

*illic heu miseri traducimur!*  
*Juvenal*

# Instauration®

VOL. 10 NO. 5

APRIL 1985



Cholly Bilderberger



In town with good news last week was Jim Larsen, head of Iowans Against Another Masada. Over a working lunch at Le Kornkrib for several members of the East Coast Federal Budget Monitoring Committee, he described the enthusiasm of Midwesterners for across-the-board increases in military and economic aid for Israel. "You may know," he said in a poignant revelation, "that tens of thousands of farmers in Iowa and Minnesota and other Middle Western states are bankrupt and will lose their farms this year. It might be very tempting to them to ask that the federal government save them by giving them the billions which will be going to Israel. I am proud to report that of all these thousands of farmers, only one, from near Mason City, Iowa, has made such a suggestion. And his brothers in the Farmers Cooperative have thrown him out of that organization and no one in Mason City will speak to him!" Prolonged applause. "A fine young farmer from Oelwine, Iowa, put it to me this way: 'We all talk about Israel and how much we want to help, but words are cheap. Now we have a chance to put our farms where our mouths are. How much better it is that we go broke and are turned off our land and become bums in our own country after farming this land for a hundred years than that Israelis have to cut back their standard of living at all. When push comes to shove, and Mohammed to the mountain, and planting season to Oelwine, you can't compare Iowa to Israel or us farmers to them freedom fighters in importance. I'm proud of what we're doing.' " Eyes were conspicuously moist when Jim finished. They were even moister when he gave the encore, after wild applause: "And I can tell you that isn't all! I myself have seen, in the cold and snow and wet of an Iowa January, at the heartrending auction of the old family homestead, the dispossessed farmer turning the other cheek with a vengeance, and passing through the crowd with a tin cup to collect nickels and dimes and quarters for Israel!" Pandemonium, unrestrained cheering, open tears.

Cholly's column is continued on page 24

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

The Poles may be enslaved, but at least they are not being mulatto-fied.

300

Where I work we have to fill out forms on our "clients" (prisoners), which include racial classification. I grow so tired of trying to explain to my co-workers the difference between nationality and race. They'll put down Mexican or German or Puerto Rican every time. Anyone who has faith in the great intellectual powers of the "average man" is crazy as hell. That's why democracy won't work. The idiots cancel out the geniuses, so the ship is run by average men. People mentally stumble around and wonder why original America and the Old South produced such sterling statesmen. They forget or overlook the single most important fact: probably upwards of 75% of the population of either area couldn't vote. It's that simple. I would opt for a natural aristocracy of that sort this very instant, even if it meant I was among the 75% not allowed to vote. The best will vote for the best, so when only the best vote, only the best get elected. The broader the franchise, the lower America has sunk. Having long since enfranchised the dregs, America now wallows under a tyranny of the dregs.

293

I am constantly perplexed by *Instauration's* description of George Bush as a wimp. How is it possible that a World War II fighter pilot with numerous missions can be called a wimp? But that's exactly what he is. Can this be the fate of any good Majority member after years in the Washington political cesspool?

327

Few things illustrate quite so clearly the essentially theological nature of the entire Holocaust legend as the canned responses to revisionist works aimed at showing the physical impossibility of many extermination claims. One standard response could be summarized as follows: Six Million were killed, and to argue over the petty details of how this was done is both irrelevant and an "obscenity." The mind of the medieval theologian worked the same way: God exists, now let me prove how. This mentality frequently leads to Inquisitions for non-believers -- e.g., Irv Rubin happily perched atop a pile of burned books outside the Institute for Historical Review building -- or what was left of it. The spirit of the historian is -- or at least should be -- very different. When confronted with a claim which he believes to be false, his immediate impulse is to disprove it. If he cannot, he will alter his own view to accommodate the persuasive new evidence he has encountered. He neither shouts down nor burns.

121

It was a real pleasure to receive *Instauration* (Nov. 1984) and see Richard Swartzbaugh's return to racial philosophizing so prominently featured. The first chapter (I hope it is the first of a book) is very provocative. Now I am waiting, hopefully, for the several other shoes to drop. I have always been one to insist that a sound racial philosophy must emerge before racial reconstruction can succeed. Without sound principles and landmarks to chart one's course, a racial revolution would founder and be usurped by the age-old usurper tribe which is always waiting in the wings to capture and pervert every revolution into supporting its own long-range goals. By the way, whatever became of Throckmorton? I liked what he used to write.

951

White flight could be viewed as racial cowardice. But it may be something else. It may have bought us some very necessary time -- time in which our minds could change. When white flight began, our race was totally unprepared to survive in any way, on any level, through any medium. Because it does no good to arm the hand when the mind is disarmed, Majority members would have been fools not to have fled. Had we stayed in the cities we would still have lost them, but we would have lost something more, something irreplaceable: the genes of those who stayed. The cities? They are nothing -- our race has built so many cities we can't even remember their names. We can't even locate their dust. Their numbers are legion, their names are legend. Our race builds cities the way other races build mud huts.

365

Sometimes I have seen a poor, broken-down old Chinaman in New York City and I couldn't help but think that, no matter how bad it gets for him, no matter how lost he may feel in the strangeness of New York and America, he can always draw on a certain spiritual comfort with the knowledge that "back there" in China there remains a virtually inexhaustible reservoir of "Chineseness" -- Chinese languages, Chinese culture, Chinese society, Chinese people. This knowledge can't help but make his marginal status in America more bearable. Something very similar accounts for the fanaticism displayed by the Jew in his attitude toward Zionism. Israel provides him with a sort of psychological bedrock -- "I may be a minority here, but I'm not there!" It is a common thing for Diaspora Jews visiting Israel to say, "It is a wonderful feeling to be in a nation where the police are Jews, the bus drivers are Jews, and even the prostitutes are Jews." The prospect of losing this makes the Diaspora Jew monomaniacal in his support of the Zionist state.

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□ Arnold Schwarzenegger's new movie, *The Terminator*, only allowed him a few lines of dialogue. Yet these were enough to let audiences know that killer robots in the future will speak with a German accent.

113

□ There has to be a better way. Why can't the TV networks take their polls and, on the basis thereof, vote for the candidate or party of their choice. Then we can junk all those voting machines. Campaigning would be limited to two weeks. The presidential candidate's wife would be vice-president. Blacks could compete if they could prove they have no white blood. What are your thoughts?

931

□ Sometime during the Swinging Seventies the media drums started beating out the message of "Bisexual Chic." Gore Vidal and other neo-Freudian faggots assured us that we were all fundamentally bisexual, though some of us, of course, were more "bi" than others. A scale of "sexual preference" was developed, with (1) being "exclusively heterosexual" and (10) being "exclusively homosexual." Implicit in this construction was the thought that most of us were somewhere "in between." Oily degenerates all across the land could be heard saying, "Some like guys, some like girls, I like 'em both." Besides, being bisexual opened up "half the human race" as potential partners for sexual fun 'n' games. Now we are hearing that AIDS is starting to break out of its homosexual ghetto into the general population. Several women have died of Creepitis in the San Francisco area (where else?), and there are reports that it is starting to become a problem for female prostitutes. And just who is it that we may thank for helping to spread AIDS into the population-at-large? Why, all those free-spirited bisexual men! Western decadence is a complex and many-faceted thing, and sexual degeneracy is only a part of the whole gestalt. Most Instaurationists have known for a long time that the current cultural orthodoxies were hurting and demoralizing us. Perhaps now we can take a certain grim satisfaction in being able to point to the Vidals and say, "Your lifestyle is now threatening to kill all lifestyles."

121

□ Spanish is becoming the pet language of the left. Signs of this are everywhere -- bilingual posters at government offices, Spanish lessons on Sesame Street (uno, dos, tres). What really brought home the absurdity of the whole thing was an anti-rape march held in Madison, Wisconsin, by a bunch of feminist harridans. At the head of the parade they carried a sign, "Take Back the Night," in both Spanish and English. This in Wisconsin, which ain't exactly San Antonio. Yet! The sad thing about the Hispanomania of our left-leaning groovies is that their lingo is not that of Lopé de Vega, Cervantes, Unamuno, Ortega or Lorca, or even such talented anti-gringo writers as Carlos Fuentes or Márquez. Instead, they speak the patois of badass Chicano street gangs in East Los Angeles and overweight Puerto Rican welfare mamas with silver-painted toenails riding the graffiti-smearing Big Bagel underground.

931

□ How is it that Christians swallow so easily and in such large gulps the worst Holocaust exaggerations when one of their greatest saints and founding fathers specifically warned them against "giving heed to Jewish fables, and commandments of men, that turn from the truth." St. Paul also informed his fledgling flock, "there are many unruly and vain talkers and deceivers, specially they of the circumcision" Epistle to Titus (1:10, 14).

678

□ You may be interested to know your magazine has been a big help for research material in some of my college classes. In a course on George Orwell, I used several citations from *Instauration* in some of my essays. The professor's bewildered expression said it all. He enjoyed reading what I gave him, but admitted he wasn't familiar with the publication.

471

□ May the stars shine above you ever happily -- except one!

104

□ My Jewish boss recently told me during a training session that many of his people, Orthodox or atheist, buy life insurance, assign it to a Jewish charity that fronts for Israel and deduct the premiums from their adjusted gross income.

983

□ A black friend of mine from high school (yes, even we Instaurationists sometimes have that proverbial "black friend") invited me over for an evening several months ago. I accepted with considerable reluctance, since he is married to a white woman and has a mulatto son. During my visit, he and his wife detailed all their special plans for their son -- private schools, Suzuki violin lessons and the other standard "enrichments" the American middle class offers its 1.8 (or less) children. While listening, I couldn't help but think that, although more than willing to provide their precious son with a Montessori education and all the rest of it, they had neglected to give him that most basic of all basics: race. Instead, they brought into the world a child who will spend the better part of his life wrestling with a lack of racial identity, and who will be driven to play out the mulatto's historic role of resentment and revanchism.

121

□ George Kennan's awards, both literary and political, have established him as a first-rate intellectual. Yet his career as a thinker/writer will die with him. Why? Because he is too polite, too circumspect, too civilized to represent any threat to the liberal-minority coalition. Good old George is a loser. Awful thing to say about him, right? But his books on contemporary problems don't contain one hundredth the verve and insight of *The Dispossessed Majority*. Kennan and Wilmot Robertson think alike, yet only the latter has the guts to fight our enemies. Robertson will never get a chair at Princeton. But I hope that he feels as I do -- it's more fun to be on our side. The Kennans of this world are still trying to figure out who is screwing up the works. We already know.

941

□ With a Daughter's Eye, the tell-all memoir of Margaret Mead by her daughter, Mary Bateson, draws the curtain back on one part of the struggle for political supremacy in this country -- the struggle to suppress truth, to load the academic dice. Margaret Mead's message, which was Boas's and Ruth Benedict's, was simple and straightforward. Hurrah, hurrah, we're a rotten species! There is no moral restraint, nor any capacity for it. So it's to hell with the white man, and we'll all go down the chutes together. (Too-rah-lay!) I wasn't startled to learn that Margaret Mead's mother was of Sephardic Jewish descent (page 106).

