

δύστανε μοίρας, ὅσον παροίχει.

Instauration®

VOL. 17, NO. 1

DECEMBER 1991

FORETOLD

THE

UPHEAVAL

THAT

ENDED

BOLSHEVISM

(See p. 11)



Oswald Spengler
1880—1936

The Safety Valve



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

□ The part of our population that wishes and hopes for a true multicultural, multiracial society needs also to get used to the idea of watching TV on a dirt floor of a thatched hut without air-conditioning.

577

□ My guess is that Yale Law School graduate Anita Hill was telling part of the truth, since she passed a lie detector test. I would also venture she used her wiles to keep Clarence on the hook. After all, he was responsible for getting her the position she now holds as a tenured law professor. Only when she felt financially secure did she decide to get even with her former boss by telling her 10-year-old story—and in the process becoming a heroine in the eyes of feminists. Remember, folks, she is a member of NOW.

327

□ All that can be said about Jimmy Swaggart, the born-again Christian who has a thing for prostitutes, the uglier the better, is that he must be on the payroll of some atheist organization. No one, including Judas himself, has ever done less for Christianity. Jimmy's latest whore, Rosemary Garcia, looks like she could give her customers AIDS by merely breathing on them.

804

□ Black radio stations are saying things about Israel and the Jews that even Instauration would hesitate to print. Since the Chosen are seldom at a loss for words, it's funny seeing how flustered they are when the group they did so much to make into victims turns on them. Somehow calling blacks Nazis just won't fly.

100

□ Stability and prosperity are the exception not the rule in Latin America. Yet as the U.S. becomes increasingly Hispanic, we are asked to welcome this "diversity." Few people in good

health would welcome the "diversity" of cancer. Turning California into Brazil, however, is supposed to represent progress.

902

□ As Zionist demands help push the U.S. ever closer to bankruptcy, Israeli historians should burn the midnight oil looking for some way to charge Japan for the Holocaust. The American goose has laid just about its last golden egg.

Belgian subscriber

□ Suggestions of miscegenation are ever more common in the visual media. Ever notice how nine times out of ten the woman is white?

106

□ Here in Ontario life can't get much worse. We are being governed by a socialist party with a Jewish leader. Elected with less than 30% of the popular vote the N.D.P. is working overtime to turn this once prosperous, proud WASP province into a Marxist cesspool. Higher taxes, a huge budget deficit, all sorts of freebies for illegal immigrants while they wait to see if they qualify for refugee status are just some of the crimes being perpetrated on the Canadian Majority. As all levels of government attempt to keep a lid on the growing resentments and frustrations of Majority members, all hell is ready to break loose. Civil disobedience is on the rise, and there is no money left to bribe us into behaving ourselves and into tolerating the lawlessness of ungrateful minorities.

Canadian subscriber

□ *Prisoners of the Sun* is an Australian film dealing with a war crimes trial of Japanese officers who slaughtered Australian soldiers in POW camps. The head Jap gets off because of politics, the next in command commits hara-kiri, thus thwarting the tribunal's attempts at justice. One man, a no-account lieutenant, is executed. The white comes across good in the film; the Jap not so good. The film seems to be saying that war crimes trials are ridiculous. Since this is anathema to the Chosen, no wonder the film had a limited release and was not distributed by a major studio. Hopefully it will soon be available on video.

752

□ The popular canard that young black males are somehow an "endangered species" (because they kill each other at such an eye-popping rate) is parlor culture's way of saying that society tends to purge itself of its worst elements if given enough time. It is now, incidentally, illegal in the states of New Jersey and New York to import wild birds on the "endangered species" list. Could this law be applied to young blacks?

568

□ Euro-Muslims (mostly immigrants, salted with a few white European converts) are interested in finding common cause with nationalists both in Europe and America. They consider Majority members in the U.S. to be "representatives of ethnic groups who are still aware of their European roots." They have formed the Is-

lamic Council for the Defense of Europe. Very intriguing! Islam, however, possesses the worst features of Judaism and Christianity. All believers are one's "brothers," regardless of race. The lowly and ugly are glorified. If Majority members want "some of that old-time religion," only paganism makes much sense. I cannot see European nationalists, who are being overrun by North Africans and other Arabs, deciding to convert to Islam and thus undermine their own resistance to invasion. Still, both white European Muslims and Muslim immigrants are anti-Israel and anti-finance capitalism.

945

□ In a piece devoted to the disintegration and transformation of the Soviet empire, Washington Post (Sept. 3) columnist Richard Cohen echoed the growing fear that up ahead lies some form of retribution for the deeds of communism's once high-and-mighty Jews. Whereas this particular Cohen made no explicit reference to the subject of his worry (only prattling about "minorities"), brother-under-the-skin Princeton University's Stephen Cohen, aboard Pat Buchanan's *Crossfire*, unabashedly warned about "a bloodbath for the Jews." Professor Cohen to the contrary, such a bloodbath is not likely. The average Russian holds little interest in pursuing Old Testament justice, though his memory is doubtless filled with the horror of endless purges staged by Jewish commissars. Jews not only composed the preponderance of early Bolshevism; they staffed its Apparatus throughout its worst years—the terrible 1920s and 30s. Ph.D. Cohen advocates that America go slow in supporting the fast-paced changes currently emerging in Moscow. He even doubts the wisdom of backing the Baltic nations' claim for freedom, asserting these tiny states "couldn't make it economically anyway." For the sake of his racial cousins, this "America Laster" is getting to be a "Russia Firster."

220

□ As an active attorney I recently attended a meeting of the local Bar Association. A Superior Court judge delivered a long-winded sermon on gender bias and how badly female and minority lawyers and judges were being treated by their white male counterparts. His harangue included periodic self-flagellation, together

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with revelations of how he himself had inadvertently been guilty of such crimes. The judge related that he had carefully instructed his two daughters that they were entitled to everything that any man could receive from this society. He went on to insist that all sexist language must be totally removed from legal and judicial writings because it could hurt the feelings of female attorneys. Finally, he revealed that one of his daughters had been raped at gunpoint a few years before. (Although he did not say so, it is well known that she was raped by a Negro.) Instead of suggesting any rational action to help curb the black raping and murdering all across our land, the judge's reaction to the crime against his daughter was to condemn white males as villains responsible for all the problems afflicting today's women. That his judicial circuit is 40% black and that he obviously desires to be appointed to an appellate court may have colored his view (no pun intended). Even given this motive, however, it is still surprising to see the depths to which some WASPs are willing to sink and the extent to which they will grovel to further their careers.

300

□ No nation that glorifies the parasite at the expense of the productive can possibly flourish.

111

□ The Viet Minh, the Viet Cong, the North Vietnamese Army, the Khmer Rouge did not persevere in war because of the perverse, envy-ridden abstractions of Marx, Lenin or Mao. To Ho Chi Minh or Pol Pot, while these teachings provided an intellectual and rational gloss to their activities, in their hearts and in the hearts and minds and guts of the gooks in the rice paddies, the war was an issue of race and nationalism. Our enemies in Southeast Asia claimed to be patriots, affected an attractive austere style, grabbed the banner of socialism and, regardless of how homicidal they might have been, assumed the posture of fighting the good fight for social and economic justice and progress. This heady ideological mixture was identical to Adolf Hitler's. The only difference was the substitution of the star for the swastika and the Asian for the white. Both the troops and the people displayed the same fortitude and stick-at-it-ness to survive adversity, a ferocious determination to win and the absolute conviction that their cause was just, right and proper. American G.I.s found themselves defending a deracinated, indulgent and irresponsible cosmopolitan elite against a determined enemy, without being able to isolate the battlefield, without leadership from Washington and without support on the home front. We must learn from our defeat. First, if we stimulate the residual nationalism that exists within us, we will unleash a powerful force. Second, if we add to that nationalism a positive ideology of social and economic justice and progress (Americans don't like the term "socialism"), the movement to renew our people in this land will finally take off.

