously knows the difference between a "Harrison Bergeron" and a "Diana Moon Glampers" and consequently can accurately pigeonhole "Jerry Lewis," my heart goes out to him. He is a proven survivor. A Waugh type, if it be Cholly himself, gets a vote of total no confidence for, in spite of all his professed insight, he has no chance at all of surviving. The collapse of the pecking order and the hidden wirepullers within which Cholly operates, I suspect, would bury him along with the whole odorous edifice.

Returning to the classification of Vonnegut I shall continue to consider him a Majority type until the appearance of an epic blatantly proclaiming association with the liberal ideology and the consequent abdication from his Majority heritage. I prefer to think of "Harrison Bergeron" as the identifying scent mark of a predator gone hunting among the hyenas of the minority-dominated publishing world. This mark clearly identifies his species.

I wish him a safe return, with all the booty he can carry.

* * *

A Subscriber Attacks Cholly's "Survivalism"

I was struck by the simple plea of Zip 487 (*Instauration*, Dec. 1978):

I think I should tell you I am not happy with a couple of the shorter articles in *Instauration* that have expressed contempt for Christianity. I have no objection to reading this stuff as long as Christian Instaurationists can get their opinions published. It seems to me you are going to antagonize a number of people like myself who are trying to survive the pressures exerted by liberals in the churches and have no real forum anywhere but in *Instauration*.

Surely this letter should not go unheeded.

But in answering it we should also consider some of the statements made by Cholly Bilderberger in his column of the same issue.

On the surface there is no evidence or apparently connection between the two. Yet I sense an underlying frustration that grips them both. Zip 487 fears that if *Instauration* fails him he will have nowhere to go for assistance, while Bilderberger goes everywhere at once, without having moved at all.

If any Instaurationist is seriously concerned about his role as a Christian, then he must know that he is exerting himself needlessly in "trying to survive the pressures ex-

erted by the liberals in the churches." *Instauration* cannot possibly help him do that. Conservative vs. liberal contentions abound everywhere in our secular society and the churches certainly are not immune to this syndrome. For a Christian Majority member to throw himself into the fray is counterproductive, as it is for the nonbelieving Majority member.

Our social, political and religious systems are archaic no matter what new garments the emperor wears. What we call democracy is still rule by fiat. We've traded personal integrity for social engineering, yet

misery abounds. Like birds we sail through the skies in powerful jets, but our thinking is custom-made for us by television. Like so many ants, our one-dimensional selves can travel only from point to point in a straight line, though life itself is boundless and has many dimensions.

One part of the church has not strayed an inch from Dante's conception of Heaven and Hell. Another part, frightened by "endless space," is terrorized into humanist self-affirmation (how Pascal suffered from that "endless space"). Dante has been abandoned since the Renaissance, when astronomers and scientists began to quiver with creative and joyous energy. Now that the energy curve is flattening, we have fewer answers, but much more technology. We are left with nothing but the abyss to face, since the psychic world we once knew has been shattered. Where to go?

The Christian above all others is now faced with the revelation that there is no objective order imposed through necessity from without. Our free choices, for good or not so good, must now derive from self-confrontation. We are face to face with the ultimate depths of the human spirit, and that is our sole reality.

The church in its archaic one-dimensionality has failed to make that message clear to Christians, who fear to accept the burden of freedom. But unless they do just that, they will never be able to see or understand the social framework of the secular and religious worlds with a clear and unblemished eye.

The world is weary of the past,
Oh, might it die or rest at last.

Shelley

The best lack all conviction, while the worst
Are full of passionate intensity.

Yeats

The church is secular and plays the popular role of the day. *Zeitgeist*? You can bet your boots. Despite all its resources and its millions of churchgoers, it hasn't the guts to raise a whimper against the blatant secularization of Christmas. With that, I shall usher in Cholly Bilderberger.

The man least likely to defend his religion these days is Cholly's "contemporary American Majority stereotype, slack-jawed, pot-bellied, vacant-eyed, slow-moving and slower thinking, illiterate and uncultured. . . utterly alienated." How could such a character raise a whimper about anything? Of course, reading the rest of Cholly's column, you can see right off that Cholly is no believer. In fact, it is hard to know what Cholly is. I suspect he is a typical Euclidian in the

certainty that two plus two makes four. I also suspect that answer is not quite good enough for him. Somewhere he probably feels there is a missing factor. Since he has no faith in man, he probably has no faith at all. He is too busy examining bellies and peering into vacant eyes. Still, Cholly must have some sense of the spiritual in man. He has used the phrase, "spiritual decomposition." Could he explain what he means by spiritual? Would it be something that Zip 487 would recognize?

Cholly is obsessed with the slack-jawed American. He loathes him. The creature bothers him. Yet Cholly is for survival even if it means sharing his survival with good ole Slack-jaw. He asks, probably while watching the smoke curl up from his pipe, "Aren't *Instauration* readers concerned with these very immediate horrors? What must we do to survive?" Cholly doesn't seriously expect an answer. "Heavy stuff," he says, as he glides off those ponderous questions into some "tid-bits." Cholly is much like the physician who, when asked by the patient as to the nature of his illness, replied after a long and serious pause, "You are a very sick man."

Is there some connection between Zip 487 and Cholly? More than the eye can see. Cholly is not castigating us, but himself, like some penitente of yore. Zip 487 wants to hold on to something to believe in beyond worldly survival, beyond survival for its own sake. Cholly wants only to survive even if it is with the slack-jawed American. At one point he calls him "brother" ("brother against brother"). Put Cholly and Zip 487 together and you have a perfect example of the split-personality Dostoyevskian man. Cholly makes several references to god, religion and spirit: "slavery to the capitalistic-technological system, the god we worship in common. . . Technology is the natural religion." Then having rushed us in the front door he rushes us out the back without giving us more than a fleeting glimpse of the false god he decries but is afraid to examine.

To Cholly we are the enslaved Majority—diseased zombies. Not very newsworthy that! Has Cholly immunized himself to the disease? If so, Cholly, please tell us your secret. But I know the disease has touched him. Maybe he groans because of it. Maybe it gives him no rest. He spends a lot of time trying to exorcise it with his appeals to anthropology, common sense, ethnology, instinct, genetic resistance, natural diet. How well he has learned all the phrases! But will he really succeed in his exorcism of the false gods of technology? Will the "boobs" really heed his call to repent of

their sins even in the name of simple survival? Watch for the next column. Cholly waxes evangelical with the impending doom of his "immediate and concrete horrors."

He deplores the irrational in us and would easily settle for our "common sense." "Survive," he cries! Survival, he should be informed, is a blind alley for Western man, who has risked his life in every new and dangerous endeavor throughout recorded history, chiefly to pry out the secrets of nature. Has any other people ever committed itself to such irrationality?

Despite Western man's predilection for capitalist-technology (socialist-technology as well—both of the same root), he is still the irrational being he always was. This is his saving grace. At any moment he may choose freedom rather than rational organization—not for profit, but because he has something of the divine in him.

Cholly's reference to hippy communes and other dissidents is interesting. The key word is "false." For that reason they have been no threat to the establishment. Their operation was completely rational and they were but an inversion of the rational establishment. How quickly they became the style—capitalist executives trekked off to take courses in self-discovery and meditation. Jimmy Carter embraced the rock freaks and Senator Kennedy let his hair grow. Even Hubert (poor fellow) grew his hair to the collar line. They were false dissidents because they reacted rationally.