109

□ Foreseeing problems and deliberately planning to prevent them is not exactly a conspicuous characteristic of blacks. Professor John Mbiti notes in *African Religions and Philosophy* (London, 1969): "The concept of time may help to explain beliefs, attitudes, practices and the general way of life of African peoples, not only in the traditional set-up, but also in the modern situation. In the traditional view there is a long past, a present, and virtually no future." And President Kenneth Kaunda, "Father of Zambia," states, "I do believe that there is a distinctively African way of looking at things . . . We have our own logic system which makes sense to us, however confusing it may be to the Westerner. I would say that the Westerner has a problem-solving mind whilst the African has a situation-experiencing mind."

South African subscriber



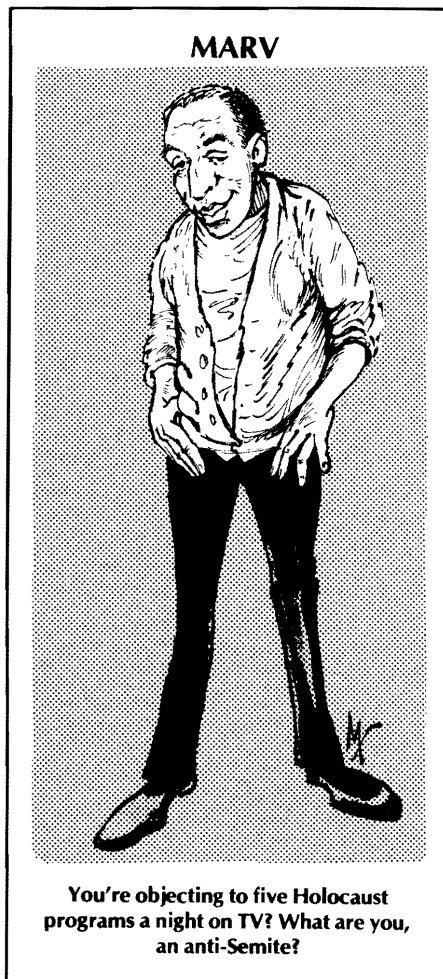
Dem Democrat honkies better do what  
Jesse Jackson say or dey be losin'  
all 50 states in 1988, 'stead of jus' 49.

□ Zip 674 (Dec. 1984) claims the signers of the Declaration of Independence and the framers of the Constitution were mostly practicing Christians. One would never surmise this by reading those documents. The Declaration of Independence refers to: (1) the laws of nature and of nature's God; (2) the Creator; (3) the Supreme Judge of the world; (4) Divine Providence. No mention of Yahwehs, Trinities, Christs or anything pointing to Christianity. The Constitution (Article VI, 3) states: "No religious test shall ever be required as a qualification to any office or public trust under the United States." That doesn't seem to indicate that our government was to be ruled by Christians. And the line preceding the above states, "The Senators and Representatives . . . shall be bound by oath or affirmation to support the Constitution . . ." Affirmation is often considered the equivalent of an oath for one who believes in no god or gods.

080

□ Did you ever compare the physical state of the starving Africans you see on TV and those who stand in our own soup lines? The latter are often so fat they look bloated.

280



□ I know a man who can claim a somewhat singular distinction. One of his grandfathers was born in the Confederacy, the other in Prussia. Thanks to Uncle Sam, neither country exists today. I suppose that more than a few such terminal cases could be turned up with a little research. As soon as Sammy finishes off South Africa, there should be a lot of people of Rhodesian-South African descent who will be able to say the same thing. Before it's all over, the Potomac monster may have put all members of our race in a similar fix.

708

□ Even the most racist Afrikaner politician never claimed that there were no such things as black South Africans, as opposed to Galloping Golda's famous statement, "There are no Palestinians." This attitude, however outrageous it may appear to us goyim, is really quite indicative of the fundamental Israeli posture towards the Palestine question. They just won't fess up to what they've done. Instead, we get 1001 tortured historical "explanations" of why it was really Jewish land all along, using both modern and Biblical history to make a highly dubious case. By way of contrast, white settlement of South Africa was a horse of a very different color. It was a long, long time until black Africans were even encountered in South Africa. When conflict did arise, the right to continuing white expansion was settled by warfare, not terror. At no time did the Boers resort to a Deir Yassin atrocity to drive out the blacks. Proof of this is afforded by the fact that the blacks are still in South Africa. Boy, are they there!

051

□ In this era of \$200-billion budget deficits, I find myself agreeing with ex-Congressman John LeBoutillier's observation that federal spending is just like Tip O'Neill -- big, fat and out of control.

147

□ I can't help but see the marriage of tall, lithe Norris Church -- a Northern European beauty from Arkansas -- to a short, squat, plug-ugly runt like Norman Mailer as a striking example of much that is wrong with our society these days. Mailer already has one child by this woman (with the predictably "cute" name of John Buffalo). What a terrible waste of Church's genetic gifts! Tragically, it is really quite easy to understand the forces that led her to make such an unfelicitous marital choice. In marrying Mailer she married into the jet set social swim. What a far cry from the life of an Arkansas farmer's wife! Yet how infinitely more valuable it would have been for our race if she had chosen the latter role.

334

□ Richard Swartzbaugh presents us with that happiest -- and rarest -- of combinations: a sound racial type with a sound racial philosophy.

523

□ Although as an Instaurionist I felt a certain obligation to watch it, I must confess that I ended up not watching even so much as a minute of PBS's grandiose "Heritage: Civilization and the Jews." I knew the whole damn thing would be a real morale-buster. Tell me if this scenario is wrong. It would start off innocently enough -- archaeological digs, Middle Eastern history, Biblical background. Then slowly but surely it would build, build, build to the 1942-45 climax. Time and again during the Diaspora, noble Jews would offer the gifts of their genius, their "passion for morality" to the world, and the world would respond with ingratitude, anti-Semitism and, ultimately, "Auschwitz." A redemptive note would be struck in the last show, Abba Eban singing praises for Eretz Israel in his clipped Oxford English, while Israeli F-16s screamed over "blooming deserts." In short, it would have been one more crash course in the whole panoply of turgid philo-Semitism that we Americans have been taking in with our mother's milk throughout this century. Pardon me for passing up yet another gulp of it.

481

□ For a nation with a \$300-million defense budget, ostensibly designed to "defend us from communism," isn't it odd how uncomfortable the Dan Rathers are with a true blue anti-Communist? Two of the media's most whipped boys have been Roberto (Death Squad) d'Aubuisson in El Salvador and the now deposed Argentine junta (pronounced with a hiss). You would think Americans would fall down on their collective knees in gratitude to regimes which displayed an ability to deal with left-wing subversion. Fire must be fought with fire, and if Marxism's record of subversion, bloodshed and success in this century isn't "fire," I don't know what is. Obviously, what we are confronted with here is the foreign policy fiasco of the American-Jewish symbiosis. Anti-communism has always been a very risky thing for Jewry because without Jewry there would never have been a worldwide Communist movement. Acceptable anti-communism these days must bear the kosher seal of approval from Norman Podhoretz, Midge Decter and Irving Kristol. But this tricky juggling act involving anti-communism and Jewish interests is not without its grim humor. We now see the sorry spectacle of American "conservatives" seeking to advance their anti-Communist cause and win a few plaudits from the New York Times by portraying Russia and even Nicaragua as anti-Semitic.

372

□ What interests me in the fable of Jesus is how he was treated after he attacked the money-changers. He was tolerated as a harmless eccentric and a would-be revolutionary until he invaded the temple and kicked over them there tables.

808

□ I am wondering how many Negroes anywhere have donated how much to the famine-stricken Ethiopians. Also I am wondering about Jews tapping the U.S. (thus far) to the tune of \$30 million for the transportation of their black brothers to Israel.

641

Re Satcom Sam's lamenting the scarcity of pulchritude among women tennis pros (Sept. 1984). I would agree. I wonder, though, has he taken a good look at Kathy Rinaldi? Now if she can only keep out of the clutches of her mentor, Martina.

Expatriate in Turkey

Affirmative action is the application of the Peter Principle without the intervening steps.

142

Heaven knows I have put up with a good deal from short men driven by inferiority complexes -- and had a lot of trouble when young getting rid of a short woman. In the words of the old music hall song:

It's a great big shame, and if she belonged to me,  
I'd let 'er know who's who,  
Naggin' at a feller wot is six foot three,  
And her only four foot two!

All the same, I should be happy to include the adventurous short Instaurationist (Dec. 1984) in my own outer circle. (Not that I would expect him to include me in his inner circle, be it noted.) The outer circle of each one of us should include all those who are capable of making a constructive contribution. Our inner circle should be a potential breeding group. Let us learn from our opponents. They have an enormous outer circle, consisting of liberals, lefties, libertarians and minorityites, but they don't encourage them to come and settle in Israel. So it should be with us. We will walk with anyone going our way, but we are nevertheless determined to preserve our own subgroup. Evolution can only proceed by inbreeding coupled with elimination. But there is room for many evolutionary experiments on this earth, and anyone who wishes to preserve variety is our potential ally, whatever his race may be.

British subscriber

The author of "Brainless Bruisers" (Inklings, Dec. 1984) finds it hard to fathom how anyone could score much below 700 on the SATs. Hell, I'm trying to teach introductory calculus to a bevy of such scorers. One of my students has a 680. A combined score of 400 certainly qualifies one for a football scholarship and a score of 700 would place you in an advanced class along with all the other low-80 IQers. To qualify for our Honors Math program we demand a math SAT score of 500! It's rumored some sort of freak is bounding about campus with a 1580 SAT. We've gotta get that dude out of here before he reproduces! It is often claimed that the American variety of "God's gift to the Olympics" has 25% white blood. Take three parts IQ 100 blood and add one part IQ 80 blood and wow, we gots de 85 IQ blend! Yes, we are a nation of geniuses, and someday someone will devise a test that will prove it.

223

I suppose that everyone has his own definition for "the good old days." To me, it's when there were no Negroes in TV commercials.

073

The whole controversy over Reagan's Space Defense Initiative (Star Wars) proposal afforded us an invaluable opportunity to observe the knee-jerk reflexes of the media leftists. Now as I understand it, Star Wars would enable the U.S. to destroy Soviet missiles in space as they streak towards their American destinations. This is a revolutionary concept, since it would mean that the U.S. was really defending itself instead of engaging in an eternal Mexican standoff with the Soviet Union. One would think that the Carl Sagens and the other nuclear Chicken Littles would welcome a real, honest-to-goodness defense against the horrors they say are in store for us. But noooo! The SDI has been greeted with a barrage of ridicule. All this is distinctly reminiscent of the post-World War II agitation on the part of the American liberal left to "share" our nuclear knowledge with Russia -- or the UN -- or anybody, just so long as the intolerable prospect of our nuclear superiority was done away with. Now that Star Wars has raised the possibility, however remote, that we could have such superiority again, the wailing and gnashing of teeth become deafening.