144

□ During the course of my job I have to transport many elderly patients for cataract surgery. Without exception the white ones all tell the same tragic story. Born and raised in places like Newark, East Orange, New York

and Jersey City, they speak of how wonderful it was growing up in those urban places when they were populated by Germans, Irish, Italians, Poles and Hungarians. Crowded yes, but clean, prosperous, civilized, safe and cultured. Then came the hell of the invading mud hordes and these once clean and attractive areas were turned into cesspools of filth, violence and degradation. The anguish of these aging whites resembles that of shell-shocked combat veterans. Some of the women, well into their 70s and 80s, say they shudder when they see or hear of a white baby being born. They state emphatically that if they were young today they would not have children. They know the nightmare that will await them in the next century.

The lucky old folks got out and escaped to the hinterlands. Many were not so lucky. No money, nowhere to go, no one to turn to. "Our" vile government could care less about them. After all, it is the government that is directly responsible for their plight. Their productive years are over. Chew 'em up and spit 'em out! Unless we remaining whites summon the will to destroy the beast, it will devour us all.

089

□ Ould Sod had one small error in his story in the October issue: Theobald Wolfe Tone was not hanged by Mutha England. That honor went to his brother Matthew. Theobald was sentenced to be hanged, but slit his throat with a dull penknife the day before the great event. He lived for another five days, then died of the wound. I guess even the British didn't have the stomach to hang a man with a slit throat.

077

□ I would call seriously into question the findings of the survey published in Talking Numbers (Oct. 1991) which claimed the average height of British 18-year-old males to be 3" less than the height of their Dutch counterparts, 2" less than that of their German counterparts and fractionally greater than similarly aged French males. Around 1956 I saw a published estimate of height averages which stated that the British male was about 5'8" and the German male was 5' 7 1/2". I do not recall the figure given for French males, but I remember they were significantly shorter than either British or German males. This would accord with my own observations of French teens who visited our school on exchange schemes circa 1949-51. It would not surprise me if everywhere in Europe the average height has increased since the 1950s. However, it does not seem credible that current 18-year-old German males would be 2" taller on average than their British counterparts, given the general averages of the mid-1950s. I can only assume that the "British" average quoted was taken from leveling out height figures from a selection of 18-year-old males living in Britain, who now include a large portion of ethnic minority members. Immigrants from the Indian subcontinent, for instance, are substantially shorter than indigenous British whites.

British subscriber

□ Permit me one word on Nordic Angels. Did you ever stop to think how the aesthetics of the white race has been enhanced by the race's great variety of hair and eye color? If all white people had blue eyes and blond hair,

would we find it so enthralling? Think how a black man or an Asian must feel whenever he reads one of those flow charts on genetic combinations that shows what might happen when a green-eyed woman with straight red hair marries a brown-eyed man with curly blond hair. What chance has a pure-blooded Negro got to obtain anything other than kinky black hair? How could an Asian ever be blond or curly-haired or blue-eyed?

801

□ Instaurationists know that the Nordic Angel is worth protecting. We must fill her womb with Supermen. That must be our main task.

775

□ On the night of Aug. 31, 1991, Chicago radio personality Ted Lauterbach was walking from a parking garage to the downtown studios of WLS to host an early morning talk show. At the corner of State and Lake Streets in the Loop four black thugs decked out in gang colors assaulted Lauterbach, hitting him with a balloon filled with urine, after which they quickly escaped down a nearby subway entrance. Lauterbach described late night State Street, the location of Chicago's finest department stores, as a hunting ground for black predators looking for victims. When the urine-soaked Lauterbach called the police, he was told it was a good thing he did not assault the black "youths" in retaliation. Otherwise, he would be the "bad guy," and the cops would have had to arrest him!

606

□ Immigration and multiculturalism are now the biggest concerns of the Australian public, second only to economy and jobs. People aren't afraid of being called "racists" any more! Various "ethnics" are falling out among themselves. All state governments in Australia are seen to be corrupt in regard to a variety of issues—not least of which is ignoring the public will. Most of our states govern now only with the aid of independent voters who are capricious with their support. The political scene is beginning to represent east European regimes in their last days.

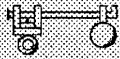
Australian subscriber

□ The usually insipid Dr. Joyce Brothers has talked up some recent research showing that IQ correlates with the ability to judge the passage of time. The more accurately a person can estimate how much time has elapsed without access to a watch or clock the more likely it is that that individual will have a higher than average IQ. I thoroughly agree with the theory. Over the years, while waiting for city buses, many people have asked me the time. With one or two exceptions, they have all been black. Now the obvious antidote to a poor sense of time would be the purchase of a watch. After all, if the most benighted blackamoor can come up with a hundred dollars to spend on athletic shoes, how difficult would it be for him to scrape up a few dollars for a cheap digital wristwatch?

752

□ The less the distance between two racial groups, one of which is undesirable, the greater the need for the desirable group to distance it-

The Safety Valve



self. This is why Spike Lee made the white woman Italian in *Jungle Fever*. He knew that she and her family were on the front lines, racially speaking. I know here in Dallas the people most adamant about not marrying blacks are the Mexicans. Intermarriage with Anglos is acceptable, though not always preferable.

752

□ While watching the Pirates-Braves games in Atlanta, I noticed that the cameras lingered lovingly on the Majority Renegade box, where Ted Turner, Jane Fonda, Jimmy Carter and Rosalynn Carter were sitting. Jane was doing the Tomahawk Chop, a repetitive, semaphore-like motion that the Braves' fans perform to cheer on their team. I couldn't help but wonder how many Vietnam vets watching would have loved to do the Tomahawk Chop on Hanoi Jane's neck.

699

□ The business press predicts Korea will be the next Japan, so why on earth did the U.S. government permit 250,000 Koreans to emigrate to Los Angeles in the past 20 years? Parts of the U.S. may be underpopulated, but surely not L.A. Say a prayer that mainland China remains Communist, because our leaders are just stupid enough to open the doors to a few score million Chinese.

350

□ Commentators have said that the Thomas hearings have made men aware of sexual harassment, that we will now be more "sensitive" in our dealings with women. We may be, but the vile obscenities of lower-class types and the sex crimes of minorities will continue as before. The only ones to be chastened will be middle-class white men. They will now be afraid to approach sensitive white women for fear that asking them out might be construed as an unwelcome sexual advance. I can picture an office in Washington, where a Richard McCulloch type is acting like Cyrano in the presence of Roxanne. His natural inhibitions and the weight of social pressures combine to keep them physically apart. Eventually the Angel is raped in her driveway by a black who is never caught. This is the reality of America today. Social correctness alienates white men and women, allowing the savages to have their way.

113.

□ Spanish Gypsies have the reputation of being heavily involved in crime, so they are shunned by "payos" (non-Gypsies). Spain's leading newspaper, *El Pais*, recently headlined "lamentable" working class opposition to living near Gypsies. It's a fair bet that not a single Gypsy works at *El Pais*. On both sides of the Atlantic, it's "don't do as I do; do as I say."

Spanish subscriber

□ George Bush should get the Majority Renegade of the Year title solely for nominating the despicable Clarence Thomas, which led to the grotesque spectacle of 150 million TV viewers having to watch him kissing his wife on the lips on the White House lawn while Barbara looked on approvingly. Bush winks while Israel has

300 to 400 nuclear bombs, but goes to war against Iraq, which had the unassembled components for one.

787

□ The first time I ever heard a good word about Germans it came from the mouth of a black. I quote him: "Hitler and the Germans were right." The second flattering word about Germans that came to my ears was uttered by an Arab. He called them "the noble Germans." The third time the good word came from a Mexican: Der Führer was a "good Catholic."

346

□ Day by day I sit here in my gray dungeon cell catching glimpses of the "free world." I see the ever tightening System bearing down on America and wonder that the people refuse to see it. Martial law is around the corner.

Prisoner of ZOG

□ It is not impossible that the whites were deliberately burned out of Oakland. It is only remotely possible that this could be proven. If proven, it is possible that the facts would be suppressed. It is remarkable that the fire started precisely where and when natural elements ensured its explosive spread. If it was arson, it was not the work of a routine firebug.

921

□ One of your local flunkies, N.B. Forrest, included your sick little hate sheet in [the mailing of his own] racist anti-Semitic, vulgar, inhuman and pathetic material. My Jesus is not prejudiced, and he was a Jew while on earth.

