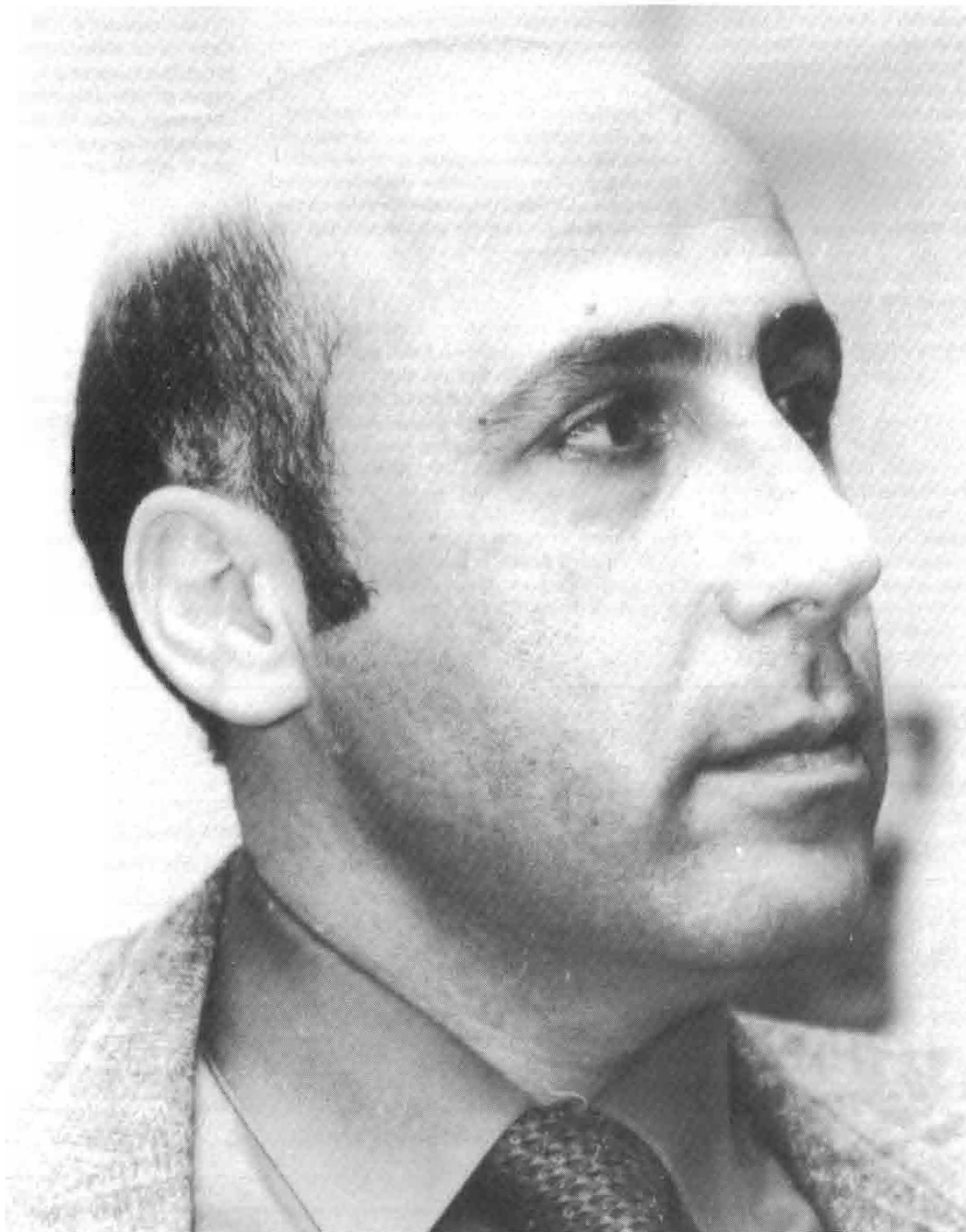


δύστανε, μοίρας ὅσον παροίχη.

# Instauration®

VOL. 11 NO. 1

DECEMBER 1985



**MURDER VICTIM ALEX ODEH --  
STATESIDE TERROR IS NOT AS NEWSWORTHY**

# Safety Valve

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

The letter from the Dutch subscriber (October 1985), quoting Churchill, Baruch and others on forcing Hitler into a war, was fascinating. I would pay good money for a book, or even a booklet, showing how World War II was really as much a creation of Washington, London and international Jewry as of Hitler. Does such a publication exist?

268

In William Manchester's *American Caesar*, General MacArthur is said to have written from North Korea that the enemy knew his intended movements in such detail and so much in advance that there must have been a high-level spy in the U.S.-UN political structure. Washington discounted the claim because of MacArthur's often neurotic excuse-making and paranoia. Later Marshal Lin Piao of China stated that British traitors Philby, Burgess and Maclean were the conduits, all three being in a position on American or UN/Foreign Office desks to receive top-secret MacArthur plans. Manchester actually got a reply from Philby about this. It was vague, but left hints.

031

Strange that Zip 651 (Sept. 1985) should say that your publishing his "fodder" helped him to vent some heat that might, if left alone, generate another Robert Mathews. Very recently I was talking with a white survivalist who bemoaned this very point. According to him, if it were not for such opportunities given whites for ventilating steam, more of them would be activists.

774

Zip 174 suggests the American flag be changed from 50 stars to six six-pointed stars in recognition of our semi-national religion. That's not too far-fetched. Webster's Unabridged (2nd ed.), under "Plates and Full-Page Illustrations," portrays the Great Seal of the U.S., which bears an eagle, above which are 13 stars arranged in the form of one six-pointed star. In addition to a flag change, let us also update the Statue of Liberty. If the Lady beside the Golden Door is to keep up with the times, let her drop the torch and wave a welfare check instead. Incidentally, why all the furor about repairing Miss Liberty? Her deterioration may simply be her mute attempt to remain symbolic of the country and its sheeple.

774

I think Rock Hudson was a real you-know-what. The minute he learned he had AIDS he should have refused any parts, gone on disability and kept a low profile. How did he get by the insurance company? Methinks the gays on the Dynasty staff got him the job. Would that we were so organized!

776

In the Ukrainian Soviet Entsyclopedia (p. 399, vol. 12), Khrushchev is listed as a Russian, together with Lenin, Kalinin, Kirov, et al. He came to the Ukraine as a colonist at age 14 and stayed there until 1929 (and again in 1938-49). "Brezhnev, Leonid Ilyich, was born into a Russian worker's family on Dec. 19, 1906 . . . in the Ukraine," says the *Moscow News* (June 16-23, 1973, p. 3). He was a colonist, too (like the French in Algeria some time ago). Until 1957 all party bosses in the Ukraine were Jews and Russians, except Kosior (Polish origin). Forty years of Russian colonial rule!

113

There is one small, very small, tidbit of pleasure in watching the white retreat from Africa -- the pleasure of seeing Africa degenerate back to its normal, natural black-majority state.

293

The Sobran piece (Sept. 1985) was excellent.

864

Nudist beauty queen Beth Glatt (Sept. 1985) should move to Jonestown-by-the-Bay, where nude beaches are legal. The bathers are mostly sissies and the ambiance very non-sexual. Let me tell you, bathing suits cover many deficiencies. The nudies would probably take one look at Beth and ask her to put on a suit.

941

I am surprised that Willie wants to know why there is no picketing of the Israeli Embassy. What has happened to his street smarts? The organ grinder determines where the performance takes place. His money and media power are on the line and he's not interested in discussing it with his performers or with Willie.

442

When watching the news videos of various Communist countries and extreme left-wing organizations, there always seem to be shots of females armed to the teeth. However ungodly the situation, I'm sure the Amazons can shoot straight. But when right-wing groups are shown, we see nothing but males. Having white wives or girlfriends next to husbands or boyfriends in fatigues should enhance the Majority's fighting spirit.

320

My 20-year-old son works part-time as a bartender to defray college expenses. Last weekend he was serving drinks at a big Bar Mitzvah in a glitzy country club. The caterer's tab was \$32,000. My son's tip? One lousy buck!

077

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□ I'm still sore at the IHR for settling that suit. Juries in southern California are unpredictable (DeLorean case). The Institute would have no chance in northern California, but they're nuts down south.

915

□ I was looking something up in my copy of E.O. Wilson (so much under attack these days by sundry environmentalists) and discovered a comment I had written on the flyleaf: "Give me a live environmentalist over a dead hereditarian any day." It reminded me that in the current political struggle between the dispossessed and the despicable, one side whines eternally about its superiority, and the other simply goes about the jolly business of wreaking its revenge, so that one wants to wash one's hands of the whole business. Who wants to be on the side of the explicators and whiners (as if they weren't getting what they deserved)? Where, one asks, is a live hereditarian? Where is there a thrilling voice? When are we going to be given a new plan -- something more workable than turning back the clock à la Julian the Apostate -- noble as that effort may be? When are we going to hear a voice on the right that is as vibrant as those on the left? And it occurs to me that the answer is to be found in Instauration. I'm referring to Cholly. Whoever he may be, Cholly is so gaddamned good that it is a miracle he exists. He is the best thing going in this tired, sad struggle for existence these days. I, for one, live only to see what he comes up with next. How the other side must be gnashing its teeth! At last we have a live hereditarian -- someone really superior to the damnable environmentalists. Whoever would have thought it possible to laugh them off the face of the earth? I thought that was their game, and that I was doomed to be shot down in ridicule along with all the other preachers and criers. More power to Cholly and Instauration.

109

□ Question: What is the difference between the estimated \$7 million Cuba receives daily from the Soviet Union and the estimated \$10-\$12 million Israel receives daily from the U.S.?  
Answer: Cuba does not dominate Soviet culture. Nor does it dictate to Soviet officials, or have any influence on the workings of Soviet society. Also, 5.8 million Cubans do not live in Moscow, Leningrad, Kiev and Odessa.

128

□ Falwell strikes again! This time in a strange way. Remember that Israel has very good relations with South Africa and that Falwell is totally "devoted" to that state and its interests. So he plays both sides of the street, calling a black South African bishop a "phony" and promptly apologizing 24 hours later when Jews joined Christians in protest. Falwell was true to form in his speech when he dragged in Hitler and "How six million were sent to the ovens." A carrot for the media. Let us wait and see how our leftarians and Kremlin-lovers use their TV-radio-print-pulpit outlets to finish off South Africa and transform it into a Moscow satellite. They want a red black Africa, make no mistake about it.

222

□ We in the South know the black man better than anybody else -- at least those of us who are still Southern. We know him and we know his mobs, his passions and his violence. Yes, we know -- and we weep for white South Africa. And we know about newspeople, Uncle Sam, world opinion and Reconstruction. Less than 20 years ago it was us upon the spit of the world's white renegades, being cranked round and round in slow flames and being flayed and salted. Even now "they" still never miss a chance to put us down as idiots and/or monsters. The scalawag and the buffoon.

How can whites hate each other so much? The anti-Afrikaners remind me of sharks (great whites, at that) in a full-blown feeding frenzy. That much hate is the product of a disease, not of a belief. Nothing, but nothing, would please the preachers, teachers, politicians and media people as much as seeing every South African white killed, to the last man, woman and child.

365

□ John Dillinger, Baby-Face Nelson, Michael Sindona and Marvin Warner have many things in common. Each was an irregular withdrawer from many of our financial institutions. Each got into difficulties with our many government agencies. Each was a fast-talking hustler with a silver tongue. Finally, each had the same mentality -- wanting what wasn't theirs. Two used a gun, two used a pen.