414

A farmer invented a robot that could plough a row, turn around at the end, and plough in the reverse direction. He then devised a second robot that could follow the first robot's furrow and do the seeding and planting. Inspired by the evident success of these two, he created 50 others until he had an army of robots that could do just about any chore on his farm. Pretty soon there was nothing for the farmer to do but sit in his rocking chair on the porch and watch his automatons doing all his work for him. One day his wife said, "You really are a genius to have invented something so clever. There's only one drawback. Because the robots are made of aluminum, when the sun comes out, they glint, and that hurts my eyes." "That's remedied easily enough," said the farmer. "Tonight, when they come in from the fields, I'll just take them down to the cellar and paint them." And he did just that. He painted them all black -- and the next day only two showed up for work!

680

I didn't wait for some bright Instaurationist to put out a Dispossessed Majority bumper sticker. I went to a color Xerox machine and made a copy of the "split America" logo on the dust jacket of the library edition of The Dispossessed Majority and taped it to the back of my car's bumper with transparent, waterproof plastic tape.

208

Read William F. Buckley's book, Overdrive. You'll discover why he never zaps Israel. What would happen to his social life?

193

Now that Jane Fonda has confessed to having suffered from bulimia for 23 years (pigging out and then vomiting) perhaps she will show more compassion towards the millions of Americans upon whom her brand of politics has a similarly emetic effect.

097

Although I surely understand it all too well, I am still slightly uneasy with the "bring the house down" philosophy which Instauration expressed in commenting on the 1984 elections. Now I quite agree that Reagan's offer of suicide on the installment plan will be the end of us just as surely as Mondale's sudden death politics. But in adopting the stance of "Mondale was better because he'll alert the Majority to its plight more quickly," Instauration is displaying the sort of apocalyptic fanaticism that one has heretofore associated with the left. There were significant numbers of German Communists who came to welcome a Nazi victory for similar "bring the house down" reasons. Let the bourgeois factions be swept away, said the Party line, and when the "people" see the reality of reactionary fascism under the Nazis, the Marxist millennium will be at hand. Well, instead of this fantasized scenario, the Communists were themselves swept away -- at least until 1945. Don't we as Instaurationists run a similar risk with this attitude? I freely admit that I voted for Reagan, amiable idiot that he is, simply to help keep Mondale-Ferraro out of office a little while longer. Since an unapologetic pro-Majorityism cannot yet take on the liberal-minority coalition, why not let Reagan (and the Reagans to come) stand in for a while -- until white America gets ready for "the real thing"? While the back page of Our Favorite Magazine harps on the 1984 election as a "glass half empty," let us not overlook some of its "glass half full" aspects. The election was the absolute death-knell of the so-called Roosevelt Coalition. The white South is lost to the Democratic Party on the presidential level apparently forever. Both Irish and Italian Catholics were estimated to have voted for Reagan to the tune of 60%. Altogether, Reagan received just about two-thirds of all white votes.

493

Let it be the duty in 1985 of each Instaurationist to pass on his copy of Instauration to a friend or acquaintance who may be a potential subscriber, bearing in mind that the future belongs to the young. [Editor's note: Be sure the recipient doesn't have high blood pressure.]

Canadian subscriber

Isn't a society with many different standards of beauty really a society with no standards of beauty? Isn't a society with many different racial value standards really a society with no value standards? A viable multiracialism in the U.S. is just as much of a liberal pipe-dream as was World Federalism. It is all a reflection of the essentially feminine nature of liberalism -- the warm, nurturing Earth Mother seeking to make everything O.K. for everybody. This was the ethos of Lyndon Johnson's Great Society and Hubert Humphrey's Politics of Joy.

137

Like many Americans, I was appalled at the restrictions placed on the news media during the invasion of Grenada. In the future, newspapers (particularly those from the New York Times, Washington Post and Boston Globe) should be included in the first wave of any U.S. military action.

600

# WRONG HERO

Our media mouthpieces work in mysterious ways. Or do they? Take the highly touted case of Bernhard Goetz, the misnamed subway vigilante (strictly defined, the word means an unauthorized person who pursues criminals for altruistic, not personal, reasons). Ever since the U.S. crime wave crested, blown by the liberal wind of the Warren Court, there have been all kinds of retaliatory acts by the victims or intended victims. Many of those who fought back have been injured or even jailed for their pains. Some have even given their lives rather than be robbed or raped, and a few have taken their assailants along with them. Although most such incidents have been clear-cut examples of justifiable self-defense, even heroic self-defense, they have generally received the scantest of notices -- a sentence or two on the local TV news or a paragraph on an inside page of the *Daily Bugle*.

But now Bernhard Goetz, whose act was by no means clear-cut and only dubiously heroic, comes along and the media -- not just in New York, but from sea to sea -- make a cause célèbre of him. Why Goetz, who was not hurt, wasn't robbed, merely hustled? Why the man who shot two of his "accosters" in the back? Why the white man who zinged four young Negroes, paralyzing one of them permanently?

Why Goetz? Why not Jane Smith, who slashed her would-be rapist with his own knife and sent him to the hospital? Why not Joe Blow, who grabbed his robber's Saturday Night Special and shot him dead after a long and bloody struggle? Wouldn't these latter two have been more inspiring "vigilantes"? Weren't they worthier examples of courageous citizens finally deciding to deal with the problems of crime personally, once the courts had turned the streets over to the criminals?

Why Goetz, the half-Jewish electronics technician, a Vietnam draft-dodger, whose father went to jail for sex perversion, who instead of facing up to his act after the shooting stopped, sneaked off

down the subway track and decamped to Vermont, where he ruminated a few days before giving himself up? It brings back memories of Senator Fat Face's 10-hour soul-searching before he contacted the police after Chappaquiddick.

We salute Goetz, as we salute anybody who lifts a finger or a gun against the racist muggers (they are almost all nonwhites, you know). But we wish the media had chosen one of the thousand or so more exemplary cases of Americans giving criminals a dose of their own medicine.

## Restoring an American Tradition

John F. Banzhaf III, a law professor at George Washington University, pointed out that Bernhard Goetz was only one of "thousands of law-abiding citizens [who] gun down criminals who threaten them" each and every year.

Studies have shown that California's citizens kill twice as many felons as its law enforcement officers, while in cities like Chicago and Cleveland the ratio is three to one. And deadly force is perfectly legal whenever the citizen "reasonably believes he is being threatened by serious bodily injury," as Banzhaf puts it. "In many cases, the same privilege applies to defending others or to preventing the commission of a serious crime." Such privileges have existed in free countries "since long before the creation of modern police departments."

When the latest figures from the Bureau of Justice Statistics show that only two of every 100 violent crimes lead to incarceration, the need for what Donald Black of Harvard Law School calls "self-help justice" as an added deterrent becomes acute.

All the recent talk about vigilante justice has thrown University of Oregon historian Richard Maxwell Brown into the spotlight. His book *Strain of Violence* examines classic American vigilantism in a somewhat favorable light. In the 1800s, the "committees of vigilance" were usually established by leading citizens and often followed quasi-legal procedures. They were justified on grounds of popular sovereignty and economics. "No expense to the County" read the banner of parading vigilantes in Indiana in 1858.

Though Brown repudiates the increasingly racist spirit of post-1890 "neo-vigilantism," as he calls it, most of the latter-day lynchings were as sober as their predecessors. In a letter to the British weekly, *The Saturday Review* (Nov. 6, 1920), which drew no liberal howls, Bertrand Shadwell of Chicago praised lynch law as he had seen it practiced on a trip to Memphis. A young white girl on her way to school had been outraged and murdered by a Negro, who was duly arrested and jailed.

Next day, orderly and quiet groups of white men began to collect in the streets. I saw them standing along the kerbs, so as not to interfere with the traffic, looking very solemn and talking only in low tones. When they numbered about a thousand, they marched on the prison and politely asked for the murderer. They were told that he was not there, and, in order to convince them, they were admitted and allowed to search the building. It was quite true: he was not there, and his whereabouts were concealed. As a matter of fact, he had been taken to Nashville, the capital of Tennessee, for safety. Very well, the white men bided their time.

Some weeks later the murderer was brought back to Memphis for trial; but he never arrived at the Memphis prison. Just outside Memphis a band of armed white men stopped the railway train, took the prisoner from his guards, marched him to the spot on which he had committed his cruel and abominable crime, and there chained him to a fallen tree, and burned him alive. Thus do Southern men protect women and children.

Such burnings were not done "for cruelty or revenge," Shadwell insisted, "but from necessity," especially where blacks were in the majority. An occasional disciplined display of terror was felt essential to the safeguarding of white women, and, wrote Shadwell, "Being familiar with the situation, I must say that I believe this theory to be correct."

New York's black police commissioner, Benjamin Ward, told a news conference that "vigilantes" like Goetz reminded him of the Ku Klux Klan. In a way, he was right.

No doubt Goetz will be in the news for some time. Although it let him go free on the shooting charge, the grand jury did indict him for illegal possession of a firearm, and William Kuntzler has launched a \$50 million lawsuit against him on behalf of the most seriously shot-up black. So far, Negro leaders have failed in their demand that the

Justice Department prosecute Goetz for violating his victims' civil rights. But with the New York City mayoral election coming up, the Jewish politicians have decided to present the Goetz case to a second grand jury in order to pacify the black voting bloc.

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**Bradley Smith's Prima Facie**

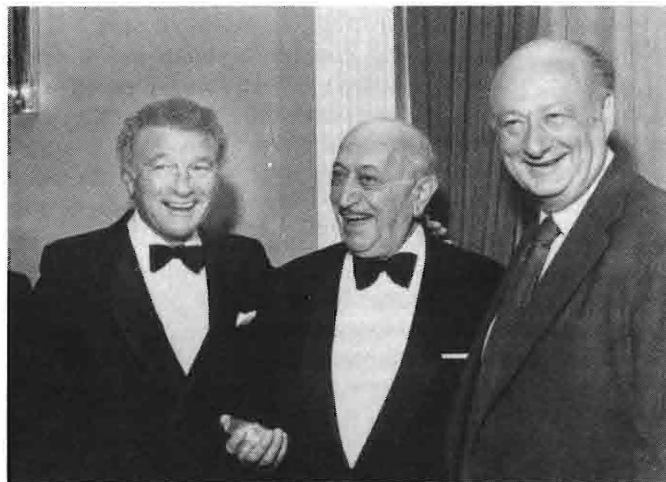
## “GEYSERS OF BLOOD” AND OTHER HOLOCAUST WHOPPERS

Who killed Simon Wiesenthal's father? In his book of memoirs, *The Murderers Among Us*, the Nazi hunter says that his father died during World War I, and that his stepfather died in a Soviet prison. Yet, about four years ago, the actor Kirk Douglas wrote a fundraising letter for the Simon Wiesenthal Center in which he asserted that Wiesenthal senior had been murdered by the German SS. A revisionist historian wrote to the Center, pointing out the mistake, and, in a return letter, was told he was right. Then, little more than a year ago, Rabbi Marvin Hier, the Dean of the Center, and a close personal friend of Wiesenthal, wrote a fundraiser in which he too stated that Simon's father had been “exterminated” by the German SS.