The irrational that I speak of is destined to come. We are now on a pilgrimage to the dingy shrine of totalitarian equalitarianism which must lead us to the edge of a total inner fragmentation. Then something will have to give. It will not be planned. It will never be rational.

Like Nietzsche, Cholly sees Western man as a disgrace. But Nietzsche talked about the possibility of the superman. Cholly is without hope. Zip 487 knows intuitively that Western Christianity has the will to cherish and nourish the human image. For too many centuries, Christendom was guilty of wanting to do away with man, leaving him no spiritual worth in this life and relegating it to another transcendental, unknowable world. This etherealization has made Western man the bloodless creature that Cholly abhors.

To Zip 487 I suggest that he look to his inner spirituality and avoid locking himself into the perennial liberal-conservative dogfight. To Cholly I suggest that he cease berating those false gods for a while and give us a hint in a subsequent column as to the gods he recommends that we follow.

Difference of Minds

Continued from page 5

of possessing a peculiarly human mind-part and a peculiarly mammalian mind-part, but would be unaware of possessing a reptilian mind-part. Strictly speaking, he would not possess the latter mind-part at all, for when we speak of minds, as opposed to brains,

we speak of aspects of consciousness. The peculiarly human brain and peculiarly mammalian brain would intrude as aspects of consciousness, owing to their autonomous functionings and disharmonious competition, while the reptilian brain would not—in the same way an upset stomach or a rapidly beating heart imposes on our consciousness, while an undisturbed

stomach or a regularly beating heart does not.

Though European man's metaphor of himself does not project his tripartite brain, it does project his bipartite mind. Do other peoples—the Chinese, for instance—entertain the same mental picture of their mind? Since such pictures, seriously and literally understood, are the projections of

neuroanatomical disharmonies and autonomies, these projections stand in a one-to-one relation to the mind and therefore to the nature of a people. As such, they provide a master key to understanding racial behavior.

Consider, for example, the Jew and his picture of his mind, or, equally important, the Jew's reaction to European man's picture.

Jewish literature and philosophy, ancient and modern, reveal the total absence of the European image of the mind. What appear as exceptions prove on closer examination to be more ornamental borrowings, like Freud's description of the ego as the rider of an unruly horse. Superficially, the Old Testament's conflict of the spirit and the flesh might be construed as a dichotomy of man and beast. Clearly, though, it is not, for the flesh referred to is human flesh.

Spinoza conceived of man as a compound of pure intellect and pure body, with these two "modes" of substance having no interaction at all (Spinoza's psychophysical parallelism). In Ayn Rand, a contemporary Jewish philosopher and novelist, we find man defined simply as *rational being* (in contradistinction to Aristotle's *rational animal*).

We must infer that European man's metaphor of the mind as part hominid and part mammalian brute left no more impression on Jewish thinkers than a sound on a deaf ear. This leads to the surmise that Jewish neuroanatomy differs fundamentally from the Western variety. For the Jews there is no separation of the limbic (mammalian) and Neocortical (hominid) systems, and no disharmony of functioning between them. The mammalian brain must be dissolved into the hominid. But does this mean that the Jew is activated entirely by Reason? We know better. Not only no Jew, but no man of any race can be conceived of in purely neocortical or purely rational terms. What has happened is that the typical Jewish image of the mind has failed to project the peculiarly Jewish neuroanatomy.

But how can that be? Why do not Jews have a metaphor of the mind that projects and illuminates their own peculiar neuroanatomy? The answer should be instructive.

Prima facie there is the notorious imperceptiveness of Jews when it comes to understanding concrete realities, an imperceptiveness that would be precisely what one might expect should the limbic system or mammalian brain of a people play a subordinate role to the other two brains,

the neocortical and reptilian. The neocortical brain of the Jews is apparently too abstract to be deeply impressed by concrete structures, while their reptilian brain is indifferent to all but its genetic programming. It may be assumed that a person with this kind of neuroanatomy would operate in a cold-blooded, programmed way that relied heavily on bloodless attractions.

It is significant that, once neuroanatomists had described man's brain in abstract terms as consisting not only of a distinctively human and mammalian part but of a reptilian part as well, Jewish theorizing at once filled in the mammalian gap with a reptilian conception of the mind. The reader is referred to Carl Sagan's *The Dragons of Eden* (Random House, 1977).

As Sagan projects this new and (to a European) basically unintelligible picture, the internecine strife that takes place within man is not between mammalian beast and reason—that is, between the limbic and neocortical systems—but between the neocortical and the R-complex or reptilian brain. Thus, where European theorists describe political and bureaucratic behavior in terms of a struggle or competition between man's rational and brute natures, Sagan describes the struggles between a rational and reptilian nature (*op. cit.*, p. 63). In this peculiarly Jewish scheme of things it is not man's mammalian nature that must be overcome, but his reptilian (p. 159).

The European conception of the mind is so foreign to Sagan and his Jewish consciousness that he can only make sense of it by converting beasts into reptiles. He interprets Machiavelli's advice to the Prince "knowingly to adopt the beast" as a recommendation to act in cold-blooded and therefore reptilian ways, even though Machiavelli explicitly tells us that the Prince must act either as a fox or a lion (p. 63). Then Sagan equates the Freudian *id* not with some sort of mammalian brute, but with the R-complex or reptilian brain.

The conclusion is inescapable that European man's reptilian brain is dependent and nonautonomous. The active agents of his internal conflicts are his mammalian and distinctively human brains. His neuroanatomy structured the way it is, he mixes reason and abstraction with the concrete insights and warm emotions of the mammal.

In contrast, the Jew's *mammalian* brain is dependent and nonautonomous. The active agents of his internal conflicts are his reptilian and hominid brains. Following the dictates of his

neuroanatomical structure, he mixes reason and abstraction with the cold instinctive responses of the reptile.

In these two different neural systems and their correspondingly different mind-sets we are finally able to understand the specific traits, both mental and physical, that have always differentiated Europeans and Jews.

It is a common observation that Europeans find it difficult to separate principle from practice. Where and when such separations occur they frequently suffer intense feelings of guilt. But this close-knit connection between European man's practical life and his principles is exactly what one should expect where the active agents of behavior are the rational (neocortical) and the mammalian (limbic) two-thirds of his brain. Mammals, though they may be unable themselves to propose general principles, are amenable in an appreciative way to rational exhortation and training. A dog appreciatively obeys commands, associates itself with his master emotionally, and even shows anxiety and concern when his master is in trouble or pain.

Acute observers have constantly been impressed by the way the Jew can separate principle from concrete behavior and action so effectively that it often seems as if he were two separate beings. Who has not seen and heard the very same Jew in one breath espouse the highest-sounding principles—universal fraternity, the abolition of nationalism, the absurdity of ethnic prejudice and a multitude of other rhetorical abstractions—and in the very next breath applaud the bombing of Palestinian refugee camps with all the single-mindedness of a crocodile? One moment he deplors capital punishment. The next he engages in the torture, mock-trial and execution of Eichmann, all with the heartless aplomb of a snake crushing a luckless mouse. This seemingly inexplicable, schizoid behavior becomes remarkably fathomable when we think of the unbridgeable gulf between the human and reptilian minds. To the ear of the reptile, unlike the ear of the mammal, the voice of reason and reciprocity conveys no command or injunction—merely a noise. Mammals can be touched by human affection and human beings by mammalian affection; but reptiles are as numb to affection as they are void of it. This is not to say that Jews are not affectionate. They, too, possess a mammalian brain. But for the reasons already stated, they can be and often are purely reptilian in behavior.