606

□ I have conversed with a number of Norwegian seamen in Cape Town (some were genuine red-haired, blue-eyed giants well over 6½ feet tall -- real Vikings still and splendid specimens of men), and what they have to say about the rest of Africa is nothing a Western newspaper would print. I have asked them why their politicians are the opposite of themselves and they reply that the "ignorant bastards" have never been outside Norway and know nothing of the world, least of all Africa. I might add that the same sentiments are expressed by seamen from behind the Iron Curtain, such as Poles, who want to know why we don't "manage" our nonwhites. The Japanese, for their part, after having suffered so many assaults at the hands of Coloured gangs, because they are invitingly small, have organized and started to hit back in real Hollywood style, commandeering taxis and running their mixed-race assailants down, even making them hurl themselves to their deaths over elevated freeways sooner than be caught or crushed by the taxis. The Coloureds have to protect themselves because South Africa is the only "police state" in the world that doesn't have any policemen in it, except for special operations.

South African subscriber

□ I've always wondered what the reaction of the media manipulators and politicians would have been if the Entebbe raid had been carried out by South Africans instead of Israelis. Would a street in Zoo City have been named after the leader of the attack group? Would a movie with Charles Bronson and Burt Lancaster have been made praising Afrikaners for saving the lives of innocent airline passengers?

128

□ I have gone from beautiful Williamsburg, complete with a heartening percentage of genuine old Virginia faces, names and accents, to maritime New England, where very little of the old racial stock is left. I wonder if those people, the Northern Calvinist Anglos, know or ever knew what they did to themselves over the loyally friendly objections of Virginians, whom the New England nuts insisted on branding as enemies. How in the hell do you explain the Massachusetts judge who ruled that the four Portuguese gang rapists of New Bedford would not be subject to deportation proceedings? A state judge has not the slightest authority or jurisdiction in such matters. Or typically, who reinstated Alger Hiss to the Commonwealth Bar with outpourings of sympathy and solace? The only explanation I can think of is the one that leaps to the eye: Virginia Cavalier Anglo-Saxons, upper or upper middle-class English, visibly produce a prettier specimen of humanity than the lower middle-class and upper-peasantry English of Massachusetts. The New Englander of the Old Anglo-American stock was, ah, well, homely as a blinking mudpie. The Virginian was and is a handsome specimen. That, I suspect, is why the New England Anglo-American is a "Was," and the Virginia Old Stock, a "Still is."

Seafarer

□ The idea to return to school to finish my degree finally hit me at the start of last summer. One of my courses was psychology, which should have been subtitled, "Did I have a good time?" The professor, a Dr. So & So, was completely blocked at every turn by my questions. The college classroom is without doubt the very worst culprit we have to deal with. After two sessions it was painfully obvious to the prof he was not going to be able to downgrade whites with me in his class. So he dropped the negative rap and proceeded to teach a very interesting course. He and I became friends, and one night he told me that he did not personally believe the BS he was required to expound and that he was relieved that someone would speak up against it. He went on to state that it was university policy to push race-mixing propaganda. He also admitted that if he did not "toe the mark," he would be out of a job permanently. The point of all this is: Instaurationists should on occasion go to the battlefield of the classroom and win a few for our own people. For example, I was successful in making friends with three Nordic gals, who liked my stories about the Vikings. Since they are descendants of Vikings, they really respect a person that stands up for what he believes in, even if he is blunt when stating a point.

775

□ Instauration is a marvel -- month after month, year after year its contents stay at the same high level. A marvel, and after ten years, a wonder.

043

□ Ronnie's and Nancy's extensive solicitude for Rock Hudson as bosom buddy is the latest in a lengthy series of sentimental considerations the First Actor and Actress have shown for homophiles.

603



□ Maybe it's my imagination, but I would swear that we have recently come through three fairly distinct stages of white American reaction to the nonwhite tide. Back in the mid-1970s, when I warned my friends about what was happening and would happen, most seemed genuinely surprised. They hadn't really paid much attention or given the matter much thought. (The 1965 Immigration "Reform" Act was then only a decade old.) In the early 1980s, it was my turn to be alarmed: suddenly everyone was reacting to my line like it was "old hat." They'd heard it all before, and besides, there wasn't a thing to be done about it. Then, last year, and to a far greater extent this year, I have sensed a turnaround. Third World immigration is still an "old story," as it was four or five years ago, but, for the first time, masses of whites are waking up to the full sickening implications of the process. Ordinary people everywhere are scared half out of their wits: the abyss which has stared a few of us in the face for years has at last been discerned by others. My own once liberal family has finally and unexpectedly rallied to my support, which is a real miracle.

208

□ Happy to have met Pancho. Where is Chou?  
447

□ I, the "childless female Instaurationist," would like to ask my Zip 302 respondent, the "childless male Instaurationist," what accounts for his mean estate. Why is he childless? Has he perhaps asked a series of suitable young Nordic females to wed him and be the mother of his children, only to be turned down by the whole slough? More to the point, has he been spending his post-pubescent years responsibly and conscientiously preparing himself to be a worthy husband and father? Or does he actually expect any smart white girl to niggerize herself, i.e. to get pregnant and start churning out babies without regard for her mate's ability to provide them a decent home?

Far from reflecting mindless consumerist materialism -- as Jean Raspail notes in *The Camp of the Saints*, civilization is not a function of "ideas" but of "things," the beautiful and useful things with which civilized people surround themselves -- my query is based on the hard fact that to survive in a Western, civilized, human fashion in the ever-degrading environs of the modern U.S., family planning must include escape from the public school system and from bad (though desirably low-rent) neighborhoods. Unfortunately, our leaders are so busy taxing us to support and compensate all the genetic garbage being spawned that the expense of rearing a child has gone through the roof. It's not a responsibility to contemplate as cavalierly as my respondent evidently does.

You get what you pay for: if you're too poor to eschew public "education" or to flee the urban jungle, if you own no scrap of land on which your children can breathe freely in peace and quiet, if your decadent boredom and relative skilllessness force you to live in or near one of America's big moribund cities, what kind of family life can you enjoy? Oh, it may not be totally impossible. Obviously many people are managing it -- even nice white people! Obviously I myself have not ruled it out; rather, I was hoping to articulate the other partner's stance in the it-takes-two-to-tango danse macabre of white blight.

Zip 302 failed to respond to my analysis save the snippet of it that provoked him to brood over his own impasse. My question to him is, again: is it quantity or quality that interests you? Our race champions the latter, unless I miss my guess. And what makes you assume you qualify as a quality father? The color of your hair? Or is it the color of your eyes?

209

M. Kester

□ The New York Times and others write approvingly of the extinguishing of "Africanized killer bees" invading the country, but cannot understand why Africanized killer human migrations should be subject to the same disapprobation. National news weeklies run special full editions on the new immigration, featuring some of the homeliest muddies I've ever seen. Psychologists study something called reality perception, in which one can be indoctrinated to look and not see. I guess that's the answer.

502

□ Nord and Nordish have exactly the same meaning, but in certain contexts one may sound better than the other. The decision as to which to use depends entirely upon the writer or speaker. The individual who calls himself a Nord is not describing his physical characteristics but is simply saying that he is of North European descent.

Nordish does not mean Nordic in the sense that the word was used by Madison Grant and others who divided the white people of the world into the three so-called races of Nordics, Mediterraneans and Alpines. To designate individual whites by such rigid classifications based solely upon physical characteristics such as eye, skin and hair color, head shape as long or round, stature as tall or short, without cultural considerations, is not practical. The physical characteristics of the Folk as a whole should establish our aesthetic values. We know very well that most whites who natively speak a Nordish, that is, a Germanic language, will have blue, gray or hazel eyes, fair skin, hair color ranging from blond to red to light brown, and will be long-headed and tall. But a minority will have dark brown eyes, more highly pigmented skin, dark brown or even black hair and round heads and short stature.

These individuals are not Nordics by the old standards, but they are Nordish (or Nords) by the new folkish standards, because they had Nordish parents or were assimilated into the Nordish Folk. Most of us know of many such examples who personify the folkish spirit and uphold all of the Nordish ideals and aesthetic values in a purer and stronger way than many who would qualify as pure Nordics.

360

□ In our literature such writers as Louis Auchincloss, F. Scott Fitzgerald and John O'Hara have written about the Ivy League man, the type of guy who looks like George Bush. Imagine someone today dipping into F. Scott's work for the first time -- and then actually going to Princeton where he sees a campus full of Woody Allens and Dustin Hoffmans. What does he think? That the once celebrated Majority writers are con artists? When the Ivy League colleges allowed the Woody Allens in, they signed their death warrants. All their elaborate physical plant, all their celebrated teachers, all their large endowments -- all of this means nothing unless the student body is composed of normal, healthy Majority types. Not their crowd, ours.

946

□ Why haven't Affirmative Action and minority quotas been forced on the airline pilots? Could it be the lib-mins don't really believe in their own gobbledygook and wouldn't feel safe with Willie in the cockpit?

031

□ When I showed another jail inmate a few articles from *Instauration*, he stated, "They actually let you have this stuff in here?" Although I see nothing wrong with Howard Allen books, I am reluctant to subscribe to *Instauration* because of Willie, Marv and the Primate Watch page. So I won't press my luck quite yet.

Zip withheld



□ Before the start of World War II in Europe, my wife, 5-year-old daughter and I were living in Berlin. At the beginning of August 1940, we were notified by the U.S. Consulate that all American citizens were to leave Europe. We were to travel to Stockholm and from there by special train and bus to Petsamo, Finland, on the Arctic Ocean, where the U.S. transport American Legion was at anchor. We sailed on August 16.

Shortly before entering New York Harbor, the Captain asked all passengers to assemble in the dining room. He expressed his pleasure that we had made it safely through the danger zones and told us that the ship had sailed to Finland by way of Iceland. He could not understand why "by orders of the American State Department," the return voyage had to follow a course between the Orkney and Shetland Islands, a much more dangerous and longer route and one through British waters.

A Deutsche Nachrichten Bureau dispatch dated August 21, 1940, which my sister mailed to me after the war, clearly spoke of the warning the German government had been communicating to all concerned that the area around the British Isles had been thoroughly mined.

When Colonel McCormick of the then isolationist Chicago Tribune heard about the ship's course, he let it be known in an editorial that it was a very interesting business. For me and my family it could have been fatal. I have always believed that there was a sort of Pearl Harbor manqué in the voyage. Those 870 citizens and sailors constituted a meaningless loss for a President Roosevelt bent on taking the wind out of the sails of those 80% of Americans who opposed meddling in Europe's war. At any rate, FDR had to wait another year and four months to coerce the Japanese to use a large part of our fleet as a target at Pearl Harbor, at the considerably higher death toll of 2,300 of his innocent countrymen.

212

□ I am ashamed, appalled and frightened by this country's hysteria over the internal policies of a vital ally. I was fully aware that we play a never-ending game of cat-and-mouse with the Communists, but I honestly believed that we had a pretty good system of checks and balances that would deter us from taking a course so inimical to our own interests. If our policy towards South Africa can be so arrantly wrong, it's almost certain that we'll self-inflict more wounds in the Caribbean and Central America. What idiots we are!