On March 4, 1984, Wiesenthal gave a lengthy interview to the *Los Angeles Herald Examiner*. He told writer Steven Dougherty what he has told hundreds of reporters with nary a skeptical reply -- that he lost “89” of his relatives to “Nazi murderers.” Yet in *The Murderers Among Us*, which is about his experiences under the Nazis, he recounts only four deaths in his family: his father's in World War I, his stepfather's and stepbrother's at the hands of the Soviets, and his mother's, whom, he insists, he saw being herded aboard a boxcar bound for a “death camp.” The known count is thus Communists 2, Nazis 1, which leads Holocaust skeptic Bradley Smith to ask, “Why doesn't Wiesenthal spend a little time in the Soviet-bloc countries hunting down ‘war criminals’?” Smith would like to know something -- anything -- about the “missing 88” victims of the Nazis, and he isn't alone:

A man now occupied by writing a book about well-known Holocaust survivors wrote recently to Yad Vashem [the main Holocaust museum in Israel] asking for the names of the missing 88 Nazi murder victims. Yad Vashem replied saying it had no way to supply such information. A letter to Wiesenthal himself seeking the same information remains unanswered.

Freelance writer Bradley Smith is hard on the twisted trail of Simon Wiesenthal, Elie Wiesel and the rest of the Holocaust circuit riders, as anyone familiar with his monthly newsletter, *Prima Facie*, can testify. (The cost is \$24 for 12 issues, \$3 for one, from 1765 N. Highland Ave., Box 736, Los Angeles, CA 90028.) *Prima Facie* was started last October as a means of keeping the nation's journalists abreast of the more blatant falsifications and suppressions



**600 of the rich and powerful feted Simon Wiesenthal on his 75th birthday (June 12, 1984). At left Canadian mogul Sam Belzberg; at right Mayor Koch of Zoo City.**

going on in the Holocaust field today. It does *not* say that “the Holocaust never happened” (a point which poor Smith must keep making each month), only that the “Nazi gas chamber” thesis is full of holes which no one has bothered plugging, and that other aspects of standard Holocaust history are being successfully refuted by people who deserve a public hearing. The blatant suppression of revisionist findings by the Zionists is the chief subject matter of *Prima Facie*, which, because it is addressed to the mainstream journalist (over 4,000 copies of issue #1 were sent out), never stops exhorting the reader to get off his butt and do something.

Smith could not rationally doubt the reality of the “Holocaust” (“Shoah” in Hebrew), because, as he writes in issue #4, the new official definition of that Event states: “The term ‘Holocaust’ refers to the period from January 30, 1933, when Hitler became Chancellor of Germany, to May 8, 1945, when the war in Europe ended.” (From “36 Questions Often Asked About the Holocaust,” Simon Wiesenthal Center, 1983). In other words, as soon as an anti-Jewish leader assumes power in a large Germanic country, a “Jewish holocaust” commences automatically. That's what Simon says, and we have to live with it. But surely, asks Smith, we can quibble over what did and did not happen during the 12-year Nazi holocaust?

The Wiesenthal Center is now raising \$30 million for a new addition to its West Coast museum of horrors. Yet all is

not well in "Shoah business," as the insiders call it. Elie Wiesel is accusing Simon of alienating all of the Jewish survivors. Dr. Alex Grobman, who once directed the Wiesenthal Center, says his mentor has made a "colossal blunder." They and others are upset because Simon has begun tacking an extra Five Million onto much of his Holocaust propaganda, thereby coming up with the martyred Eleven Million. Since there is little hard or soft evidence that the Nazis gassed or systematically slaughtered anywhere near five million of the unchosen, the great fear is that Gentile scholars will begin asking questions about the depth of documentation. Then, once they have knocked five million off the Eleven Million story, knocking off another five million (Butz's five) ought to be relatively easy.

A lot of Smith's dope on Wiesenthal is second-hand, but it's sure to be new to the average journalist. In issue #1, he recounts what Simon told Barbara Reynolds in the April 21, 1983, issue of *USA Today*: "When I was released from Mauthausen camp . . . I was one of 34 prisoners alive out of 150,000 who had been put there." The claim is extraordinary because anyone can read Evelyn Le Cherne's book, *Mauthausen: History of a Death Camp*, where it is stated (pp. 166-68, 190-91) that the American liberators of this "death camp" found 64,000 internees alive, in spite of the epidemic which probably raged there near the end of the war. And that total does not include the 28,000 prisoners who had previously escaped or been released or transferred. Here, Smith can't help challenging the nation's pen-pushers (as he so often does):

What do you think? As professionals? Are you going to go on believing everything Simon Wiesenthal and other Holocaust cultists tell you . . . ?

I don't mean to suggest that everything Simon says is a lie or even an error. What I am suggesting is that Holocaust "revisionists" are not wrong about everything either. Let's talk about it. What do you think would be wrong in  *talking*  about it?

"Simon Wiesenthal never makes a mistake." That is what Simon actually told writer Abe Peck of the *Chicago Sun-Times* (among others). Yet it was in Chicago that the innocent Frank Walus was put through years of mental torture because, as the *Chicago Reader* stated on Jan. 21, 1981, Wiesenthal and his allies had "invented" him as a Nazi "war criminal." (He had actually been a forced laborer on German farms during the war.)

Stop believing every word of the accusers and disbelieving every word of the accused. That is Smith's basic message. Have a little decency, a little professional honor:

Every Holocaust "survivor" who has a need for it can find some reporter and some editor who will see his story in print. No critical question will ever be asked of this "survivor," no statement he (or she) makes will ever be checked for accuracy, nothing will ever be doubted or disbelieved, and the wildest, most vicious claims and accusations will be printed as if they have come down from on high. And when the story is printed, the reporter who is responsible for having worked it up will look upon it as a professional piece of work . . . .

I have a suggestion for a few young American reporters:

INTERVIEW THE ACCUSED! Think of them as human beings. Treat them as human beings. Treat them with respect. Check their stories. That's all. INTERVIEW THE ACCUSERS using the same standards. Stop making every allowance for those who have accused others with impunity, and stop making no allowance for those who have been accused.

Any reporter who dared to challenge that sacred relic Elie Wiesel would find himself in hot water. But consider what Elie is saying! In his book on Soviet Jewry, *The Jews of Silence*, he describes the killing of Jews at Babi Yar in Kiev during World War II: "Eyewitnesses say that for months after the killings the ground continued to spurt geysers of blood." This, and some equally wild tales, fibs and bloopers, force Smith to conclude: "It is self-evident [or *prima facie*, as they say in Latin] that this man is not wrapped too tight." Yet who would dare to publicly contradict him?

Another amazing Holocaust tale is that of the "Croatian devil-man" Andrija Artukovic, who -- somebody call Ripley's! -- was killing "some 3,500 innocent victims each day" as of November 1984. In his 1962 book, *Wanted: Nazi Criminals at Large*, Alan Levy accused Artukovic of slaughtering 200,000 innocent Yugoslavs. In 1977, Howard Blum's hate tract, *Wanted: The Search for Nazis in America*, said the number was 300,000. By the early 1980s, "dat ole debil" Andrija Artukovic was guilty of killing 700,000. On November 11 of last year, the Simon Wiesenthal Center told the *Los Angeles Herald Examiner* that the correct tally was 750,000. But five days later, the *B'nai B'rith Messenger* came up with a total of 768,000.

Artukovic is a blind, senile, heart-stricken American citizen of 85, who is currently locked up in the jail ward of a California hospital and whom the Jews are trying to ship to Yugoslavia. In 1959, a Yugoslav extradition request was sternly rejected by U.S. Commissioner Theodore Hocke: "I hope I do not live to see the day when a person will be held to answer for a crime in either the California or United States courts upon such evidence as was presented in this case." Yet, writes Smith, "where is the journalist who has discovered that, in fact, the quality of the evidence against Artukovic has changed in character since 1959?" The creeping Artukovician death toll summons this vintage Bradley Smith challenge:

Do [you] journalists believe all these figures at the same time, or do you believe them serially as they magically appear from the basements of Holocaust cultist think tanks? Do you know one journalist who has attempted to verify even one of these figures? Have you ever heard that one of your editors has suggested to any reporter that he try to discover what credible evidence exists, if any, to support such accusations? No? You surprise me.

Ah, but you don't surprise me much.

Bradley Smith was once an ordinary guy. Early in 1962, he was prosecuted for selling a then (locally) forbidden book, Henry Miller's novel, *Tropic of Cancer*.

I was praised and encouraged on every side to hold my ground against the censors. The ACLU offered their services to me without charge. "Civil liberties" lawyers rang me up from all over the country to chat. Idealistic book sellers



congratulated me on my stand. Ladies clubs invited me to speak at their luncheons. Jewish friends feted me in their homes.

But "things are different now," he writes, though "I'm the same sweet fellow I was 20 years ago." No one who is anyone will sit still to hear Smith's simple truths because the Simon Wiesenthal Center and the ADL have thrown the "fear of the Jews" into them:

Writers, publishers and historians all across the land applaud the suppression and slander of Holocaust revisionists . . . Respected academics defame revisionist writers with epithets of "neo-Nazi" and "anti-Semite" . . . And the press regularly allows cowardly and uninformed attacks on revisionists to be made in its pages but routinely refuses to allow revisionists to reply.

The public suppression is coupled with private terror:

When I came into the office this morning, one of the messages on my machine was this one, delivered in a heavy East European accent: "Hello, Mr. Smith. I'm calling to let you know that your days are numbered. Your . . . days . . . are . . . numbered. It could be in your office, the brakes on your car, while you're having lunch, at home. Beware, Mr. Smith.

"Nothing unusual about the call," writes Smith. "Been getting them for months now." Threats -- demonstrations -- smears. "But never a free and honest exchange of ideas. Never."

Yet Bradley Smith continues working beside his telephone, ready for a dialogue with anyone. "It doesn't matter who you are, or what your perspective on the 'Holocaust' is, I'll talk it over with you." That's (213) 465-3736, best hours 3-7 P.M. daily, Los Angeles time.



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## The trial that should not have been

# SHARON INSULTS U.S. JUSTICE

When the Battle Over a Paragraph finally ended on January 24, both the plaintiff, Ariel Sharon, and the defendant, Time, Inc., claimed victory. The federal jury of six had previously found the paragraph in *Time's* 10-page-long cover story on the Sabra and Shatila massacre investigation (Feb. 21, 1983) to be "defamatory" and "false"; now it concluded that there had been no "actual malice" involved in its publication. That meant the Sharon libel suit was over at stage three, and the general would not be collecting any of the \$50 million he had asked for (which would have been stage four). But the pot-bellied Israeli war lord said it wasn't the money he had come for, and that he felt vindicated.