The same difference of minds will ex-

Difference of Minds (Cont'd.)

plain why European man is so damaged by formal education, whereas no matter how much education he acquires, the Jew never loses sight of his race, culture and—nowadays—Israel. Obviously, there remains an inner core that the ratiocinative acids of formal education cannot dissolve—his autonomous reptilian component. But these same ratiocinative acids can

touch and affect and sear European man's autonomous mammalian brain.

Unsurprisingly, essentially different neuroanatomies also produce fundamental differences in appearance. Europeans, when they assume grosser forms, acquire the aspects of mammalian brutes, appearing pig-like, horse-like, or weasel-like. But who has not observed the strange expressions of certain Jews, either in a crocodilian cast of mouth (a leading film star) or in

a reptilian glassiness of the eye (a foreign-born "statesman"). We are reminded of T. S. Eliot's prescient description of Bleistein, the "Chicago Semite Viennese," who stares with a "lustreless protrusive eye" from "protozoic slime." The reptile's lustreless, protrusive eye, it might be noted, is covered with a film that reflects, depending on the light, a gleam of avarice or an unblinking ray of icy insensitivity.

L'Affaire Faurisson

Continued from page 8

been a fascist and I remain a fascist." It came as no surprise that after relieving himself of this observation he was handily defeated in his campaign for reelection to the dean's post, which he had held for three years. In a final blast, Maurer told his colleagues, "I am a racist, but I define this term in an elitist sense." Maurer, one of the most brilliant French surgeons, fought in the Charlemagne division of the Waffen SS on the Russian front. After France was once again made safe for democracy and the Rothschilds, he was jailed for eighteen months.

New Dreyfus Case?

Will the Faurisson affair reach the heights or depths of the Dreyfus case, one of the pivotal points of French history? If Faurisson has his way, it might.

Deciding to fight, he went to court and charged his enemies with depriving him of the right to work. He then started a legal action against *Le Matin de Paris*, which ironically was also being sued by Jewish organizations, for 300,000 francs (\$70,000) in damages for an article which portrayed him as a racist and an anti-Semite.

To stir things up even more, *Le Figaro* magazine in an article on the television showing of "Holocaust," ran two photos side by side—(1) a pyramid of naked bodies at Buchenwald, described as victims of "typhus in the last days of the war;" (2) a gruesome railroad flatcar piled high with bodies at Dresden, captioned, "Some of the 135,000 German civilians burned alive by phosphorous bombs of the Royal Air Force." The juxtaposition of corpses evoked shrill cries of protest from French Jews. As another aftermath of the "Holocaust," an interview with Lina Heydrich, widow of Reinhard

Heydrich, the assassinated Nazi consul of Bohemia and Moravia, was cancelled by a French TV network "in order not to provide a platform from which former Nazis and their relatives could try to whitewash their crimes."

At last report the controversy was turning into something more than words. Bombs and bullets were flying in various parts of douce France. Twenty-six were injured when an explosive device leveled a restaurant for Jewish students in Paris. In Bordeaux, machine-gun fire shattered the window of a store owned by Léon Lévy, president of the League Against Anti-Semitism, the organization which has taken the lead in the attempt to gag and jail Faurisson. Whether these incidents were staged by Jews to win sympathy in their struggle against the anti-Holocausters or whether they were committed by anti-Semites or irate fact seekers stirred up by the revelations of Faurisson may never be known.

Resettlement Plan

Continued from page 7

might wish. Each would be free to negotiate the sale of his fixed properties with any private person or agency and free to reject or accept any offer. Failing a satisfactory negotiation on a private level, each Negro would have the right to present his claim before the proper government board, which would then have the obligation to make him a fair and reasonable offer. Evaluation of properties would take into account the prices prevailing in the years before relocation was proposed (thus preventing an artificial drop in values that would occur if the liquidation were construed as forced), together with an adjustment for the appreciation in value during the years that intervene between the initiation of the plan and the consummation of the sale. Each Negro, if unsatisfied, would be free to appeal the offer of the board to a higher board, and the case could be passed to successively higher levels

of review, much as in any court decision. Businesses would be bought at going prices, based on comparable activities among the whites, and land and buildings would be bought at the most honest appraisal possible.

In addition, each Negro migrant would have his transportation provided and paid for by the government from the door of his home to whatever part of Africa he was allocated to. He would, moreover, be entitled to take with him, transportation paid, his existing household furniture, or, if preferred, its equivalent in cash.

Finally, and in addition to all other benefits, each migrant would receive, at the time of his leaving, a fixed sum in money, the exact sum to be worked out by economic authorities—say, \$1,000 for each head of a family, plus \$500 for each dependent, or some such amount—this to be given as an outright grant. (The government's obligation would not stop there but would continue even to the point of helping the migrant get established in his new country, as explained presently.)

How much would all this cost? A great deal—yet not so much as the present unhappy situation is costing in terms of welfare, executive and judicial problems, employment difficulties, duplication of facilities, and other hard-cash outlays, to say nothing of personal shame and suffering.

The cost of buying Negro properties and businesses cannot be put down as an expense, for many of these would be bought by individuals, and those which were bought by the government could subsequently be sold to individuals, so that only a change of ownership would result and not an actual drain on the national treasury.

The true expense would be the cost of setting up the administration machinery, the cost of transporting migrants, and the cash grants made to each of them. Assuming that of the 20,000,000 Negroes now with us, 15,000,000 would be transported (the discrepancy will be explained in the next few pages) and that each of these would receive an average disburse-

ment of \$1,000, the total paid out would come to 15 billion. That makes 30 billion. Let us double the figures and say 60 billion. This is an impressive total, certainly, but when we remember that the program is to be spread out over 20 years, we see that it represents only 3 billion per year—a figure altogether insignificant when compared with the 65-70 billion spent annually on national defense. Regarded in historical and economic perspective, 3 billion dollars a year is a small price to pay for a permanent solution to the nation's most urgent domestic problem.

* * *

Transportation itself is the least of the problem. Automobiles, buses, trucks, moving vans, and trains could carry the migrants and their belongings to their port of departure. Those who wished could travel by air, their belongings to follow by land.

The chief port of departure would probably be New York, but to prevent congestion, other ports along the Atlantic seaboard could also be used.

The majority of migrants would doubtlessly make the ocean crossing by boat, partly because they would prefer it, partly because water transportation is cheapest, and partly because large numbers of relatives, friends, and even whole communities could thus travel together. The crossing from our east coast to the African west coast can be made in a matter of 12 or 15 days. Many modern vessels are available for a leisurely and comfortable voyage. For the purpose our government could lease ships, buy them, or build them.

Since the program would be spread out over a span of 20 years and since approximately 15,000,000 people would be transported, the yearly total would come to about 750,000. This is approximately 2,000 people per day. Assuming that all 20,000,000 were transported, the yearly figure would be 1,000,000 and the daily figure approximately 3,000. When the slave trade was at its height, 60,000 to 70,000 slaves were brought into our country each year—an average of 200 per day. If such numbers could be recruited, transported, disembarked, and distributed at that time (150 years ago), does anyone believe that 2,000 or 3,000 per day could not be transported today? Our immigration policy admits 156,000 persons per year—approximately 430 daily—and no difficulty is experienced in examining and documenting these numbers. As a further comparison, between 200,000 and

215,000 emigrants—600 daily—left Ireland annually over a period of many years, most of them coming to the United States.