902

□ Of the four major stories featured on the contents page of the American Spectator (Sept.), three were written by Jews. The fourth was penned by the executive director of the leftist League for Industrial Democracy. Irishman/editor Tyrrell believes, I guess, that "No WASPs Need Apply." Who is going to tell Tyrrell that by giving employment to neoconservative spokesmen he is alienating his "core" subscribers? Let the "neo" crowd stick to Commentary.

789

□ On Sept. 3, 1985, our gazettes reported the death of one Johnny Marks, known in the media as a composer and songwriter. His Christmas hit, Rudolph, the Red-Nosed Reindeer, made him a multimillionaire. The weird tune was promoted until it became more famous than Silent Night, whose composer, Huber, died some 120 years ago in genteel poverty in Austria. The words were written by a priest, who ended up in Potter's Field. The Jewish tunesmith who treated Christmas as another Halloween shindig and died in the chips, made more money in a week from Rudolph than the two people who honored Jesus' birth with an immortal musical tribute made in their entire lives.

222

□ "A Word to the Unwise" (June 1985) correctly articulates the Majority dilemma as the 20th century draws rapidly and shamefully to a close. Everything in the article needed saying, but how much time is left for those prerequisite "long stints of education"? As economic and social conditions continue to worsen, the iron grips of censorship, media control and historical distortion will continue to tighten. The deeply repressed instincts of "hundreds of thousands" of Majority members may indeed inspire them to change their minds, but will they be able to muster the willpower to overcome decades of subtle and not-so-subtle alien conditioning? What did whites do in Rhodesia and what are they doing now in South Africa? Why should the scenario be any different in the U.S.? The international business interests and alien academics will call the shots while the emasculated Majority will lick their boots so long as there are rations of horsemeat and toilet paper.

General Patton told his troops not to die for their country but "let the other poor bastard die for his." This is sound advice for the Majority in its present situation. But the enemies of our civilization must never be allowed to doubt that they are the "poor bastards."

Sometimes one wonders if Majority members really believe we are in a war to the death. One thing that must be made clear to friend and enemy alike is that if Western civilization is to survive it ultimately cannot do so from an armchair.

Majority writers who may lack the military perspective must realize that effective resistance movements do not develop from large numbers of wishy-washy sympathizers, but from small cadres of trained, organized and committed elites. These are the elements that must be prepared to provide the leadership when the legions of "out-of-character" Majority members are finally ready to face reality.

So, let us take a lesson from the Whidbey Islanders. Let's learn from their mistakes. Furthermore, let's study the recruiting and organizational techniques of foreign activist groups, paying particular attention to how they handle informers. Then, if we can devise a methodology to differentiate our friends from our foes, we can proceed to organize and master the many and varied technical skills necessary for survival. But let none be deluded into thinking we have until the end of the 21st century to do this.

021

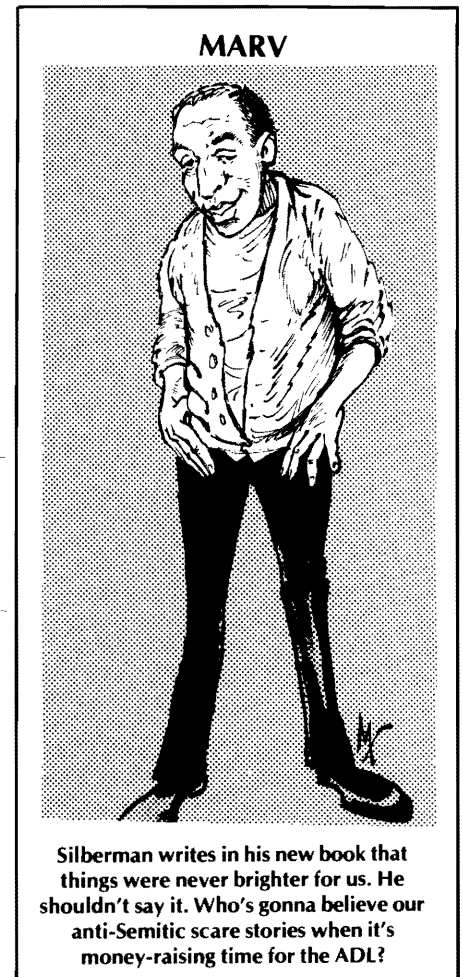
□ A very interesting September cover, except for the retirement of Juvenal's words and the substitution of a Solzhenitsyn(?) slogan -- or maybe it's a birthday greeting to him. I still think we should have a contest to pick our battle cry -- something like "Make Way for the Truth" or "We Speak for Our Kind" or "For a More Perfect Unity" -- something like that.

803

[Editor's Note: The new inscription on *Instauration's* cover is a sentence from Euripides' *Medea*: *dustane, moiras oson paroichei*. "Unfortunate creature, how far you have strayed from your destiny." The words, which could easily be applied to today's Majority members, were spoken by the Chorus to Jason, after the former had learned that the latter's new bride and children would be murdered by the spurned Medea, whom he had loved when she helped him procure the Golden Fleece. Jason was slated for high office in ancient Greece, but Medea's fearful revenge ruined his chances.]

□ Frankly, our wealthy elite, aside from having their Hepplewhite furniture burned for firewood, face a much more gruesome end than us activists. We will die on our feet, while the elite will bleed to death as they watch their daughters marry mud people and their sons sniff cocaine.

775



Political science teacher and poet, Alex Odeh, was their latest victim.

## KAHANE'S CHILDREN

The "Defense" in the Jewish Defense League grows more hideously inappropriate with each passing month, as burned and bloodied citizens throughout America can testify. Among the latest innocents to drown in the ocean of hate that saturates the Jewish heart and swamps the Jewish mind, are the leader of the Circassian-American community in Paterson (NJ), two bomb squad officers in Boston, an aspiring rock musician on Long Island, and the West Coast regional director of the American Arab Anti-Discrimination Committee (ADC).

The latest flurry of Jewish bombings began at 4:30 A.M. August 15, when Tscherim Soobzokov, 61, who was once falsely accused of Nazi "war crimes," had his right leg severed and suffered other grievous injuries when a pipe bomb exploded at his Paterson home. His wife, daughter, grandson and a neighbor were also injured by the blast. The next day, in Boston, gutsy bomb squad officers Randolph Lamattina and Michael Boccuzzi were seriously burned when a pipe bomb planted at the local offices of the American Arab Anti-Discrimination Committee blew up in their faces.

JDL callers promptly took credit for both incidents. The media took little notice outside of the cities where they occurred.

Several hours after the two Boston cops were rushed to a hospital with extensive second-degree burns, a similar bomb was discovered in a Cambridge (MA) mailbox and safely detonated. Only too truthfully had the Boston caller warned that such incidents would continue.

Exactly three weeks later, early in the morning of Sept. 6, drummer Robert Seifried of the band Roseanna was heading to his Brentwood, Long Island, home after a late gig at the Foxes Club. Hearing a popping sound outside the home of 70-year-old Latvian immigrant Elmar Sprogis, and seeing a small fire blazing by the front door, he rushed up to the door to warn the occupants to get out. Soon after Seifried opened it, a bomb, intended for Sprogis, blew him into the air, shattering his right foot, burning 35% of his body and piercing his torso with shrapnel.

"It sounded like the house fell down," said a neighbor. Sprogis, who had met Seifried briefly at the door before running to awaken his wife, was unhurt by the blast. Like Soobzokov, he was once falsely accused of "war crimes," but exonerated by the U.S. justice system.

As Seifried lay in the Stony Brook Hospital, his budding career apparently ended, a phone call came into the offices of *Newsday*: "Listen carefully. Jewish Defense League. Nazi war criminal. Bomb. Never again." And just four hours later, a spokesman for St. Joseph's Hospital in Paterson announced that Soobzokov had died after three agonizing weeks.

Even as the FBI began alerting outspoken Americans that

Jewish militants "meant business," word came from Santa Ana (CA) on Oct. 11 that Alex Odeh, West Coast regional director of the 13,000-member American Arab Anti-Discrimination Committee, had died in a bombing of the group's office one day after he called PLO leader Yasser Arafat "a man of peace" on local television. The explosion injured eight people, hurling one woman onto the street. Within 24 hours, the ADC had raised more than \$100,000 in reward money for information leading to the capture of those responsible.

Returning to the case of Tscherim Soobzokov, he arrived in the U.S. in 1955 and soon became the informal leader of 3,000 Circassians in Passaic County (NJ). Elements in the Jewish community began hounding him in 1977, when Howard Blum, a former *Village Voice* and now a *New York Times* reporter, published a pack of twisted half-truths and worse called *Wanted: The Search for Nazis in America*. As early as 1978, Paterson *Record* reporter John Koster double-checked Blum's book and found the 55-page chapter branding Soobzokov as a "Nazi war criminal" to be filled with errors and outright fantasy.

Soobzokov had indeed joined an ethnic unit of the Waffen SS in early 1945, along with large numbers of other Eastern Europeans, but he never saw action and only joined up to avoid detection as a deserter from the main German army. In the year 1941, when he was accused by Blum of belonging to a Nazi "murder squad" on the Eastern Front, Soobzokov was actually in the Red Army, where, one year later, he was wounded by German gunfire.

All manner of American government agencies have investigated Soobzokov since Blum published his allegations, and all have formally admitted that there is not one shred of evidence against him. Meanwhile, the Circassian had sued Blum, the *New York Times* and CBS Inc. for \$60 million and settled out of court for an undisclosed amount. Yet the Jewish harassment continued and, if anything, grew worse. In 1979, Soobzokov escaped a first bombing attempt.

Mordechai Levy, head of the relatively new JDO -- who is presently at loggerheads with JDL founder Meir Kahane -- persisted in his plans for a Sept. 22 demonstration in front of Soobzokov's home, even as the man lay dying. Applauding the bombing as a "righteous act," Levy said, "The only thing that I regret . . . is that instead of losing his legs he should have lost his life." Days later, Levy got his wish. On his arrival in America on Aug. 15, the day of the bombing, Kahane had said, "One can only cheerfully applaud such action."

After the Sprogis home was bombed on Sept. 6, and Robert Seifried nearly killed, Levy unapologetically noted that his speech one week earlier to 50 Jews in a nearby

town may have "inspired" someone to plant the bomb. Sprogis, who came to the U.S. in 1950, was twice exonerated of all "war crimes" charges -- in a U.S. District Court in 1983, and again in a Court of Appeals last June. But Levy has decreed that "Jewish justice" comes first in such instances.

In previous local incidents, accused Nazi collaborator Boleslavs Maikovskis had firebombs thrown at his Mineola, Long Island, home in 1980 and 1981. In March 1981, a busload of JDL goons descended on Soobzokov's Paterson home, but more than 100 friends and neighbors stood guard, pelting the outsiders with stones. A year later, 200 equally fierce defenders were on hand. Had Soobzokov survived, and had Levy's crew shown their faces on Sept. 22, a thousand or more "anti-Semites" would likely have met them.

The media fume and fret about terror. A Palestinian driven out of his home and homeland, a member of the world's most persecuted people, a member of what is fast becoming history's most persecuted people, kills an American Jew on an Italian ship and the West goes into deep shock, a government falls and the victim is treated with the funeral pomp and ceremony usually reserved for a head of state. While American eyes are diverted, perhaps purposefully, by the media to acts of Arab terrorists, Jewish terrorists strike in the U.S.

Charity used to begin at home, but has moved abroad. Terror used to begin abroad, but is moving home. And all the while, the people who condemn anti-Semitism most loudly are by their acts of violence and intimidation doing the most to institutionalize it.