While the newsmen were toting up the gains and losses sustained in the case by the American press, hardly anyone focused on the unquestionable loss which the entire ridiculous affair entailed for the American social order. From the beginning, the real story of the Sharon Trial was Israel's power to abuse the American legal system. More critical and crucial than the outcome was the fact the trial had occurred and been taken seriously.

Two comments made in the trial's wake suggest that the press missed the real story altogether. Roy Cave, the managing editor of *Time*, said that a defeat for his side would have invited disgruntled politicians the world over to advance their stalled careers in American courts. He compared Sharon's action to that of a Soviet leader suing for libel because his reputation had been soiled by American news coverage of the downing of KAL Flight 007. At the *Washington Post*, meanwhile, Haynes Johnson correctly bemoaned the "terrible precedent" which the Sharon Trial -- regardless of the verdict -- has been, but he then suggested a parallel no less fanciful than Cave's:

Think what mischief a Muammar Gaddafi of Libya or an Ayatollah Khomeini of Iran -- to name only two of the world's more flagrant despots -- could make in similar circumstances in an American libel case trial.

"The Press Lost the Most," Johnson's headline announced. Yet, without realizing it, both he and Cave had stumbled against the crux of the matter: there *could be no* "similar circumstances" in an American court for a Gaddafi or Khomeini, or for a high Soviet official. They could no more make Sharon-type "mischief" with our legal system than Adolf Hitler could have in the 1930s. (Hitler was not able to pursue even an open-and-shut case of copyright infringement against Alan Cranston in American courts.)

*Time* maintained until the end that the entire Sharon suit had no business in an American court of law, and should have been dismissed at the outset. And it would have been, were it not for the Israeli-American "special relationship." The trial was held in New York City under a Jewish judge, Sharon was feted at Mayor Koch's house, and among the plaintiff's character witnesses were such fine folk as U.S. Senator Alfonse D'Amato, retired Air Force General George Keegan and Admiral Elmo Zumwalt.

*Time's* formal statement at the end of the ten-week affair told the real story:

*Time's* defense in this suit was severely hampered by the Israeli government. That government, citing security concerns, prevented key witnesses from testifying, threatened to prosecute them if they even talked with the magazine's attorneys, and denied access to documents and testimony that *Time* felt would have proven its case.

The result was a half-trial. Mr. Sharon presented his case. *Time* could not present a significant part of its case.



**Sorting out some of the bodies of the Sabra and Shatila massacre. These murdered Palestinians and some 40,000 other inhabitants of Lebanon would still be alive if Sharon had not invaded the bruised and battered little country.**

*Time's* sinning paragraph had (apparently) contained one very minor error (as its edition of Jan. 21, 1985, conceded), to wit: the secret Appendix B to the Kahan Commission Report on the September 1982 massacre at Sabra and Shatila had *not*, in fact, stated that Sharon "discussed the need for revenge" of President-elect Bashir Gemayel's assassination with Lebanese officials prior to the massacre. Sharon, who, unlike the editors of *Time* and other mere Americans, had been able to read over this secret appendix on three occasions long before the trial, knew in advance that he "had" the magazine on this one point. (At least, that is the common understanding as of now. To this day, only one representative of *Time*, an Israeli Jew named Haim Zadok, has been permitted to glimpse the mysterious appendix, and even he voiced "reservations" to the jury about what it, and the Kahan report generally, had concluded -- reservations which must, however, be kept secret from the American public, allegedly for reasons of "Israeli security").

Whatever Appendix B does or doesn't say, *Time's* reporter, David Halevy -- another Israeli -- has four highly placed sources in Israel -- two of them generals -- who insist (confidentially) to this day that they witnessed Sharon talking about the "need for revenge" with the Lebanese authorities. As Roy Cave trenchantly observed, "Not a single human being but one [Sharon] in a position to know has come forward to say the story [as opposed to the single erroneous paragraph] is wrong."

In his testimony, which was vague when it wasn't preachy, Sharon repeatedly invoked Israeli national security considerations, and Judge Abraham Sofer often let him get away with it. *Time's* specially privileged appendix-speaker, Haim Zadok, was not allowed to see *all* of the testimony and documents pertaining to the Kahan Com-

mission's findings, even though Zadok is a former Israeli minister of justice. "As long as it [the rest of the evidence] stays secret," said *Time* attorney Thomas Barr, "reasonable people are going to ask why is it being kept secret?" Haynes Johnson summed up the absurdity of the situation:

Here is a foreign national, seeking redress in an American court, under American law, but whose own government refuses to permit vital evidence, and witnesses, to be entered, heard, and assessed by the jury. And the foreign government at all times controls crucial information that it accumulated through its own rigorous [?] legal procedures by the calling of witnesses under oath during its own investigation of the matter at issue . . . .

All the publicity about what the Israeli investigators of the S&S massacre had or had not uncovered (which we will never know) drove from the public's mind any lingering memory of other investigations into the incident. In early 1983, for example, shortly before the Kahan Commission released (some of) its findings, an international panel led by Sean MacBride of Ireland, the co-winner of the 1974 Nobel Peace Prize, determined that the Israelis had in fact played a fairly active role in the massacre, aiding the Lebanese death squads in the Palestinian refugee camps "by way of flares and supplies." The six-man panel, which included two well known Jews, spent three months studying the massacre, made two visits to Lebanon (without the backing of any government) and took evidence from more than 150 survivors and witnesses, including some Israelis. Yet this investigation, and one made by the Lebanese government, were denounced as "anti-Semitic" and so received little publicity abroad.

Mnemonic Instaurationists may also recall three items from a story on page 30 of the January 1983 edition: six

people telling reporter Douglas Watson of the *Baltimore Sun* that they saw an Israeli tank firing directly into Shatila during the massacre; Orthodox Jews in Beirut saying that a number of Lebanese Jews had served with the Christian Phalangist massacre artists; and *U.S.S. Liberty* expert Jim Taylor discovering first-hand some Israeli soldiers among Major Haddad's troops in southern Lebanon (who were reported at the scene of the crime by many witnesses).

So it is a hollow boast indeed when Sharon tells the *Washington Post* (in a puff piece on December 17), "What is the most important thing of the Kahan Commission, they made it clear that no one of our soldiers, no one of our commanders, no one of our politicians was involved in any of those massacres or atrocities!" (In his trial testimony, the general never could explain why only 150 Phalangists had entered the camps if, as he claimed, the Israelis looking on believed there were 2,000 armed Palestinian guerrillas inside.)

The Sharon Trial produced the usual quota of Jewish spite. The general told one interviewer how for two months he had fought to control an "inner rage" as he watched "hatred pour off the faces of the arrogant people of *Time*." Sharon had previously called the *Time* article "one of the most terrible things that has been done to the Jewish people." In a classic bit of description, *Washington Post* reporter Kathy Sawyer wrote, "Sharon has presented himself to the public as a stocky mass of fulminating indignation, railing at the endless 'lies' told about him." Sharon's attorney, Milton S. Gould, got into the hostility act too. On the trial's last day, wrote an observer, he "pounded the lectern and shouted until he became hoarse during more than five hours of rambling, nonstop invective . . ."

The entire stupid charade may be replayed in Israel this summer, where Sharon is also suing *Time*. The climate there is more favorable to libel suits, but even in America the press has recently been losing about half the cases that go to trial, with damage awards (usually reversed on appeal) averaging \$2 million.

*Time's* legal costs in the (first?) Sharon trial topped \$1 million even before it began last November 13, which may have been one reason for the recent boost in *Time's* newsstand price. Sharon's legal expenses were paid for by the State of Israel -- in other words, by the American taxpayer -- and American "friends" have already reimbursed him for his \$300,000 "out-of-pocket" expenses. In some respects, the litigation could be called a strictly Kosher catfight. Everyone on the plaintiff's side, except for a few character witnesses, was a Jew. As for the defendant, the editor-in-chief of all *Time*, Inc. publications is Henry Anatole Grunwald, a Viennese-born Jew with just a trace of a Kissinger accent. The writer of the allegedly defamatory article, David Halevy, was also Jewish.

When *Ariel Sharon v. Time Inc.* was finally over, *Washington Post* columnist Richard Cohen's postmortem was headlined -- "The Arrogance of *Time*." Cohen was not the only Jewish writer who favored a Jewish war criminal over a Jewish-edited magazine. No columnist, of course, mentioned the damages to Lebanon caused by Sharon's invasion. Lebanon put these at 40,000 dead and \$10 billion, which could be good grounds for a suit against Sharon and

Israel itself. But somehow massacres of Arabs, dropping phosphorous bombs on hospitals and driving a million Palestinians out of their homes and their homeland are not war crimes, either in the eyes of the Israelis or in the eyes of the Richard Cohens who cover up for them.

### Westmoreland's GooF

Another trial that should never have been was General Westmoreland's \$120 million libel suit against CBS. Everyone who knows anything about *60 Minutes* knows how the program likes to skewer the military, and General Westmoreland, who should have known better, agreed to be interviewed. But anyone who listened to the high body counts and low estimates of enemy troop strengths put out by Westmoreland's high command during the Vietnam War knows that someone was lying. In this regard, CBS was right for questioning the lies and accusing the Vietnam commander of playing with figures. So many military underlings backed up CBS in their testimony that Westmoreland was forced to throw in the towel before the case went to the jury.

What Westmoreland should have done was sue CBS for losing the war in Vietnam. Then he might have had a case. CBS led the American media pack in aiding and abetting the enemy and reducing U.S. fighting morale to zero. In any normal country under any normal circumstances this is treason, sedition or what have you. Instead, Westmoreland hit CBS where it was strongest -- questioning Westmoreland's own deflated estimates of enemy troop strength. But what can you expect from a political general -- the only kind being turned out by West Point these days? Westmoreland is a born loser. He lost in Vietnam; he lost in his race for a South Carolina senate seat; and he lost his stupid suit against CBS.

## Media Literacy

18 — POST-GAZETTE: Tues., Dec. 25, 1984 — State/Region

### Goode says he run again for mayor of Philadelphia

PHILADELPHIA (AP) — Mayor W. Wilson Goode said there was "no question" he would seek re-election in 1987, then retire from public office to work as a volunteer citizen.

In an interview published yesterday in the Philadelphia Daily News, the mayor revealed his intention to seek a second term as he prepared a "state of the city" address to be delivered Jan. 2, in which he will outline a five-year plan for Philadelphia.

"Having spent now almost 12 months in office, I'm convinced it will take at least five more years to do what I want to do, maybe even six more," Goode said.

The mayor, who was among those considered by Democratic presidential nominee Walter Mondale as a running mate this year, said he did not carry any ambitions for higher office.

"I have absolutely no interest whatsoever in any statewide office of any kind," Goode said.

"My plan would be to spend eight years in the mayor's office and become a private citizen, get a job in the private sector and continue to do on a voluntary basis the kind of work I've done thus far," he added.

In the meantime, Goode said the No. 1 problem confronting his administration was disposing of the city's trash. His efforts to find a solution have been set back by the court-ordered closing of the Kinsley Landfill in Deptford, N.J., to city trucks and his failure to obtain City Council approval for a steam-producing incinerator.