761

□ As a Ph.D. candidate I had to file civil rights complaints two times and won. In one case it was an African Negro from Nigeria who took my graduate assistant's job. The next time, at Louisiana State University, it was a Chinese Communist student (a "Chi-com gook" in Korean war lingo).

708

□ In his book, *The Triumph and Tragedy of Lyndon Johnson*, former HEW Secretary Joe Califano quotes Hubert Humphrey describing the "LBJ treatment" as "an almost hypnotic experience. I came out of that session covered with blood, sweat, tears, spit—and sperm." Gives us a whole new insight on the phrase, "All the way with LBJ," n'est-ce pas?

224

□ Having successfully represented myself in a legal action in Germany, I find that the German court system is less concerned with providing a lucrative living for lawyers and has more to do with the efficient dispensing of justice than does the English one.

British subscriber

□ The present federal prison population has less than 1% Jewish prisoners and these one-percenters are given preferential treatment. The Bureau of Prisons (BOP) has a budget of \$2.25 per day to feed a white prisoner, while promulgating a budget of \$9.75 a day to feed

the one-percenters. This \$9.75 does not include beverages and greens, as these items are what are called common fare. The Jews are the only prisoners segregated and fed a "certified" kosher diet, which menu is catered by a local Jewish food distributor and charged to the BOP.

Prison inmate

□ Re "Coors Goes Kosher" (Sept. 1991), what do the rabbis charge for their K's and U's on hundreds of grocery store items, including many non-food products? I've contacted several of the gutless major corporations who knuckle under to this Kosher blackmail and they refuse to give out any information.

973

□ TV anchormen have tearfully reported that whites have much less trouble getting home loans than blacks. Somehow they forget to report that Asians have the least trouble. Yet only the white rate was seen as an outrage.

238

□ A Swiss party has called for deployment of the army to defend the nation's borders against "refugees." They had 60,000 last year. Multiply that by a decade or two—and it's curtains!

Swiss subscriber

□ Here's my vote for South African President F. W. de Klerk as Renegade of the Year and of the Decade! He richly deserves the January cover.

206

□ If you haven't yet, it's time to send your well wishes to former D.C. Mayor Marion ("I be clean fo' 16 months") Barry, now in residence in the federal pen at Petersburg (VA). After serving his six-months, Marion plans to re-enter civilian life as an on-air personality on a black Washington radio program.

780

□ I almost lost faith in Instaurator after reading "Ethics and White Liberation" by A.F. Svenson (May 1991). The article seemed to throw out Nietzsche in favor of Judeo-Christian morality—a big mistake. Fortunately, the error was rectified in Andrew MacDonald's article, "Was Nietzsche Amoral, Immoral or Moral?" (Aug. 1991). I remain a faithful subscriber.

105

ATTENTION, PLEASE

It's getting close to January 1. Time for subscribers to mail in their nominations for Majority Renegade of the Year.

Subscribers kind enough to send Instaurator articles and smaller items would be even more kind if they would send us their computer disks, provided they are 3 1/2 inch, instead of typed material. Our computer can translate just about any format. The disks will be returned as soon as they are transcribed. Sending disks will be a great boon to our typist whose fingers are getting blistered with punching all those unnecessary keys. If you can't send computer disks, then please double-space your typewritten sheets.

Red Storm on the Reich

R*ed Storm on the Reich* by British author Christopher Duffy (Atheneum, 1991) is a history of the Soviet invasion of Germany in the Ragnarok days of WWII. Since Duffy is primarily a military historian, the focus of the book is on the tactical aspects of the campaign. The subject matter being what it is, however, the author cannot avoid letting his pen stray well beyond the battlefield.

One issue he faces squarely is the conduct of the Red Army on German soil. Simply put, the behavior of the Soviet troops ("our brave Allies") beggars description. Duffy correctly places the blame for much of the rape, murder and pillage on the shoulders of Stalin's choir of propagandists. Ilya Ehrenburg is singled out by name. Instaurationists need not waste their time head-scratching about the tribal affiliation of Ehrenburg. He is a Chosen of the Chosen.

It is interesting to note that even many of those who survived the Russian onslaught stated that the majority of the Red Army soldiers, or at least a majority of the combat troops, ignored Ehrenburg's crazed ravings. Stalin himself finally got tired of listening to this demented Jew and issued orders to stop the carnage. By that time, however, the damage had been done. Hundreds of thousands of German civilians had been murdered, raped or wounded. Millions more had undergone incredible hardships, in the dead of winter, hardships that rivaled those suffered by any other refugee population in history.

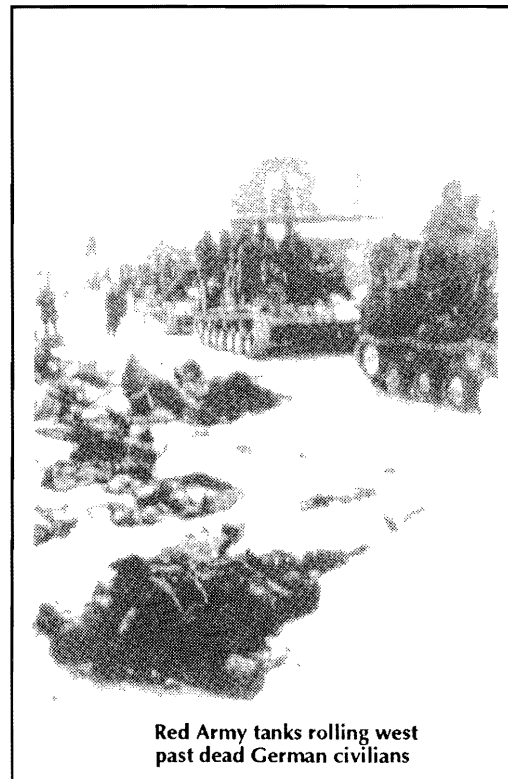
By 1945 the Red Army had filled its ranks with the very dregs of the Soviet social order. Recently released prisoners of war, thirsting for revenge, were booted into the frontline, as were criminals and hordes of other nondescripts. Interestingly, the horrible atrocities they instigated took place during or immediately following the Soviet "liberation" of various Nazi concentration and forced labor camps. Since we now know that millions of Jews and other inmates did not die in the camps, we can assume they were there to greet the Red Army and be recruited into its ranks, with the front only a few miles away. Could the infusion of hundreds of thousands of embittered, revengeful Jews and freed Communist prisoners into the Red Army help explain its barbaric conduct? It is glaringly obvious that the worst explosions of violence occurred just as concentration camps were "liberated." Before that time the Red Army had conducted itself in a more or less normal manner (by Soviet standards)—a plethora of atrocities, but par for the course. The horrors that took place in eastern Germany, however, when the camps began to be emptied went far beyond anything that even the hardened Soviet combat troops could have imagined.

Duffy states that the orgy of rapine had serious military consequences for the Red Army. The mass disorder and

criminality actually slowed down the Russian advance. In the words of a Soviet officer:

In general terms, the explosion of these low and cruel instincts tore apart the fibres of the otherwise notoriously strict discipline which bound the Red Army. This process interfered with the functioning of the signal and supply systems and with the issue and execution of orders. To put it in a nutshell, the Red Army was crippled in front of the gates of Berlin and in Silesia.

The political stupidity of the West in adhering to the "unconditional surrender" formula devised by vengeful Jews in Britain and the U.S. became readily apparent to the Germans, who, at the same time they were learning about the atrocities in East Germany, were also learning about the Yalta Conference, which specified that after Germany's defeat the Reich would be partitioned by the victorious Allies into four zones of occupation.



Red Army tanks rolling west past dead German civilians

The net effect of this news was to stiffen the backbone of every German soldier. Nazi Party propaganda about the "Communist animals" was well corroborated by gruesome reports coming from captured German cities. Allowed no honorable way out, their wives and children denied the opportunity to seek safety by fleeing west, the decimated German

troops doggedly held out until May 1945.