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## SOUNDING OFF ON TWO FRONT-BURNER ISSUES

**Homosexuality.** Until quite recently the gay lifestyle was on the way to becoming an accepted, if not a preferred lifestyle, in these United States. As with such issues as Israel, minority racism and South Africa, no prominent politician or respectable public figure dared dissent from the conventional wisdom. The rare exceptions, like Anita Bryant, in regard to homosexuality, and Jerry Falwell, in regard to homosexuality and South Africa, were viciously pilloried by the guardians of "public opinion."

But where our leaders have feared to tread, Mother Nature has been more than willing to plant her no-nonsense feet. She tolerated homosexuals in the past, if they did not flaunt and remained, so to speak, in their quarantined closets. Even in the most decadent days of Greece and Rome, she kept her cool. But tolerance has its limits. If humans wouldn't do anything to stop rampant homosexuality, someone else had to. And that someone else turned out to be Mother Nature herself, who reached into her well-stocked natural-selection arsenal and pulled out a secret weapon called AIDS.

Having exited from the closet en masse, the fruit people were not reluctant to act out their most obnoxious fantasies in public. Homosexual antics, once restricted to a few bars and private meeting places in the large cities, multiplied exponentially, and the faggot on the prowl was able to make two or three contacts a night, instead of one a month. The myriads of neuters and potential or part-time gays, now that promiscuity had become the rule, no longer cowered in back-street dives, but jammed and dominated the country's neon-lit nightlife. Much to everyone's amazement, the homosexual scene was now "in." Even presidential candidates like Walter Mondale came to flatter assembled gatherings of queers and beg for their votes. It soon came to pass that fairies were actually given a higher status than ordinary folk. Attracted by all the wealth and glitter, male prostitutes soon outnumbered their female counterparts under many megalopolitan streetlamps.

Then, just when the gays thought they had it made, up popped AIDS. All of a sudden, the mediocrats and their ilk were no longer eager to woo the lavender laddies. Hollywood, infested with gays, still puts on AIDS relief benefits, but actresses are ever more skittish about long stints of kissing and other more intimate scenes in R- and X-rated films. They wonder if their screen or TV lover might be another Rock Hudson.



**Liz and Rock. Did she know what his fans didn't?**

The point is that AIDS is now reminding us forgetful ones that homosexuals have always been the outcasts of humanity -- and rightly so since they are the sworn enemies of Mother Nature. If life depends on reproduction, then the homosexual is walking death. It is not so much that he does

not reproduce -- he occasionally plays the role of father as a cover-up -- it is because his twisted mind and glands transform him into an entirely different kind of organism -- one that in addition to injuring society physically, as with the filthy disease of AIDS, infects it spiritually with loathsome habits, loathsome tastes and loathsome thoughts.

Anyone who really believes in gay rights should visit gay bars, read gay magazines and participate in some of their "daisy chains." There, he or she will meet creatures with leather and chains lording it over pathetic, mincing catamites and staging emetic scenes that would disgust the Marquis de Sade. Who else but the present generation of gays would go to disease-ridden bathhouses and exult over "glory holes"? Who else would perform cloacal sexual acts, both in private and in public, that would outrage monkeys? Who else would come down with something far more deadly and repulsive than leprosy and then knowingly go out and pass it on to the first male he could pick up?

To devise a solution for the homosexual problem, we must first familiarize ourselves with the nature of the beast. Once we shuck aside the equalitarian and humanitarian drivel that they and their supporters give off to camouflage their intrinsic bestiality, once we probe their minds and examine their depraved behavior, we will quickly come to the conclusion that there is only one place for them -- back in their historic closet. Perverts should have no more rights and no more freedom than any other menace to society. Their very presence in public life is an all-out attack on the moral standards that hold civilization together.

AIDS is the signal from Mother Nature that we are heading for big trouble if we don't come to our senses and deal with queers as they should be dealt with. They are just as dangerous to the West as the Bomb, the crime wave, minority racism, pornography, drugs, venal politicians and incredible budget deficits. Mother Nature is already battling the gay legions. She may soon battle *us* if we don't become her ally.

**Protectionism.** No one is a more ineffective and more dangerous leader than a presidential ideologue devoted to some particular economic "ism." Reagan has managed to keep his head above the political waters so far by the old trick of printing money, pay-later financing and having the luck to ride the crest of a business upturn. Many of the present-day generation congratulate him on his good fortune. The next generation, when the fortune cookies begin to crumble, may have a different opinion of him. It's already obvious that before Reagan's second term ends, the complex web of favorable economic conditions that saved his first term and won him the 1984 election will not come to the rescue of his successor.

The horrendous U.S. trade imbalance, like the equally horrendous budget deficit, has a variety of causes. One of these -- race -- no one talks about. We are producing less per capita in this country because the proportion of producers to consumers is constantly falling. The chief producers were and are Americans of European descent, primarily of Northern European descent. In the country's heyday, this population group accounted for at least 85-90% of all Americans. All through the 20th century, this

figure kept declining until now it is about 60%. Moreover, the nonwhite minorities of the 18th and 19th centuries were isolated by geography and occupation (blacks as slaves or tenant farmers in the South, Indians on reservations, Asians building railroads in the West). Today vast numbers of nonwhites, most of them unskilled blacks and Hispanics, are not only competing for manufacturing jobs, but because of Affirmative Action are actually taking a lot of these jobs away from highly qualified, skilled whites.

With more and more of a declining number of production jobs going to the more unproductive segments of the population, it is no wonder that factory after factory is shutting down.

Another important cause of declining production is the labor unions. A man should be worth his hire, but Big Labor has gone well beyond that truism, and in many cases has seen to it that union members are paid much more than they are worth. This not only permits the labor bosses to raise membership dues, which pay for their high salaries and expense accounts, but it also drives up the price of made-in-the-USA goods and accelerates the sales of imports.

Take the auto industry. The Japanese auto worker earns about one-half the wages of his Detroit counterpart. There are no blacks in the Japanese workforce to reduce the number of productive manhours and to raise the absentee rate. Japanese companies are not the targets of the million-dollar lawsuits which tie up so much of the financial resources of Ford, General Motors and Chrysler. Nor do Japanese auto executives get anything like the huge bonuses given American auto magnates, even in years the latter's companies are in the red. Add all the above variables into the equation, and the U.S. trade imbalance becomes quite understandable -- and almost uncorrectable.

What has been said about the U.S. auto industry generally applies to electronics, steel, textiles and many other important props of the American economy.

What to do? First, stop illegal and sharply cut back legal immigration, which, with its accent on nonwhites, especially Hispanics, increases the raw numbers of the U.S. workforce, but lowers its quality. Second, encourage the reproduction of whites, whose low birthrate is now below the replacement level, while discouraging the breeding of blacks, whose high birthrate augments the black population and thereby increases the least productive elements of American labor.

Protectionism built American industry. Protectionism was the watchword in the eras of great American economic booms. We have always had it to some degree, and we may be sure we are going to have a rash of it in the near future. The simple fact is that without it, or with only a small measure of it, we are losing more of our industry every year and with the industry goes the industrial plant and the industrial jobs. When every American is either unemployed or serving McJunk hamburgers at the local fast food parlor, we can be sure that Congress will pass and the President, no matter what his economic fixation, will sign some of the highest tariff bills in U.S. history. The only sacred cow will be the Free Trade Agreement with Israel.

Since we can't cut every factory worker's pay by half or



three quarters to get our wage scales in line with those of Japan, Korea and China, we will have to tack enough duties on imports to make them more expensive than the competing American product. Sure, we will have to pay more for the home-made TV or car, but isn't that better than paying much more for unemployment relief and being taxed at higher rates to compensate for the lower revenues from a diminishing number of corporations?

One constructive, trade-jogging suggestion would be to throw a net of protectionism over the entire North American continent, later perhaps to include the entire Western Hemisphere. Why not establish a sort of economic Monroe Doctrine by treating the New World as one protected macroeconomy? With this giant market and its immense resources, we could practically forget about the rest of the world. Those interested in trade with Eastern Hemisphere countries could dust off the old-fashioned method of international commerce known as barter, which eliminates trade imbalances altogether. Send the foreigner what he wants in return for his sending you what you want.

It may all sound a bit utopian and far out, but we might as well get used to the above ideas, because many of them are going to come about willy-nilly -- in spite of Ronald Reagan and his band of free marketeers. Demographically, financially and productively, the U.S. is now so constituted that it no longer has a competitive edge on the world market. Like a team that can no longer make it in the Big League, it can withdraw from the game and join the Little League or, better, engage in purely intramural sports. The latter, often more exciting than the professional, big business gladiator-type contests, offers anyone who so desires a chance to participate. It's better for your physical as well as your mental health to be a player instead of a spectator.

The government of every large nation, with the exception of the U.S., has a comprehensive foreign trade policy. Of all the food-exporting nations, only the U.S. has no grain board to control and handle the exports of its wheat and corn, which is why no other country has a Michel Fribourg, who has made billions (and kept at least \$500 million) selling the products of U.S. farmers to foreign countries while the farmers themselves were sliding into bankruptcy. The same transactions could have been handled by a few low-paid bureaucrats and Fribourg's billions could have been put to much better use by returning them to the people who grew the food that gave him such untold and undeserved riches.

To sum up, the U.S. must develop an overall economic policy for the rest of the century. It must adopt an intelligent program of protectionism, but at the same time it must work for the expansion of the home market to include all of North America and possibly Latin America as well. Robots, high-tech machines, artificial intelligence, fifth-generation computers -- all can be put to work to compensate for the declining amount of human quality in the production process.

Centralized planning has largely failed in the past because of lack of experience, lack of brainpower and lack of accurate information. By putting producers and entrepreneurs in charge of economic planning instead of economists, professors and politicians, by placing the mountains of information now available in data banks in the hands of

the planners, by ruthlessly forbidding Big Labor attempts to stop plant modernization and maintain featherbedding, by radically revising pay scales that permit rock virtuosos and tasteless Hollywood impresarios to earn more money in one day than a grade-school teacher earns in a lifetime -- by making all these vital corrections to the present-day American economy, we can get back on the track, exorcise our financial woes and make this country once again the economic wonder of, if not the world, at least this half of the world.

To readers who will grumble about the element of "centralization" and "government interference" in the above recommendations, we can only say that free enterprise died with Hoover. Half-free enterprise, which is what we have had since the New Deal, is now moribund. Our last resort, before we fall into an irreversible coma of financial anomie, is the kind of economic planning that will not interfere with, unbalance or shortcut the economy as in the past, but will release and unfreeze our economic energies and creativity. This means that government should become neither the slave nor the commissar of our economy, but its partner.

How about it?

### Ponderable Quotes

It was the very first "defeat" of the Conquest that enabled the Spanish colonizers to inculcate a sense of ethnic inferiority in the Indians. Inherited by the mestizos, this led to a form of racism that is manifested to this day in disdain for pure Indians and special respect for güeros, or whites: to be accompanied in public by una güera, a blond woman, is considered by many men to be the height of status.

Alan Riding,  
*Distant Neighbors:  
A Portrait of the Mexicans*

I liked Africa, but a lot of the places that I've been to are quite impossible today. When I was in Africa to shoot *The African Queen*, for instance, there was no conflict, the people were friendly and hospitable, and you felt perfectly safe in places that now no one dares mention, such as the backwaters of Uganda, where you can get killed . . . I was, and theoretically still am, against colonialism, but, my God, they were a lot better off under the English.