Thus analyzed, the problem of transporting 2,000 or 3,000 Negroes per day does not present any special difficulties. The vessels currently plying back and forth across the Atlantic regularly transport far larger numbers. The S.S. United States alone carries 2,000 passengers (as well as 1,000 crewmen), the Queen Elizabeth carries 2,233 passengers, and other large ocean liners almost as many. For the purpose two or three passenger vessels of moderate size leaving our ports daily would suffice. Allowing a full month for the round trip, we would need only 100 vessels at the most to keep the movement continuous. A fleet of 50 to 100 freight-carrying vessels would perhaps be needed as adjuncts for the transportation of furniture, personal effects, and miscellaneous supplies. Our merchant marine would easily be equal to this.

On the return trip the vessels need not remain empty. Personnel connected with the program's administration would be constantly traveling back and forth, and cargo of various sorts could be picked up at ports of call. Once a program of this magnitude is set in motion, all kinds of subsidiary activities can be dovetailed into it. Trade between the two continents would be enormously stimulated, and as a result American influence in Africa might be expected to grow and Russian influence to decline.

Migrants who for one reason or another did not wish to go by water could go by air. Air, also, would doubtless be preferred by many of the administrative personnel. The resultant stimulation of air travel between the continents would lead to the construction of larger and better air terminals and the improvement of all related facilities.

* * *

The third problem, that of how to prevent the Negroes' geometrical doubling here from defeating the whole plan, seems, at first glance, almost irresolvable. Since it is not possible to transport all 20,000,000 at the same time, what is to keep those who remain behind from multiplying at such a rate that as fast as their numbers are thinned by removal, they are replaced by reproduction?

The tendency of populations to maintain a steady state by automatic regulatory mechanisms is well known to biologists. When numbers grow too

large, predators increase proportionately, and disease augments its ravages. When numbers grow too small, more food and more space is available to each individual, and reproduction quickens. By such means, animal and plant populations tend to remain at fairly constant levels amid severe environmental fluctuations.

Would not something of this sort happen to the Negroes? As month by month their numbers were thinned, the condition of those not yet taken would steadily improve. Little by little they would find more houses and apartments available, their job competitors would dwindle in number, their services would gradually come into demand, and their pay rates would start upward. Under the stimulus of these easier living conditions, would they not reproduce faster?

While such an eventuality is theoretically possible, there are reasons for believing that it would not occur. Why? Because the Negroes are already reproducing at close to their maximum rate, and any modification of their living conditions would not be likely to alter that rate significantly. But whether the Negroes would reproduce faster, slower, or at the same rate is really irrelevant. The point is this: Would they reproduce faster than they could be transported?

This is the argument General Butler used to dissuade President Lincoln from putting into effect a similar plan . . . telling him sardonically that it would not be possible to ship the Negroes to the nearest Caribbean island "half as fast as Negro children will be born here." With five times as many Negroes to be transported now as in Lincoln's time—20,000,000 as against 4,500,000—the difficulty would seem five times as great.

The problem yields rather easily, however, to statistical analysis. Although we now have five times as many Negroes, we are more than five times wealthier and more than five times more efficient. We can draft and transport 1,000,000 men now more rapidly and efficiently than we could draft and transport 100,000 then.

In the second place, not all of the 20,000,000 are at the reproductive age. Many have passed it: these could be left to the last, permitting them, if they chose, to remain here till their death. Some have not yet reached it: these could also be deferred, other things being equal and provided that no hardship was worked on them by forcible separation from their parents. Those individuals most likely to reproduce could be sent first; others could be sent

Resettlement Plan (Cont'd.)

as they entered the reproductive period. If desired, children could remain with grandparents, for mutual comfort and convenience, to be sent for by their parents after they had established themselves. In such cases the government would have the specific responsibility of providing for both the young and the aged. Where parents desired to take their children along, they would be permitted to do so and would, as explained, be given extra grants for each dependent.

Instead of 20,000,000 the total number transported would probably come closer to 15,000,000, for many of the older Negroes would no doubt elect to remain here and end their days among familiar surroundings.

* * *

The fourth problem is perhaps the hardest of all—that of helping the immigrants get established in their new homeland.

With 2,000 or 3,000 people arriving daily, the difficulties of assuring them food and shelter are formidable. During World War II, however, the shifting of far greater numbers of troops about from place to place and the supplying of them with food, shelter, and all the impedimenta needed for waging war was successfully accomplished, and in the face of enemy harassment.

The disembarkation, distribution, and maintenance of the immigrants during their first six months, costly and complicated as it is, is a far simpler logistical problem than the moving and supplying of armies. The operation may be carried out leisurely and in the light of day, rather than in haste, secretly, and by night, and it can be systematically planned without the upsetting effect of the enemy's counteractions. The labor and expense of supplying the guns, the bullets, the tanks, the trucks, the gasoline, the tires, the spare parts, etc., are completely eliminated. Finally, the hundreds of thousands of dead and wounded to be buried and cared for do not enter into the picture.

The whole operation will be a gigantic mobilization. Not the least of its advantages will be the opportunity it affords the military to keep its organization in practice. If the armed forces spend many millions of dollars on war games, with no productive result except that of keeping idle men occupied, why can it not achieve the same ends by engaging in this great

mobilization? How could the taxpayer's money be spent to better purpose?

Alternatively, if the government should decide not to use the military in this undertaking, a huge civilian army could be raised for the purpose. Furnishing jobs to many thousands, the project would, in a time of recession or depression, prove an ideal method for boosting the economy. Better still, if the program is launched without waiting for a depression to trigger it, we may be certain that its execution will operate as a powerful deterrent to ward off slack times—first, by the warlike prosperity such a large-scale operation inevitably brings with it; second, by the reduced competition for jobs, as 15,000,000 citizens leave our shores; third, by the reduced welfare benefits and reduced anti-crime expenses rebounding to us as a result of the exodus, with a consequent reduction in taxation.

If the government has seen itself obliged to bolster the economy by pump-priming and other applications of Keynesian economics, and if Russia, China, and other Communistic countries have sought to accomplish the same result by following Five-Year Plans and Ten-Year Plans, what benefits would not accrue to us by following the Twenty-Year Plan here proposed?

* * *

The fifth problem is how to persuade the African nations to accept 15,000,000 immigrants. In Lincoln's time, while transportation was more difficult, actual resettlement was easier. The Caribbean islands where he planned to relocate his 4 or 5 million blacks were sparsely populated, and he was optimistic about convincing the governments to consent to the immigration.

The problem is more difficult today. The nascent African states, intoxicated with the novelty of self-government, are in a disputatious humor; many of them are hostile to our country and friendly toward Russia; and a number of them regard the American Negro with suspicion and distrust. American Negroes, in turn, are contemptuous of their African brethren.

Yet all these difficulties could be resolved in one way or another if our government were sufficiently determined. We could begin by pointing out to the African leaders the advantages that would accrue to their nations from the large influx of dollars the migrants would bring with them. We could try to

make them understand the advantages of admitting a large number of trained or semi-trained technicians, many of whom would be competent to operate and repair machinery, construct roads, ships, and canals, work in mines and factories, sawmills, and agriculture. All the skills and semi-skills which the Negroes have acquired here would come as a great boon to the African nations in their desperate attempt to transform their economy from one of primitive agriculture to modern industrialism. Training is a relative matter, and the Negroes who find themselves regarded as unskilled here might very easily find themselves looked up to as skilled there. The experiences of the Peace Corps has shown that even the simplest skills, which among us seem to have no value, are highly esteemed in the technically less advanced countries.

In fact, the whole program could be presented as an extension of the Peace Corps. This would be the easier because Peace Corps workers are *already* active in many African nations. Those now there could gradually be withdrawn, to be replaced by the first wave of Negro migrants.

