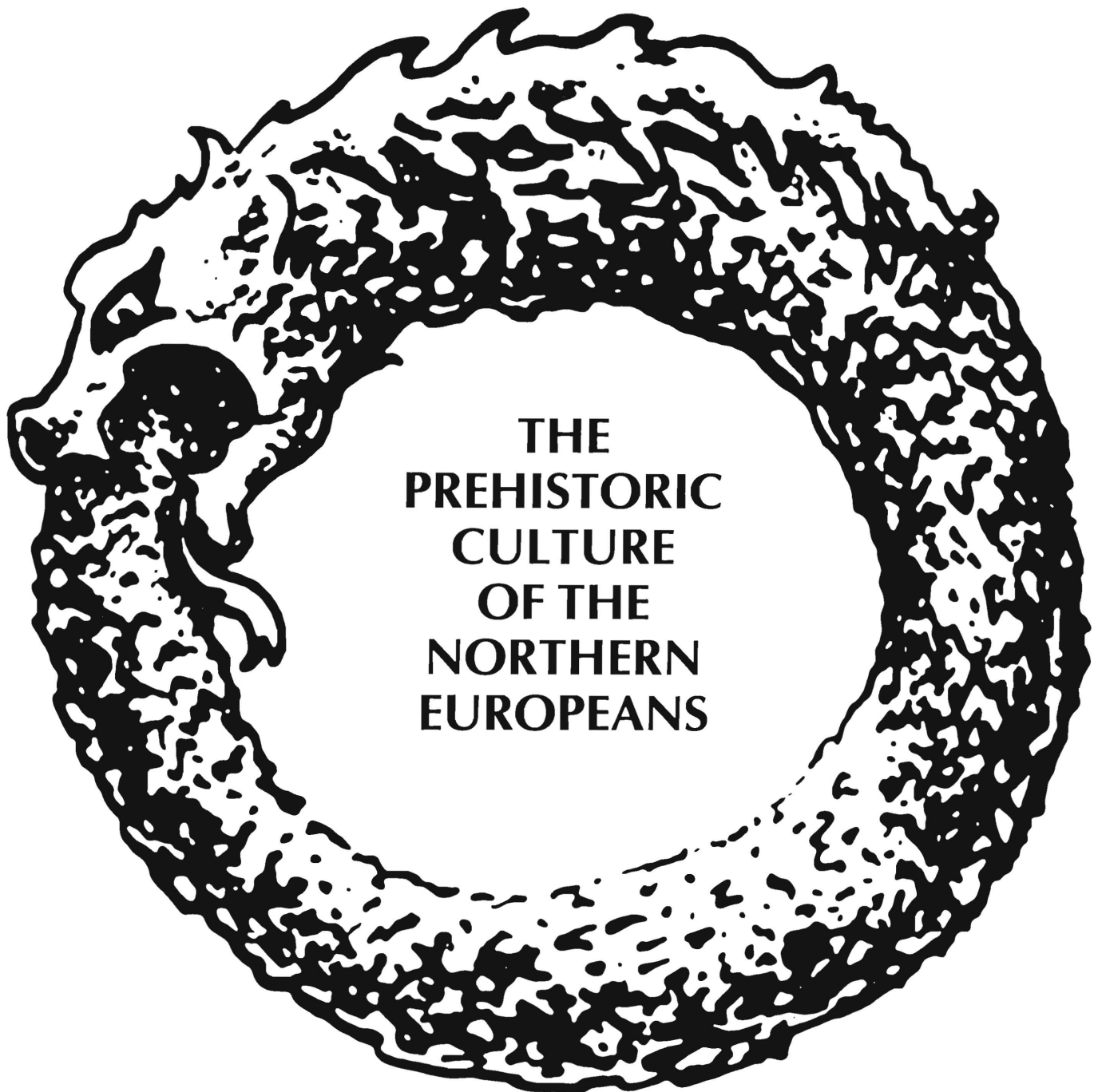


illic heu miseri traducimur!
Juvenal

Instauration®

VOL. 6 NO. 12

NOVEMBER 1981



The Safety Valve

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

Mr. Begin blows the hell out of Iraq. So halt the F-16 jet sale! Then start the jet sale to Israel again. Blow the hell out of Lebanon. Stop, then start the jets again. Poor Ronnie just cannot decide what to do! Not so poor Menahem. He knows exactly what to do. Kill and maim 1,000! Lose three Jews or so and make headlines. Bagels Begin is a lot more cunning than Bonzo Boy. That's why the former has the latter in his pocket. 327

Politicians go around wringing their hands like little boys saying, "What shall we do -- Social Security, morality and American efficiency are falling apart!" Well, what did they expect would happen when the mud people flood the land and take over? They will not make any more of this country than they did of their own. Changing tennis courts does not improve the player. 720

To help justify Israel's sneak attack on the Baghdad reactor, Begin announced that his American F-16s had destroyed a secret bomb-making laboratory 40 meters under the wreckage. A day later, he reduced this distance to 4 meters. The French, who had built the reactor, said even this latter claim was a fantasy and no such underground laboratory existed. So we have 40 meters being reduced to 4 meters and then, when the truth is known, to zero meters. Does this same negative progression apply to other, more widely known Jewish figures? 721

Instauration (May 1980) spoke of Mildred Rogers, the learned black college grad from Portland State, who "learned her students to write their name." Did she graduate "summa cum laude" or "laude how cum?" 212

You Anglo-Saxons should not overlook us Ukrainians. We're kindred souls, not "furriners." May I add to the quotation of D.H. Lawrence: "The soul [read Nordic] is not to pile up defenses around herself. She is not to withdraw and seek out her heavens inwardly . . . She is to go down the open road, as the road opens into the unknown, keeping company with those [even Ukrainians] whose soul draws them near to her, etc." A few accomplished Ukrainians in the U.S. are: John Hodiak, Nick Adams, Mike Mazurki, Jack Palance, Anna Sten (all of movies); Paul Plishka (leading bass, Metropolitan Opera); Paul Poberezny (aviation); Sikorsky (aircraft); Archipenko (sculptor); Lukash (president's physician). 529

In your report on the World Sexology Congress in Israel (*Instauration*, July 1981), you neglected to mention one of the more prominent delegates -- Xaviera Hollander, America's leading madame and author of *The Happy Hooker*, which translated into Hebrew has become an Israeli bestseller. 341

I do not think that now is the time for Anglo-Saxon unity, as John Tyndall does in his article (Aug. 1981). We are in a war for the survival of the white race. Surely this is the time for white unity. We can get into subracial unions later. 472

I am pleased to note that, according to the Nielsen ratings, the latest network re-run of "Roots -- the Next Generation" finished in last or next-to-last place for each of the several weeks it ran. And last fall's "Who Shot J.R.?" episode of "Dallas" has surpassed the original "Roots" as the most-watched TV program of all time. It looks like the public has finally tired of Alex Haley's fairy tales. 302

Our local paper mentioned another undesirable side-effect of the importation of Negroes to our shores. It seems the cockroach first came to America in slave ships. 606

I especially liked the article by Throckmorton, "A Sensible Nordicism" (July 1981), as I think along the same lines. It brings to my mind what Hitler once said (with a smile) when he presented Knights Crosses to some air aces, "Whatever happened to my blond, blue-eyed heroes?" It's good to have an ideal, but one also has to be realistic. I agree with Throckmorton that the Swedes are, after all, boring. German subscriber

In respect to your correspondent from the Sceptred Isle, I may be all wet, but I have labored all these years with the firm conviction that one never uses the word "Scotch" for anything but the liquor, or something of which it is part of the name or title. Hence, Nobull's frequent reference to Scotch people and things rubbed me the wrong way. Or again, maybe I have been wrong all these years. 880

EDITOR'S NOTE: *Webster's Third International Dictionary* (p. 2037) defines Scotch as "the people of Scotland" and accepts it as a synonym for Scots.

Instauration

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

Annual Subscription
\$25 regular (sent third class)
\$15 student (sent third class)
Add \$10.50 for first class mail
\$32.50 Canada and foreign
Add \$17.00 for overseas air
Single copy price \$2, plus 75¢ postage

Wilmot Robertson, Editor

Make checks payable to Howard Allen

Third class mail is not forwardable.
Please advise us of any change of address
well in advance.

©1981 Howard Allen Enterprises, Inc.
All Rights Reserved

CONTENTS

The Prehistoric Culture of the Northern Europeans	5
Pansy Parade	10
Political Action Committees -- Royal Roads to Free Speech	11
Amnesty Amnesia.....	14
Cultural Catacombs.....	18
Inklings	20
Cholly Bilderberger	22
Notes from the Sceptred Isle	26
From the Ould Sod	28
Talking Numbers	29
Primate Watch	30
Elsewhere.....	31
Stirrings.....	34

Prince Charles is a tragic figure. He will be the last king of Britain.

937

How about another article from the author of "A Majority Family at Bay" (June 1981)? Let him explain why he alone of all his family came to see things our way. What experiences, books, friends, incidents and/or influences helped?

931

Hinckley was associated with the National Socialist Party of America for a time in 1978-79. It is true that the photograph which the media originally claimed to be Hinckley's was that of James Whittom, but it is also true that Hinckley was for a brief time a Party member. Party leader Mike Allen of Chicago claims that Hinckley was expelled on his recommendation because of his inclination to violence and illegality. Allen should know. Hinckley himself said he was leaving the Party voluntarily because he felt it was not an "action" group, and he made it fairly clear that by "action" he meant violence and illegality. Whatever else he may have been, Hinckley struck me as being a serious and thoughtful man; his letters were concise, pointed and made a good case for his point of view. I suppose it is possible the man was crazy as a loon the whole time and was clever at concealing his madness, as so many psychopaths are. This possibility having been admitted, however, I still don't buy it. The question is academic anyway. If he wasn't crazy when he went into Butner for all those "psychological evaluations," the drugs and brainwashing he is receiving in isolation from the System insures he will be crazy if and when he ever appears in court.

294

Remember, the lowest syphilitic 18-year-old prostitute cancels your vote -- as does the most illiterate welfare criminal in South Chicago -- and these dregs receive, from the politicians, much more care and concern than is ever lavished on you.

338

I am not sure why *Instauration* thinks IQ is such a great thing. It is a talent of only limited value. I can tell you that from experience. (I am a member of Phi Beta Kappa, and so is my wife.) Perhaps the greatest of all talents is the ability to tell people in positions of authority what they want to hear with a straight face.

700

I spoke with a young white Israeli in Europe who told me that nothing could be done for the dumb brown Jews who were about to inherit the country. He said there was no hope for Israel. Then with a peculiar smile he added, "But I believe there will be another world war soon, and that will change everything."

084

Latest bumper sticker seen on the Atlanta expressway: "Where Are You Now General Sherman? When Atlanta Really Needs You."

302

Instauration has made the statement that "as long as what is written has a thin laminate of sanity and coherence, we will print almost anything." However, the publication of "Hibernia Agonistes" (July 1981) seems to belie that statement. "Hibernia Agonistes" contained absolutely no sanity or coherence at all. None.