John Huston,  
*Playboy* interview, Sept. 1985

No matter how flexible, no matter how hortatory they may be, goals and timetables still suffer from the same fatal and regressive flaw: They ask us to take into account a person's sex and race when we look to fill our jobs. They ask us to perpetuate and promote distinctions based on race and color.

John Agresto, acting chairman,  
National Endowment for the Humanities

## AN APPLICATION OF PHILOSOPHY TO A GRIEVOUS ISSUE

A great deal of seemingly well-founded difference of opinion and attendant bitterness surround the claim of a Jewish holocaust in World War II. One side, consisting of a few reputable historians and experts in various fields, denies the claim, or at least its plausibility. Typically, it cites in substantiation of its denial the lack of confirming evidence, the suspect character of what evidence has been advanced: the possibility and even likelihood of certain documents having been forged, inconsistencies in the testimony of witnesses, and physical difficulties and improbabilities connected with the methods and administration of the gassings.

The other side, consisting also of reputable historians and experts in various fields, strongly supports the claim. It cites in substantiation of its support a veritable flood of testimony, some flowing from German officials and concentration camp guards, some from onetime occupants of German concentration camps, both Jews and non-Jews, some from relatives of the latter and various other persons. If not all this testimony, certainly much of it has seemed to be intensely sincere and unwavering in its certainty. This has ever been the case where it has taken the form, neither of on-the-spot observation nor hearsay, but of prophet-like inspiration.

Which side to believe? So far, the intense conviction and sincerity of those supporting the claim of a holocaust have appeared to be more persuasive than the fault-findings of its deniers. Thus, in both recent Canadian trials, juries have sided with those supporting the claims of a holocaust, even to the extent of finding the defendants guilty of a crime for merely registering doubt concerning either the existence of the gassing of millions of Jews -- that is, the holocaust, as the term is now used -- or the sincerity of the testimony of those supporting the claim. Presumably learned and impartial judges sitting on the two trials were swayed in the same direction, for they handed down punitive sentences to the defendants: something, it may be suspected, they would not have done had the fault-findings of the defendants and those testifying on their behalf been persuasive. The impression is that the same preponderance of conviction would be manifested by judges and juries in the United States were similar trials to take place. Were freedom of speech not protected by the Constitution, it is close to a certainty that the author of *The Hoax of the Twentieth Century*, for instance, would long ago have been convicted of the same sort of crime that the two men in Canada were convicted of, and sent to prison, and the book banned (as it presently is in Canada).

No one who knows supposes, of course, that the testimony supporting the claim of a holocaust has brought about this preponderance (as I shall call it) of conviction. Movies, television, newspapers and other media of com-

munication and entertainment have repeatedly presented the holocaust as plain fact. Considering most people's unwillingness or inability to distinguish fancy from fact or claim of fact from fact itself when the former are presented in the form of fact, one might go so far as to maintain that the preponderance of conviction has been engineered rather than built upon the merits of the case. In an attempt to decide, not where the preponderance of conviction actually lies, but where it ought to lie, the misrepresentations of the media obviously cannot count. The question as to which side *should be* believed, rather than as to which side *is* believed, involves only such things as the examination of purported evidence, testimony, and so on.

But even putting aside media distortion, can an impartial and rational verdict be reached as to which side ought to be believed? Does not the testimony adduced by the supporters of the holocaust rationally offset and pretty much balance the fault-findings of the claim's deniers? To try to ascertain this question, I shall show that a well-known philosophical formula permits us to come to a decisive verdict. Since, moreover, this formula encapsulates (one might say) scientific principle and method in their quintessence, the verdict it takes us to must recommend itself to anyone pretending to be impartial and objective with respect to matters of fact or purported matters of fact. For in the marketplace where principles and methods compete, it is assuredly scientific principle and method that have in fact proven themselves above all other principles and methods reliable and worthy of our belief and adherence -- at least with respect to natural phenomena. And everyone, as far as I know, is agreed that the so-called holocaust took place, if it took place at all, within the world of natural phenomena and according to the laws, causes and effects, and criteria of natural phenomena.

In his famous essay, *Of Miracles*, the philosopher David Hume proposes as a "general maxim" based upon both the nature of evidence and the nature of a miracle, i.e. "a miracle is a violation of the laws of nature," the following: "That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsity would be more miraculous, than the fact, which it endeavours to establish." Now should one grant the possible intervention of supernatural forces or beings, this maxim of Hume's patently bites off, so to speak, more than it can chew. If, though, one supposes no such intervention of supernatural forces or beings and yet claims the occurrence of a miraculous event -- that is, an event violating the laws of nature and all precedent evidence -- then Hume's "maxim" holds on the very face of it: the falsity of the testimony purportedly establishing the existence of that event would have to be more miraculous than the event itself to command rational belief. Since it is not supposed that the claimed holocaust

took place through the intervention of supernatural forces or beings. It must have the character of a miraculous event. In that case, Hume's maxim applies directly and conclusively.

First, let us consider these miraculous features that it possessed: Millions of Jews were gassed but not a single, authentic trace of any of those gassed has been found though, assuredly, the search for a trace has been unrelenting and thorough. Apparently, too, this immense gassing of people, which took place over a period of years, was, except for a few minutes at the most -- that is, the few minutes when the few reported on-the-spot witnesses claimed to see the gassings and accompanying cremations -- invisible to everyone not participating in it. Although aerial photographs of the places where this gassing and these cremations are claimed to have occurred were taken during the gassings and cremations, they reveal not a sign of their occurrence. Visitors, local tradesmen, Red Cross monitors, the personnel of the camps not participating in the gassing, the prisoners in the camp who were not being gassed, day after day, month after month, saw no such gassing taking place. Yet it was taking place, we are assured. Huge numbers of people were being gassed, day in and day out.

By and large, then, the gassing taking place and the people participating in it or being subjected to it had to be invisible. Otherwise, it and they would have been visually witnessed over and over again. Try, for instance, to murder just one person in a day in crowded circumstances: unless you and your victims are invisible during that time you are bound to be seen at your grisly work in very short order. People who admired you or who detested you could be counted on to take photographs of you at your work. If you had the privilege of murdering, you could even expect groups of the morbid to gather around to watch you. On the very face of it, for an operation of such magnitude as the holocaust to be invisible to all non-participants, except for three or four lapses over several years, had to constitute a miracle.

Again, this very complicated undertaking was carried through without any written orders, directives, blueprints and requisitions. Considering the way that any modern army and bureaucracy works, and the German army and bureaucracy in particular, the absence of paperwork also had to constitute a miracle. Even traces of verbal orders, requisitions and suchlike seem to have been practically non-existent. Evidently some miraculous Leibnitzian pre-established harmony saw to it that everyone did his grisly work automatically; that, or ESP was the common possession of those engaged in the holocaust: a level of ESP, one might add, that has not been remotely approached even in the laboratories of Dr. Rhine.

Still another miraculous aspect of the holocaust: one reads of Christ feeding a great multitude with three or four small fish. That is accounted a miracle. But consider the miracle that has taken place in the holocaust. If there were any gas chambers they had to be, to believe what purportedly remains of them and the purported eyewitness accounts of them, ramshackle, small in area, primitive in design, few in number. Using these primitive, scanty de-

vices, the Germans managed to execute millions of persons. That certainly compares on the wonderment scale with feeding a multitude with three or four fish.

In somewhat the same connection, according to the eyewitness accounts given of the holocaust, the usually invisible participants blithely entered the ramshackle chambers where the gassings had occurred minutes before, sometimes smoking cigarettes, and, with no protective clothing at all to insulate themselves from the deadly remnants of the gas, removed the corpses. According to those familiar with the properties of the gas, Zyklon B, that had to be a miracle too. Without a miracle's having taken place, the perpetrators of the gassings would have surely died of the gas left on the corpses, and had they been smoking, the cigarettes would have caused notable conflagrations.

Yes, the holocaust had to be a miracle; a miracle more-over that occurred without the benefit of divine or other supernatural intervention. Consequently, the second question that asks for an answer is this: is it in any degree plausible to suppose that the falsity of the testimony supporting the claim of a holocaust would be a miracle? In short, does it violate all natural law and precedent experience to suppose that it should be false?

Plainly the answers to these questions have to be a resounding "no." All kinds of natural reasons and causes can be cited for thinking that it was false and remains false. Clearly, general belief in the existence of the holocaust would be profitable to the Jews involved in its inculcation. The reparations exacted from post-World War II Germans would not be the only dividend. American and other countries' aid to the Jewish state of Israel has largely been predicated upon the holocaust's reality. So have the Israeli expulsion of Arabs from Palestine and the brutalization of the Arabs still remaining within the boundaries of Palestine (the logic of this terrorization and expropriation of innocent Arabs presumably being that so immense was the loss and suffering of the Jews in the holocaust everything is now permitted them). I do not say, let it be understood, that this sort of self-interest in fact motivated or still motivates Jewish testimony concerning the holocaust's existence. Hume's maxim does not require me to: merely to show that it would not go against the laws of nature or precedent experience to suppose that Jewish witnesses for natural reasons and causes falsely testified. And the same would hold for non-Jewish testifiers of the holocaust's existence: one could cite natural causes and motives for their also testifying falsely.

What then does Hume's maxim show when applied to the claim of a Jewish holocaust in World War II? It shows, unequivocally, that the claim cannot be rationally believed. As a miracle that all agree was not brought about by the intervention of supernatural force or beings, the holocaust could only be rationally believed if the falsity of the testimony claiming its existence itself constituted a miracle. And no one, assuredly, can want to maintain anything so incredible as that. Thus it can at last be hoped that this grievous and embittered controversy has been brought by philosophy to an end and that concord will now replace discord and light, darkness.

# THE DETROIT SCENE

**60,000 buildings demolished, population shrinking, slummification proceeding on schedule**

A state police trooper, Paul Hutchins, was robbed and killed by two black teenagers at the city's Hart Plaza, part of the \$350 million Renaissance Center, that has turned out to be a bottomless pit of financial waste. The most beautiful buildings in the world would not attract stores and customers to the downtown section of a city with a huge population of black criminals. Hutchins was the second state trooper murdered in Detroit this year.



**A once thriving white shopping center**

Robberies and fare-cheating are so frequent on Detroit's buses that the city council recently voted to require riders to pay the \$1 fare in coins instead of dollar bills. The latter, if torn in half and folded, will be accepted by the fare machine, thereby costing the city some \$365,000 a year. Mayor Coleman Young promptly vetoed the ordinance. The use of coins, incidentally, makes it easy for bus drivers to do a little fare stealing of their own.

Eight city police cars acted as an escort for the funeral of Omar Dismuke, a 19-year-old dope peddler. The police cars were ordered out by black city councilwoman Barbara-Rose Collins.



**This mansion once saw much better days**



**What happens when the neighborhood changes color**

Michael Morreale, who owns a music store in northeast Detroit, was shot twice in the head by a "black male around 19 years of age" as the police report described the would-be murderer. Morreale's store used to be in downtown Detroit. Only lately did he move out toward the suburbs for "security reasons."