Duffy pays ample tribute to the heroism of the German soldier fighting for his own land. The German genius for improvisation and the stolid fighting qualities of the ordinary soldier shone brightly in these darkest hours of Deutschland. What did not shine brightly was the behavior of the professional politicians, the Nazi Party officials,

many of whom ensured their own safety, together with that of the considerable personal fortunes they had piled up, while leaving vast numbers of women, children and old men to the tender mercies of the invaders.

One point which the book makes very well is the political objective behind each move of Stalin. The occupation of eastern Germany, when studied in detail, provides powerful ammunition for the school of thought put forth by Dr. Ernst Topitsch in his best-selling shocker, *Stalin's War*. Topitsch's theory is that Stalin, not Hitler, planned WWII, with an eye towards invading western Europe after the defeat of Germany. Only the strong presence of American troops in Germany at war's end kept this nightmare scenario from unfolding.

Duffy is careful to point out the loss to eastern Europe of the centuries-old German presence. The ethnic Germans, uprooted in the aftermath of Hitler's defeat, were catalysts of progress and education in countries where they had lived for centuries.

Perhaps the most interesting part of *Red Storm on the Reich* was Duffy's brief comment on the Red Army's capture of the so-called "death camp" at Auschwitz. Marshal Konev, the commander of the Soviet forces, did not have time to visit it himself. After the war, however, he assured all and sundry that the lies written about it were true.

What was so interesting? Not Duffy's comments, which were strictly conventional, as he ran through the standard inventory of mounds of human hair, eyeglasses, old suitcases and other tearful bric-a-brac. Auschwitz, he intoned, was the "most terrible place on earth." Maybe, but I wonder.

I have always been under the impression that Auschwitz was located somewhere in the vast reaches of Poland, miles and miles from prying eyes. Set down in an uninhabited steppe, inmates would have little chance to escape, and there would be less chance that the horrible truth would leak out. As for those stories about Auschwitz being a labor camp and nothing more, why this was surely self-serving German window-dressing, invented to try to hide Nazi guilt. No, those poor, innocent victims sent to Auschwitz vanished into a vast doughnut hole, never to be seen again by mortal man.

Then I read Duffy's book. Hmm! Far from being located in the back of beyond, Auschwitz was smack dab in the middle of the second largest industrial area of Germany, the Upper Silesian industrial zone. It is true that the camp at Auschwitz was located in Polish territory, but it was also the southern anchor of a vast, continuous industrial area and urban sprawl, 110 kilometers long and 70 wide, a tight network of mines, factories and buildings that ran from Breslau in Germany proper down through the corner of Poland, all the way to Moravia in Czechoslovakia. This vast economic complex employed millions of workers in thousands of industries. It was so huge that the Soviet Army reports describe it as being something like a natural geographic feature, on the order of a mountain range or a very wide river.

Now explain this to me. You are a Nazi SS planner who has been given the task of setting up a huge "death camp," the purpose of which will be to kill as quickly and quietly as possible untold millions of Jews and other "undesirables." This is a secret operation, of course, so secret that even your fellow SS officers have to resort to euphemisms to talk about a "Final Solution." You will have to run thousands of trainloads of these people to the camp, kill them and dispose of the bodies, all without attracting any attention. You can't risk having anyone escape or having intrusive observers advertise "the terrible truth." So what do you do?

Do you cart all these people you want to kill into the middle of a deserted plain in eastern, not western, Poland, after first having any stray locals taken care of by the SS goon squads? No, of course not. What you do is tie up half the railroads in Europe and transport all these people to one of the largest urban areas on the European continent where, surrounded by millions of onlookers, including hundreds of thousands of enemy prisoners of war and foreign guest workers (not to mention neutral businessmen and Red Cross officials), you proceed to build a huge death factory. You then gas millions of inmates and dispose of the bodies in such a clever way that nary a bone can be found. All this under the nose of all those millions of witnesses. But nobody notices anything odd going on until long after the camps are evacuated and have fallen into the hands of Stalin's flunkies.

There is another possibility. You are an SS officer who is ordered to find a source of labor to replace the hundreds of thousands of German workers being called up for military service. Several million healthy, able-bodied Jews are sitting around Europe, not doing much of anything. They are, by German law, "enemy aliens." The Upper Silesian industrial plants are crying out for manpower. The solution is simple. You round up these idle Jews and ship them off to Upper Silesia where they can be put to useful work. Since you have to house them somewhere, you put them in old Polish Army barracks.

Times are tough and the food supply is low. Disease among the unwashed eastern European Jews is compounded by typhus brought in by prisoners of war. There are quite a few deaths; the corpses threaten to become a health hazard. Again you come up with a solution. Crematoria! When all of these people arrived, their clothes and baggage were taken away and they were issued work uniforms. Presto! Mountains of discarded underwear to be found by the Red Army. Lice are rife in the camp. The solution? Short haircuts. Shazzam! Mounds of human hair.

I think no further comment is necessary on whether Auschwitz was what revisionist historians say it was, a labor camp, or what the Holocausters say it was, a death camp.

NATHAN B. FORREST

Huxtable College, Watts, California

Black Studies Dept. Faculty and Curricula (1991-1992)

PROFESSORS EMERITUS: Edward "Special Ed" Lipscomb, Booker T. "Ice T" Baggs, Rufus "Grove" Stokes, Tyrone Abdul.

PROFESSORS: E. Power Lipps, Scrofulus "Skippy" O'Africanus, Eldridge "Meat" Cleaver, P. H. Rapus Brown.

ASSOCIATE PROFESSORS: Bad, Bad Leroy Brown, Roosevelt "Slam" Duncan, Shaka Yur Booti, Hematoma Johnson, Carlos "Nappy" Haire, Clarence "Boogaloo" Bottoms, Roynell "Hip Hop" Potamus.

ASSISTANT PROFESSORS: Alonzo "Funky Broadway" Broadus, Hiram (Hi) Yaller, Shadrach "Rack Man" Washington, I.B. Badd, Velveeta Jones.

INSTRUCTORS: Helvetica Jackson, Uhura Brown-Sugarman, Dementia "Dread" Locke, Moronica Hines, Mohammed "Sugar Ray" McRae, Rubella Jefferson, Thaddeus O. Bogalusa.

Black Studies 101 — Sub-Saharan Anthropology. A comprehensive look at the fossil record of the African American in Africa, including the skulls and dry bones connected to the hip bones of Slamjamthropus, Jabberpithecus, Homo Defectus, Tookis Robustus and East S. Louis Man. Particular attention will be paid to the Hottentots, Hottotrots and Rootentootens, as well as their modern descendants, the Crips and the Bloods.

Black Studies 102 — The Black Athlete. Black achievement in sports, the myth and the reality. Explores the inverse ratio between bone mass and SAT scores. Does the black man's instinctive affinity for gold chains give him a built-in advantage in Olympic competition when he goes for the gold? Does he have a natural advantage in stealing bases (baseball), picking pockets (basketball) or headhunting (football)? Are NFL touchdown celebrations modern versions of ancient African male bonding rituals? Laboratory instruction includes time trials for black men running races of various distances, showing how speeds differ depending on whether the contestants are carrying a TV, a stereo or a VCR.

Black Studies 103 — Steatopygia. A multifaceted exploration of the uniquely black physical phenomenon of the swollen posterior. Practical advice on how to negotiate revolving doors, get out of a seat in a movie theater without using a crowbar and bully the airlines into obtaining two seats for the price of one. Explores the relationship between buttock size and lip size. Tips on how to persuade Medicaid to pay for liposuction.

Black Studies 104 — Black Egyptology. A thorough analysis of ancient Egyptian history and culture, including the recent discovery of spray-paint graffiti on hieroglyphics. The blackness of ancient Egyptian royalty, such as Cleopatra Jones and King Tu-Funk-Hominy, is irrefutably established. The course also examines ancient ruins, quadrains and octourins, as well as the link between black grave robbers and black booty.

Black Studies 105 — The Black Man and the White Woman. A practical "hands-on" approach to the problems faced by black men interfacing with white women. Pointers are given on how big lips should kiss small lips and on raising children with higher IQs than their parents.