Irish subscriber

For Hinckley there will never be the Golden Dawn after Ragnarok, the new consciousness that might so easily have been his had his heredity or luck been different. No other result could have come from spending seven empty, pointless years in a college town, the worst possible place one can live or try to live. The campus is anti-Majority and has been for a long time. Insular college towns are fatal; even a Lubbock, which is dry, hollow and superficial in Tex-mod style, has nothing to compensate for the gaping nothingness of the Texas Tech environs. These were the conditions that caught and destroyed Hinckley, who came to realize that there was nothing outside him alive, nourishing or worth anything, while inside he was bleeding into an interior nothingness as the last hopes of a real, constructive existence broke off, increment after increment.

653

Before the Reagan freeze on hiring, the FAA was training hundreds of applicants for air traffic controllers' jobs every year. There are 17,000 controllers, and a large number of annual replacements are needed to keep up with attrition. Thirty-eight new controllers every 18 months are not going to hack it. The package Reagan offered PATCO, the controllers' union, was \$40 million, or less than three days aid to Israel.

991

If you have ever looked at Senator Alan Cranston carefully, you will see a marked resemblance to what the Germans call a *Totenkopf*, the insignia you see on such things as iodine bottles. His face consists only of bone and skin, with a mouth appearing only as a straight line the width of a pencil lead. He reflects the warmth of a pit viper.

111

I have heretofore forbore to comment on your frequent cheap shots at President Reagan. I find it difficult to believe that you can be so disloyal to a president who is trying to put this country back on a firm foundation. What in God's name do you want? Would you prefer Jimmy Carter or are you awaiting the Second Coming? You are willfully tearing down the only ray of hope this country has had in decades. I gave up the *National Review* because of Bill Buckley's high-flown, arrogant rhetoric, and the *Conservative Digest* because of its one-track policies. I now ask that you refund my money for the June renewal and cancel my subscription. I shall stick to the only paper which is eminently readable and honest -- *Human Events*. Your snobbish pedantry offends me!

109

What has always bothered me about *Instauration* is that so many of the attitudes expressed and solutions offered seemed to be in such radical opposition to the Northern European soul. You have correctly pointed out that much of what passes for conservatism is anything but that. Cannot the same be said of racism? The many similarities between communism and Christianity are quite clear. Fascism is not that far removed. I once read that Nazism was a Mediterranean invention designed to divide the Germanic peoples against one another. Jung said, "Nazism and Bolshevism are one and the same." That fascism leads to communism is evidenced by the goose-stepping comrades of East Germany. Anyone questioning the link between fascism and Judaism should consult Menahem Begin. I do not care for the Jewish race, yet I do not hate Jews. Those who hate Jews must have much in common with them that they do not care to be reminded of. You don't take seriously that Bircher who would rather sit in rice pudding than read Thomas Hardy, and I don't blame you. I don't take seriously those who scream about "our Nordic race," while being as ignorant of true Nordicism as that Bircher is of literature. "When speaking of greatness, it is best to speak greatly or not at all," to quote Nietzsche.

420

The attacks on Kennedy in his upcoming 1982 senatorial campaign should concentrate on spotlighting Fat Face as the major contributor to the immigration conspiracy.

021

Why not found a Prussian government-in-exile? Obviously the Allies had no right in 1947 to cut up Prussia, and therefore a whole slew of legal angles could be raised. Prussia is also the *Verkörperung of Preussentum*, a political/philosophical idea whose time has come again (similar to Spartanism). Such a government-in-exile could also formally ask (via the U.N.) the Soviet Union to return the Königsberg area.

Swedish subscriber

I certainly do not agree with Cholly B. (Aug. 1981). This time *he* is absurd. What he calls absurdity, I call treason.

902

I see that Zip 727 has been taken in by the Jewish myth that Israel is aiding the Christians in Lebanon. For the record, the Israeli-backed Christians are a very small part of the Lebanese Christian population. They are Maronites, a minuscule sect of the Roman Catholic Church. There is only one Maronite Church in this country, in Pittsburgh. The majority of Christians in Lebanon are Eastern Orthodox and generally have no use for Camille Chamoun and his bunch. Principal among them is Dr. George Habash, M.D., educated at the American University in Beirut, the #2 man under Arafat. The same Safety Valver laments the fact that the Moslems keep on breeding and that way become a majority. He's probably got one kid, and wonders why the American Majority is headed for doom.

731

□ I have to wonder if perhaps the ultimate racism is that which looks forward to a day when there are no races, but a dominant Universal Man. It will be a time of penultimate contempt for the Creator of multitudes of species. It will be a good time for our central star to nova.

168

□ The writings of some of our Majority friends, although well intended, are somewhat disturbing. We are obviously a people whose homeland is occupied by an alien force and ideology, true enough. It is equally obvious that our captors and their ideology both have multitudes of faults and defects worthy of our laughter and of serious criticism. However, I feel that too many Majority activists focus on the negative aspects of our oppressors, and not enough on our own positive aspects and achievements as a people. Probably a shock treatment with negativisms is necessary to gain the attention of our lethargic Majority kindred. But after one worldview is destroyed, we must be prepared to offer another one in its place. We must know where we are heading before we can lead others. And to know where we are heading and should head, we must know from where we came. With the destruction of our Anglo-Saxon and Nordic culture and heritage and its proscription in our educational system, we are left to our own efforts to study our history, our culture, our great leaders and our achievements. For one who loves his people, this should be a source of great pleasure and benefit. Then, once we are standing on a firm foundation, we can begin to climb high again.

392

□ My favorite Viking story concerns Rollo and the king of the Franks, who demanded that Rollo kiss his foot. After some argument it was decided that one of Rollo's men would do the kissing for him. Instead of bending over, however, the Viking grabbed the royal tootsies and yanked them up to the level of his mouth, pulling the king right off his throne. Which reminds me of the song, "Where have all the Vikings gone?"

434

□ Thank God for the Russians. Without them, East Germany would be as full of Negro troops and guest workers as West Germany.

741

□ The Ireland-Northern Ireland border truly is one of the craziest in the world. The "final solution" will surely be a redrawing (retrenchment for Northern Ireland) and the appropriate exchange of minority populations. By the way, the British Israelite sect claims that "Eire" and "Ireland" are corruptions of "Aryan-land." Also by the way, the Ulster Volunteers of 1914 were recruited en masse as the 36th Ulster Division and were deliberately sent as sheep to the slaughter at the Battle of Somme in 1917. Few of them returned to defend Ulster's self-determination. Perfidious Albion!

505

□ I inadvertently left *Instauration* open on my desk. When I returned from lunch, it was gone and has never reappeared. Miss Goldstein, whose office is next to mine, doesn't know anything about it.

559

□ You seem to think that there can be a resurgence of the Nordic race through information placed in the hands of the Majority masses. Indeed, every movement must have its philosopher, but you sell us short if you think the Nordic public does not appreciate the situation -- not in the details or as sharply as you, but with sure instincts. All that is needed to bring it out are leaders -- men that will stand up and boldly speak the unspeakable and will challenge the ultraliberals at every step. This is supposed to be political death -- ask any old pol -- but, in fact, tens of millions of us would for the first time have a champion. For every ethnic vote lost, two would be gained.

162

□ I hesitate to renew because of your atheistic attitude. However, your world events interpretations need to get before more people. The Institute for Historical Review is good along that line, too, and it does not have your distorted view of Christianity.

727

□ Re "Hibernia Agonistes" (June 1981): Dublin is not derived from the Scandinavian. It's officially called Balle Atha Cliath (City of the Ford and the Hurdles) because people had to hurdle two rivers (Liffey and Poddle) to go south. Dubh-linn literally means Black Pool, adopted when the British outlawed Gaelic in the land of the Gaels. The statement that in Ireland before the Vikings, "There were no cities and only primitive tribal political organizations," is pure nonsense. How could a small country produce metalwork of such unsurpassed beauty? Did it spring out of the bogs? It took cities to produce these things. The author is also wrong about Ulster. He says Ulster remained British except for two counties. Ulster has nine counties, six of them British, leaving three in the republic. Of the six in Britain, three have a majority of Catholics, a fourth is too close to count, and only two are solidly Protestant.

077

□ Throughout history the public has subjected the government to coercion of sorts. Today tyranny reigns supreme disguised in sweet language

720

□ Today, the most chic and most "in" pejorative in Mediaville is "Waspy."

334

□ We need the Voting Rights Act renewed like we need another 100,000 black refugees from Haiti.

304

□ While I am deeply worried about the racial amalgam currently being infused into the German nation, I still think that out of the enforced mixture of 1944-47 (i.e., the expulsion of nearly 15 million "East" Germans into the remaining parts of the Reich) will come a stronger nation. A thorough mixture of the same biological stock is beneficial, while too much regionalism (as seen in Scandinavia, for instance) leads to dullness.

Belgian subscriber

□ My contacts in Rhodesia report that the blacks are rapidly abandoning the facade of Christianity for spirit worship and witchdoctorism. I am not surprised. I believe it was Professor Revilo Oliver who once said that the only effective African conversions were imposed by European Mausers. Soon, no doubt, our progressive schools of medicine here, as well as in Rhodesia, will be offering courses in the newly discovered secrets of black medicine, and lecturers will tout the wisdom of the witchdoctors. Incidentally, some Europeans still in Rhodesia have taken to calling their new rulers "non-reflectives." It denotes (1) black as the only color that does not reflect light, (2) a characteristic of African thought.

352

□ "The Human War Drive" (July 1981) was excellent. Comparing such an article with the empty scribbles of most "intellectual" journals, one realizes what would be lost if we were to lose out in the coming battle.

904

□ Cholly does have a way of suddenly chilling the reader with his literary images. I refer to his recent description of the TV set as a kind of smothering irradiation device. And now, the "black pits" in Utah. Given the way that the Jews have treated Palestinians, blacks should not look with equanimity at the prospect of Judaic hegemony here.

606

□ Long ago I accepted as fact the Negroes' lack of appreciation for property, orderliness and moral standards. But in the past 15 years I have come to the reluctant conclusion that the whites are not far behind. In traveling throughout the eastern U.S., I have witnessed a uniformly horrible-looking bunch of long-haired, filthy, rotten-toothed, depraved, pot-bellied illiterates. There are no standards of behavior, dress or decency. The slack-jawed, glassy-eyed potheads who throw their litter along our highways may be worth saving, but truthfully I wonder. Whether their music is country western or hard rock (both played at full volume), I see little difference in their cultural level. As my dear old mother used to observe, I guess Americans can stand everything except prosperity. We have become since World War II a nation of dirty, amoral, drug-ridden cultural basket-cases seeking ever larger welfare handouts from a government which has deteriorated from a republic down into a garbage-ocracy. If we are worth saving, the first step of the cure must be Draconian discipline.

620

THE PREHISTORIC CULTURE OF THE NORTHERN EUROPEANS

Culture is the modification of nature by human will so as to make conditions favorable for the growth of certain organisms and unfavorable for others. This meaning is recognized when talking of corn culture, bean culture, etc. The natural environment is modified by using tools, adding nourishment favorable to the selected plants, and using sprays that discourage the unwanted.