**Wrecked, vandalized and abandoned apartments**

The members of the Bushnell Congregational Church wanted to move it from downtown Detroit to the suburbs, where most of them now live. Their minister, Rev. Robin Meyers, was opposed. He decided the church should remain in the city, despite the almost total negrification of the neighborhood. When he was overruled and the church was put up for sale, Meyers tried to block the transaction and went so far as to call his flock "racists." Meyers insisted that the church stay put to prove its members' commitment to "hope amid decay." The members charged he was only posturing in a grandiose effort to win points from the liberal establishment. They pointed out that he had led a prayer for Soviet boss Mikhail Gorbachev, but never one for Reagan. The controversy became so hot that Meyers, despite a vigorous defense from his ally, Rabbi David Schwartz, was forced to resign.

## UTOPIA OF THE INSTINCTS (V)

Nowhere on earth does the white man have a worthy foe, a peer whom he could take seriously, except himself. He has only himself to fear. In this he is more than human. As the human species, in competition with lower animals, has become nearly invincible, so, among humans, the white man has monopolized every advantage in the struggle for existence. He can hold his own in the face of superior numbers; his army in any region or country must be very small before he will concede the battle. But this assumes that the struggle is according to the brute rules of animal survival. These rules, although the human species raised itself above the general pack by following them, have little to do with laws and codes of human -- and above all of sanctimonious middle-class society.

The laws and values of human society are artificial and contrived, even the most earnest rules by which men struggle for wealth and success, and in this they are like the rules for a game or sport. Those laws, on the other hand, in which the white man first gained the upper hand in nature and among men are ruggedly Darwinistic. The paradox of white history, then, is that once the white man had achieved virtual biological supremacy and had become nearly the intellectual master of the universe, he set himself back hundreds of thousands of years by fabricating a mock "state of nature," in imitation of a Rousseauian fiction of primeval democracy. Here he is pathetically only one team among others in an invented competition, and more than that, is precisely the one who consistently loses or is ignominiously disqualified. Such a mock state of nature goes by the name of "modern" or "democratic" civil society. But in creating such a society -- no other race would have created it -- whites have become, wittingly or unwittingly, their own opponents in the game. The current situation of whites will be referred to, with due acknowledgement of Hegel's concept of alienation, as "self-dispossession."

That a being exists who can actually "dispossess" himself has implications for an understanding of human history, which is here distinguished from human evolution. Man -- and by man is meant particularly the white -- is a dialectical creature whose life moves forward, not through simple Darwinian competition, but by Hegelian contradiction. Darwin described the world only up to the point of man; beyond that point his explanations and models do not fit. For him natural advance takes place only when a superior competitor beats down a rival. But civil society, or a so-called free and "natural" competition that is as contrived as a football game, moves forward through precise, almost mathematical, contradictions. Here human history is not Darwinian; man, a creature with abstract logic, sets the stage for this own evolution or, more accurately, history. In modern times man, especially the white, is no

longer a mere taxonomic entity, one species or subspecies among others; he is a process.

Hegel stresses, along with Darwin, movement in nature. Hegel begins to make more sense than Darwin, however, when the subject is human history. Oppositions are more than competitions. Hegel says that the dialectic works in stages by an ongoing self-alienation. As such a being produces or reproduces itself in the outside worlds -- and man is the main force of production -- this new produced self inexorably becomes opposite or "other," and decisively contrary to its originator. Out of the strife between creator and creation results the movement of the entire world to higher levels of existence. This is tantamount to saying that -- and here we move beyond Hegel to carry out the full scope of his plan -- nature alienates itself to produce man. Then it produces the white man. Whites, consequently, represent the most recent phase of nature's process of ongoing self-alienation or self-dispossession. And inasmuch as whites have been inventors of civil society, they are most opposed to it, and also, as society's ultimate victims, the ones who will finally overthrow it.

Wilmot Robertson in *The Dispossessed Majority* describes a condition of the white Majority where, after several hundred years of building a civilization, many members of this group no longer believe that the civilization is their own. This is not the usual relationship of proprietor to property, but one in which the owner is strangled by his former possession. The historical summary presented in *The Dispossessed Majority* highlights the sense of alienation or dispossession that whites feel everywhere: on the street, in the workplace, in places of play and recreation, in journals and in the mass media. In the most casual comings and goings they feel that law will no longer protect them; on the contrary, they are certain that the law's purpose is to restrict and "regulate" them. Thieves and muggers are the most likely to be protected, while the statutes and rules the pedestrian upholds and obeys, in deference to an almost mystical and supernatural notion of law, are precisely what restrains him against his attacker.

Laws are activated in situations of conflict, and it is here, where such laws show "reverse bias," that dispossession displays itself most acutely. When a landlord tries to collect rent he is confronted with a formidable "system of justice" -- courts, lawyers and judges -- which may as well have descended from another planet, so remote is it from his intuitive sense of legality. But when he complains he should consider the following: the legal structure he finds so offensive is hardly a foreign institution, imposed by invading Huns, but is something quite close to him. The law's icy and aloof countenance that stares at him is actually only a mirror's reflection. The mirror is clouded, cer-

tainly, but if he studies it closely enough he will perceive his own face looking back at him. When the law comes down on him -- and law is the central issue here -- it is in reality his own hand he feels.

For strong and competent persons to express their strength, directly and uninhibitedly, even at the disadvantage of some other person or group, would seem reasonable and natural. Such acts are displayed throughout the length and breadth of human history. The exception seems to be white history. In the case of whites what is directly an assertion of will may be hindered by an earlier, more comprehensive assertion in which the basis of all action -- all action whatsoever -- has been established. It was the strong and competent man's act of founding civil society, binding himself to a so-called social contract that, although such a society was originally dedicated to himself, makes further action nearly impossible, and especially social action. Men, particularly strong and competent men, are constantly confronting their own "otherness" in civil society.

Especially the white man is vulnerable to his own success. It is also true that such white success is only the most recent episode of human history. The creative mentality which resulted finally in white or civil society began long before the appearance of the white man. It began, as described in earlier articles in this series, in the production -- in Hegel's terms, objectification or externalization-- of the human "essence," or drives and desires and impulses, in technics and technical-cooperative associations. Specifically, the primal relation of man with his tools and artifacts, which dates from the earliest Paleolithic times, set in motion not only technical capacities but social forces. Man produced, for instance, the "essence" of his will to hit or pound in the physical object of the ax. The ax, in turn, tended, as technics became more advanced and cooperative relations between workers became more complex and massive, to "dispossess" the human of his personal capability. The "dispossessed" person, precisely because his technical hitting and striking capacity is so vast, has no personal idea of what it means to hit or pound. Hence technical man is already, at the earliest stages of human culture, dispossessed; he has passed through his very success over into his "otherness." The present article brings this self-alienation up to date in the consideration of the white man's self-contradiction in civil society. Human history, as a process of self-dispossession, is carried on in the modern age in white civil society.

Nature moves forward by degrees, but its earlier phases are awkward; it advances here more through competitions than oppositions. By the time of man, however, these oppositions are sharp and violent contradictions. Finally, the history of the world becomes, in effect, as the contradiction sharpens between culture and the personal ego, the history of the white man. Nature passes over from biology to man, and from man to the white man in his self-dispossession and, finally, his self-destruction as a technical and "civil" being.

The biology of the white race is presently, in the problem area of this article, of little importance. When whites created civil society they were still, at that precise moment, only one biological type among others. They were active and

intelligent but still no more than a taxonomic class. And as a taxonomic datum of nature race was only part of nature; it belonged to biology, not to society. The white race in its most vital dimension still remained obscured. It remained for whites to pass over from their status as a biological datum to that of a social force.

That the white race is presently more than a taxonomic unit is today still not widely recognized, regrettably, even by those who affirm the white race. They feel their view is adequately expressed by descriptive scholars such as, most recently, John Baker, while they ignore important new insights into the racial situation. For instance, the present series of articles in *Instauration*, over a year's period, and also articles in *Mankind Quarterly* by this writer almost twenty years ago, develop the idea of a social race. This writer has identified the white race as an ego group -- stressing its social and dynamic, or political, properties. The discovery of the specifically ego dimension of this race may stand, as the politics of race unfolds, as perhaps the greatest discovery -- certainly the most emotionally violent discovery -- of modern social science. What the white race has become, in reaction to its own institutions, is an "anarchist" ego; it has passed from biology to a product of its own making.

All that biology means for the present issue of race is that with the white race there appears, for the first time, a biology-based intelligence so intense that it does more than serve the group; it contradicts the group, and thereby strengthens its resolve to be a group. The race has had the purely physical capability of producing itself in an "otherness," or civil society. Here whites differ clearly from other population groups, whose sense of solidarity and whose image of themselves is only in response to acts, especially hostile acts, of other bare biological human agglomerations. The "adversary," on the other hand, that has produced the white race as a social race, as a force in modern politics and an altogether uniquely "racist" race, has been its own self in dispossessed form. The white race, as the one complete social race among all the mere taxa of man (John Baker uses the homely term *Europids*), has come about as a reaction to massive social forces that are, in effect, a "religious" worship by a people of its own self, as this group also comes to fear, submit to and finally rebel against its own god.

Such a bold assertion about whites hinges on a special understanding of the term civil society. Implied here is more than people living together in groups, a form of behavior which even chimpanzees are capable of. These members of the ape genera have a pack instinct that has carried over, in the course of biological evolution, to the human species. What is meant, on the other hand, by the word civil society is an abstraction of human relationships. Human ties so externalized and objectified stand above the man who invented them, but who bows down in front of them, "bowing down" (Bruno Bauer) to their own self-dispossessed selves.

Bruno Bauer in his work on Christianity has set down the framework by which civil society in general can be understood. Bauer says that man creates his own essence outside himself, as a "god," then worships that god. But the god turns against him. For the word god can here be substituted

the term "law." In the instance of law, the hook on which civil society hangs, men do not simply "live by" it; they prostrate themselves before it and worship it as a god. Or they prostrate themselves before its human representatives. The outward decorum of the feudal monarchies, the frivolous forms of submission and the obsequious terms of address of subject to ruler, are carried over in modern society, not in the forum of politicians but in the court of law, where the judge is called "your honor" and citizens must stand as the learned justice enters. Men revere "the law" as though it existed in some eternal or Platonic realm, untouchable by human agency; as though men did not invent it as they invented the stone ax, the Bible and the can opener. In some cultures, the law is believed to descend from a god; in others it is grounded in a vague "will of the people," which itself is fictional. Men turn away almost with horror from the idea that if laws can be made so easily, they could just as easily be unmade. The effect of this intense belief in the Platonic and eternal nature of law is to elevate all of society, which is simply objectified law, above particular human beings and their private, egoistic concerns.

Law and ego are antithetical terms, corresponding to the concepts of civil society and race. It is the contradiction whose need for its own resolution is the propelling force of modern history. But this is no longer a "human" history, but only a white history. Whites alone, as originators of civil society and as its only dedicated proponents, are unique in their exclusive experience of civil society. At the same time, whites alone of all peoples understand civil society well enough to be able to overthrow it. "Europids" pass from their original taxonomic or biological status into a socially and politically active condition insofar, following what has been said earlier, as they "process" themselves through civil society. They contrive a civil society, an order composed of themselves, which denies, ideologically and in practice, the egoism of the person and such

extensions as his ego groups of family and race. This is to say that through civil society white intelligence has separated itself from the taxonomic race and has turned itself against this race. At the same time, however, the white ego, now forged as the political and social race, braces itself for a final confrontation with culture. This racial self-contradiction has grave implications for modern civilization and, one might say, the modern world as it is presently constituted.