Black Studies 106 — Religion and the Black Lifestyle. A reverent look at the integral role of religion in the black community. How to orate at bus stops for hours without losing your voice; how in-your-face preaching can improve your sex life; how to harness your natural rhythms to the rhythm of your speech.

Black Studies 107 — Blacks and Jews. This study of tribal styles and hard-to-manage hair compares the two ethnic groups most adept at portraying themselves as more sinned against than sinning. Students learn how to enlist the aid of the ACLU for any cause at absolutely no cost; how to induce guilt in the majority; how to cow the press. Includes a field trip to Hymietown.

Black Studies 108 — Minimum Wages, Minimal Service. A course in service industry etiquette instructs students on confounding whites by slowing down the pace at the cash register, teller's window or checkout counter and on dragging out even the simplest transactions to maddening lengths. Ways of overcharging, underserving and baffling white customers while babbling in black English are also stressed.

Black Studies 109 — Inner City Child Development. Case studies of black prodigies explore the social benefits of sexual activity and criminal behavior at an early age. Adopt-a-Child programs that promote close friendships between students and inner city youngsters will be examined. Each student is invited to go into the black community and pick a ninny.

Black Studies 110 — African-American Advocacy in Action. The art of refuting rational arguments through outrageous accusations, unsupported allegations, unsubstantiated statements, threats, volume and sheer blather.

Black Studies 111 — The Slavery Guilt Trip. Recommended responses to white racists who insist that sub-Saharan Africans sold their own people into slavery hundreds of years ago and still practice slavery today. The course concentrates on ways and means of wringing every last drop of guilt out of honkies by beating them over the head with an institution that died 125 years ago.

Black Studies 112 — The Art of Black Capitalism. Expert instruction by black economists on increasing the percentage of minority set-asides in your city and getting preferential treatment from the Small Business Administration. If all else fails, Jewish lawyers can be called on to help you file for bankruptcy. For the budding entrepreneur, the ghetto's most successful drug dealers will be profiled and analyzed.

Black Studies 113 — Mastering Negro Standard Time. The superiority of the black man's internal clock to the white man's. Excuses students can use for tardiness. Advice on goofing off on company time.

Black Studies 114 — Rappin' 'Bout Rape. The African male's view of rape as a form of civil disobedience and as a valid, cultural expression of black maleness.

Black Studies 115 — Black 20th-Century Hair Styles. A survey of the way modern black people have handled the problem of unruly hair. Traces the evolution of the black hairdo from Cab Callo-way to Don King and Marion Barry. Laboratory sessions allow students to compare woolly African hair with that of hirsute mandrills, gibbons and baboons.

Black Studies 116 — Modern Black Literature. A celebration of the superior expressive capabilities of black English. In-depth studies of the poetry and prose of Muhammad Ali, Jesse Jackson and Clarence Thomas.

The Melting Pot That Didn't

Until I read an interesting book by a Welsh Professor, Maldwyn Jones, *Destination America* (Weidenfeld & Nicholson), I hadn't realised how hostile the Irish were to Civil War abolitionists. They hadn't any sympathy for the slaves. The Irish felt that, if the slaves were freed, they would move north and take their jobs. The Negroes, after all, were Protestants like their employers.

Religion plays a large part in Irish calculations. The Catholic hierarchy believed abolitionists to be dangerous radicals. In New York, Irish Americans denounced abolitionists as enemies of religion and hypocrites indifferent to the fate of immigrant labour, fanatics who threatened to plunge the country into civil war. John Mitchell, the Irish revolutionary who escaped from an Australian jail and came to America, wrote:

He would be a bad Irishman who voted for principles which jeopardized the present freedom of a nation of white men, for the vague, forlorn hope of elevating blacks to a level for which it is at least problematical whether God and nature ever intended them.

When, in 1842 Dan O'Connell, "the Liberator and fiery fighter for Irish independence," denounced George Washington and Andrew Jackson as slaveholders, the hitherto strong support from the newly arrived immigrants in America for his Repeal movement dropped sharply. In Boston, Irish militia units escorted captured escaped slaves to the ships to carry them back south. The resulting controversy resulted in the banning (in 1855) of ethnic militias in Massachusetts.

When the Civil War broke out quite a few Irish joined the Northern army, possibly to gain military experience for use in Ireland later. The Emancipation Proclamation, however, caused an angry reaction. Two months later conscription triggered the draft riots in New York City, which was terrorised by an Irish mob, who, for three days, assaulted and killed Negroes, destroyed property and burned down a colored orphan asylum.

One reason the Irish congregated in a few big Eastern U.S. cities was that the Roman Catholic Church strongly opposed their moving to areas where churches and priests were few or nonexistent. Cardinal Hayes of New York, the first prominent Irish member of the hierarchy, fought schemes to settle the Irish on the land. In 1849 a Boston committee investigating a cholera outbreak found it coincided with the territory of Irish settlement. "The situation of the Irish," the investigators reported, "is particularly wretched. During their visits last summer your committee were witnesses to scenes too painful to be forgotten and yet too disgusting to relate here." However, the church's view

was that though the Irish might live wretchedly and die of cholera in the slums, at least they would live and die in the faith.

This was also the time of Catholic triumphalism, which resulted in such things as the Proclamation of Papal Infallibility. It was considered inconceivable that the one true church should build large numbers of small churches like a heretical sect. Instead, the hierarchy expended its efforts on building large, impressive (and expensive) churches in a few centres of Catholic population. In Britain this crippled the Catholic Church with debt.

The Melting Pot metaphor was first formulated in 1782 by a Frenchman living in New York, St. John Crèvecoeur, in a series of essays entitled *Letters from an American Farmer*. He wrote that intermarriage between different Northern European nationals was creating a new breed of men.

The idea was popularised by an English Jew, Israel Zangwill, in a four-act melodrama, *The Melting Pot*, in which the Jewish hero, David Quixano, rhapsodises:

America is God's crucible—the great Melting Pot where all the races of Europe are melting and reforming. God is making the American. He will be the fusion of all races, the coming superman.

Despite Zangwill's earnest wishes and hopes, however, even as late as 1972 the Census Bureau revealed that 60% of the population still identified itself as having a single ethnic origin. The ethnicity was not derived from fusion, but from Old World bloodlines.

In 1787 John Jay thought it fortunate,

Providence had been pleased to give this one connected country to one united people—a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs.

Professor Jones points out the great strains brought about by immigration.

American schools have to Americanise rather than educate. Ethnic considerations have to take precedence over fitness for office in choosing political candidates.

Italians were unpopular in America until quite recently. Mainly because of the fear and suspicion of Italian criminal gangs, 11 Italians were lynched in New Orleans in 1890. Italy threatened war, but accepted an indemnity.

"You don't call an Italian a white man," said a California construction boss in 1891. "No, sir, an Italian is a

dago." In New England, Irish girls in textile mills refused to work alongside French-Canadian girls, who in turn would not work alongside Polish and Italian girls. When a southern Italian was taken on in a New Haven (CT) factory, his north Italian workmates intimidated him into leaving. "We don't want no dago here," they said.

In August 1920, following bank robberies and the kidnapping and murder of two boys, suspicion fell on the Black Hand in West Frankfort (IL). Mobs burned down the Italian quarter, beating up everyone they could get their hands on. Some 500 state troopers had to be called in to quell the riot, which lasted three days. This was the decade of Sacco and Vanzetti, of Italian anarchists and of Mussolini, who was enthusiastically supported by Italian Americans. Vast crowds supported his invasion of Ethiopia.

In 1936, Italian-American groups staged an effective campaign against changes in the Neutrality Act, which was enacted to limit military operations overseas. Many Italian-American women sent their gold wedding rings to Italy to help finance the Italo-Ethiopian war. Even Fiorella La Guardia, though a professed anti-fascist, found it expedient to go with the flow.

Professor Maldwyn Jones next turned his attention to Jewish immigrants. The first Jewish settlers were 25 Sephardim who arrived in Nieuw Amsterdam (the Dutch name for the Big Apple) from Brazil in September 1654. They were only allowed to stay because Jewish shareholders in the Dutch West India Company intervened.