Human culture is usually implied when the word "culture" is used alone. Like corn and bean culture, human culture is also a man-made environment. It favors humans of certain characteristics and discourages others. Its tools, nourishments, and sprays are religions, arts, wars, jails, schools, social systems, to name a few. If there were no dark motives, the selective effect intended by these tools, nourishments, and sprays would be openly stated. In our present world quite the contrary is true: Attempts are made to hide the selective effect. This surreptitious practice is now so common that the very meaning of culture has become clouded.

Has civilization regressed? More than 4,000 years ago, flesh and blood humans with different characteristics were the recognized products of different human cultures, and between two opposing human cultures, a sharp distinction had already been made.

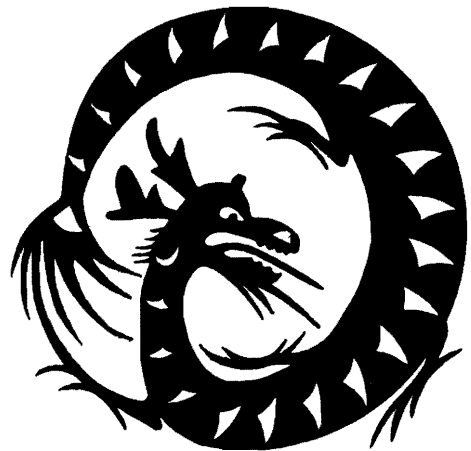
When languages were first developed, people could not fail to be impressed by the helplessness of an individual who was confronted by large, powerful groups of word-coordinated humans. Wherever groups were led by the strongest and most competent, and freely followed by those who perceived and valued leaders of *demonstrated* strength and wisdom, there was no modification of nature.

A word-based culture that *opposed nature* began when inferior leaders made groups into hidden-purpose power units by using words to deceive their followers. Unable to *demonstrate* strength and wisdom, these leaders pretended to be spokesmen for awesome invisible forces. When they had built up a following of those who were easy to deceive, they used the group's power to destroy superior individuals who perceived and opposed their word-perpetuated falsity. This was a perverted culture. It was a man-made modification of nature that bred out strong, proud, competent individuals and preserved the stupid and servile -- those who would submit to and join a group which was manipulated so as to oppose and destroy individual integrity.

Without any need for primitive people to comprehend the long-range evolutionary effect of such a culture, intelligent individuals could see that something needing careful con-

sideration was happening: The best people were being destroyed and their servile inferiors were being given group aid to survive. Quantity was replacing quality.

Long before any recorded history, widespread concern about what was happening was expressed in the primitive dragon symbol for such a manipulated group. Serpent was a symbol often used instead of dragon. Serpent and dragon are history-old symbols used to designate a group that acts as a unit manipulated by some "authority."



Long before any recorded history, a sharp division was obviously recognized between the serpent-dragon culture and the opposing individual-sovereignty culture. The fact that this prehistoric division was sharp, and that it dates back countless thousands of years, is evidenced by the different characteristics bred into different peoples. Our focus here is on the actual *declaration in words* that distinguishes the two opposing cultures in the earliest fragments of history which have been preserved.

Some five thousand years ago, the Aryan people of Europe and Asia were linked together at the Iranian plateau north of the Tigris-Euphrates valley. There are some indications that Aryans verbally expressed their individual sovereignty *commitment* in their approval of dragon slayers. (The reader who is unfamiliar with this fact is referred to the earliest religions and mythology of the Mideast and India.)

In Babylonian records a positive *commitment* is much less clear. However, the *problem* facing the whole human species was recognized. One of the earliest Babylonian stories tells of two lovers in a paradise-like garden who were tempted by a serpent to leave their paradise. This simple story survived because it clearly recognized and recited the fun-

damental problem of the human species -- now the hidden cancer of Western civilization. Long before there was a Western civilization the problem was viewed as highly important.

Several centuries after the Babylonian story was first recorded, the Jews *wanted* to form themselves into a serpent. By twisting the extant story, they attempted to deflect the widespread condemnation of serpents from applying to the serpent they wanted to create of themselves. They modified the Babylonian story so as to present the two lovers as being the first man and woman on earth. Of course, with such a twist, the accepted meaning of the serpent could not apply. In order to adapt the long respected story to their own use, they presented the serpent as a magic sort of biological reptile, as something supernatural, as a devil. Then they fictionalized an opposing supernatural power -- a "good guy," a god, Yahweh -- who they claimed had created the Jewish serpent to eat up other serpents.

The Jewish Bible acknowledges the "sin" of listening to the serpent, of accepting the serpent doctrine that there is a good and evil different from that manifest in nature. But the "sin" that lost those who listened to the serpent their position in paradise is blamed on past generations; it is presented as beyond the power of the present generations to rectify. The acceptance of serpent ways is presented as "acceptance of the way things are." It is so presented because the Jews do not want to abandon the perverted serpent culture and return to nature. Present day analytical Jewish scholars describe the essence of Jewish culture as the attempt to gain "victory over nature."

In Western Civilization the catalyst that precipitated the conflict between the two diametrically opposed cultures was Jesus. Jesus condemned the Jewish serpent culture and presented a concept of a god who was concerned with individuals rather than groups. He tried to save his own people, the group-emphasizing Jews, from the certain doom inherent in their opposition to nature, in their adherence to the ways of the serpent, in their claims that *their* serpent had a unique holiness because they were "god's chosen people" -- in their lack of respect for individual perception. He said that as Moses lifted up the serpent in the wilderness, even so should the son of man be lifted up. His strongest statement was that individuals could transgress against anything, including what the people thought of as a god, and it was all right, but if they transgressed against the holy spirit within themselves they would be eternally doomed.

Jesus injected the age-old conflict between the two opposing cultures into the very midst of the people whose words claimed that -- in their special position as a chosen people -- their serpent culture was holy. Historical records show that the cultural directions, which had made a division between peoples long before recorded history, had been recognized in words for at least three thousand years. But, except for the Jews, no people had ever set forth a word sophistry aimed at claiming the existence of a god who opposed his own creation.

Instead, the serpent culture had long been recognized as a problem requiring some special strategy on the part of intelligent people who had to deal with its controlled-mob prod-

ucts. In the three millennia preceding the birth of Christ, during which time we know that the problem was recognized, the Aryans in Asia and Europe became separated. The Asian branch, in India, took the route of trying to coexist with and teach the wisdom already articulated by the Aryans to serpent-bred peoples. The European branch chose full segregation. To implement their segregation, the Northern Europeans established a no-man's land between themselves and those who accepted the serpent culture. Our focus here is on the European branch of the Aryans -- the Northern Europeans.

In order to view the Northern Europeans in the larger context of the human species, we must recognize two glaringly false concepts that have been perpetuated regarding the last two thousand years of Western civilization.

The first is that the religion of the Northern Europeans was Roman paganism. This is referred to as the worship of many fictionalized gods. Roman paganism had been imposed only on Roman-controlled Gaul. Julius Caesar, in his recorded commentaries, was emphatic in saying that the people at the core of Northern Europe had not even heard of the Roman gods.

The second glaringly false concept is that the so-called "Christianity" imposed on the Northern Europeans was the teachings of Jesus. Looking no further than the King James version of the Bible, it is conspicuous to anyone who reads what is written that it was the serpent culture of the Jews which was imposed on the Northern Europeans. The teachings of Jesus opposed that culture. His opposition to it was what precipitated his crucifixion. Jesus was condemned by the Jews for blaspheming against Judaism.

Ironically, the crucifixion of Jesus was used to spread the serpent culture that he gave his life to oppose. The *Judaeo-*"Christianity" invented by Paul put the history-old conflict of cultures upon the very hearthstone of the Northern Europeans, who had made an unequivocal commitment and fully segregated themselves from it. The finest Roman armies had been unable to gain access to the strongly held core of Europe. Treachery destroyed what force could not. The ostensible fact that Jesus was crucified for his opposition to the Jewish serpent was the "Christianity" passport that got deceptive infiltrators carrying the serpent culture across the no-man's land. When the falseness of the passports was fully recognized, the age-old war between the two cultures had already been transferred to Northern Europe.

As late as A.D. 303 a Christian soldier named George was captured, tortured and killed by the Emperor Diocletian because he was a "dragon slayer," but, looking at the overall picture, Nietzsche made this substantially correct appraisal:

The very word "Christianity" is a misunderstanding -- at bottom there was only one Christian, and he died on the cross. What, from that moment onward, was called the "Gospels" was the very reverse of what *he* had lived. In Paul is incarnated the very opposite of the "bearer of glad tidings"; he represented the genius for hatred. *What*, indeed, has not this dysangelist sacrificed to hatred? Above all, the Savior; he nailed him to *his own* cross. . . . Once more the priestly instinct of the Jew perpetuated the same old master crime

against history -- he simply struck out the yesterday and the day before yesterday of Christianity, and *invented his own history of Christian beginnings*. -- What he wanted was power; in Paul the priest once more reached out for power -- he had use only for such concepts, teachings and symbols as served the purpose of tyrannizing over the masses and organizing mobs.

After the Roman priests had gained access to power, all the sophistry involved in making the crucifixion of Jesus into a symbol advocating the very thing he opposed made the whole of Northern Europe into a madhouse. The "authority" within the madhouse was the "authority" of the torture rack and the witch burnings practiced by the politically powerful Holy Roman Church.

Over the centuries, while the Roman priests imposed the so-called "Christianity" -- Judaeo-Christianity -- on the Northern Europeans, they had ample time to rework all the native stories. For the same purpose of confusing clear cultural statements that the Jews had originally mutilated the Babylonian story, and Paul had mutilated the opposition of Jesus to the Jewish serpent, the Judaeo-Christian monks and priests mutilated all the ancient stories that built up the Northern European cultural vector.

These stories have now been clarified and made into a consistent whole. To this clarified whole, we here give attention.

In the prehistoric culture of the individual sovereigns who were in Northern Europe, there were no "authoritative" words; words were considered only as good as the flesh and blood person who spoke them; *written* words were viewed with disdain. Spoken poetry and song, freely modified by each singer, clarified the culture. The poetry and song were repeated often enough to survive whenever it expressed something significant. The extant written stories of *Beowulf* and the *Icelandic Eddas* were obviously twisted by Judaeo-Christian writers to distort the Northern European cultural content of the ancient songs. However, the twisted versions still contain enough substance from the originals to be grasped by the perceiving.

Richard Wagner, with amazingly perceptive genius, extracted the essence from these fragments and made of it a consistent whole that runs through all his four Ring operas. Using the archetypal symbols in which the Northern Europeans stated their cultural direction, he created from them a profound musical drama that can probably never be equalled, much less surpassed. Wagner used the original symbols without explanation. No explanation is really needed for those who allow the archetypes to speak directly to the subconscious. Nonetheless, some of them are not clearly understood when viewed within the context of usual present-day waking consciousness.

They should be; the effort of bringing them out of the subconscious yields great rewards. Because they are more graphic and less abstract than current language, they can be used to clarify current thought. For instance, "serpent" or "dragon" is much more descriptive of what contemporary legal jargon defines as "a fictitious entity legally accepted as if it were a natural person" than the current legal term for

serpent: "An authoritatively directed body politic." For those who would look at the extant statement of prehistoric Northern European culture under the hard spotlight of present-day waking consciousness, Melvin Gorham has supplied the illumination.