Most of the known "natural world" is in reality not natural. It is organized in an order of things and people. Nature, as it is known, is today an extension of society -- not simply human society but white society. It follows that as the white man contradicts himself, but cannot resolve the contradiction, and as he voluntarily ends his long association with culture and civilization, the whole world -- of things and people -- begins to fall apart. A primitive but pure "blond" anarchical age sets in to replace civilization. The white man resolves his inner contradiction by passing over, in the final "corrective" phase of world history, into the condition of being an ego group.

Today whiteness does not unite men within a civil society, even where such a society has been produced by whites and where whites see in it a reflection of themselves; it unites them, rather, against it. Race and existing civilization are not only incompatible, they violently contradict one another, and their contradiction leads to a new phase of history. Civil society unites whites against its laws, police and armies. But where a people dismantles its own civilization it must put something in its place. In place of police and armies it puts peace; in place of law it puts trust. The opposite of law is not lawlessness, but something thoroughly positive -- trust. The negativity, the opposition by the ego to its otherness, to the thing that it has produced but which contradicts it, is resolved into positivity by the ego race and by the union of men through this race.

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## AMERICA'S HOUSING CRUNCH -- AND A HOPEFUL SIGN

Hunting for a house or apartment in America's more desirable large metropolitan areas grows more frustrating with each passing year. The unwashed new arrival in, say, our nation's capital may turn to "Apartments, Unfurnished" in the classified ads, and find promising entries like this:

**Northwest** -- Spacious, sunny 2-bedroom apt., A/C, \$285 includes all utils. Call . . . .

So much, he thinks, for all he has heard about the high cost of living in Washington!

The happy illusion goes up in smoke when he learns that the desirable "Northwest" quadrant of the city includes vast all-black neighborhoods, where the buildings are in-

deed often spacious, sunny and well-constructed, the yards frequently large, the parks and other urban amenities sometimes superb -- yet where the presence of hordes of blacks makes life impossible for any white or, indeed, any Asian. To save everyone's time, while circumventing the civil rights laws, non-black neighborhoods in Northwest (and elsewhere) are given precise area listings in the classifieds, such as "Cleveland Park" and "Adams-Morgan." A typical ad will read like this:

**Cleveland Park** -- Basement efficiency, hotplate only. \$500 + utils. Call . . . .

Not only is this apartment far crummier than the one in the all-black neighborhood -- and at almost twice the price

-- but the neighborhood itself, in a physical sense, is often little or no better than the black one (albeit better maintained). If the whites were emptied from their districts and dropped into the black ones, they would scarcely know the difference. Even whites who have lived for years in the Washington area often have trouble believing this, simply because they haven't made day-long walking tours of the all-black districts like Anacostia -- which would soon be almost indistinguishable from Arlington or Bethesda if a racial switcheroo were performed. (The same cannot be said, perhaps, for most other cities with which this writer is familiar.)

The outrageously high rents and house prices paid in Washington's white districts (increasingly white/Asian) are the result of four distinct pressures. One comes from small-town whites who still move to D.C. as a desirable city (one of the last); a second comes from Northern white "ethnics," especially Jews, who are fleeing southward in droves from cities like New York and Philadelphia, which they helped wreck; a third comes from social-climbing blacks who, with their high Affirmative Action incomes, willingly pay more for less in order to live among non-blacks; and the fourth and worst pressure comes from hordes of Asian and Hispanic immigrants who, often loaded with money, pour into white neighborhoods and drive up prices.

Conversely, the remarkably low housing costs in the black areas are due to the complete absence of all four of these pressures. Some small-town blacks still enter the now enormous "ghetto," but their numbers are cancelled out by all the blacks swarming outward into once white areas. As for so-called "gentrification," where white "urban pioneers" reclaim black areas, its impact has been vastly exaggerated, and amounts to perhaps 2% of the greater Washington population.

What is happening is that the white working- and lower-middle classes are being priced out of the entire 3.2-million-person metropolis which they largely built. Or, more precisely, they can't afford the remaining white/Asian areas and would go crazy living in the cheaper black and blackening areas -- despite all the fine older housing there. So, in large numbers, they are fleeing 50, 100 or 500 mile out from the city.

To end this deadly pattern, three things must be done:

1. Immigration, legal and illegal, must be ended, since nearly all immigrants settle in our large metropolises.
2. The Northern metro areas must be rehabilitated, so that all the Jews, Italians and others living there don't rush to the Sunbelt.
3. Blacks must be geographically stabilized, so that their ghettos don't run on forever.

The good news is that corrective measures 2 and 3 are being indirectly bolstered by a new sort of housing project in the burned-out slum areas of New York. Retired builder I.D. Robbins wrote a series of articles in the *New York Daily News* recently, which called for building "Levitowns" in the ghetto. Since so little of any worth remains in areas like the South Bronx, his solution is to bulldoze everything flat and begin again from scratch on a mass scale.

In the first phase of Robbins's project, 200 rubble-strewn areas in Brooklyn's Brownsville neighborhood were swept clean and 1,500 boxy new houses for moderate-income blacks and Hispanics were erected. The two- and three-bedroom homes sell for \$41,000, which compares to \$80,000 for similar homes elsewhere in the city (and \$100,000 for equivalent high-rise apartment units). Mass production saved \$30,000 of the difference and various subsidies the remaining \$10,000. Only stable families and individuals are let into the privately built project. Phase 2 of Robbins's scheme is 1,100 homes in nearby East New York, and phase 3 is 3,000 homes in Rockaway, Queens.

If none of this seems terribly "stirring," consider the chain reaction which a failure to build such new ghetto housing would start:

1. With inner-city New York devastated and lifeless, more blacks and Hispanics pour into the white ethnic suburbs.
2. All the displaced white New Yorkers flee in a panic to relatively WASPy places like upstate New York, Pennsylvania's Poconos, and greater Washington, D.C.
3. The WASPs in those places, feeling vaguely "surrounded," flee onward to places like North Carolina and Colorado, where, unrooted for a generation or two, they further dilute the amount of real Southern and Western regional sympathies at a time when such are badly needed.

The only answer is to break the whole vicious chain at the beginning -- by keeping the blacks and Hispanics in their own concentrated enclaves and, more importantly, by ending mass immigration. I.D. Robbins, whatever his motives may be (he turns \$1,000 profit on each home, far less than he made on other homes earlier), is helping to begin a trend which could play a vital role in reversing North America's continent-wide demographic disaster.

## A Perfect Ten

Just a few lines to remind our readers that this is the 10th birthday of *Instauration*. Since it first appeared in December 1975, the magazine has never missed a publication date, never failed to get in the mail on or about the first of every month.

Please forgive the unseemly self-congratulations. We can't help but believe, however, that ten years is a record lifetime for a journal that is not afraid to print just about *everything* that its editor and subscribers think. Where else would anyone find such scorching criticism of our oppressors (and all their works)? What other pages anywhere contain such thoughtful, idol-trashing schemes and projects to halt our slide into moribundity? If nothing else, *Instauration* proves that at least one quark-sized spot in this dull, drab, mindless Orwellian world is brightened by a laser beam of free expression.

Of course, we wouldn't be around to boast if we hadn't had your support. So in the final analysis, you, the reader, must get the credit for our uninterrupted 10 years of existence.

We tip our hats to you, as we go for decade #2.



# The Leper-Makers

"No man is an island," wail the sob-sisters of the left, as they build their "bridges of understanding" between black and white, rich and poor, native and immigrant. But they don't always play the smiling mediator and conciliator. Just as often, they detonate human bridges, and enforce solitude on those of their choosing.

Dropping the linguistic mask, it is actually Jews who usually play these contrasting roles with a fierce unity of purpose. The Jewish talent for power and creating human isolates was seldom more obvious than in Australia during the past year. There, the Australian League of Rights, the nation's only major political grouping with some pro-white teeth in it, was recently successful in attracting mainstream politicians to its increasingly large rallies against Asian immigration, "aboriginal rights" and other white bugbears.

This success enraged the small yet mighty Australian Jewish community, which apparently finds the very concept of a "white issue" to be satanic. Australian Jewry lusts for the day when no politician will dare touch the League of Rights with a 666-foot pole. And so, for the past year or two, their publications have talked obsessively about how the League is to be "isolated" and "quarantined."

South African apartheid is said to be "wicked," though it permits blacks to associate freely with their own kind, barring only a few open revolutionaries. But Jewish-style apartheid, imposed with increasing rigor on Majority populations through-

out the Western world, not only deprives a few wise men of virtually all human contact but steals from the multitude of people in high positions their right to free association.

Louis Farrakhan risks having the Jews make him into a quarantined "island" within the black community. What is this but apartheid in its worst sense? Fearing this leprous fate, he rails against the Chosen's "wickedness."

For whites, it's the old familiar story. Consider the seminar on "Anti-Semitism and Human Rights" held in Melbourne, Australia, on June 10-11, 1984, the proceedings of which were published in book form this year by the Australian Institute of Jewish Affairs. Again and again, the word went out from speakers: *isolate* the historical revisionists, *refuse to debate* them, *sever all contacts* between them and the rest of humanity. Nowhere was this method made clearer than where (on p. 171-172) Kenneth Gott offered his comments. A thousand people had recently attended a League of Rights meeting in nearby Warrnambool, but it wasn't the numbers which disturbed this elitist:

What was alarming about the Warrnambool meeting was the fact that the platform was shared with the League's Director, Eric Butler, by three State Liberal Members of Parliament and the Leader of the State National Party. This meeting, along with other developments, appears to signify that the League of Rights is regaining ground it had lost for some considerable time.

Some 20 years ago, the League was

apt, with some basis, to boast of its growing influence and contacts in the Liberal and Country parties and in church groups. Under its veneer of purported concern for Christian values, individual freedom, the Constitution and the Crown resided bitter hatred of the Jews and other groups. Publicity given to its vicious anti-Semitic nature in the mid-1960s -- some of it drawn from my own booklet, *Voices of Hate* -- saw the rapid collapse of these bridges of influence on which the League had been built. The Country Party, at a national level, subsequently proscribed the League, while Liberal figures who had associated with it severed their ties

What, then, is to be done? The overriding priority is to sever the connections that the League appears to be re-establishing with parliamentarians of the mainstream political parties. We urgently need fresh disavowals of the League by the leaders of those parties . . . . The key thing is to effectively isolate the League from influence on the mainstream political parties. Other things can follow.

"Other things can follow." Chilling words those!

The chairman at the Melbourne anti-Semitism conference, Isi Leibler, responded: "I fully endorse what Mr. Gott has said and advise members of this audience that some action on these matters is underway . . ." Then one Evelyn Rothfield brought up "aboriginal rights," and how "we [Jews] really must reproach ourselves" for not being active enough in that bridge-building enterprise.

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## America Has AIDS

A close examination of how the AIDS virus destroys the human immune system reveals many parallels to America's present racial predicament -- resemblances so close as to be downright spooky.

1. The human body contains many T cells. These are the white blood cells which normally orchestrate the complex response of the immune system to foreign antigens. The T cells recruit B cells and others into the fight against living invaders. Similarly, any human population contains a few alert individuals (Instaurionists, for example) who, under normal conditions, effectively recruit and orchestrate their fellows against an alien invasion.

2. Especially vital is the T4 or "helper" T cell, which has a special receptor on its

surface. This allows it to recognize foreign micro-organisms with great precision. Tragically, the AIDS virus -- known technically as either HTLV-III (Human T-Lymphotropic Virus III) or LAV -- has a profound *affinity* (the scientists' word) for the human T4 cell. Highly "intelligent" as viruses go, it loves to attach itself to the T4's receptor, blocking out its field of discriminating vision.