In 1776 approximately 2,000 Jews were ensconced in the newly independent United States. Aaron Lopez of Newport (RI), Jacob Franks (NY) and Moses Lindo of Charleston (SC) made fortunes trading with the West Indies and Europe. Michael Gratz of Philadelphia made his pile in furs

and land speculation. From 1830 to 1880, some 250,000 Jewish immigrants came from Germany. They pushed out the Yankee peddlers.

Professor Jones says that the Russian pogroms had nothing to do with Eastern European Jews coming to the U.S. Austrian provinces such as Galicia furnished as many immigrants as Russia. The Slavic areas that had pogroms provided as many immigrants as those which had none. Non-Jewish immigration from these areas, by the way, was as heavy as the Jewish. The worst pogroms came during the slump that followed the Russo-Japanese war. "Like other Europeans," Professor Jones writes, "the Jews were suffering the results of population increase and economic change (growth of factories, better transport and large-scale farming)." The 1905 Aliens Act stopped Jewish settlement in Britain. Only a third of the Jews who arrived in Britain between 1891 and 1914 remained in the Sceptred Isle.

The chapter, "The Invisible Immigrants," deals with British arrivals in the U.S. The Brits rapidly disappeared into the woodwork, not concentrating in any particular area, so it is more difficult to trace them. The one exception was the Cornish. In agreement with the saying that at the bottom of every hole in the ground you will find a Cornishman, the "cousin Jacks" concentrated in metal mining areas. Between 1820 and 1930, an estimated 4,250,000 immigrants from Britain moved to the U.S.

In 1841 the population of Scotland was one-sixth that of England, but the number of Scottish immigrants to the U.S. equaled that of the English. About 70% were from the Highlands, which had a much smaller population than the Lowlands.

BRITISH SUBSCRIBER

A CHOSEN THESAURUS

MENAHEN BEGIN. When Begin heard about the massacre at Sabra and Shatila he shrugged and said, "So? It's just goyim killing goyim." Since calling Gentiles "goyim" is the same as calling Jews "kikes," couldn't one say of the Holocaust: "So? It's just krauts killing kikes."

CHUTZPAH. When Israeli troops were wasting Lebanon in 1983, the Jewish press denounced the Pope for meeting with Yasser Arafat. The editorials said Il Papa was "interfering with the peace process."

102ND CONGRESS. The best Congress that Zionist money can buy.

DIASPORA. The tragic dispersal of the Jews throughout the world. It ended with

the creation of the Palestinian Diaspora, which is not tragic.

JERRY FALWELL. A born-again Christian who became a born-again Jew.

POGROM. A Russian word meaning "massacre," which has been copyrighted by Jews. For example, the Turks' pogrom of the Armenians does not qualify as a pogrom.

ARIEL SHARON. The Israeli answer to the arrogant Nazi claim that Hermann Goering was the fattest defense minister in history.

ZIONISM. Fascism gussied up so Jews can enjoy it too.

American Graffiti (IV)

Mudslides and Money

In an article I wrote for *Instauration* ("Illegal Immigration and the End of Innocence," July-Aug. 1987) I suggested that the "landmark" Immigration Control and Reform Act of 1986 was, at bottom, a hoax—a confidence game designed to convince nervous Americans that their government was finally "doing something" about the Third World alien tide flooding into the country. The article predicted that all the new law would do would be to legitimize millions of mudsters already within our borders, that it would ultimately increase rather than decrease the flow of illegal entries, that a large cottage industry producing counterfeit documents would emerge, and that the "employer sanctions" section of the act would be a farce.

All these things have come to pass. I had also written that it is an irresistible compulsion of democratic capitalism in its late stages to *import* Third World labor and to *export* First World industries and jobs to Third World lands. Both policies have been in effect, *de facto*, for decades. Both policies will accelerate mightily if George Bush is able to bludgeon Congress into passing a Free Trade Agreement with Mexico, which would mean that the land of the mestizo would be part of a "North American Common Market."

An arrangement like this would make it much easier and much more lucrative for American-based companies to have their products made in Mexico, where the *daily* wages are less than the *hourly* wages in the U.S. The American labor unions are understandably up in arms over this potential transfer of American-based industry and jobs across the border, but as union members and bosses have for so many generations been the storm troops for the equalitarian ideological elements of democratic capitalism, their effectiveness and credibility seem seriously compromised.

Spurious reasons for the approval of this proposed pact have been advanced by the administration's propaganda organs. Although it is admitted that large numbers of American jobs will be lost in the transfer, we are nevertheless being told that "new jobs will be created," although the precise nature and origin of these "new jobs" is never clearly specified. Perhaps there will be a radical increase in demand for shoe shine boys and car washers to service all the new multimillionaires the North American Common Market will produce.

We are also asked to believe that only by sending industry and jobs to Mexico will the mudslides at the border diminish. There is some truth in this, but an equal amount of untruth. Because the wage rates in Mexican shops, offices and factories are so low, hordes of Mexicans who want to earn \$40 a day rather than \$4 will continue to swim the river and climb the hills to enter Gringolandia. Nor will exporting wealth to Mexico stop Hondurans, Nicaraguans, El Salvadorans and others from Central and South America who are trekking north to the good life by the hundreds of thousands. (We can be sure that Mexico will protect its work force from these intruders.)

Ultimately, however, a free trade agreement *will* diminish the illegal floodtide when minimal subsistence jobs dominate the labor market, when social services break down and governmental entitlement programs go bankrupt, when we have been, economically speaking, transformed into a Third World outhouse. Perhaps at that time we, the descendants of the doughty American pioneers and builders, will be found slinking across the Mexican bor-

der in search of enough work to put some beans and tortillas into our empty bellies.

An industrial or technological enterprise may be *based* in America (or Canada or England), but that does not make it an "American company." Money is fluid and abstract, and recognizes no borders. It moves, freely and often invisibly, across these barriers, preceded by banners flaunting "democracy," "liberty" and "human rights."

It is Money that is the true Internationale, not Socialism or Communism. Like the world Jewry, Money has no home, yet is everywhere at home. It is Money that destroys tradition, nations and races.

The democracy of Money is a compulsion, and we are all under its sway, to one degree or another. Is there any chance that one can shake off this compulsion? The answer is that the curative forces, still young, are gathering strength. Not only is it possible that the force of Money will be subdued, it is a certainty.

This won't be accomplished, however, by argument, reason or polemics. It will start with changes in the souls of a few Westerners of quality and ability. And then a few more, and a few more. These changes are spiritual, they are created internally by life-necessity, and in turn they create soldier-statesmen, warriors, conquerors, leaders, Western Caesars. Money cannot buy them, because it cannot touch their inward being. But they will use Money to destroy the power of Money, and so humble those who now fancy themselves the undisputed masters of the universe.

"Through money," said Oswald Spengler,

democracy becomes its own destroyer, after money has destroyed intellect. . . . Men are tired to disgust of money-economy. They hope for salvation from somewhere or other, for some real thing of honor and chivalry, of inward nobility, of unselfishness and duty. And now dawns the time when the form-filled power of the blood, which the rationalism of the Megalopolis has suppressed, reawakens in the depths. . . . Caesarism grows on the soil of Democracy, but its roots thread deeply into the underground of blood tradition.

Here is the future of America: tribalism in its various forms rises as living standards plunge; intertribal miniwars escalate exponentially, and the "legally-constituted authorities" are powerless to stop them; in the very heart of democracy triumphant, race becomes religion, an ethic, a force, a *way of life*; blood-tradition points to the path of salvation—death with honor becomes a fact rather than a mere literary flourish; prayers are directed to Western heroes now despised, strength and power descend from above, tribes become armies and great battles rage. Finally, Caesar crushes Money. And the landscape, soul and psyche of America are transformed forever.

Our lives will continue after these wrenching times, but we will not be the same as before, as our spiritual journey will be almost over. And only those who are inwardly dead will refuse to thank the force of History for allowing them to live and to participate in this time of Destiny. To take a part in this process is to experience *life* at its highest intensity. It is to touch the unseen "Powers behind Phenomena," to feel the closeness of that god-force which energized our cultural and racial ancestors millennia ago.