Gorham has artfully commented on Wagner's work by making a parallel original story set in the 21st century; it uses today's language and thought patterns. Gorham has followed Wagner's entire work so closely that his own creative work could be set side by side for detailed comparison, in the usual way that German and English librettos are published. Gorham's *Curse of the Ring* parallels Wagner's *Das Rheingold*; *The Ring Cycle* gives waking consciousness a parallel for *Die Walküre*, *Siegfried* and *Götterdämmerung*.



The Rhine Maidens

As a continuous story running through three generations, numerous situations are used to contrast the *values* seen in nature and accented in the culture of sovereign individuals, to the nature-opposing *methods* promoted by the culture of groupism.

The story begins with the initial efforts of Alberich, a

serpent culture product, to fashion a Ring -- any attraction that dominates public attention -- by turning manufactured articles into status symbols.

The culture of individual sovereignty is based upon full recognition that (1) the distinctive male and female characteristics of sex, and (2) individual freedom must be retained as a cultural unit because they support each other. Together they give the individual sovereignty culture its nature-accenting direction. Both are being threatened by what Alberich is doing. The threat is so great that Wotan, the leader of the Sovereigns, decides to take emergency measures. Reluctantly, he tries to use the despicable Ring tactics to gain worldwide public support for Sovereign values.

Although all facets of the aboriginal Northern European cultural commitment are clearly set forth, the story takes its title from the Ring symbol. The curse of the Ring is what causes the downfall of the unsuspecting Wotan. Gorham brings every symbol into waking consciousness. As regards the Ring, he shows that the curse is no magic spell put upon a physical Ring by a dwarf who is simply less physically beautiful than the "good guys." He also clarifies the dwarf symbol. A dwarf is clearly seen as the end product of a groupism culture.

Flesh and blood human products bred by the two opposing cultures are, of course, different. However, it is their characteristics, not their appearance that give substance to the story. Dwarfs are those who have been "parts" of a serpent-dragon so long that their life as segments has "given them small, distorted souls." The Sovereigns, the products of the individual sovereignty culture, are fully integrated individuals. *The Ring Cycle* is concerned with the cultures as cultures. A big part of the plot is actually based upon the fact that the human products of opposing cultures may be physically indistinguishable.

Originally there is a physical Ring. It is similar to the present-day Oscar in the movies. Evolving from such a precedent, "Ring" becomes a symbol to designate anything that holds the focus of public fantasy.

Logi is an attorney, who defects to the Sovereigns from FAFNER (Federated Asiatic Farming Nations Eternal Republic -- a dragon). When telling Wotan, the Sovereign leader, what kind of enemy he is up against, Logi gives a good description of the Ring. He is talking about the serpent-dragon culture -- as a culture -- and includes, along with FAFNER, the post-atomic war western hemisphere FASOLT (Federated American Society of Latin Territories). Reviewing the history of FASOLT and FAFNER, Logi says:

Their civilization crystallized into its recognizable character when the power of mass opinion was admittedly made supreme, when politics became nothing but a TV program, and politicians became nothing but script writers and actors. The power of public opinion feeds on itself and destroys its own vitality. This fact was acknowledged by the whimsical designer of the award for the best television program -- the Ring in the form of a Uroborus, a snake swallowing its own tail.

He cautions Wotan, "With their example before us, it

would be thought that no one would again seek power by courting capricious public opinion."

For artistic simplicity, the serpent-dragon culture is personified by Alberich. And in Wagner's version, again for artistic simplicity, Alberich is shown passing the curse of the Ring on to Wotan, when he passes the position of "authority" over a controlled people. However, in waking conscious reality, the curse is inherent in the attempt to lead by manipulating public opinion. Therefore, as Gorham writes in the story, Alberich does not place a magical curse on the Ring; he just describes the curse on it. He says:

Having lost all else, I've got nothing left but my hate! But let me tell you something about visions in a night of hate. My hate gives me some dreams now -- dreams of a god writhing in torment. I see visions now of your terrible downfall. That will be a downfall such as you can't even imagine. Do you know what will happen when you, a romantic idealist, begin trying to control *and shape* the thoughts and opinions of the whole vulgar populace? That, let me tell you, is something a lot different from leading people who follow you freely. That is something utterly outside the clean evolutionary process of a mutant surviving and helping others like himself to survive. That is the old Ring game. Do you hear me? The old Ring game! From that game no man can have joy. A curse rides with it forever. Even among the state officials of FASOLT and FAFNER, tired old men who have become nothing but figureheads, there is anguish and torment like you could never believe. Those in control are gnawed constantly by fearful envy and, in fact just as in symbol, they have found that the only reward for each coveted position is a self-devouring serpent. That alone should turn you away. But listen to this: The curse is in proportion to the stature of the accursed Ring's holder! In the terms of our time the manipulators of public opinion have played only with pompous parades of their positions -- and could lose only that coveted pomp. I -- who am undoubtedly the master manipulator -- have played only with power and could suffer only the loss of power. But you claim greatness and for you the curse will be great. You play with an ideal that to you is more than life, and so after losing it, still, in your honor, you must live when life is less than worthless. The arrogant god I will yet see crawl. When you hold the Ring you will find yourself committed to the ways of a cringing coward -- death-doomed but unable to welcome death.

Alberich was seen by Wagner as using typically Jewish methods -- undercover control of groups who think they are controlling themselves. In the story, the Jewish system has taken over the politics of the entire world. However, it should be remembered that the serpent-dragon symbol is much older than the Jewish Bible, and the prehistoric Northern Europeans had no contact with Jews; they had only the age-old knowledge of, and conscious commitment to oppose, the serpent-dragon system itself. The story is about the system -- not about any specific products of the system. The early Northern Europeans did not call the system "Jewish." The Ring was a descriptive name given to one facet of it. Another facet was called the Tarnhelm -- a typical serpent-dragon political device.

After passing through the mutilation of the Judaeo-Chris-

tian monks who were rewriting the story, the Tarnhelm comes down to us as a magical cap put on the head to make an individual invisible, or make it possible for one to assume a shape other than one's own. The Tarnhelm is put on the stage in that way in the Wagnerian operas and the audience is left to make its own interpretation.

Gorham makes the Tarnhelm clear by describing the system itself in current language. Alberich instructs his assistant, Mime, who is in charge of undercover group manipulation:

My control is tight now and your story that you still need to set up dummy opposition to me, something for the people to hang their faith on, is beginning to sound suspicious. Also, some of the opposition looks too god-damned real to me. You start playing down personalities more. You play up economics, play up unemployment, play up labor and industry conflicts. Give the dopes some harmless problems to think about. You concentrate on that old tried and true garbage that the voters are the boss. You bear down on that. It has always worked. Mr. Average Citizen is running things -- MR. AVERAGE CITIZEN -- the invisible man. And I am Mr. Average Citizen. I'm just a face in the crowd. You can't see me But don't forget that you can feel me.

Clarification of the Tarnhelm and the various methods of using it runs through the whole story. To Logi, who defected to the Sovereigns, Alberich says,

You, Logi, who walk with the Sovereigns yet have colleagues throughout the world, think you are cunning and all men fools. But let me set you right. You Sovereigns identify yourselves with your ideals, principles, codes of conduct and concepts of honor. Then you must live for them and die for them -- you can't compromise when the going gets rough. But I am identified with nothing. I can support any movement, anytime, anywhere, as befits the moment. I have an invisible place under a banner of equality, fraternity and the common good. I am just one of many, a common citizen. It is the people who rule, the people who make mistakes -- and the *people* who get punished. But though you don't see me I am there, the invisible power -- hidden, safe, fearing nothing.

Speaking to Wotan, Alberich says,

As I forswore love of all else for the power behind controlled wealth, so shall you. No obscure inner sense of beauty, of love, and of nobility can stand in the market place alongside sparkling material splendor without losing by the comparison. And the material splendor is gained by skill in manipulating money, position, or any other status symbol -- whatever is the coin of the realm. Controlled wealth is unbeatable power. You can't fight it by inspiring warriors to big ideals for which men are ready to die. First your men will unbuckle their swords in exchange for the right to take a hand in the money grabbing game -- where I am their master Beware the power that grows down deep under cover of darkness. It will ensnare and destroy the idealistic young warriors whose swords flash too conspicuously in the light.

In a way that any school child can understand it, Gorham has artfully presented the numerous situations of personal

love, personal conflict, political intrigue, war, treaties and reparations for broken treaties so as to show that the attempt to *compromise* with an opposing culture is an inevitable prelude to tragedy. (It is not part of the story but worth noting that the resultant differences between the attempt to integrate the opposing cultures and the insistence on slaying the dragon is conspicuous in the difference between India and Northern Europe.)

Humans have passed the point of no return; natural selection has given way to human culture as the dominant factor affecting further direction of the human species. The human species has been a battle of human cultures since long before the first recorded history. Only two cultures are conceivable: One that accents the manifest direction of nature, and one that opposes it.

For how many thousands of years the Northern Europeans had consciously followed -- and culturally accented -- the directions set by nature we do not know, but we do know that they had done much more than cry, "Kill the dragon." Theirs was the most conscious, complete, crystal clear statement of a culture in favor of individual sovereignty -- and opposing groupism -- that has ever appeared in the history of any people anywhere on earth.

The culture of individual sovereignty was mutilated into an almost unrecognizable form by the inquisitions of the Holy Roman Church. Roger Williams, Thomas Jefferson and millions of other Americans have tried to restore it. So far they have failed. The media in the United States are now controlled by those who demand that the serpent culture must dominate the earth. It is not atomic war that poses the greatest threat to the human species. It is the serpent culture.

The serpent culture is the greatest crime against the human species, against nature and against the creative intelligence of the universe that has ever been known -- or ever been conceived.

There is only one culture than can replace it. That is the culture of humans consciously committed to individual sovereignty. It is the culture that bred the Northern Europeans. It is the premise on which the United States was founded.

The Curse of the Ring and The Ring Cycle give a full picture of what *inevitably must happen* to the human species if the serpent culture is not stopped. It is a story much older than any written history. Our ancestors had described it in full detail thousands of years ago.

Erik Holden

Melvin Gorham's *The Curse of the Ring* (paperback \$ 1.50) and *The Ring Cycle* (hardcover \$8.95; paperback \$5.00) are available from the Sovereign Press, 326 Harris Road, Rochester, WA 98579.

Ponderable Quote

Apart from Spain's desperate economic situation and his fear of aligning himself with an eventual loser, there was a compelling personal motive for Franco's decision to thwart Hitler. He was part-Jewish.

John Toland
Adolf Hitler (Doubleday, 1976, p. 648)



PANSY PARADE



Homosexual acts revolt some and mystify others, but it is hard not to experience both reactions when face to face with the bizarre life styles which often surround the acts. How can the lives of a bunch of grown men revolve around playing "dress up" and watching others do the same? Granted that many homosexuals are a bit on the feminine side, why do so many tend to mimic an 8-year-old rather than an adult female mentality? The great constitutional psychologist, William H. Sheldon, scrutinized the bodies and minds of hundreds of inverters but was never completely satisfied with his own answers -- so we can hardly expect to do better.