The migrants already adequately prepared could be sent first; those inadequately prepared could receive further training here before they were sent. No greater gift could be made to the African nations than millions of *their own people* trained in the complex usages of modern civilization. Painfully aware of their lack of manpower, those nations are themselves sending their young people to universities and technical schools in all parts of the world. Why not then accept those millions who have already been trained or partially trained at *no expense to them*?

In addition, if necessary, we could make trade concessions or offer outright subsidies so attractive that they could not be refused. Since we are already pouring out billions in lend-lease and other subsidies to many countries from which we receive no benefit nor any prospect of benefit, why not put those funds to better use by giving them to the African nations in return for their co-operation in the immigration program?

Precisely with which African states should we attempt to negotiate? Africa is a very large continent, and "to Africa" is too loose a phrase to serve the purpose.

We can rule out certain areas from the beginning: Mediterranean Africa and most of the southern tip. The Arabic nations of Egypt, Morocco,

Tunisia, Algeria, Libya, show no inclination of opening their arms to Negro immigration. With their own pressing problems of illiteracy, overpopulation, disease, primitive agriculture, it is difficult to see how they could be of help to the Negroes or the Negroes to them. Moreover, Arabs and Negroes are traditionally enemies; it was the Arabs who began the slave trade and worked it up to the brisk business it eventually became.

South Africa, the kingdom of the Boers, is out of the question for different reasons. Those thrifty, hard-working, intelligent Dutch settlers who have developed that part of the continent concede the Negro no political rights, debar him from all but the simplest types of employment, and refuse to mix with him socially. This is the famous *Apartheid*—segregation with a vengeance. Whether we approve or disapprove, no doubt exists about how they feel.

Liberia is the obvious place to begin. A state specifically organized for the purpose, it has history, geography, economy, tradition, all in its favor. Since 1820 a small number of American Negroes have been immigrating to it regularly, and the world has become accustomed to look upon it as an asylum for repatriated blacks. All that is needed is to enlarge that trickle to a stream. The precedents have been established, the country lies there waiting to be used. No borders would be encroached upon, no sovereignty affronted, no war provoked.

If, however, for some reason Liberia should turn out to be unsuited to receive the total number of immigrants, there remain the other coastal states of Ghana, Nigeria, Togo, Dahomey, the Ivory Coast, the Cameroons, the Gabon—precisely the places where the Negro slaves were captured and precisely the areas where the American Negroes, with their acquired skills and their accumulation of capital, could be of most help.

Should these countries not prove sufficient, the eastern states of Kenya, Uganda, and Tanganyika could absorb many millions. Possibly the ablest and the most progressive-minded of all black Africa, these states might be induced to welcome the American Negroes, if the matter were properly presented to them. Committed as they are to a policy of crowding out the Asians as well as the whites, these countries are rapidly approaching the point when they will find themselves without sufficient numbers of competent technical and administrative personnel to keep the governmental ma-

chinery running. When that moment comes, they will be forced, however much they dislike it, to recall the unwanted foreigners or watch their governments disintegrate and their society revert to tribalism. At that inevitable moment of crisis they might well be persuaded to import American-trained Negroes—foresters, chemists, metallurgists, mechanics, doctors, zoologists, ecologists—rather than to recall whites and Asians, particularly when the Negroes would be carriers of much-needed dollars.

And in the very heart of the continent there stands the vast region of Belgian Congo—a country so large it is almost a continent in itself, so rich in natural resources that 100 years of continuous exploitation could hardly exhaust it.

Since the withdrawal of the Belgians, the Congo has been suffering from a political vacuum, the Negroes fighting among themselves in an attempt to win control and yet none of them capable of leadership or administration. Here is a golden opportunity. Why not make the Congo a U.N. protectorate and then, in the next five or ten years turn it into a home for American Negroes, just as Israel has been turned into a home for the Jews?

Many will dismiss these proposals as fantastic, reminding us of the chaotic condition of Africa today and the impossibility of intervention. "It might have worked earlier," they will say, "or perhaps in another 20 or 30 years when conditions have settled down."

But this type of argument is the true fantasy. We have no control over the past and little over the future; only the present is ours. If internal affairs in Africa are chaotic now, they may well be worse in 20 or 30 years, as the states begin to war among themselves and the Russians step up infiltration. Relocation of the American Negroes now, with their enormous apportionment of wealth, would bolster tottering African economies and serve as a check against Communist penetration.

If our government is committed to the policy of fighting Communism all over the globe, pouring millions of dollars into the quixotic attempt to transform South Korea, Vietnam, Laos, and other obscure corners of the world into miniature replicas of ourselves, why should it not seek to bring Africa into our orbit *while at the same time* solving our most pressing domestic problem? Charity begins at home. Every dollar spent on resettlement would have double potential. By outspending the Russians we *might* convert the African nations, or at least

some of them, to our side in the cold war; by transporting our Negro population *en masse*, we *would*, definitely and permanently, solve our most serious domestic difficulty.

* * *

Thus it is apparent that all the practical obstacles in the way of the program can be overcome, and rather quickly, too. Opponents of the plan will be quick to magnify the difficulties of its execution, dwelling on the awesome numbers involved, but if they will take into account our recent rapid progress in materials handling and passenger transportation, they will see that the difficulties are minimal.

Certainly 20 million persons constitute a large number—more than the total population of Canada, as is often pointed out. But 20 million is no longer the formidable number it once was. The Japanese National Railways system handles 16½ million people—plus 563,000 tons of freight—*daily*, while even more impressively and operating within the limits of a single city, the New York City Transit Authority regularly transports 8 million passengers in the same brief span of 24 hours. 70 million persons visited the New York World's Fair in two years, most of them coming from great distances, all needing to be transported, fed, clothed, and attended to—a truly fantastic statistic. Why, then, are we to suppose that we cannot transport, feed, clothe, and help settle 2,000 or 3,000 persons daily? Placed in its proper perspective, the matter is seen to be far easier even than anticipated.

When we reflect on the tens of thousands of European immigrants who poured into an unexplored America every year, acting entirely on their own initiative, without benefit of plan, government assistance, or technological comforts, why could not 2,000 or 3,000 Negroes per day be transported to a partially explored Africa and settled in it, when favored by such generous assistance as is here envisioned? During the decade 1881 to 1890, 5,687,574 immigrants entered the United States—an average of 560,000 per year or approximately 1,500 per day. In the ten years from 1900 to 1910, the tide swelled to the fantastic total of 8,795,386—almost 1,000,000 a year or 3,000 daily. The immigrants came in small packet-boats, under crowded and unsanitary conditions. They carried few belongings and little or no money. They had no paternalistic government to help them get established,

Resettlement Plan (Cont'd.)

no hospitals to go to when sick, no doctors to rush them to the latest medicines. They came on their own, determined to work and disposed to suffer. Overcoming the difficulties, they thrived, and we are their timorous descendants.

When people are dissatisfied, insecure, or ill-treated in a given location, as the Negroes profess to be in this country, pride, ambition, and common-sense expediency unite to give them the strongest possible signal that the time has come to go elsewhere. The Puritans left England, the Amish Germany, the Huguenots France, in response to religious persecution. The Germans and the Irish abandoned their homelands to escape famine and grinding poverty. The Russians and Poles fled from political harassment, while the Jews have wandered from one country to another, in an attempt to better their position, for the last two thousand years.