The mayor said there was a "60-40" chance the council would eventually approve the trash-to-steam plant, which his administration would like to build at the Philadelphia Naval Yard.

In reflecting on his first year as mayor, Goode said his most impressive achievement was the fast-track effort to rebuild the Columbia Avenue bridge before the Christmas shopping season, thus restoring the

flow of commuters and shoppers to downtown Philadelphia.

"It demonstrated that you can reverse bureaucracy and red tape and traditional ways of doing things and benefit a lot of people," Goode said.

The mayor said his major disappointments were the stalled trash-to-steam plant and his failure to root out police corruption.

As a result of investigations in which some officers were found to have accepted money to protect illegal activities, Goode said he would consider decriminalizing gambling and prostitution.

"If these are victimless crimes, then who are we protecting, and is it worth it to really undermine the whole foundation of the Police Department to enforce laws . . . where neither the district attorney nor the judges are interested in seeing that the people who are involved are prevented in the future from doing these things?" asked Goode.

**No, that's not a typo in the Pittsburgh Post-Gazette headline. What is more appropriate than good black English and good black syntax to announce the future political plans of Wilson Goode, the Negro boss of Philly? The Post-Gazette is owned by the Blocks, the same Jewish family that publishes the Toledo Blade.**

**Richard Swartzbaugh delves further into  
the revolutionary potential of the family**

## UTOPIA OF THE INSTINCTS (III)

A custom or institution is regarded as an anachronism when it no longer "fits" in the culture. It is a relic, a holdover from the past and one which, because it is no longer an integral part of culture, may shortly perish. Social theory is explicit on this point and would even have us consciously push anachronistic customs into the dead past where they have no inclination to depart of their own volition. At any rate, where it does not disappear willingly, the anachronism, since it is incongruous in the present and conflicts with existing institutions, will shortly be crowded out and replaced by these "necessary" institutions. But what is to be said of an anachronism which stubbornly refuses to perish? Such an institution, as is readily perceived by social theorists, becomes a serious threat to the rest of society.

It takes no great understanding to perceive that such an anachronism is not a true institution of culture but an egoism. It does not need encouragement to exist from the society around it but represents, rather, a kind of impulse by its own right and one that is potentially in ominous competition with existing society.

One reason why anachronisms exist at all is a certain habit-bound conservatism on the part of citizens, a lethargy in casting away useless baggage. Cultures change and evolve and, in doing so, they rid themselves of useless customs. Some institutions, however, although they may outwardly adapt to present conditions and may also shed certain formal features inconsistent with these conditions, are tenacious. Among the institutions that may, in one sense or another, be anachronistic is the family. Meant here is the limited parental family, the breeding or reproductive unit of the human species.

Breeding itself is not anachronistic -- society duly recognizes the fact that if citizens are to exist they must be bred -- but what is irrelevant to existing society, and to some degree contradicts its basic ideals, is the social group that, from the beginning of human time, has sprung up around the act of breeding. The human being is one creature on earth who, in order to reproduce himself, particularly to accommodate to the fact that the human infant is helpless for so long a period, must be societal. There must be an enduring instinctive and physical relationship between man, woman and child: this is the original human society. It is clear, then, that the family may certainly be out of place among institutions which man has newly invented.

Several writers have called the family "fascism," although this is a misnomer inasmuch as fascism is still a modern movement although having, certainly, anachronistic elements. The family constitutes, in itself, a complete society and one in which there is incontrovertible order, a sort of "natural fascism," but one, certainly, to which terms

applied to other institutions -- justice, injustice, equality, inequality, rights and responsibilities and many other "values" -- make no sense. The family has no inherent idea of justice, injustice or even value; it is a mere fact of nature. In these terms two things are "wrong" with the parental family in respect to modern values. First, criteria for the evaluation of institutions do not apply to the family, the only reason for the existence of such a group being that it exists. Secondly, the family actually constitutes, in itself, an entirely independent social entity which is potentially a viable challenger of the larger society. The fabricated society, here called civilization, that has been produced above and around the family could be replaced in one unconscious stroke. The family, then, is an enduring institution of life that constitutes both a conspiracy, albeit an unconscious conspiracy, and a ready-made social order indifferent to every thought of man. The real threat of the family to civilization is that it does not need communication, the basic interaction of men on a cultural or civilized basis, in order to be a conspiracy. Furthermore, it is a social order that requires no initial period of thought or experiment in order to supplant civilization; it could replace civilization instantly. For all the laws, rules and regulations that have been laboriously contrived by mankind it substitutes its own fundamental rule -- trust.

Clearly the family is an anachronism. Were it to follow the course of other social relics it would shortly disappear, an eventuality predicted by Friedrich Engels, the most commonly cited socialist critic of the family. Engels was impressed by the fact that different forms of the family have disappeared as each, in its own turn, proved inconsistent with new forms of technical cooperation. Among other things, he held that forms of material production in the early capitalist period destroyed the clan, the unilineal extended family.

As production shifted from agriculture to the small workshop, members of the same family remained together, no longer in the fields but under one roof in or near the work place. But the days family members would remain together were numbered. The growing industrialism -- and this growth was irrepressible -- forced the owners to bring into their factory strangers, persons not related by blood. The workshop now became a true factory, an impersonal place where workers' bonds were not those of the family but dictated by the factory operation itself. The effect of this, insofar as factory production became the dominant form of society itself, was to destroy the extended family as a work group. It deprived the family of an important reason -- material subsistence -- for existing. The basis of the new society was abstract; in Engels's terms, "truly social." Engels was correct in his description of the history of a purely

formal family, the matriclan or patriclan. What escaped him, however, was that having dissolved one or several of its forms -- which were pure formalities of the family -- the family has stubbornly recreated itself and has emerged, albeit anachronistically, intact.

True, the family remained an anachronism, an ancient relic, and as society advanced the smaller group became ever more inconsistent and disharmonious with the larger one. Yet, unlike certain other institutions and ideas, the family never found a new niche for itself in modern society; it steadily became more remote and aloof. And if its forms were incongruous, its ideas were even more so. Mankind was progressing not just socially and materially but morally as well, as democratic and equalitarian ideas resolutely drove out older religious ideas. The family, for its part, held onto its own special relationships for which ideas of value, morality, justice and truth made no sense whatsoever. The family did not so much reject such ideas, since it had no idea even how to conduct an argument; it simply ignored them.

Society, for the time being, decided not to force the issue of the family's incompatibility with the times, but let it continue to exist. It needed the family to breed new citizens. But the social institution surrounding the pure act of breeding constituted an enduring problem, so that shortly it began to be evident to some thinkers -- Engels and Charles Fourier were the most prominent -- that the matter could not end here. The family was apparently the source of certain ideas which, although harmless when limited to the individual parental group, became pernicious to society when they spilled outside the boundaries of this group. What was most ancient and anachronistic became, under certain circumstances, revolutionary and anarchistic.

Where the anachronism naggingly persists, so as to indicate to ourselves that it contains its own will and energy, it appears not as a benign relic that can be managed and contained in the museums and zoos of society; it becomes destructive of all that mankind "believes in" and of all that man, as inventor of institutions and values, has built over the millennia with great care and effort. The family came to be regarded as a sort of natural disaster, in the face of which men were helpless.

The family is anarchism without a conscious conspiracy, without any awareness on the part of the revolutionaries of what they are doing. This is because the family is not a value; it is a fact.

Such contrariness, so long as it is contained within boundaries of the isolated and individual parental family, is only a potential danger. Each family separated from others poses no real threat to society, for the same reason that any egoism, where and when it is small, is no threat. But this small family egoism, in its constant confrontation with the values of self-effacement and self-humiliation of an advanced cooperative society, becomes, sooner or later, as society becomes more massive and imposing, a large egoism. Such a massive self-centeredness is called race. Nowhere has the family displayed its awesome power in relation to institutions as it has in the combined familial strength of racism.

Race does not need a conspiracy or a revolution to

further its cause; it already is, in itself, a revolution.

The race has inherent in it all the passion of sex and family loyalty, which are expressions of the ego. Such energies evade values; they thwart any attempt to formulate them as "institutions." All the energy that the family had pent up within it during the period of collaboration with technics, in the era of the matri- and patriclans, is now projected into race, the most massive of all egoisms and the one which reconciles all the smaller egoisms. Masculine self-centeredness, perhaps the most physically violent of all egoisms, is, after long frustration, simply pooled together with all the other egoisms which, collectively, create an awesome "barbarian" force.

The *raison d'être* of the large group ego is that it has rolled into one massive force an agent capable of revolutionary action. Such a revolt will result in a mass anarchism -- by no means a contradiction in terms -- and a rejection of human artifice and human values. The contrived order of society will be replaced by an order of nature.

The formula stands: what is most ancient, so long as it has its own will and volition, is most revolutionary.

*(To be continued)*

### Ponderable Quotes

When Elizabeth Hardwick, a Southerner, explains that she came to New York to make herself over into a Jewish intellectual or John Berryman avers that he considers himself an honorary Jew, they describe the sort of ethnicity most appealing to me.

Alan Lelchuk,  
*New York Times Book Review*

I, myself, have serious doubts that there is such a thing as a "moral people." But even if there is, I'm quite sure we Jews do not fit the bill. We defy all the usual sociological characterizations.

Rabbi David M. Gordis  
American Jewish Committee

To be born a Jew is to become a member of a worldwide constituency whose roots go back 5,000 years. One's ethnic makeup can neither be chosen nor changed. A Jew who wishes to disassociate himself from Judaism and take up Catholicism, Christian Science or Confucianism, for example, is still a Jew by heritage. No amount of disavowing will transform him into a Gentile.

Ann Landers,  
Sept. 9, 1984

[The attack on Israeli athletes at the 1972 Olympics in Munich brought home the reality of who I am, where I am . . . It taught me that as long as I'm alive, I want the world to know I am a Jew . . . It brought home to me the realization that as long as I'm alive there will be someone, somewhere, out to get the Jews.

Howard Cosell,  
Barbara Walters TV interview

**We few, we happy few, we brothers!**

## **WELCOME TO THE CONSPIRACY**

Some time ago I suddenly became aware of the fact that I had been for many years acting in contradiction to my own interpretation of history. This "moment of realization" came as I was discussing the matter of democracy with a young liberal fellow attorney. I had remarked to him that I considered democracy to be an utterly unworkable form of government and that universal suffrage democracy had always led to the destruction of the nation adopting it.

While I had long believed this, I had consistently acted otherwise. I suspect the same is true of many Majority activists.

Democracy is not a viable political strategy for us, who espouse radical and indeed "un-American" programs because we could never, even under the best circumstances appeal to 51% of the voting public.

More people will always want to ride on the wagon than pull the wagon. The wastrels will always outnumber the thrifty. There will always be a bigger market for a political program which tells people there are no foreign threats and that world peace is merely a matter of goodwill and negotiations.

Even the most sugar-coated version of our platform will almost always be rejected by a majority of the voters.