The *Gazette* is Atlanta's flourishing homosexual newspaper. The entertainment section of a typical issue is 12 pages. The news section, which includes more entertainment, is only 8. The entertainment is every bit as silly as it is perverted: there's the Miss Gay Atlanta Pageant for female impersonators; the Miss Bar Fly Contest, produced by Miss Piggy Productions; and the Annual "Phyllis Killer Oscars" awards ceremony. This kind of thing goes on nonstop, year after year. The patrons never seem to develop ennui.



The cast of the *Sweet Cum Head* rocks 'em and socks 'em with a very hot "punk" number at the "Phyllis Killer Oscar Awards" ceremony at the Answer Lounge in Atlanta

Sheldon once described a "DAMP RAT Syndrome." The acronym stands for Dilettante, Arty, Monotophobic (?), Perverse, Restive, Affected and Theatrical. Anyone who has spent time in a big city knows the type. Most male homosexuals are DAMP RATs, says Sheldon, but not all DAMP RATs are homosexual. Some men live in the "arty-perverse" manner without a trace of homosexuality.

In *Prometheus Revisited*, Sheldon contrasted what he called "two singularly different worlds of aesthetic participation":

It is convenient to speak of *natural* aesthetics and *artefactual* aesthetics. The boundary between them is not always sharp, but try to visualize in your mind's eye what the term "arty" means to you, and then compare that with the picture of an observant, eager, though quiet and humble child watching a muskrat build his house. You will then have the essential difference.

When I read this, I was reminded of the time I spent in New York in my college days with a heterosexual Jewish friend. I had always considered myself an aesthetic sort, and so had he, but it slowly dawned on me that our aesthetic worlds had little, if anything, in common. He was constantly gabbing about movies and television and theater. It seemed to me that the vital part of him was living in a world of make-believe -- which may have been necessary given his surroundings. (On the other hand, since his people were creating that world of make-believe, it can be argued that it was *anything but* make-believe for him. It was perhaps the ultimate reality.) I never tried to communicate my thoughts on nature, human or otherwise, because my words -- assuming I could even have found appropriate words -- would have been lost on his experience. He wondered why I had so little to say about a type of staged production which for me was quite depressingly irrelevant.

I am scarcely the first observer to call attention to the relation between Jewish and homosexual aesthetics. One recent predecessor is the Jewish critic, Susan Sontag. In *Notes on "Camp"* (1964), she observed:

The peculiar relation between Camp taste and homosexuality has to be explained. While it's not true that Camp taste *is* homosexual taste, there is no doubt a peculiar affinity and overlap. Not all liberals are Jews, but Jews have shown a peculiar affinity for liberal and reformist causes. So, not all homosexuals have Camp taste. But homosexuals, by and large, constitute the vanguard -- and the most articulate audience -- of Camp. (The analogy is not frivolously chosen. Jews and homosexuals are the outstanding creative minorities in contemporary urban culture. Creative, that is, in the truest sense: they are creators of sensibilities. The two pioneering forces of modern sensibility are Jewish moral seriousness and homosexual aestheticism and irony.

Though Sontag makes a clear distinction here between Jewish seriousness and homosexual frivolity, the fact that both flourish in the same ambience implies a common denominator. (When examined as a whole, Sontag's writings suggest the same thing.)

What exactly is "Camp"? Sontag insists that the natural and the tragic cannot be campy. The Camp ideal is showi-

ness and artifice. The Camp sensibility maintains that only fragments -- rather than the traditional integrated *oeuvre* -- are possible in life and in art. Noting that "every sensibility is self-serving to the group that promotes it," Sontag calls Camp "a solvent of morality." "The discovery of the good taste of bad taste can be very liberating." "What [Camp taste] does is to find its success in certain passionate failures." It is obvious that Camp art and Jewish art are anything but opposites.

250,000 "passionate failures" took to the streets of San Francisco on June 28 for the tenth annual Lesbian-Gay Freedom Day Parade. Led by sixty members of the lesbian motorcycle group "Dykes on Bikes," the three-hour parade featured a record 50 floats. Some men came in low-cut evening dressed with stockings and spiky heels; others wore their best leather and chains. Men dressed as nuns appeared throughout the parade and on stage at the Civic Center. The Sisters of Perpetual Indulgence, with names like Sister of Perpetual Youth, said they represented the Convent of the Loose Habit. This year's parade booklet included an official proclamation from Governor Jerry Brown in honor of Gay Pride Week. It was thick with advertising from city businesses. San Francisco TV has -- or had -- its own "Gay Dating Game" show. The city has the world's first gay Savings and Loan, with \$12 million capital. And the local cops have hired their own special consultant on sado-masochism.

In other queer developments around the country:

- Washington police have clamped a lid of total secrecy over the brutal July 1 slaying of Senator Claiborne Pell's top aide and very close personal friend, Raymond N. Nelson. Nelson's roommate discovered the body upon returning home at 7:30 A.M. The roommate is not a suspect. So who is this roommate? Even normally cooperative sources in the Washington police department will not say, nor are the big media interested. Since the Rhode Island senator was allegedly once caught in a raid on a Greenwich Village homo-

sexual bar, and his sexual behavior has long been regarded with suspicion, the pieces can only be made to fit in one way. As Washington's "gay old boy" network continues to grow, so does the threat to national security.

- A U.S. Park Service exhibit at Jamestown Island, Virginia, calls attention to the alleged contributions of minorities -- including "gays." Historians tell a different story. Except for a ship captain convicted of raping a cabin boy, there is no record of homosexuality in the early days of the Old Dominion.

- Doctors have linked unusual forms of both skin cancer and pneumonia to homosexual practices. The latter usually affects only those whose immune systems have been suppressed by drugs. In both cases, all of the homosexual victims have been exceptionally promiscuous and most have suffered herpes, hepatitis, etc. Mother Nature still collects her dues from those who commit crimes against her.



A performer at the Atlanta Gay Center benefit.

Majority activists should take heed

POLITICAL ACTION COMMITTEES -- ROYAL ROADS TO FREE SPEECH

The undeniable effectiveness of conservative political action committees (PACs) in the 1980 election has created an ongoing media campaign against such rightist vehicles, as well as spurring the proliferation of pinkish counterparts on the political propaganda and fund-raising scene.

Even today, months after the election, the networks and newsmagazines continue on a regular basis to do what verbal violence they can to the National Conservative Political Action Committee (NCPAC), the Congressional Club (Senator Jesse Helms's organization) and the other right-oriented PACs.

The reason for this ongoing vendetta is obvious -- the conservative PACs have proven that there *is* a way to circumvent the media blockade -- provided, of course, that you don't go *too* far in telling the truth about the liberal-minority coalition and its real influence on America.

PACs spent millions of dollars last year and were amazingly successful in weakening some of the conditioning brought about by a generation of leftist media influence. Although these millions helped enrich the very industry which has been churning out the disinformation, these dollars have been, comparatively, the best investment the

American right has made in many, many moons, worth infinitely more than all the unread copies of *A Choice*, *Not an Echo*, and *None Dare Call It Conspiracy* now moldering in secondhand bookstores.

It was only the fact that this rightist propaganda was presented in the context of an election that allowed it to reach the people. Outside of the electoral and campaign process, conservative advertising is usually rejected out of hand, especially by the broadcast media. But falling within an election -- especially a federal election -- the federally regulated broadcast media and networks were obligated to accept the commercials and, further, were specifically forbidden to censor or modify the spot ads in any way.

This is a vitally important point. Even as this is being written, in mid-1981, NCPAC is waging a media campaign against Senator Paul Sarbanes (D-Md.). Some \$400,000 has been already been allocated to inform Sarbanes's constituents about his big-spending, liberal ways. (The main reason for choosing Sarbanes, however, is that his state is so close to the District of Columbia, and he will be a handy object lesson for the other 534 members of Congress, who can watch the show as it unfolds.)

But a similar ad blitz against House Budget Committee Chairman Jim Jones of Oklahoma was refused by all three network TV affiliates in Tulsa. While this is an easy way to choke off the message during non-election periods, it becomes more difficult to deny access to air time during campaigns. By law, if a station sells time to any candidate for a particular office, it must make available comparable time at the same rate to any other candidate for that office. By extension, it is difficult for a station to deny the sale of air time to a group opposing a specific candidate if it allows that candidate and groups friendly to him to buy spots promoting his candidacy. Although I cannot quote a court case defining this explicit right, the history of decisions in similar cases makes it unlikely that stations will be able to refuse the commercials.

J.B. Stoner has found this out during his several races for statewide office in Georgia. Running within the Democratic party, Stoner is assured of a certain minimal amount of coverage during the primary season because federal law forces broadcasters to invite him to their panel discussions and forums if they present such programs with his opponents. Likewise, his commercials must be accepted and broadcast *without alteration* (although profuse apologies and disclaimers are added before and after the spots).

Stoner made national news in 1974 when the courts affirmed his right to use the word "nigger" and to speak against the Jews in paid political advertisements. None of this could possibly have been accomplished outside the context of an election.

It seems clear that the last opportunity for truly free speech (even though it may cost scads of money) is electioneering through the news media.

In "Prepare to Score in '84" (*Instauration*, April 1981), I suggested that the racist right should consider running a candidate for president. While such an audacious plan should not be dismissed lightly, the success of such an effort

would depend almost totally on finding a respectable, articulate, attractive and realistic spokesman who would not mind braving the outrageous slings and arrows of our enemies and having his career destroyed in the process. This person, understandably, is not likely to bob up tomorrow.

A next-best plan for racist-rightist media access would be the formation of a Majority Political Action Committee (MAJPAC). Such an organization could be established *right now*. It is possible to have the group in operation and wreaking havoc in at least one congressional district in the 1982 election.

A PAC serves two functions. First, it is permitted to donate money directly to a campaign -- up to \$5,000 per candidate per election. But more importantly from our standpoint, PACs can also spend an unlimited (by law) amount of money to help elect or *defeat* candidates, as long as this expenditure is made totally independently of any candidate in the race.

Like the proposed presidential campaign, this PAC effort would not necessarily be a serious attempt to elect or defeat a candidate. It would serve primarily as a consciousness-raising project to gain invaluable publicity for the Majority cause by spending its money to make rational, reasonable statements on race and its relationship to our current problems -- all in the guise of electioneering. Using the broadcast media wisely, we can communicate an intelligent racist message -- without censorship -- to an incredibly large audience, and perhaps even help elect or defeat a congressman or two in the process.

It is, or should be, a rightist axiom that you never argue with a committed enemy unless there is an impressionable audience present. It is a waste of time and breath trying to convert the hardcore foe, but he can be used as a foil to impress and recruit bystanders.

For the same reason, we would not try to defeat entrenched black congressmen from black districts. That is not only a waste of time, but a hopeless task.

Our dollars would be spent, purely and simply, on propaganda. We would be spending our money within the context of defeating a candidate (in most cases), but we would select these campaigns and candidates on the basis of the effectiveness of getting our message across.

Population size and density, ethnicity, racial friction, media availability and cost, proximity to other metro areas, the national importance of the race and the likelihood of network coverage would all have to be taken into consideration in targeting our efforts.