Spengler and Russia

In the several decades following the 1917 Bolshevik Revolution, a horde of exhausted Western intellectuals shook off their torpor to indulge in an orgy of red flag waving. The great hopes of peace and equality—temporarily muted by the big guns of the Great War—seemed finally on the point of being realized. Lenin and Stalin would lead humanity in another predestined giant step on the eternal path of progress.

Amidst the delusions of the ideological guttersnipes and the fools of the intelligentsia rose the inspired voice of Oswald Spengler, who foretold the time when yet another upheaval in Russia would put an end to Bolshevism. This would occur, Spengler predicted, not because the Russian people would become enamored of propaganda abstractions like “freedom” and “democracy,” but rather to actualize their own particular collective soul.

In his great historic prose-poem, *Decline of the West*, Spengler wrote:

The real Russian is a disciple of Dostoyevski. Although he may not have read Dostoyevski or anyone else, nay, perhaps *because* he cannot read, he is himself Dostoyevski in substance; and if the Bolsheviks, who see in Christ a mere social revolutionist like themselves, were not intellectually so narrowed, it would be in Dostoyevski that they would recognize their prime enemy. What gives this revolution its momentum was not the intelligentsia's hatred. It was the people itself, which, *without hatred*, urged only by the need of throwing off a disease, destroyed the old Westernism in one effort of upheaval, and will send the new after it in another. For what this townless people yearns for is its own life-form, its own religion, its own history. Tolstoi's Christianity was a misunderstanding. He spoke of Christ and he meant Marx. But to Dostoyevski's Christianity the next thousand years will belong.

Spengler's idea of the organic nature of high history erased forever—from all but plebeian mentalities—the old linear concept of “progress,” and of such misleading chronological constructs as “ancient,” “medieval” and “modern” history. Now, the discerning could see that the populations chosen by some hidden Power to actualize a Culture on a particular landscape had their own and unique *soul*. Other forms could be superimposed upon it (resulting, according to Spengler, in “pseudomorphosis”), but in its inner being it hears only its own heartbeat, as it instinctively strives to discard the alien shadow or, failing that, to reshape it to fit its own inner necessities.

Those alien forms that are fixed upon a young Culture are historical organisms either in a late stage of development, or already “dead,” in the sense that the creative wave has ebbed to a ripple. The alien shadow creates a distortion that the soul of the infant Culture will struggle against.

Pseudomorphosis is an old story in the evolution of High Cultures. Our own West, especially in its religious expression, was bent by the distorting influences of the dead Classical and Arabian Cultures. And although the Pauline and Platonist elements in Christianity survived and flourished, the Gothic Christianity of our beginnings would have been unrecognizable to St. Augustine and an incomprehensible monstrosity to the peasant folk of Roman-occupied Judea. The culture-soul fights its way through the turbulence of distortion.

The Western Culture is the most far-reaching and dramatic to ever appear on earth. In the past ten centuries of its flowering, Russia has not merely been sleeping, Spengler thought, but gestating, in a period roughly equivalent to our own Merovingian and Carolingian eras. (Still called the “Dark Ages” by some historians.)

So forceful and expansionist was the Western Organism that it penetrated the Russian cocoon in the form of Petrinism. From Peter the Great through the Decembrists to Tolstoi and Lenin is one

unbroken line. Spengler categorized Tolstoi and Marxists as the former Russia, Dostoyevski as the coming Russia.

The inner Tolstoi is tied to the West. He is the great spokesman of Petrinism even when he is denying it. . . . [R]age as he might against Europe, Tolstoi could never shake it off. Hating it, he hates himself, and so becomes the father of Bolshevism.

Each High Culture has its own “prime symbol.” For the West this is Infinite Space; for the coming Russian Culture, in Spengler's view (which he based upon the work of the Russian of the future, Dostoyevski), it would be The Broad Plain:

The immeasurable difference between the Faustian and the Russian souls is disclosed in certain word-sounds. The Russia word for heaven is *nyebo*, which contains in its *n* a negative element. Western man looks up, the Russian looks horizontally into the broad plain. . . . He sees even mankind as a plain. . . .

Russian mysticism has nothing of that upstriving inwardness of Gothic, of Rembrandt, of Beethoven, which can swell up to a heaven-storming jubilation—its god is not the azure depth up above. Mystical Russian love is the love of the plain, the love of brothers under equal pressure all along the earth. . . . the love of the poor tortured beasts that wander on it, the love of plants—never of birds and clouds and stars. The Russia *volya*, our will, means principally non-compulsion, freedom not *for* something but *from* something, and particularly freedom from compulsion to personal action.

And so the great German philosopher knew generations in advance that the Russian people would liquidate Communism, the extreme class warfare system that so entranced Western intellectuals. But will Russians, in exchange, joyfully grasp at the money-dominated democratic culture of late Western civilization and set this alien structure over the ancient land of the Rus? Abstract Money and its political front called Democracy, the puerile babble of party politics, the dynamics of capitalism, the motley and bizarre manifestations of consumerism—is this what the Russians yearn for, to become imitation Americans? If Spengler is correct in his analysis and forecast, the answer is “nyet.”

To be sure, the whirling energy of Money, which dominates the West *at this particular stage*, will be a powerful lure to many Russians, as were the dynamics of Petrinism and Bolshevism. But if we are in fact witnessing the birth of genuine Russian Culture, this new distortion blown in by the Western wind will have an even shorter run than the older, expired isms.

This new Russia, the expression of a Soul long germinating, wants nothing to do with any “New World Order” cooked up in Washington or in New York. Such devious proposals belong to a different galaxy, as far as the true Russians are concerned.

Destiny is forever young. High Culture, even in its cradle, will employ whatever means it can to either discard or transform the alien relics that have been imposed upon it.

VIC OLVIR

Ponderable Quote

The feeble-minded and the man of genius should not be equal before the law. The stupid, and the unintelligent, those who are incapable of attention, of effort, have no right to a higher education. It is absurd to give them the same electoral power as fully developed individuals. . . . To disregard all these inequalities is very dangerous. The democratic principle has contributed to the collapse of civilization in opposing the development of an élite.

Alexis Carrel,
Man the Unknown

Racial Assaults in Prison

Although a number of studies document the ever increasing number of racial assaults within U.S. prisons and jails, most of them are confined to an examination of sexual assaults. While nearly all the published papers are authored by the Marxist-Boasist school of liberal academics, tucked away in them is undisputed proof that sexual attacks by white prisoners on nonwhite inmates are nearly nonexistent. Such attacks by nonwhites on whites, however, are routine.

First, it must be emphasized it's impossible to come up with an exact figure for the racial attacks in penal facilities because of the state-by-state variation in the number of incarcerated nonwhites. Maine has only a 2% nonwhite prisoner population, whereas nonwhites (including Hispanics) account for over 70% of inmates in California and 98% in Washington (DC). As the number of nonwhite prisoners and staff increases, so does the number of racial assaults. An added factor in most jurisdictions is the current breed of white administrators, who have a tendency to forestall claims of racial prejudice by overcompensating against white prisoners in their administrative decisions.

An investigation of the Philadelphia jail system found

nearly every slight-built young man committed by the courts [was] sexually approached within a day or two after his admission to prison, and that many of these young men [were] repeatedly raped by groups of inmates.

Others, because of the constant threat of gang rape, found protection through a "homosexual relationship with an individual tormentor." The report conservatively estimated that 2,000 sexual assaults occurred in Philadelphia jails in a 26-month period. Of this number, only 96 inmates reported the assaults to prison authorities, with only 64 being noted on prison records. Only 40 of those reported resulted in even minor punishment by authorities. The investigation further revealed that guards in the Philadelphia prison system refused to show any concern or assume any responsibility for preventing rapes. "One victim screamed for over an hour while he was being raped in his cell; the block guard ignored the screams and laughed at the victim when the rape was over."