Analogously to the T4 cell, the Nordic subrace of the great Caucasian race has always been especially sensitive to racial differences. While the Mediterranean peoples who settled in the New World often mixed their genes with the natives, the Nordic settlers more often stood (or rather slept) apart. Unfortunately, however, a certain

foreign breed, though few in number, developed a pronounced *affinity* for the Nordic subrace, which only increased as they met resistance elsewhere in the white world. From about 1920 on, led by pioneers like Franz Boas, they firmly attached themselves to the Nordics' once ultra-fine-tuned racial receptors -- such as the arts, physical anthropology, the media, etc. -- thereby utterly blocking out their field of vision.

3. Researchers at the National Institute of Allergies and Infectious Diseases (NIAID) recently studied the blood of 12 AIDS patients. They artificially challenged the victims' immune systems with foreign substances which should have caused their T4 cells to proliferate rapidly. In one crucial

test, the T4 cell receptors were not required to recognize the foreignness of the alien substances. The result was that the immune systems responded normally, showing that they retained the capacity to mount massive resistance to infection.

Similarly, the industrial and military strength of the Nordic nations remains great (for the time being). When racial recognition of the presumed foe is not required, the ability to resist remains (temporarily) unimpaired. This is precisely equivalent to saying that an internally weakened AIDS patient can still recognize a truck (or a Russian missile) hurtling toward him, and step out of the way (or fire back). But he is unable to fight all the so-called "opportunistic" infections that are ravaging his inwards, just as white America is unable to

launch a nativist movement against all the "opportunistic" immigrants crashing its borders.

In both cases, a seemingly very complex disease may be attributed entirely to one very small but all-destructive enemy: the virus attached to the immune system's receptor. Just as the HTLV-III or LAV virus associated with "Individual AIDS" blinds the T4 cell's normally precise identification system, so, in "Societal AIDS," such monitoring systems as the ADL deliberately and very effectively undermine the functioning of the host race's discriminatory receptors.

The original goal of both LAV and ADL is modest: the assistance of their own foreign kind. Tragically, their method of so doing unwittingly smashes the natural defenses of

the host organism, thereby allowing a flood of "opportunistic" aliens to enter. The host's capacity to counterattack remains unimpaired -- for a time -- but, as the brilliantly conceived NIAID study proves, this capacity can only be activated if the interfering LAV or ADL virus is first somehow dislodged from the receptor. If this dislodging of the "smart virus" cannot be effected early in the disease, a "cascade of later abnormalities" will soon devastate the entire immune system and then the entire body.

The name AIDS -- Acquired Immune Deficiency Syndrome -- applies fully as much to the racial disease of the white West as to the gay disease. Has Providence sent the one to warn us of the other?

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## The Evangel of the Ghetto

How did Jews handle the story of Jesus? How did his kinfolk view Yehoshuah, the founder of the dissident Hebrew sect which, under the name of Christianity, was soon going to exert a prodigious force on the world and impose its dogmas on a quasi-totality of the nations?

A book published by Berg International Editions (Paris, 1984) with the equivocal title of *The Evangel of the Ghetto* tries to answer these questions. Author Jean-Pierre Osier has combined and translated two series of documents: the first consisting of several Toledoth Yeshuh (Histories of Jesus) from the tenth century; the second containing more ancient texts, of which the most interesting are excerpts from the Talmud and the Midrash, dating from the second century.

The originality of these documents, written in Hebrew or Aramaic and translated for the first time in French, is striking. No longer is the founder of Christianity the edifying figure portrayed by evangelists Matthew, Mark, Luke and John, but a detestable, sacrilegious, blasphemous individual who heads a band of vagabonds.

In the recital of the birth of Yeshuh (Christ), the polemical and shock-producing intent is manifested in the crudest terms. Jesus is said to have been conceived after his mother had been violated by an "ungodly person named Yohanan," when she was in what the Old Testament called "a state of impurity," her menstrual period. For this reason Jewish sages gave Jesus the names, "bastard and *ben didah* (son of an impure person)."

Diverse situations were developed to ridicule the man who was pretending to be the Son of God -- e.g., the elders of Jewry ordered Judas Iscariot to follow Jesus when he flew up in the air in the form of an eagle and

to "dirty him with urine so that all his magic tricks would be of no use."

Christ's death sentence was not carried out by crucifixion, but by stoning followed by hanging. As no tree was able to support his body, he was hanged from a cabbage "as large as a palm tree," while "women and children pelted him with clods of dung, arrows and stones."

After his death, Jesus' body was placed by a Jew named Judas in the latter's garden, and more precisely "in a place of relaxation [outhouse] in order to fulfill the words of the sages: whoever mocks the words of the sages is condemned to the punishment of burning dung."

Beyond the scatological character of these passages and the apologetics (the execution of the vagabonds, as the disciples of Jesus were designated, is qualified as a "just act"), the Toledoth Yeshuh and the other translated documents in this work make it plain that the person of Christ was an abomination to the Orthodox Jew. Before the elders, he showed himself to be arrogant. His impudence drove him to break the law. To bemuse the people he had recourse to sorcery and magic (the "miracles" of the Christian tradition), that science which Israel has never ceased to

condemn, for it permits the magician to acquire power over man and the elements and thus compete with God.

In his introduction, Jean-Pierre Osier summarizes the different writings he proposes to translate. The reader might question the near absence of details on the origin of the Toledoth. He might also note that the translator goes to a great deal of trouble, so much so he often becomes confused, in his efforts to warn his prospective Christian readers not to be shocked by the existence of these texts . . . .

The analysis of the theology which underlies the Toledoth is more worthy of attention, though some points must be treated with reservations.

Finally, one regrets the superficiality of the critical apparatus (the footnotes are often too brief and elliptical), and of the glossary and the bibliography. The absence of an index is disappointing because many of the translated texts are repetitive. An index would have made it relatively easy to compare the similarities as well as the dissimilarities of the various documents.

*The above book review was translated from the French publication Panorama (May 1985).*

### Ponderable Lie

The ADL has never accepted the role of censor. We have not sought to remove a single book from a shelf, a single play from the boards, a single film from the screen.

Nathan Perlmutter,  
*National Review*, Sept. 6, 1985

## The Three-Letter-Word Collegian

In the course of a school year, most teachers come to know their students as well as, and sometimes better than, their parents. But as new classes take the place of old, names and faces begin to fade into the twilight zone of memory. However, all teachers have a few students who, for one reason or another, are indelibly imprinted on their minds. They may have been extraordinarily bright, or witty, or misbehaved. Whatever the reason, they become unforgettable.

One student who stood out most vividly was Belinda, a large black girl who happened to be in my History and Consumer Education classes one semester. Although I only taught high-school seniors, I used an elementary school trick of having the students read out loud to me the first week of class. This technique would be unnecessary in schools with average students, but several years of teaching in a black inner-city environment made me well aware of the 85 IQ and its limitations. I always felt it best to focus immediately on any extraordinary problems before they got out of hand.

After several days of 18-year-olds stumbling through a sixth-grade textbook, unable to answer the most basic questions on what they had been reading, it was Belinda's turn. "The . . . and to . . . of it . . . in . . . the," she mumbled.

Belinda, I discovered, was reading only words with three or fewer letters and skipping all the bigger ones. After attempting to help her, I realized that three-letter words were the longest she could handle. All I could do was groan inwardly and make a mental note to take her problem to the guidance department, even though experience had taught me that it offered little in the way of guidance or counseling.

When I explained the problem to a heavy-set black gentleman with a degree in physical education and a close friendship with the principal, he nodded sincerely. I received the standard "I'll look into it" response, and left knowing this was probably the last I would hear from him. I did make it plain, however, if Belinda was relying on my two credits to graduate, she would be around for a long time.

The first writing sample I obtained from Belinda brought even more surprises. I had thought my ability to be amazed at anything that occurred in the classroom had been jaded by my years in black schools. Belinda's first sentence in her one paragraph composition looked something like: "Aknekfudl and hiemfyv to njgjwns for the gsyrawsli."

I tried a ploy that occasionally had inserted some sense into other student papers. I read Belinda's prose in black dialect, since many young blacks spell everything phonetically. (Carol gets paid for sex.) When this did not work, I realized that Belinda wrote the way she read. Anything longer than three letters was just a mixed jumble of any letter that came to her mind at the time. When I brought this paper to the attention of her counselor, she promised to "do some testing." I left, asking myself why I was bothering with what appeared to be a hopeless situation. There was very little I could do in one semester to remedy what had not been done in the previous 11½ years. Besides, I had 150 other students who were not exactly Rhodes scholars.

In her first two tests, Belinda defied the odds by receiving below 25% in a true-false test and below 15% in a multiple choice. Nevertheless, in the area of student participation, Belinda was a shining star. Her hand was constantly waving in the air in her attempts to answer questions or make comments. Unfortunately, her overzealousness was on the same par as her reading and writing skills. Whatever she said simply did not make any sense. Every time I called on her the class groaned. But how could I continually ignore her flying arm?

Just prior to mid-term exams, Belinda's teachers were summoned to the principal's office. The school, the principal explained, faced a serious problem. Belinda had been tested and classified as retarded. When the school attempted to place her in remedial classes, her mother threatened to sue. She could not understand how her daughter could go through 11½ years of schooling with no indication that she had a problem. I could sympathize with the mother, though I wondered if in the past 11½ years she had ever attempted to listen to her daughter trying to read.

A quick poll of the teachers revealed that Belinda was failing all of her classes with little hope of improvement before the end of the term. After a little fingertapping, the principal proposed a simple solution. Everyone should pass Belinda with a "D," thereby forestalling the lawsuit. When the teachers protested, he explained that if we did not pass her, she would be back the following year and continue coming back until she found four more teachers willing to give her a "D." Consequently, she would become a continuous burden on the taxpayers, as well as occupying needed

classroom space and wasting valuable teacher time. Furthermore, the principal warned us, if we did not pass Belinda, he would. With grave reservations we all finally agreed. Belinda graduated with her class and walked out with a totally undeserved high-school diploma.

This shameful story has a postscript. Three years later Belinda appeared in my classroom. It is not unusual for former students to visit, and I greeted her by asking what she was doing with her life. She replied that she had just finished her third year of college. She was attending a Southern black college on a United Negro Scholarship. When I asked her what her major was, she looked at me blankly. I repeated my question: "What are you majoring in?"

"I don't know what you is talking about."

"What subjects are you taking in college?"

(Long pause.) "I don't remember."

"Belinda, did you just finish taking exams?"

"Yes, last week and I passed them all."

"What classes did you take exams in?"

(Very long pause.) "I don't remember."

Escorting her to the door, I wished her luck in her future studies.

I never saw Belinda again, but have no reason to doubt that she graduated from college. I have seen many barely literate students graduate from high school and continue on to a university. I can never understand why an educator is puzzled by the drop in ACT and SAT scores. It merely reflects the caliber of the students taking the exam. Affirmative action has forced our institutions of higher learning to accept students totally unqualified for college or even high school, for that matter.

Belinda is a prime example not of what American public schools are becoming, but of what they have become.

### Ponderable Quote

This is my country, and I have as much right as the black man to live here. I don't mind living here with him, but I won't be ruled by him. And if that means I have to fight for the right to live apart and be ruled by my own people, then I'll fight.

Afrikaner farmer,  
Cape Province,  
South Africa