Consider if you will a microcosm of the American people gathered together to hear two competing politicians.

One young politician, a conservative, propounds to them the following:

Our world is a place of struggle, competition and rivalry. We face international threats that require that we be strong and vigilant. This situation requires sacrifice. Therefore, all you momma's boy duds are going to have to shape up. You can forget about goofing off and lazing about during your late teens and early twenties. Instead, you are going to be drafted into the armed forces and made into soldiers. Your drill sergeant will roust you out of bed at 5:00 A.M. every morning so you can run the six-mile obstacle course. You can throw away the marijuana and say goodbye to the long hair.

As for you women, your role is to breed lots of healthy children for your country. You are not going to run anything. This will be left to the males, especially the white males. You will stay home and wash diapers.

All of you parasites: You can forget about the dole, food stamps and rent subsidies. You will not be able to take the products of other people's labor any more. Instead you will have to work, work hard and obey your bosses and supervisors. This way our country can compete again in the world markets, because you are going to get to work on time, work hard all day and forget about all of your benefits and perks.

We are going to have a great country. The way we are going to have it is by sacrifice, austerity, work and discipline. This way America will be great again.

Then the other young politician steps up:

My friends, thank goodness we do not all have the negative, pessimistic views of my good friend who just finished speaking.

This world is not the negative, hostile environment he seems to think it is.

The Soviets are human beings, just like you and me. They don't want international tension and conflict. They have seen what war does and the suffering it causes by their experience in World War II. They want peace, just like you and me.

Therefore, all of you fine young men, the greatest and best educated generation in history, you won't have to serve in the military. You can stay home and "find yourselves" and experiment with alternate lifestyles, mind-expanding substances and otherwise lead all of us with your brilliance.

Also, we are going to have justice for our women. Finally, we are going to see that you have the possessions of leadership in our society which are your due as a majority of the human race.

And our wonderful union brothers and sisters, we are going to protect all of your hard-won gains against the bosses. You will be able to work less and get more.

Finally, we are not going to tolerate any longer the spectacle of luxury and poverty existing side by side. We are going to take the ill-gotten spoils of exploitation and speculation and use them to help our elderly, our kids and our wonderful teachers.

This country is going to be great by being morally great. This country is going to be strong by being morally strong. This country is going to be secure by taking risks for peace and extending a hand of brotherhood to all nations of the world. All of this can be achieved without any hardship or sacrifice except on the part of a minority of bloated, privileged, rich white males.

Is there any doubt which program will get 50% -- way more than 50% -- of the votes?

While some may laugh at the foregoing scenario, the statement of our point of view above is not all that radical. It avoids the absolutely explosive subjects such as race. It only appears radically unpalatable because it is expressed baldly.

However, the voters are not as dumb as we would like to think. More often than not they can see through the packaging and see what the effect of the program will be for them.

For this reason, the infantile liberal philosophy will always enjoy an advantage over even the most sensible and restrained conservative one in a universal suffrage democracy. The truth of this statement is borne out to any objective observer by the entire political history of Great Britain and the Scandinavian countries in the 20th century.

America is no exception. Contrary to what President Reagan thinks or says he thinks, our country has no special divine mission. It is not loved by God or is in any sense God's little pet. The only reason we do not yet exhibit the terminal symptoms of the disease called democracy as do Great Britain and Scandinavia, is that we, unlike them, have only recently become a universal suffrage democracy. Until the mid-sixties Negroes (and thus the poorer segment of the population) were effectively denied the ballot in the Southern one-third of our States by a variety of devices such as the poll tax and the literacy tax. However, to quote James Buckley, the "conservative" ex-Senator from New York and the brother of William, "Thank God we have all that behind us now!"

Yes, Senator Buckley, we do have all that behind us now and America is a universal suffrage democracy.

Having established that we are now a universal suffrage democracy and that we are precluded from any chance of winning real power in elections, let us ask the only sensible question -- What do we do now? Where do we go from here?

Americans find it very difficult to envision a future for their country beyond the future of the existing political framework. This is so because of the long continuity -- albeit a superficial continuity -- of our form of government. A few specialists and political dissidents may realize the falseness of the continuity but the typical American does not see the radical departures and interruptions represented by the War Between the States and the direct election of Senators, to take two examples, which have changed the initial Constitution under which a Negro was three-fifths of a person to a government which mandates forced busing, reverse discrimination and affirmative action.

Even many political dissidents, such as you and I, fall victim to the same illusion. It is therefore important to stop and think that other kindred countries have seen many governments come and go but still exist and are inhabited by the descendants of the same folk who made up their populations years ago. France has been a feudal society, an absolute monarchy, a limited monarchy, a democratic republic and so on back and forth for centuries. Nevertheless, France still exists. In this century Germany has been a monarchy, a democracy, a dictatorship and then a democracy in the West and a Communist satellite in the East. Nevertheless, a recognizable German entity still exists.

We need to expand our thoughts to envision the disappearance of the present form of government and what that betides for us. The results of such thinking can be astonishing.

For instance, I was once at a party given by a Hungarian family in the city in which I reside. Late in the evening, after most of the guests had departed, a few of us were talking freely under the liberating dispensation of the grape. Someone asked our Hungarian hosts what we should do in the event of a Soviet conquest.

To my astonishment, my fanatically anti-Communist friends immediately replied that there was only one sensible course of action: we should immediately join the Communist Party!

As astounding as this view was, after they had explained themselves the truth of their assessment was obvious. Un-

der a systematic totalitarian regime such as that in the Soviet bloc, resistance -- either overt or covert -- was impossible once the regime was solidly established. Therefore, the only way to ameliorate the situation was to join the ruling party. The Hungarians explained that after the Soviet conquest of their native country in 1944 and 1945, the membership of the Communist Party initially consisted of true-believer Marxist fanatics. Life under such people's rule was difficult for the individual and destructive to the heritage of the Hungarian majority. Affairs were decidedly improved as the hardcore fanatics died out or were displaced by those who joined up for practical reasons. This was the only method for change.

What then do we do, faced as we are by the spectre of universal suffrage democracy?

Our own philosophy provides an answer.

We accept Nietzsche's aphorism that the sum of a million zeroes is zero. We do not believe in equality, whether equality of individuals, social classes or races. We believe in human differences. Unlike egalitarians, we believe in elites.

We also believe, as Aristotle put it, "History is what Alcibiades did and suffered" or phrased another way, great men make history.

One of the most illuminating books of our time is *The Climate of Treason* by Andrew Boyle, which has been a best-seller in the United Kingdom. Every earnest Majority activist should give this book close scrutiny.

It was Boyle's book which forced the admission by the British government that Anthony Blunt, the Queen's art advisor, had been known to have been a Soviet spy in the Philby espionage ring for years but had been protected because his exposure would have caused widespread embarrassment in upper-class circles.

On page 63 of *The Climate of Treason*, Boyle reveals that in the late twenties and early thirties the decision was made by the Comintern to target Cambridge and Oxford for Communist subversion. The Soviets, ostensible believers in the equality of man, gave up on their efforts to organize the working class. Instead, the shrewd operatives of the Kremlin analyzed British society and determined that the graduates of two universities governed the British Empire -- Oxford and Cambridge. They then made it their goal to establish a Communist presence in those two resplendent universities and to recruit undergraduates to the Communist cause. The world's leading egalitarians in theory became practicing elitists.

We Majority activists are few in number and our resources are pathetically small. We must husband our resources and use them carefully.

Why then is it that almost all Majority propaganda campaigns aim their message (1) to the already committed and/or (2) to the marginal, down-and-out element of our society?

We must borrow a page from the Communists' book and set out to subvert the elite.

I can anticipate the howls of opposition my proposal will evoke. I have heard them before. Nevertheless, my analysis of U.S. history is that our country has always been run by the graduates of the Ivy League, is now run by the graduates of the Ivy League and apparently will always be

run by the graduates of the Ivy League. It does us no good to curse Harvard, Yale and Princeton. Whining about Harvard's domination of America is on the level of complaining about the weather or condemning rivers for flowing downhill. Ivy League dominance is a fact; it is part of reality. Those who choose to ignore reality will eventually suffer a rude encounter with reality.

How then can we subvert and propagandize the preppies?

I suggest that we should start by selecting the finest prep schools in the country and targeting them for propagandization. Names such as Miss Porter's, Groton, St. Paul's and Foxcroft come immediately to mind. The advantage to making the prep schools rather than the Ivy League colleges the initial target is that the secondary school students have not yet been totally indoctrinated, as have many of the Ivy League undergraduates. As Samuel Johnson once said of Scotsmen, so we can say of the preppies: "Much, much can be made of a preppy if you catch him young."

The natural rebelliousness of some teenagers will incline them our way, especially when they see how much more furiously the establishment reacts to a rightist, racist rebel than it does to a leftist rebel. The headmasters and leftist teachers will undoubtedly assist us by their hysterical over-reaction.

Also, since we believe in the power of genetics, I surmise that many of the young preppies will have inherited the ruthlessness which is characteristic or used to be characteristic of the upper classes. This too will be of benefit to us.

The preppies whom we target will be, by virtue of the schools in which they are enrolled, heirs to large family fortunes and destined to occupy positions of influence and power in our society.

They will be strategically positioned to lead our country and our people out of the morass in which we find ourselves today. The growing number of Jews and other minority members in prep schools ought to force more and more non-Jews into a rivalry which will help open the latter's hearts and minds to one ideology.

The prep schools and the Ivy League colleges have not always been the exclusive property of the left. In the 1920s our philosophy was the reigning orthodoxy at Harvard (Lothrop Stoddard), Columbia (Madison Grant) and elsewhere. It is partially due to our own stupidity that we have gone from being the reigning orthodoxy in this nation to something lower than a cult.

It is a long road back, but let us be on our way.

It is my belief that democracy in America will self-destruct in our time. It will perish not so much because of anything we do. It will die because it has historically never been known to survive for long, even in a racially homogeneous society. Its death in the polyglot "melting pot" of 20th-century America will be comparatively swift.

When democracy self-destructs in America, the world will not cease turning. Some entity will occupy the territorial expanse known as the USA. The nature, shape and form of that entity will be determined not by what the masses want but by which tough elite emerges triumphant. Rather than view the death of 20th-century American society and its produce-and-consume system as a tragedy, we should

welcome it with joyous anticipation of the opportunities this upheaval will offer.

If we have recruited and honed our elite and have imbued it with our own alternative to the existing order, we can take full advantage of the crash. In so doing we will redeem the unspeakable horror which America has come to represent and put not merely our own country but our whole civilization and European man on the road to recovery.

We will never succeed in a universal suffrage democracy. That senseless dream must be set aside. Any involvement in democratic politics should be confrontational in nature, designed not for the purpose of making the system work or ameliorating the situation but for some other advantage -- the garnering of recruits, the spreading of cynicism and despair, the undermining of faith in our system and its leaders.

Our hope is in collapse and the opportunity that collapse will offer for an elite to emerge and displace the system.

My fellow conspirators, let us set to our task!

Cataline Jr.