The Philadelphia investigation revealed that, with less than a 25% white prisoner population, 15% of the estimated 2,000 sexual assaults were white (including Hispanic) on white, 29% were black on black, and 56% were black on white. No whites attacked blacks. According to the report:

A primary goal of the sexual aggressor, it is clear, is the conquest and degradation of his victim. We repeatedly found that aggressors used such language as "F--- or fight. . . We're going to take your manhood. . . You'll have to give up some face. . . We're going to make a girl out of you." Some of the assaults were reminiscent of the custom in some societies of castigating or bugging a defeated victim.

An American Indian in a Washington State prison, with a 22% black population, was quoted as follows by Inez Cardozo-Freeman in her book, *The Joint*:

In prison, the black dudes have a little masculinity game they play. It has no name, really, although I call it whump or f--- the white boy. The black dudes go out of their way to make faggots of them.

In some large city jails many whites are held in virtual sexual slavery by black aggressors. Repeatedly sodomized for days, weeks and months on end, the vast majority of these victims are traffic and misdemeanor offenders and persons charged with minor felonies, who are awaiting court appearances so that bail bonds can be set or held because they are unable to meet bond requirements.

The typical sexual aggressor in prison does not consider himself a homosexual or even to have engaged in homosexual acts. He considers himself a "male" and his passive partner as a "homosexual." The aggressors ("wolves") believe their assaults to be acceptable acts that gain them status with their peers. On the other hand, the passive partners are stigmatized as "queens," "punks" or "kids." Queens were practicing homosexuals before they were jailed. They deliberately assume the female role in their behavior and often in their dress. Punks and kids act as "passives" either out of fear or for personal gain.

More prisoners are "talked into sex" than are forcibly raped. Having heard all the horror stories, many new prisoners take the road of least resistance and are "turned out," where at least they have some choice of partners. According to a prisoner's account in *The Joint*:

It would be wrong to say that every guy that comes through the gate is attacked if he is small or cute. It just doesn't work that way at all. The people that do these things seem to be able to spot something in a person that tells them to go to work on them. This is like singling out the weakest or lame in a herd and running them down even though there are smaller animals in the herd. Of course, it isn't hard to see the character defects in a man if you talk to him for awhile, but some of these guys use a lot of psychology in their conquests and more guys are talked into giving it up than are actually forced.

White punks or kids often experience a form of hell on earth while confined. Although some "check in" to protective custody units after being raped or "turned out," others do not. Many of their "daddies" or "pimps" make them prostitute themselves to other prisoners. Like slaves, they are sold or lost during gambling. Many of the younger white kids or punks totally lose their sexual identity and are made to wear female-style, prison-made clothing and makeup. They are continuously victimized by both nonwhite and white "wolves" (many of whom are older, former punks like themselves who are now playing the male role). They are both the victims and causes of nearly 50% of prison murders each year.

Heterosexual whites ostracize and have a deep-seated hatred for the white punks, not only because of their distaste of homosexuality, but also because they believe that the punks' display of weakness leads nonwhites to think all whites are weak, which results in heterosexual whites being targeted for more intimidation by nonwhites.

Over the last two decades, as a result of affirmative action programs and race-normed tests, the number of nonwhite prison staffers has increased dramatically. In most states the racial makeup of prison staffs does not reflect the proportion of nonwhites in an area or state, but rather that of the prisoner population. In Indiana, although the state's nonwhite population is 8%, blacks comprise approximately 50% of prison staffers, including the Commissioner of Correction.

Nonwhite staffers do not worry about the plight of white prisoners and will seldom side against their black inmate "brothers." Both white and nonwhite staffers, uncomfortable with rape, especially male rape, nervously try to laugh off or ignore it. In most jurisdictions a young white is encouraged by custody officers to "get a man," not only because they see it as a partial cure of the rape problem, but also because the prison atmosphere is calmed down when aggressive prisoners "get a kid and settle down."

Few who are raped in confinement report it. It is one thing for a woman to publicly admit she was forcefully used as a woman; quite another for a male to admit he was weak enough to be used as a "woman." The greatest fear of a male rape victim is that his family and friends will learn he has lost his "manhood." Consequently, those assaulted in jail say nothing about it when released. They have the same psychological reasons for not reporting their experiences when in jail. For one thing, they know it is a rarity if their attackers receive punishment greater than a few months in a disciplinary unit. At the same time, the rape victim who "sings" must often languish for the rest of his sentence in a protective custody unit, normally in conditions as bad as disciplinary units, for fear of retaliation by the rapists.

The interracial victimization of white prisoners is not limited to sexual attacks. Nor is it limited to young inmates. Elderly and inexperienced middle-aged white prisoners are also singled out for victimization if they show any sign of weakness. This is especially true in big-city jails where blacks greatly outnumber whites.

Both white and black prisoners discriminate racially in penal institutions, although they express it differently. Discrimination by black inmates against white prisoners is likely to be more direct, in the form of physical intimidation or actual assault. Discrimination by white prisoners is more indirect or subtle (e.g., avoidance of blacks) because of the fear of physical retaliation by the more cliquish, racially conscious Negroes.

Attempts by white prisoners to avoid black inmates has resulted in many of them foregoing traditional rehabilitation programs, such as academics and vocational training, and drug and alcohol abuse counseling. Furthermore, white prisoners disproportionately opt for protective custody confinement units, which sharply reduces their access to religious, rehabilitative, recreational and other programs.

Leo Carroll, perhaps the most published writer on prisoner interaction, maintains in his article, "Violence and Victimization within a State Prison System," that liberal "humanitarian" reforms of the late 1960s to mid-1990s have led to the virtual takeover of prisons by cohesive groups of black and (in some states) Hispanic inmates, who have filled the power vacuum created by the elimination of an authoritarian and largely white staff:

While humanitarian reforms have eroded convict solidarity and fragmented the white prisoners, they have facilitated the development of racial solidarity among the black prisoners....

All agree that 75% or more of the assaults involve black aggressors and white victims, and that rarely, if ever, is a black prisoner sexually assaulted....

The prison...is an arena where the rage of black males is vented against white males....

For decades prisoners have been inculcated with the liberal line that their imprisonment is not the result of their own misdeeds, but rather the result of socio-economic factors over which they had no control. Black inmates have the media-instilled escape valve of white racism to excuse their failures.

Until the late 1960s, *de jure* segregation in Southern prisons and *de facto* segregation in Northern prisons were seldom addressed by the media, the judiciary or academia. The civil rights movement brought with it racially integrated jails and prisons,

headed by nonwhites and by whites who coddled nonwhites and bent over backward in their administrative decisions to avoid claims of prejudice. Now that many U.S. penal facilities can be characterized as arenas of "racial warfare," one of the country's foremost writers on prisons, James Jacobs, wrote in "The Limits of Racial Integration in Prison":

[T]he time has come to assay the rights and values that are affected by various prison policies that require or condone racial segregation....Thousands of prisoners, black and white, and Hispanic, live in greater danger and insecurity because of what the symbol of an integrated society means to people whose own lives and institutions are far less integrated than those of prisoners.

Keeping in mind the generally accepted concept of institutional racism—that an institution is inherently racist if there is a racial disparity in outcome, regardless of intent—the victimization of whites in this country's prisons and jails represents a *prima facie* case of reverse institutional racism.

Liberals have no interest in the victimization of whites brought about by their social engineering experiments. They should remember, however, that nearly all of the thousands of white prisoners sexually assaulted in jails and prisons each year are eventually released. Once released, many will attempt to regain their manhood, which was lost in prison, by preying on the weak. Since 99% of non-Hispanic whites victimize their own race, their victims will be white women and children. That nonwhite "wolves" learn in prison it is acceptable to rape whites may well account for the fact that over 50% of the white females raped in this country are victimized by nonwhites.

EDWARD KERLING

"An Informative Opinion"

Worldwide public opinion poll on the supposed meat shortage:

Texas:

Pollster: "Excuse me, what's your opinion of the meat shortage?"

Texan: "What meat shortage?"

Poland:

Pollster: "Excuse me, what's your opinion of the meat shortage?"

Pole: "What's meat?"

Russia:

Pollster: "Excuse me, what's your opinion of the meat shortage?"

Russian: "What's an opinion?"

Zoo City (NY)

Pollster: "Excuse me, what's your opinion of the meat shortage?"

Primate: "What's excuse me?"