Emigration is so obvious a recourse for persecuted or disaffected minorities that the Negroes' failure to resort to it, except for those courageous few who, under Marcus Garvey's leadership, and before, migrated back to

Liberia, must be set down to simple lack of initiative. Under the circumstances, a government-sponsored relocation program should be construed, not as forcible ejection, but as a subsidy granted by a compassionate majority to an unfortunate minority.

If we hold back now, believing 20,000,000 Negroes too many to deal with, what will we do 10 years from now, when their number will have increased to 30,000,000, or 20 years from now, when it will stand at 40,000,000? Clearly, in retrospect, the time to have carried out the program was immediately after Emancipation, when there were only four or five million Negroes; indeed, had Lincoln not fallen, there is a strong possibility that he would have put his favorite idea into practice.

But the past cannot be undone, and each year that we delay, the problem grows in magnitude and the difficulties multiply. We have put off its solution long enough, hoping that somehow it would solve itself. But since it stubbornly refuses to do so, we must take the decisive step at last. For the sake of all involved, we cannot begin too soon.

Resettlement, from which the above was taken, is a well-written, though mysterious book and its author, Arthur J.

Demarest, is an erudite, though mysterious man. The *Instauration* subscriber who sent us the volume will tell us nothing about the person who wrote it or about the publisher, who is now presumably out of business. The book, which has 165 pages including a bibliography, not only goes into almost inexhaustible detail about the relocation plan, but delves wisely and analytically into the reasons and necessity for resettlement. Embellishing his argument with a brilliant synopsis of the Negro condition in the U.S., both past and present, Mr. Demarest offers a succinct history of the many previous attempts at Negro relocation.

Aside from some outdated statistics and a serious timing error (the author predicted white resistance to black power would be strong, not weak, violent, not appeasing), *Resettlement* offers a constructive alternative to the surrender fixation of those who say the Negro problem is insoluble and that all we can do is to let nature, history and the destruction of America run their doomsday course.

Cloth-bound copies of *Resettlement* are now available for \$6.95, plus 66 cents postage. Immediate shipment from Howard Allen Enterprises, Inc., Box 76, Cape Canaveral, FL 32920. Florida residents please add 4% sales tax.

Family as Race *Continued from page 9*

evolution and genetic change, technology was capable of limitless alteration and development. But these technics could no longer be contained within the original social framework of man. Production outpaced the reproductive group's capacity to comprehend it.

As the family's instincts became weaker in the technical area, they intensified at the level of parents and children. Paradoxically, just because the human being is so strong by virtue of his adult intelligence, he is childlike in his need for the instinctive family. Intelligence can grow only where there is an opening in the instincts. Deprived of the automatic reflexes that enable the young of other species to survive, the human child needs the care of parents. The important thing to consider is that parents for their part are not creatures of intellect, but of instinct. Consequently, human instincts become stronger in one area even while they grow weaker in another. At the family level social relations are all instinctive. Man had extricated himself from nature in one respect only to find

nature strengthening its hold in another.

The first act of modern society was to separate functions that had earlier been united in the household economy. Since the new technology was seen as a great benefit, men willingly created, or attempted to create, separate spheres of life. The family's role was seen exclusively in terms of raising children, while for its part the proletariat, an association for the purpose of material production was to be for all intents biologically sterile. But the matter did not end here. The proletariat and the family could not live in peace. The simple and objective line of demarcation drawn between them turned out to be a war zone. The proletariat could not resist the fantasy of having children brought up in giant nurseries on an assembly-line basis. Where it could not be disbanded, the family was exhorted to obey the so-called "moral" laws of the proletariat. As time rolled on, it became clear that this relationship would have a violent confrontation. The individual family was too small to fight the proletarian mass. But beginning quietly among some isolated philosophers and grow-

ing into a general public obsession, the conception of race emerged. What was race? It was simply the ancient family in a new and politically belligerent form.

Race has always existed where mating is selective

Race has always been unconsciously assumed in the attraction of the individual male and female and has therefore been an underlying family bond. Race is the essence of the potential children to be engendered by selective men and women. It is the collective spirit that enters into and ultimately dominates any deep individual relationship. Human beings see in one another something that is beyond their individualities, an ideal of perfection that determines which persons will be attractive or unattractive to one another. What a man and woman see in one another is not simply an individual. They also see the parent of their unborn children. Race in these terms is the search of each species for a more perfect form. Moreover, the varieties within a species are by no means the result of accidents or random matings, but are the result of special motives.

Race is a definite impulse for form that takes precedence over the results of chance matings and "genetic drift."

Race has always been the assumption of individual and personal human relationships. Collective relations, on the other hand, have tended to be more abstract and ideological. Many varying goals and ideas, including political and religious ones, have been advanced for the broad associations and alliances whose rise and fall have constituted what are properly called history and civilization. Even national and territorial groupings were abstract in that the territories have been inhabited by diverse races united only by the national ideal. This tendency of men to join together for the sake of ideas has been regarded by philosophers and historians as a capacity for infinite progress.

It is no surprise that on the collective level the human being tended to contradict what he desired on the personal level. Increasingly, as ideas were further removed from concrete and instinctive matters, and as men united in

ever larger and ever more impersonal groups, there resulted a disharmony and incompatibility between *biology* and *ideology*. As a religious and political being, man became a living contradiction of what he was in his family and tribe.

Ideology, which began as a rather random and loose play of the newly awakened human mind, led first to associations that were merely religious and had little practical significance. But increasingly ideology became science and science technology. Although ideology remained a matrix of purely impersonal relationships, transcending biology and instinct, it grew more compelling as it controlled the basic means of human survival, as well as the modes of human association.

As impersonal groupings grow more rigid and uncompromising, man was locked into them for reasons of survival. Technology, which had relevance only for the external relation with nature, now came to overshadow human instinct. His material means of

production came into violent conflict with the primordial social order established through biology. Ideas which had begun as mediators between man and nature came to dominate and confuse the relations of man to man. The technical order meddled ever deeper into the instinctive order.

The family responded by making explicit and definite the collective biological and instinctive relations which had been only implicit and vague in individual or personal relations. What had only been the assumptions of selective association now became, precisely to the extent that the technical order interfered with it, a conscious and politically active bond of solidarity. The family no longer limited itself to individual instances of human contact, but consciously included wide masses of people. These, however, were not the same masses that industrialism had called into existence.

These new family-approved masses were given the name and the concept of race.

Senator Helms

Continued from page 10

Israel long after he has abandoned any hope of achieving his diplomatic goals at the table.

Sophisticated Israelis realize that unlike the bigoted world of the 1930's and 1940's, today skilled Israelis are welcome in the United States and other civilized countries should they decide to move. They therefore have the option of leaving Israel if the going gets sufficiently unpleasant and harrowing.

Arabs, on the other hands, are not in this psychological state of mind. They view themselves as bound to their region. Thus, they may be willing to endure more in the long run than the Israelis.

Arab strategists will have noted that even the marginally deteriorated environment in Israel caused by the trauma and aftermath of the 1973 war triggered an outflow of Israelis seeking homes elsewhere. If the Arabs turn up the pressure—even at the cost of ghastly retaliation against themselves—this trickle of emigration could become a flood.

Israel's military situation in 1979 is no longer a simple one. Israel has been successively abandoned by the Soviet Union which provided invaluable weapons and support during Israel's War of Independence, by France which armed her for the 1956 and 1967 wars, and now by virtually the rest of the world. . . .

Even the Jewish Prime Minister of Austria has taken to referring to Menachem Begin publicly in insulting terms. . . .