While we would not mount a serious campaign to unseat Teddy Kennedy, his senatorial race is one we might consider entering in 1982.

Let us take Boston as an example of what can be done.

The Boston-Lowell-Brockton-Lawrence-Haverhill metro area, with a population of 5 million, comprises the nation's sixth largest media market. This area is served by 10 TV stations (six commercial, four educational).

Racial friction in South Boston schools, while not widely spoken of in the media any more, is still high and an ongoing problem which would make large numbers of people -- especially young people -- receptive to our message.

The race, as is always the case when a Kennedy is running, would be deemed of national importance by the media, especially if the Republicans should put up a strong, conservative candidate against the Hero of Chappaquiddick. Under these circumstances, our efforts could hardly go unreported by the networks.

While it would ordinarily be easy to ignore the activities of such a "fringe" group as we would be considered, we could easily overcome that hurdle by being simple, rational, coherent, direct -- and calculatedly blunt.

Picture, if you will, the following commercial on Boston TV stations:

FADE IN:

We're at a polling place, a high school auditorium where a dozen or so voting booths are arranged in a semicircle. The curtains are closed on the booths.

ANNOUNCER (Voice Over)

It's election day. American citizens are going to the polls to choose the leaders who will represent them in Washington. Let's talk to some of the voters.

One of the curtains opens and a dark Hispanic steps out. The camera closes in and we see a microphone in front of his face. He SPEAKS IN SPANISH WHILE AT THE SAME TIME English subtitles are flashed at the bottom of the screen.

HISPANIC (in Spanish)/SUBTITLES (in English)
Who did I vote for? Senator Kennedy, of course.
He understands the needs of my people.

The Hispanic moves out of camera range and we see another curtain opening. A squat, repulsive Oriental comes out. The camera moves in for a close-up. He SPEAKS IN VIETNAMESE WHILE AT THE SAME TIME English subtitles are flashed across the bottom of the screen.

ORIENTAL (in Vietnamese)/
SUBTITLES (in English)

Senator Kennedy. Who else? He has worked to help bring my family to this country. He cares about Asian Americans.

The Oriental moves on and we see still another curtain opening. A big, coal-black Negro buck steps out. He SPEAKS IN "BLACK ENGLISH" WHILE AT THE SAME TIME his words appear in proper English in the subtitles.

NEGRO (in street talk)/
SUBTITLES (in proper English)

I vote fo' Ted Kennedy, dude! He been takin' care of me wit' food stamps an' welfare while I been out o' wu'k fo' de las' five years. He be sensitive to de needs of black people.

He moves out of camera range and another curtain opens. A dignified, blond white man steps out. The camera moves in for a close-up.

WHITE MAN

Vote for Kennedy? Are you kidding? All he's ever done is raise my taxes to pay for his welfare schemes and bus my children to jungle schools. His immigration and defense policies are insane. I can't understand how anybody could vote for him.

We FREEZE FRAME on the man's face and SUPER THE SLIDE:

SLIDE

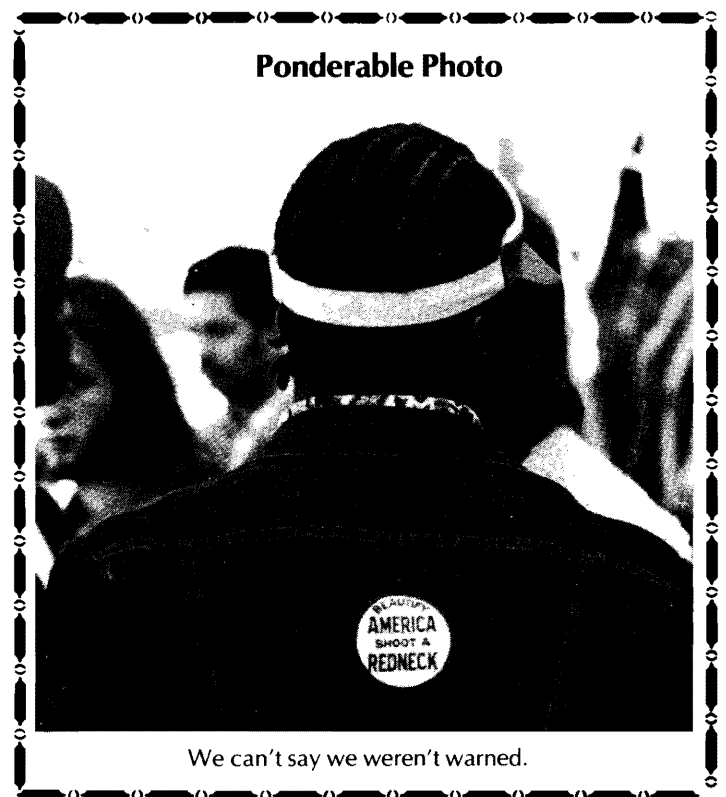
This announcement paid for by the Majority Political Action Committee (Address)

Imagine the effect of such a commercial -- broadcast uncensored -- on Boston TV. Does anyone think that the electronic mafia would be able to resist commenting on such activities in a Kennedy campaign? Judging from the attempted hatchet jobs done on conservative PACs, our commercial would probably be excerpted (the insult of subtitles for the black-speaking Negro would drive the networks wild) and broadcast nationally to show the horrible racist influences at work in the campaign.

Can anyone doubt that millions of Americans, seeing these commercials for the first time, would get the message?

And isn't that our goal -- to raise the racial consciousness of whites?

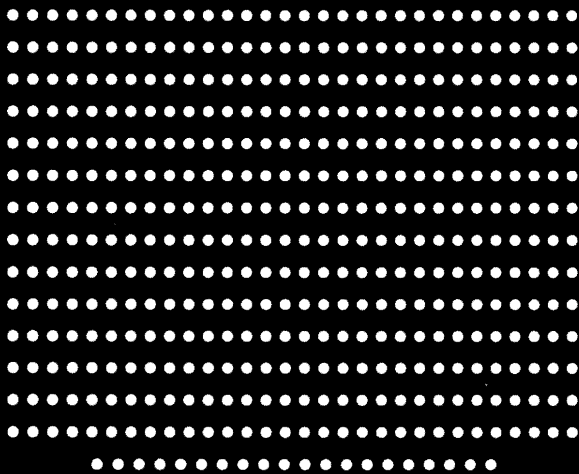
The effectiveness of properly run PACs has been demonstrated beyond all doubt. MAJPAC presents very real possibilities for recruitment, cohesion, a sense of practical purposefulness and, for the first time, effective action.



AMNESTY AMNESIA

In the middle of 1977, President Carter proposed an amnesty for all illegal aliens who had been in the U.S. for a certain length of time. It would be a "one-time-only" program with no extensions whatsoever. Curiously, in the months following Carter's announcement the number of apprehensions made along the Mexican border increased by over 50%. Once again, Mexicans had grasped the jelly-fish-without-a-sting psychology of America's leaders better than Americans themselves.

This dot represents the Immigration and Naturalization Service's \$360 million budget under Ronald Reagan.



These 440 dots represent the Defense Department's \$158.6 billion budget under Ronald Reagan.

440 dots stand against Russia's arms. 1 dot stands alone against Mexico's arms, legs, torsos, mouths, minds and souls.

What does our "conservative" president think he is conserving?

Open Border Ronnie never learned Lesson Number One in School:

Human History is largely the history of migrations.

Lothrop Stoddard, 1920

On July 30, President Reagan proposed a "realistic" new immigration policy that would include a "one-time-only" amnesty for all illegals who had entered the United States prior to January 1, 1980. One complication was that the administration had wasted so much time bickering and dickering over details which might hurt wealthy Western employers that some Justice Department officials now feel the accompanying legislation may not make it through Congress before that body stalls for the 1982 elections! Any American who believes that Mexicans who entered *after* January 1, 1980, will not eventually be included in some sort of "one-time-only" amnesty is the worst kind of optimist. Surely no Mexican believes it.

The Reagan immigration program shows America's escapist mentality at its very worst. It is not only "realistic"; it will "put teeth" into enforcement. "Most important," says Attorney General William French Smith, "it should enable us to regain control over our own borders."

How? Government spokesmen explained, with perfectly straight faces which should have been weirdly crooked grins, that by adding about \$45 million a year to the INS's present \$300 million budget, net illegal immigration can be reduced from 500,000 to 100,000 a year. Forget the fact that the world's fastest-growing large nation straddles our border for 1,500 miles. Forget that their 70 million people will soon be 150 million, with no hope of providing jobs for most of the difference. Forget the rest of the Third World and its wild urban demographics. For a bargain basement \$45 million, plus a few wrist-slaps directed at employers, we can buy "Control" in our time.

Senator Alan K. Simpson (R-Wyo.) is one lawmaker who does not pretend to believe such nonsense. Concerned because the Reagan team nixed his proposal for a tamper-proof Social Security card, Simpson observes: "Every time someone talks about this issue they flee to the Statue of Liberty."

Attorney General Smith says the cards would cost too much: between \$850 million and \$2 billion. One obvious response would be: why not compromise, by putting, say, \$400 million of that amount into the INS enforcement program? Actually, even \$2 billion -- or \$9 for each American -- would be a pittance to pay for a threat even greater than that posed by the Soviet Union.

Now that he is in a poor position to do much about it, Carter's Labor Secretary Ray Marshall has begun making noises about illegal immigration. Writing in the July 30 *Washington Post*, he said that a "crisis" is "inevitable," and that nothing less will persuade the nation to take effective action. The following day, *Post* writer Dan Balz maintained that "it is impossible to believe that any government program, short of massive force, will stem the flow of people willing to risk their lives [to enter]." Even the cloistered

readers of the national capital's only surviving newspaper are occasionally given the chance to draw the correct conclusions.

One reason why employers are eager to get cheap Mexican help is that, though none dares admit it, they are anti-black racists. A report by New York's Manpower Demonstration Research Corporation reveals that most private businesses are no longer willing to hire unemployed urban youths -- even when outside agencies subsidize their pay at rates of up to 100%! Nearly 6,000 firms were given the seemingly golden opportunity to hire the mostly black

youths for full-time in the summer and/or part-time in the winter. Only 18% of the employers would accept them with a full subsidy, and this fell to 10% for a three-quarter subsidy and 5% for a half subsidy. Tens of thousands of dollars in totally or largely subsidized labor were routinely passed up, and even those who did participate were often motivated by altruism rather than self-interest. The firms claimed they did not have enough work and that they required higher skills than the youths could offer.

What this means is that black youth is so far from being adapted to our modern economy, so far from offering it the skills and -- no less important -- the human qualities it seeks, that many black workers are rejected *even when they come free*. The government's answer is to put these unfortunates on a permanent subsidy and, denying racism all the while, import Hispanic replacements to measure up better to white employment standards.

Emma Lazarus Would Never Have Written This

An interesting immigration manifesto, if we forget about quality and think only of quantity.

We believe that the United States' national interest should be the sole criteria for determining immigration policy.

We further believe that immigration policy must be seen primarily in the light of U.S. population size and growth.