### Ponderable Quotes

In my opinion, the greatest enemy that America has ever had, posing the greatest threat to our way of life, are the three television networks and the people who run them . . . .

Ted Turner, founder of CNN  
*Washington Post*, June 28, 1984

I'll tell you what we were writing. We were writing Gentes with Jewish emotions -- because you've got to have the action out, and the guilt, to get the passion.

Esther Shapiro, co-producer of  
*Dynasty*, in *Harper's & Queen*  
(June 1984), a British publication

The heads of the networks are parasites and tasteless mercenaries. They've trashed up the airwaves almost beyond repair. It's a subhuman situation.

Kathleen Nolan, president  
Screen Actors Guild

What audacity, what hope, what irony that the son of a son of a slave should have greater impact on the thinking of conscious whites than any other writer.

Leone Bennett, editor of *Ebony*,  
apoteosizing James Baldwin

The *New Republic* is currently the nation's most interesting and important political journal.

George Will, syndicated columnist



# 1984 Election Tally

Although Reagan's electoral college total (525) was the largest in history, as a percentage of total electoral votes (97.58 percent), it was slightly smaller than the percentage of the electoral college won by Franklin Roosevelt in 1936 (98.49 percent, or 523 of 532 electoral votes) and James Monroe in 1820 (231 of 232 electoral votes, or 99.6 percent).

Reagan's percentage of the popular vote (nearly 59 percent) was the fifth highest since popular election of electors became the general practice in 1824, exceeded only by Harding in 1920 (60.3 percent), Roosevelt in 1936 (60.8 percent), Johnson in 1964 (61 percent) and Nixon in 1972 (60.7 percent).

The turnout was estimated to be about 52.9 percent of the voting age population, slightly higher than the 52.6 percent who voted in 1980, and a reversal of the downward trend which began after the 1960 election, in which turnout was 62.8 percent.

The Republicans will hold just over 3,000 legislative seats in the country, about 100 more than four years ago; Democrats will hold about 4,300, a loss in 1984 of approximately 300 to Republicans and independents.

In the 13 elections for Governor, Republicans elected 8, Democrats 5, for a net gain of one Republican. As a result, in 1985 Democrats will control 34 governorships. Republicans control both Houses of 11 state legislatures, the same number as before the 1984 election. Ten legislatures are split between the parties, up from five before the 1984 election.

President Reagan carried the Protestant vote by 2 to 1 and the Roman Catholic vote by 3 to 2. Jews voted in favor of Mondale about 2 to 1 nationwide and favored Mon-

## Final Count of Presidential Votes

Candidate and Party	Total Votes	Percentage
Ronald Reagan (Republican)	54,541,521	58.77
Walter Mondale (Democrat)	37,565,334	40.54
John Anderson (National Unity Party)	1,479	.0016
Gerald Baker (Big Deal Party)	872	.001
Dave Bergland (Libertarian)	227,168	.25
Delmar Dennis (American Party)	13,149	.014
Earl F. Dodge (Prohibition)	4,235	.0046
Gus Hall (Communist)	36,215	.039
Gavrielle Holmes (Workers World)	2,641	.0029
Larry Holmes (Workers World)	15,327	.017
Sonya Johnson (Citizens Party)	71,947	.078
Lyndon LaRouche Jr. (Independent)	78,773	.085
Arthur J. Lowery (United Sovereign Citizens Party)	822	.0009
Mel Mason (Socialist Workers)	24,672	.027
> Bob Richards (Populist)	66,168	.072
Dennis Serrette (Independent Alliance)	58,898	.064
Ed Wynn (Workers League)	14,363	.016
Write-ins	17,438	.019
Total Votes Cast	92,741,022	

dale by some margin in every state but Texas.

Many identifiable ethnic groups in America voted predominantly for President Reagan -- Poles, Slavs, Italians, Germans, WASPs, Scandinavians and Irish. Exceptions were the Orientals, who preferred Mondale by 54 percent to 46 percent, and black voters, who gave President Reagan 10 to 12 percent of their support.

Hispanics, who represent about 6 percent of the electorate and about half of whom live in Texas and California, favored Mondale, but not overwhelmingly. In Tex-

as, exit polls indicate that Mondale received 72 percent of the Hispanic vote.

In 1984, 90 percent of Southern blacks (and 87 percent of all blacks) voted for Mondale and 71 percent of Southern whites (and 63-66 percent of all whites) for President Reagan. Blacks are about 11 percent of the national electorate, and about 26 percent of the Democratic electorate; 97 percent of Republicans are white.

Source: *Congressional Research Service Review* (Jan. 1985)

## How to Get to CBS

Jesse Helms, as demonstrated by his recent proposal that conservatives should buy control of CBS, hasn't got a clue as to how the media work. You'd think that a politician who has been kicked around by the networks for so long would be more knowledgeable about the electronic demon that is ruling his and our lives. Poor Jesse still believes that CBS is just another coporation -- that all you have to do is buy enough stock and "you can become Dan Rather's boss."

Not in a millennium! First of all, it would

take a mighty financial effort to acquire sufficient shares even to elect one or two directors. At present some 24,000 stockholders own 30 million shares (thanks to Helms, recently run up to over \$88 a share) of CBS stock. To own even 10% of these shares would cost \$264 million, probably more, since this much buying would boost the price even further. One person who would never sell to a conservative group is William Paley, the founding father of CBS and the one who owns the largest hunk of stock (6.55%).

Even if by some miracle conservatives could get financial control of the network and could agree on some kind of purification agenda, their troubles would just begin. The moment any attempt was made to inject a tad of conservative ideology or ideological balance into the program (the sitcoms are often more liberal and minority-oriented than the news itself), there would probably be an official or a wildcat strike,

and the network would go on short rations. CBS, from William Paley down to the lowliest mailroom clerk, is a dyed-in-the-wool, 100% liberaloid organization. It would take years to purge it of its sins and in the meantime sabotage, strikes, sitdowns and advertiser boycotts would bring any conservative owners to their knees in no time.

There is only one way to get to CBS and that is through the audience. The loss of a few ratings points in its most important shows would cost the network tens of millions of dollars a year and would cost conservatives nothing. By pamphleteering, by books, by public meetings, even by door-to-door solicitations, it might, just might, be possible to educate enough people to tune out CBS, stop buying products advertised on CBS and switch millions of viewers to other networks. The moment CBS bosses found out it was costing them real money to

spread their agit-prop, they would quickly take care of Dan Rather themselves.

Frankly, the only permanent solution to the banalization of Majority culture by CBS, ABC, NBC and half of PBS is either: (1) a government takeover, to which conservatives would be more opposed than liberals, or (2) an ideological revolution. Helms's proposal simply doesn't face up to the realities of the situation. You don't change the political composition of what is essentially a liberal-minority church by electing a couple of conservative directors, any more than you can change the color of a pink flamingo by painting a few of its feathers blue.

CBS, in case it has slipped Jesse's mind, is an integral part of the overall liberal-minority mind-set. Much of what Dan Rather eructs every evening comes from the *New York Times*, which is monolithically Jew-

ish, and many of CBS's prime-time programs are cranked out by Hollywood, which is top-heavily Jewish. Both the *Times*, Hollywood and the media in general would rush to CBS's rescue at the slightest sign of a shift to the right.

No, the fight is not against the CBS network, which is simply the worst case of present-day cultural perversion. The fight is against the entire liberal-minority intellectual ascendancy, which reaches from the CBS cameras and the *Times* building in Zoo City to the Hollywood studios and back again to New York Publishers' Row, the Ford Foundation and up to Harvard and Yale.

It's an octopus, Jesse, and you don't slay an octopus by cutting off just one of its tentacles.



## Poison Pen

Hate is our overpowering legacy, and we have regenerated ourselves by hatred from decade to decade, generation to generation, century to century . . . In 10, 20, 30 years, the world of Islam will begin to consume itself in madness. We cannot live with ourselves . . . we never have. We cannot live with or accommodate the outside world. We never have. We are incapable of change . . . If we are not stopped we will march the world to the Day of the Burning.

Substitute the word "Judaism" for "Islam" in the paragraph above and the rhetoric is worthy of *Der Stürmer* at its stormiest. But, as it stands, the passage is almost a typical one from Leon Uris's very fictional bestseller *The Haj* (Doubleday). Also typical is the fact that Uris places the slur in an Arab's mouth.

How is the establishment press treating Uris in the wake of his 566-page hatefest against the Palestinians?

- Gerald Green, author of *Holocaust*, writes for the *Chicago Sun-Times* syndicate: "If I had the power, I would make *The Haj* required reading for the entire membership of the United Nations." Green appears to accept every word in the book as gospel, and admires and drools over its author.

- *Variety* recently ran a big ad for a documentary film called "The Klan: A Legacy of Hate in America." In large letters near the top of the ad are none other than Leon Uris's words of praise for the Charles Guggenheim film.

- The *Weekend Australian Magazine's* Sally Macmillan still calls Uris a "liberal idealist" in the wake of *The Haj*. She writes

of his "old-fashioned values," such as "a rigid attitude toward the Soviets" (which we somehow doubt is long-held in *his* case).



Leon Uris

Admittedly, some reviewers have been unsparing in their condemnation of Uris. *Newsweek's* Jerry Adler says his book "does not strike a single convincing note in a vast symphony of sound." But he notes how one of Uris's far-out creations, the Arab archaeologist Dr. Mudhil [Mudhill?], is made to sagely observe: "We are a people living in hate, despair and darkness. The Jews are our bridge out of darkness."

The *Washington Post's* Milton Viorst notes that Uris's Arabs "are, without exception, despicable."

In discussing Palestinian culture, Uris seems to have a fixation with excrement, in its diverse forms. It appears regularly, not only in the customary places, but on

bodies, in houses, on streets, in beds. He brings it up constantly among his characters. Deliberately or not, Uris suggests it is a metaphor for Arab life.

Uris's Jews, in contrast, are invariably heroic, intelligent, compassionate even to Arabs and dedicated to the public weal. Their metaphor, as he presents it, is their shelves stacked with books, usually in several languages.

Significantly, Norman Mailer discussed Egyptian culture in excremental terms in *Ancient Evenings*, and Richard Rubenstein did the same for German culture in *After Auschwitz*, which is required reading in many theology schools. The truth, of course, is that Jews, from Freud on down, have been obsessed with "anality" beyond all other peoples. It was they who left the so-called "Israeli calling cards" all over Arab belongings following their June 1982 invasion of Lebanon.

Switching metaphors, Leon Uris is poison, not only for the Islamic world but for the Europeans whom the "ardent Zionist" chooses to live among. In 1968 he married a 25-year-old former model and silversmith named Marjorie Edwards. Very soon they quarreled, and the depressed *shikse* shot herself fatally in the mouth. Two years later, the aging but rich Uris married 22-year-old Jill Peabody, a photographer. The connection, at least so far, has paid off for Jill, because the sweet young thing from nowhere soon found her photography being promoted by the top publishers and praised by the top reviewers. As her husband says, "Critics are like sheep."

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