Emotional support for Israel among the American leadership class is rapidly declining. Support now comes more

grudgingly. For this and other reasons, Israeli military planners can no longer count on profiting by winning limited wars. The 1973 war showed that winning limited wars now results in increasing the international political and economic pressure on Israel.

For that reason, Israeli military planners will now be compelled to make the next war not a limited one, but the broadest conflict possible. It must be so decisive that it alters the fundamental situation in the Middle East. Anything less than that could be fatal to Israel's territorial ambitions.

Now, a successful war from the Israeli point of view must include most of the following elements:

First. The end of Arab OPEC and the Arab oil weapon.

Second. The eviction of many of the Arabs from the West Bank.

Third. The utter destruction of the Arab armies.

Fourth. The destruction of Arab morale.

Fifth. The active involvement of the United States in actual military operations in conjunction with Israel. . . .

However successful Israel might be in maneuvering the United States on a short-term basis, there is a potentially fatal long-term contradiction in Israel's grand strategy.

Israel and her allies are working intensively to detraumatize the United States from her Vietnam experience and to secure a revitalization of America's commitment, presence, and nerve abroad. . . .

On the other hand, Israel through domestic pressures, forces the United States to support her conquests in the

1967 war. This policy, the recurrent wars necessary to support it, and its economic consequences have directly and indirectly damaged America's relations with almost every other major nation on Earth. . . .

A Middle East policy which causes recurrent and humiliating weakness in our balance-of-payments and dollar, and energy short falls, could easily combine with other latent problems to cause America to revert to one of its periodic phases of isolationism. . . .

In the long run, it is very unlikely that America's defense commitment to Israel will survive a foreign policy characterized by strong isolationist impulses. . . .

Today virtually every poll shows steadily diminishing support for Israel among the American people. By a 2 to 1 margin in a recent NBC poll, the American people even oppose paying the multibillion dollar price tag for the recent Egyptian-Israeli agreement. It is very clear that the American-Israeli relationship is skating on very thin ice in a climate of rising temperatures. . . .

Increasingly the Middle East has begun to resemble conditions in the Balkans just prior to World War I, where explosive religious and ethnic passions coexist together with vast economic stakes.

This tinderbox must not be allowed to continue to exist. All parties involved must move rapidly and forcefully to achieve a permanent and comprehensive Middle East settlement.

Senator Helms ended his speech with the demand that Carter force Israel to stop Jewish expansion on the

Senator Helms (Cont'd.)

West Bank and enter into an alliance with the moderate Arab states that would later be joined with the U.S. and the major European powers. If Israel refused, Helms suggested the U.S. withhold all further American military and financial aid.

Altogether it was a noble performance. Apparently there is still one senator who clings to the old-fashioned, obsolescent, looked-down-upon practice of putting the interests of his own people and his own country above the interests of Zionism.

The Israeli lobby, as expected, re-

acted sharply to Helms's speech. Morris Amitay, executive director of the American-Israel Public Affairs Committee, which is registered as an agency of a foreign government, wrote a disgruntled letter to John Carbaugh, the senator's foreign policy aide. Later, Carbaugh with half a dozen senators was invited to a dinner party hosted by gigolo Senator John Warner, who hit it rich by marrying a Mellon and hit the headlines by marrying Elizabeth Taylor. The guest of honor was none other than Simon Wiesenthal, the veteran Nazi hunter whose vengeful wrath may be a form of compensation for his ambiguous personal history during World War II.

Helms apparently was not taken in by the vicarious intercession of Warner, Taylor and Wiesenthal. In his minority report on the Mideast aid package, released a week later, he made a very interesting point. Though Carter pretends to be extremely concerned about nuclear proliferation, he wants to give billions upon billions of dollars to Israel, a nation which has refused to sign the nuclear proliferation treaty.

Instauration compliments Spotlight for being the sole American newspaper, as far as is known, to print the entire text of the Helms speech. Spotlight (300 Independence Ave. S.E., Washington DC 20003) will send reprints postpaid—10 copies, \$2; 30 copies, \$5; 100 copies, \$15.

Stirrings

North Carolina: A subscriber writes: As a reader of *Instauration*, I am regularly grieved by the despair of other readers at the betrayal of our race by the church and the dread that Christianity itself has failed us. Therefore, for your readers who, like me, cannot "seem to get along without some religion," who are Christian, probably Protestant, with a love and hunger for some expression of their Anglican heritage, the Anglican Orthodox Church has much to offer. In its individual churches worldwide, the Anglican Orthodox Church uses only the historic Book of Common Prayer and the King James version of the Bible; upholds Biblical morality and the Ten Commandments, does not tolerate homosexuals in the church, proclaims the historic doctrines of Jesus Christ as the only savior of the world, the Virgin Birth, the Incarnation, the atoning sacrifices of the cross, the physical resurrection, the miraculous ascension, does not ordain women, does not belong to the National or World Council of Churches, does not support in any manner Black Power groups, communist black revolutionaries and murderers in Africa or elsewhere. In a worship service one will not hear the white race abused or be pummelled with the social gospel or other Marxist dogma. Who will stand up for Rhodesia? *Instauration* asked in a recent article. The Anglican Orthodox Church does. It seems to me that this church has enormous support to give to Christian Instaurationists. It is not only not against us, it is for our race and it is not ashamed to say so. The headquarters of the Anglican Orthodox Church, the Most Rev. James Parker Dees, Presiding Bishop, is P.O. Box 128, Statesville, NC 28677.

Yorktown, Virginia. Pat Murphy has a disc jockey stint on radio station WYVA called "Murphy in the Morning." It is our guess he will either have to change his spiel or he won't be around much longer. Murphy is saying things that just aren't said anymore,

at least over the airwaves. For example:

I'm a radical conservative . . . The Republicans scream about the Democrats wasting money, but when they get into office, they do the same . . . I'm against all the welfare programs. I feel like if somebody doesn't work, let them starve.

Murphy fell out with politicians after the Vietnam war, which he joined as a 17-year-old Marine. He was wounded three times.

That's where I started questioning politicians. I saw where because of a politician's decisions we could not chase the enemy beyond a certain point on the map. I wondered, "Why the hell not?"

Washington, D.C. In 1975 blacks used baseball bats to hold members of the American University student government hostage until they voted a \$30,000 program for Negro students. Recently when the chairman of the student government operations committee proposed a \$7,500 cut in funds allotted to the Black Student Union, blacks threatened him with physical violence and he had to walk around with a bodyguard. At a student meeting discussing the proposed cut, blacks terrorized the white students, overturned tables and hurled budget reports on the floor. If they don't get their way, and if college administrators continue to ignore the strange manner in which blacks celebrate academic freedom, Negro students may soon again be voting with baseball bats to bring the white students (40% of them Jews) in line.

* * *

The U.S. Immigration and Naturalization Service has just approved Ramchandra Malekar's request for a green card, which makes him a permanent alien resident and eligible for citizenship in three years. Malekar, now married to an American nam-

ed Rosie Wolff, murdered his female employer in 1971. Larry J. Weinig was the INS official who made the ruling.