United States population size already far exceeds the long term carrying capacity of our resources, and the capacity of our environment to absorb pollution -- yet our population continues to grow rapidly. For example, our population grew by over 30 million during the last decade. Over half this growth was due to immigration -- both legal and illegal.

Because the United States is already vastly overpopulated, the central problem facing our nation is not how to slow down, but how to halt and then reverse U.S. population growth. We believe that the top priority goal of our nation should be actually to reduce population size to not more than half present numbers.

We believe that a change in U.S. immigration laws is urgently needed, to insure that immigration (or those entering the country permanently) does not exceed emigration (or those leaving the country permanently) so that, on balance, annual migration does not contribute to a net increase in our numbers.

If present estimates of emigration are correct, and if . . . emigration were balanced with immigration, then roughly 40,000 legal immigrants could be allowed to enter the country each year.

As we enter the Age of Scarcity, our national interest requires that the Age of Massive Immigration be brought to an end.

Portions of the testimony presented on January 21, 1980, to the Select Commission on Immigration and Refugee Policy by Donald Mann, president of Negative Population Growth, Inc., 16 E. 42nd St., Suite 1042, New York, New York 10017.

Ponderable Photo



A British staff officer? Not at all. He is Maj. Gen. David Ivri, chief of the Israeli Air Force. With his fair hair, light eyes, clean-cut features and only slightly disharmonic facial design, Ivri is pretty much of a Nordic, which may explain why Israel commands the Middle Eastern skies.

Four Views of "Excalibur"

1

Many critics have panned the John Boorman remake of the Arthurian legend as irrelevant. Others have praised it. The praisers cite the superior photography, the fancy costumes, the fast action and the mesmerizing force. The music from the *Ring* added a fourth dimension. Opera is pretty static. Wagner was made for the movies, not the stage.

Is the plot ludicrous? No, because honor, duty and sacrifice will always have relevance and meaning. The knight or any man-at-arms may be absurd to moderns to whom deceit and thievery are a way of life. Spiritual love is "the pits" to those who think only of bulging biceps and breasts.

There must be some good reason why this movie has been playing in sold-out theaters. Perhaps the philosophy in the final reel is above the comprehension of most viewers. But no Majority member can avoid responding to the "feel" of the story -- its tragedy and its heroism.

Nicol Williamson, an actor of superior ability, plays Merlin, who acquired his reputation as a mighty sorcerer through long, arduous discipline, a high intellect and a strong will. It is the twilight of the pagan priest, who after a long night, will later emerge as the iconoclastic scientist.



Nicol Williamson as Merlin

In parts of the film, Merlin is made into a court jester purely for comic relief, so his dark omens take on a cynical and pessimistic flavor. Sorcery is equated with power

mania or a kind of Semitic occultism. Merlin overcomes the monomania through his realization that "the time of the old gods is past, and the time of the one god is here." Morgana rejects this notion and comes to view her idol with contempt. She cannot understand his soul and his developing spiritual vision. Merlin retreats into a resigned acceptance of death as a lesser evil than survival in a world where wit, mockery and self-loathing are his only defense. Morgana repudiates physical death but embraces a spiritual dead end. Only death proves to her the hollowness of intellect and craft without honor. This, the true meaning of spiritual love, was the truth which eluded her until the end. Magic or science, used selfishly, bring death and retribution.

Merlin's words can mean something entirely other than the battle between Christianity and paganism. The time of the old gods -- intellect, individualism, law, even the search for truth -- must give way to the one god embodied in the concept of racial unity and racial preservation upheld by virtue and sacrifice. This is why leadership and the role of the king are sacred. This is the "divine right."

Guenevere, played by Cherie Lunghi, is a pixie of a lass, gazing with helpless adoration at her handsome champion, like some medieval Lois Lane. She seems miscast in a role we tend to think of as tragic, with the strains of "Liebestod" setting the background for her secret tryst. Instead of Guenevere crying buckets of tears over her ill-starred romance, as in the Broadway "Camelot" version, "Excalibur" depicts not only the high moments of Lancelot's love for his queen and their inevitable separation, but also their spiritual resurrection. The emergent Guenevere is strong, forgiving, beautiful in her new understanding -- not the sad, wretched, defeated waif, bemoaning her fate in a Tin Pan Alley chant.

The symbolism of Mordred's suit of armor is quite effective. This mysterious figure, who wields destruction like some ancient demon, wears a mask, rather than a visor. The gold symbolizes his promise, his inheritance, but the mask is that of a child, with a hopeless, haunted look. Unable to share or cooperate with the others, he can only instill fear. His one obsession is power. Because of his spoiled upbringing and arrested emotional development, he can only accept love from his mother, not his

father.

Arthur, played by Nigel Terry, is not only idealistic, but human and believable. Merlin admonished Arthur to be a king, but Arthur only fully learns what he means at the very end. "Lancelot has borne my honor, Guenevere has borne my guilt, Mordred has borne my sins." Finally he realizes it is time to shoulder his responsibilities and become a true leader, not a "cause." Leadership means rescuing his country from civil dissension and foreign invasion with every ounce of strength he can muster.

The Holy Grail is not some pie-in-the-sky beaker filled with a magic potion. Percival obtains it only after he realizes that "You [Arthur] and the land are one." The owner of the Grail is his lord, and his lord is the king for whom he will lay down his life. Arthur drinks from the cup only after he realizes his mistakes, and after he resolves to forget all his legalistic excuses and rally his people for the arduous task ahead.

"You and the land are one" signifies our inheritance has created our desires, our hopes and our destiny. We can either commit suicide like cowards or live and prevail like heroes. This was the meaning of the Dark Ages. Only a few people knew what they were called upon to do, and they did it to the best of their ability. From their efforts arose the great Gothic civilization known as the Middle Ages.

802

2

"Excalibur" is one of the great box office hits of 1981. New York critics and other media hacks have given the film derogatory reviews, saying it's too long and too confusing, has poor acting and so forth. Actually, the length is perfectly suitable to the script; the plot and story line crystal clear; the acting quite tolerable. Certainly no worse than 99% of other flicks.

The real, unstated rationale for the critics' attacks is that the movie is totally Anglo-Saxon in casting. The story line and "message" is one of Nordic mysticism. The thematic music is Richard Wagner's.

To see a movie with absolutely no minority stars or characters is more than the present-day media critics can stand. What's worse, the actresses actually act like women.

The plot has no liberal themes or references. No hint of drugs, dharma or debili-

tation. A spiritual fantasy revolving around historical and mythical Majority figures is a rarity in the cinematic drivel of the day. The audience loved it. Even black ticket holders smiled.

Anyone who praises Northern Europeans as a group is likely to get the liberal-minority gang angry, upset and psychotically jealous. Sometimes the truth hurts. That's why "Excalibur" has bruised the mental callouses of so many film critics.

425

3

"Excalibur" is a brilliant photographic montage, a moving panorama of breathtaking action, a witching hour of charms, spells and folk magic. Wagner in the background or rather in the foreground synchronizes perfectly with the images on the screen. But film drama needs more than a magnificent musical score, more than skillful camera work, more than eye-catching finery and landscapes. It needs character and story. Unfortunately, "Excalibur" has these two all-important ingredients in short supply.

"Excalibur" fails as a film, but succeeds



Producer John Boorman

magnificently in giving white audiences a change of pace. It is a promise of what can be accomplished in the future, if Majority film makers, after 60 years of servitude and solitude, develop a cinema that mines the riches of their own culture.

320

4

We were the first in France to announce the filming of the latest motion picture of John Boorman, "Excalibur." Originally entitled "Merlin," the film, which recounts the principal tales of King Arthur's Table Round, has been the object of a particularly enthusiastic reception by critics. With great fidelity to the spirit of the Celtic myths, "Excalibur" exposes in the character of Merlin the conflict between Christianity and European paganism. According to one critic, "It is the first poetic expression of the values of France's New Right."

from *éléments*,
a French cultural bimonthly

Cyril Darlington (1903-1981)

Despite recent dysgenic trends, Majority scientists still abound in America. The more intelligent choose to concentrate in the relatively apolitical physical sciences. Rarer are those who pursue the biological sciences; rarer still the delvers into the social sciences. Rarest of all, those who apply biology to social phenomena. For their pains, they can expect only the harshest treatment from the media and mind controllers.

One outstanding British scientist who dared to take the biosocial route was C.D. Darlington. Early in his career, after establishing himself as one of the founders of modern genetic theory, he opened up a new dimension in the life sciences with chromosome cytology (the study of individual cells) that had fellow biologists hailing him as "the Newton of cytology." Elected a Fellow of the superprestigious Royal Society, he was later awarded its Royal Medal. He was professor of biology at Oxford from 1953 to 1971. While at Oxford, he became a close friend and associate of John R. Baker, the author of *Race*.

According to the *London Times* (Mar. 27, 1981), Darlington's *The Evolution of Genetic Systems*

is among the really important biological books of the century, for it laid the foundation for the integration of cytology and

genetics at the population and evolution level From this book . . . stem many of our present ideas about the structure of population, the need for adaptability as well as adaptation, and the sense in which the needs of individuals and populations must be compromised if the species is to survive.

In a later book, *Genetics and Man*, Darlington spent much time discrediting the ever popular, but totally foundationless, theory of the inheritance of acquired characteristics. Indeed, Darlington went so far as to trace the evolution of this misconceived idea from old Jewish folk tales (the Bible episode of Jacob and Laban's sheep) to the more recent charlatany of the Stalinist guru, Lysenko.

The Evolution of Man and Society, which Darlington wrote at age 66, is a monumental work, the first biological account of world history. The author explained historical events not only in terms of gene pools of various population groups, but dealt in depth with the pedigrees of important historical figures.

Darlington's final work was *The Little Universe of Man*, in which he performed his greatest work of synthesis -- biology, genetics, evolution, history, economics and ecology. The book is a plea addressed from a scholar of the old school to a world going stark raving mad.

Darlington argued against modern social welfare programs because of their deleterious effects on the quality of gene pools. He was in favor of compulsive physical labor for adolescents, against "I'm O.K., you're O.K."-type social organization, against produce-and-consume neo-conservatism which glories in the thought of strip mining the world and prays at the altar of better price-to-earning ratios. He was totally opposed to the arms-building orgy that taxes productive citizens to death in order to arm paleolithic world leaders with space-age weaponry.

In *The Little Universe of Man* (unpublished in the U.S.), Darlington warned his fellow mortals to return to a hierarchical, disciplined society or be exterminated by a nuclear holocaust or mass starvation. It is a shocking indication of the state of Western civilization that his editors felt compelled to bowdlerize his words for fear of feeling the wrath of Britain's Race Relations Board.

PBS will never televise a series of any of Darlington's works. It prefers the puerile, clichéd Sunday Supplement TV endeavors of J. Bronowski and Carl Sagan.

Nevertheless, we must be thankful for small favors. If there is a large library nearby, we can still read a fraction of what one of the greatest minds of the modern age wanted to tell us without fear of arrest -- at least for the moment.

Breeding Down and Down

American "social science" is full of unreported scandals. Among the very worst is the continued life of the "convergence theory" for differential fertility. Back in the 1920s, when many social scientists still possessed a modicum of responsibility, there was widespread concern over differences in fertility among races and social classes, differences which always favored the lower at the expense of the higher. When eugenics became unpopular in the 1930s, it was theorized that fertility differences would soon level out, and all groups of women would converge toward similar brood sizes.

As late as the 1960s, fertility statistics were still being inventively twisted to "prove" that black and white fertility convergence was just around the corner. The truth is that now, in the 1980s, fertility differences among the American races remain as great as they have ever been since the major studies began. The data for 1980 show that every 1,000 white women aged 18 to 44 had 68.5 children per year, while the equivalent figures for black and Hispanic women were 84.0 and 106.6, respectively.

No less ominous were the rates for income groups: 94.3 children per 1,000 women per year in families earning \$5,000 or less, versus a genocidal 48.5 for families with \$25,000 in income. The latter rate means that during their 26 peak child-bearing years well-to-do American women are giving birth only once every 20 years. In other words, they were bearing only 1¼ children each! Since the data includes only the ages 18 to 44, and many poor women, but few well-off women, have children before 18, the fertility differences among income groups are really even greater.

Exactly the same deadly dysgenic situation prevails in America today as in the 1920s -- and, in the meantime, two or three generations have passed, *compounding* the differential mischief. There is simply no cause for wonder at any kind of maladaptive behavior we see springing up around us today. It was all predictable -- and it was all predicted.

The Wallace Factory

Did you know that the Japanese were creating guns superior to Europe's within decades after they first encountered them? Did you know that Amerindians never, ever scalped each other before Dutch settlers taught them the practice? If you didn't,

there is no reason to feel badly, because experts on this subject did not know either until Irving Wallace, daughter Amy Wallace and son David Wallechinsky (he stuck to the old family moniker) told them about it. Their new column "Significa," a coinage for "significant trivia," runs weekly in *Parade*, America's most widely-read magazine. Among the three or four innocuous items appearing each week, there is usually one directed straight at the worldwide Northern European community.

One short piece stated repeatedly that the Nazis had "swindled" German workers out of \$68 million in a VW "Beetle" production project. Beginning about 1938, a little more than \$1 a week was voluntarily withdrawn from the paychecks of those wishing to save up for a car. But the VW plant had to be converted to arms production in 1941, so the workers never got their cars or their money. The Wallaces' caption stated that this plant conversion in the midst of a life-or-death struggle constituted a "massive Nazi swindle."

The so-called Wallace Factory consists of a literary assembly line that has a full-time staff of 15 researchers and a 35,000-volume library. The Wallaces' latest book production is *The Intimate Lives of Famous People*, which presents as gospel a lot of hearsay, conjecture and lubricious tidbits about 200 celebrities. It is no coincidence that all but a few of those selected are no longer around to defend themselves.

Love That Genius

Actor Ed Metzger is traipsing about the country in a one-man show called "Albert Einstein: The Practical Bohemian." Metzger portrays the saint as something of a swinger. He dwells on the fact that Al spent a long time marrying his second wife. He also touts a "delicious rumor" about Marilyn Monroe. What did she want most in the world? To sleep with Einstein (47 years her senior)!

Einstein justified his idiosyncrasies in words which Metzger repeats on stage:

Long hair minimizes the need for a barber. A nightshirt and pajamas are needless if you have bedcovers. And when you wear shoes, socks can be done without. They only produce holes.

Metzger says his hero was "warm, humane, charismatic and loved to tell jokes, which he would do with a twinkle in his eye."

How could anyone be more lovable than the man who was the chief promoter of that lovable invention, the world's first atomic bomb?

Media Monsters

Four years ago, Anita Bryant was making \$350,000 a year in concerts and ad appearances. Now, happy just to make a living, she and three lady friends are opening a little dress shop in Selma, Alabama. Speaking out against homosexual teachers and youth counselors "wiped me out financially," says Bryant. Just like Alexander Dubcek in Czechoslovakia following the 1968 Russian invasion, she has discovered that opposing the core values of an establishment is a surefire ticket to downward social mobility.

Staff members at radio station KSDT in San Diego learned the same lesson last July when they were ordered off the air for three weeks following their in-station interview with California Majority activist Tom Metzger. The Student Center Board felt that 21 days of complete silence was a fitting penance for the University of California-affiliated station.

Metzger, who won the Democratic primary in California's 43rd Congressional District in 1980, was beaten in November following a concerted smear campaign. David Nussbaum of the Community Relations Committee of the Jewish Federation of Greater San Diego confesses that the media "first created a monster, then destroyed him." Metzger's positions on the more pressing issues of the day were almost totally ignored.

A bearded young Jew named Donald H. Harrison probably had the most to do with Metzger's defeat. "Metzger's goose-stepping rhetoric" put "chills in my memory," says Harrison, so he quickly got himself hired as a political consultant and public relations adviser -- by Metzger's arch-conservative Republican opponent, Clair Burgener. He convinced the easygoing Mormon that the Klan's "image" (something the Klan has almost no control over) should be the focal point of his entire campaign.

The miracle is that Metzger still got 45,000 votes after most of San Diego's Jewish community of 23,000 launched a vast volunteer effort to defame him and the modest White Survival platform he stood on. Local rabbis and Jewish organizations made a deliberate point of abusing their tax-exempt status by sending out appeals under their letterheads which called for Metzger's defeat. As expected, the IRS looked the other way.

Jews pressured virtually every state Democratic official to oppose the Demo party's own representative. Of course, had any major official declined to do so, he would have been ruined -- a circumstance that should (but surely won't) provoke the most intense resentment against the black-mailers.

Burgener, an archetypical Majority Californian -- blond, blue-eyed, handsome --

professed incomprehension at why 45,000 of his own people would vote for a monster. Perhaps, he mused, they were casting a protest vote for the "forgotten white man." Obviously no "deep thinking" was involved on their part; they were "terribly misinformed." But, he allowed, "maybe 5 or 6 percent" of the Metzger voters were "people who just hate people." Of course, none of the Mexicans and Asians who have swarmed into the district since 1960 voted for Metzger -- which proves them to be less hateful people, and people who -- in Burgener's star-spangled eyes -- better understand the American way.

Salt Pillar Rhetoric

Five-time socialist presidential candidate Eugene Debs once said, "While there is a soul in prison, I am not free!" So-so rhetoric. Zero truth content.

Speaking before 150,000 New Yorkers at the annual rally for Soviet Jewry last May, National Security Adviser Richard Allen said, "Let us remember, no men are free until all men are free." Since real freedom depends at least as much on the individual as on his surroundings, and since many men and women are biologically incapable of free minds and independent convictions, you and I would have a long wait for our freedom -- if this were not more rhetoric.

Last spring, Coretta Scott King told marchers in Georgia, "As long as black children are not safe on the streets of Atlanta, no child is safe anywhere in the world." Her words would have come as a frightening revelation to mothers in crime-free Tokyo, Oslo and Perth, were they not transparently rhetorical.

Times Square priest Bruce Ritter used the same approach in a recent fund appeal. Speaking of a 15-year-old boy prostitute who sat glaring at him, he wrote: "Like it or not, he is part of us." A bit mystical, perhaps, but it brings the money in.

Time hack Roger Rosenblatt entitled an editorial last March, "The Great Black and White Secret." After taking a page to tell readers that blacks are slitting white throats (true) while whites are universally shafting blacks (untrue), he concluded with his revelation: "The great secret is that they [blacks and whites] may need each other." (Horsefeathers!)

Examples of this cheap rhetorical device could be multiplied a hundredfold. The common theme is human interdependence -- which happens to be the exact opposite of *Instauration's* main theme.

It's true that the world has shrunk. It's true that when two faraway nations decide to atomize each other, we will get more than one kind of fallout. But the fact of

growing (though still limited) interdependency is not something to revel in, unless you are a Third Worlder looking for hand-outs. It is rather a trend to strive mightily against, a world force which must be stopped and reversed if human evolution is to continue.

The sad truth is that some souls will always languish in prison; that some men will never be free; that some children will never be safe. The happy truth, the real "great secret" of life, is that progress comes only through quarantine, compartmentalization, separation. When life's pioneers look back too many times they are likely to become as stationary as pillars of salt.

Chapman's Caulfield Connection

Older Americans who were kept busy reading Shakespeare in their school days may not be aware that, for millions of their younger compatriots, an adult-baiting, generation gap-fomenting novel called *The Catcher in the Rye* is required reading in many high-school and college lit courses. Older Americans may never even have heard of the 1951 J.D. Salinger novel -- unless, that is, they closely followed the trial of John Lennon's killer.



J.D. Salinger

Mark David Chapman said that Satan told him to kill the most bumptious Beatle. In the courtroom he clutched a worn copy of his favorite book, which was in his possession on the night of the shooting last December and which he feels tells his story. Asked if he had anything to say in his own defense, Chapman rose quickly and read a passage which he said would be his "final spoken words."

Anyway, I keep picturing all these little kids playing some game in this big field

of rye and all. Thousands of little kids, and nobody's around -- nobody big, I mean -- except me. And I'm standing on the edge of some crazy cliff. What I have to do, I have to catch everybody if they start to go over the cliff -- I mean if they're running and they don't look where they're going

Chapman, who saw himself as a protector of the weak and innocent, quoted a second-rate Jewish novelist to justify shooting Lennon four times at point-blank range.

The interesting thing about his Salinger selection is that just these words remain indelibly etched on the minds of unnumbered Americans now reaching physical (if not always mental) adulthood -- men and women who were encouraged to see in protagonist Holden Caulfield's self-pitying maunderings the pinnacle of artistic sublimity. Chapman is by no means the only member of his generation to have gone over the edge of Salinger's "crazy cliff." The question that nobody asked was whether or not Salinger pushed him.

Minority Spat

Back in 1969, Lillian Hellman published *An Unfinished Woman*, which purportedly recounted her experiences in Spain during the Civil War years. Last spring, one of Ernest Hemingway's merry widows, his only Jewish widow, finally came forward to denounce much of the work as a fabrication. Novelist Martha Gellhorn, who was a well-known war correspondent in the 1930s and 40s, used her own copious notes to demonstrate, among other things, that Hellman could not have been caught in air raids in Valencia and Madrid; and that she did not, in fact, disregard Hemingway's warnings by dashing off to make a radio broadcast amid the shelling of Madrid.

"Miss H. has written a great part for herself throughout, with special skill in her Spanish War scenes," Gellhorn wrote in *The Paris Review*. "She is the shining heroine who overcomes hardship, hunger, fear, danger -- down center stage -- in a tormented country." The charges were not worth answering, sniffed Hellman, the ultra-liberal, from her far-from-the-madding-crowd home on Martha's Vineyard. It may be significant, however, that she did not sue -- because she had sued novelist Mary McCarthy (a 50% Jewess) last year for calling her a "dishonest writer" on the Dick Cavett Show.

Another non-member of the Lillian Hellman fan club is Diana Trilling ("Let's say she's a gifted writer of fictions."). Diana, a Jewess, accuses Lillian, a Jewess, of minimizing her longtime support of Stalinism while coming down hard on the anti-Stalinists. In the realm of apocrypha, added Gellhorn, "Miss Hellman ranks as sublime."