Amherst, Mass. Not too long ago a burning six-foot cross cast its serpentine licks of flame across the lawn of an all-black dormitory in this once all-Wasp college, "whose name was known to fame in days of yore," the name being that of Lord Jeffrey Amherst, "a soldier of the king, who came from across the sea." President John W. Ward crawled before the black students like a Mexican penitente approaching the shrine of the gold-bedecked virgin of Guadalupe on bloody kneecaps. Craven rhetoric craving forgiveness poured forth from the presidential IBM Selectric in an open letter that defined the act as "cowardly and contemptible and hateful." Jumping on the bandwagon, the faculty voted to suspend all classes "to confront and address issues of racism." Later Ward's investigators found that the wood used to make the cross came from the basement of the black dormitory, whose inmates later admitted the firemaker was no white Kluxer, but a black brother. Apparently it was all part of a campaign to force the college administration to hire more black faculty members and fund other kinds of racial payola. As any good minority racist knows, the best way to get Majority members to give him anything he wants is to provoke a racial incident which the media will then automatically blame on everybody but the perpetrators.

Oklahoma. Gene Leroy Hart, Cherokee Indian, was declared innocent of raping and murdering three Girl Scouts, aged 8, 9 and 10 in 1977. Several doctors and chemists testified that the sperm found in the girls' bodies belonged to Hart, a prison escapee, who ten years earlier had pleaded guilty to raping two white women. Garvin Isaacs, Hart's defense lawyer, was cited for contempt for improper questioning of a prospective witness. Not long after his acquittal, Hart died of a heart attack.

Denver. Five black couples, who paid \$60,000 to \$70,000 for their homes in a new

subdivision, sued the developer on grounds of discrimination. Complaining they had too many *black* neighbors, they charged they had been deliberately steered into a sub-subdivision especially reserved for Negroes. The U.S. District Court ruled against them, as did the Denver Negro community. The abortive legal action seemed to be a loud and clear message that middle-class blacks not only draw the line against living with lower-class blacks; they don't even want to have a house on the same block with other middle-class blacks. In suburbia, black apparently is not as beautiful as blacks claim.

San Francisco. According to William Belzberg, a Zionist moneyman, the third most widely held security in the nation (after U.S. savings bonds and AT&T stock) is Israel bonds. At year's end California Governor Jerry Brown signed a bill that qualified Israel bonds as collateral against state deposits. Until now only U.S. Treasury Certificates and Municipal Bonds were accepted as such collateral. No securities of any other nation have ever been given such preferential treatment by California, a fact that takes on added significance because Israel bonds, considering the shaky, inflation-ridden Zionist economy, would be given a Z rating by any reputable investment firm.

Los Angeles. Rock star Mick Jagger has been ordered to pay a sizable sum for child support to Marsha Hunt. At first Jagger denied paternity, but a practically fool-proof tissue-typing system belied his innocence. Ms. Hunt is black.

Hawaii. The number of whites passing dental examinations dropped by half after 1974. This, it was charged in a suit filed recently in Honolulu, was the result of a deliberate policy of racial discrimination pursued by Governor George Ariyoshi, a Mongoloid Firster. In 1967-71, 34 whites passed and 10 failed the dental exams, a pass rate of 77.3%; in 1977-78, 22 passed and 31 failed, a pass rate of 41.5%. In the same two time periods the pass rate of 110 Japanese-American applicants averaged about 90%. Robert Pekarsky and Arnie Koch were the white plaintiffs in the court action.

Canada. Ernst Zundel is a German-born artist and writer. Ten years ago he ran for prime minister of Canada as an official Liberal party candidate. Today he is fighting an all but impossible fight against the flood of anti-German propaganda aroused by the new wave of Zionist and pro-Negro extravaganzas such as "The Boys from Brazil," "Holocaust," "Roots," etc. Zundel recently published a pamphlet which began as follows:

The volatile issue of the extension of the

statute of limitations for Second World War crimes and by implication, the consequent continuation of reparations payments by West Germany to Israel has been debated for many years. In conjunction with the Zionist side of this controversy, there has been a worldwide torrent of anti-German propaganda under the guise of "historical fiction," "docu-drama" and entertainment "based on fact" in the form of books, films, magazine and newspaper articles and television series such as the "Holocaust."

Since the large majority of the media-viewing public has not been informed of the actual moral and material basis of this debate, their reaction has been predictably pro-Zionist. Coupled with such artificially stimulated public sympathy has been a highly publicised outpouring of pro-Jewish sentiment which has been co-ordinated with the activities of self-serving politicians and unscrupulous Zionist fund-raisers. Although the dividends of this propaganda are undeniably lucrative, I wish to point out on behalf of Germans and Jews alike that there is also being accrued a terrible interest fee, for no one can continue to rob the future on behalf of the present and get away with it. *It is a law of nature that every action produces an equal and opposite reaction—and even Zionists are not exempt from the laws of nature.*

Mr. Zundel's address is 206 Carlton St., Toronto, Ontario, Canada M5A 221.

El Salvador. Ernesto Liebes, probably the richest man in the country and a pillar of the Jewish community, was shot and killed after being held by leftist guerrillas for two months. He instructed his family not to meet a multimillion dollar ransom demand.

Britain. Every day in every way London is getting more like Washington, D.C. A 19-year-old West Indian Negro recently received a slap-on-the-wrist, four-year sentence for raping a 92-year-old white widow. This was his second conviction for assaulting a member of the opposite sex.

* * *

Four Britons, all members of the National Front, have been acquitted in prosecutions brought against them under the new, improved "Race Relations Act," whose primary purpose is to stop all criticism of blacks and Jews, thereby encouraging minorities to redouble their antiwhite racism. Sam Silkin, Britain's Zionist attorney general, is said to be chewing the carpets of his lavishly furnished office suite because of the legal setbacks to his gag campaign.

France. The French affiliate of the Gallup Poll admitted it had altered the results of a survey on the issue of returning immigrants to their homelands. Of those Frenchmen interviewed 77% were in favor. But when the poll was published the figure was reduced

to 57%. The French government, which had ordered the pulse-taking, had decided the true figure was "implausible."

West Berlin. Two thousand Jews from Eastern Europe have now taken up residence here. In all, the Jewish population of what was once the capital of Nazidom now numbers 5,677, about 1,000 of them under 20. Before World War II, there were some 173,000 Jews in Berlin. Many of the postwar arrivals first went to Israel, but in the end chose Germany for their new home. Everything, however, is not exactly wine and roses. Four ninth graders were recently accused of scribbling anti-Semitic remarks on the blackboard of their classroom. An American exchange teacher, Thomas Still (race unknown, but surmised) demanded their instant dismissal. Most teachers said they would be satisfied if the students were forced to undergo special "anti-fascist" instruction.

The Hague. The government of Holland decorated Simon Wiesenthal, the most vengeful of all living racists, with the highest Dutch order that can be bestowed on a civilian.

Nigeria. If white racism is the principal cause of Negro lawlessness, as our learned criminologists tell us without a quiver in their upper lip, why then is the crime rate spiraling in 99.44% black Nigeria? In Lagos, the capital, robbers now enter banks, businesses, private homes, even schools, in broad daylight and lug away their loot while the public watches with leery lassitude. Cars are stolen and their owners sent sprawling out into the streets at stop signs on the main city thoroughfares during morning and afternoon traffic peaks. Even when no resistance is offered, the criminals' prey are often killed or maimed. After someone loses his car he may be approached by a native who promises to "find" it for a hefty reward. When the car is returned, the owner is then informed to keep quiet or it will mean his life.

Liberia. Seven men were hanged for ritual murder, one of them a member of the House of Representatives, another the son of a former senator. The murderers claimed they needed vital organs of a human body to get ahead in politics. The condemned men sang "Jesus, Love of My Soul" as they were marched off to the gallows.

South Africa. After a strong demarche by the Jewish Board of Deputies, who practice the only approved form of apartheid, the Minister of the Interior refused a visa application from John Tyndall, leader of Britain's National Front.

* * *