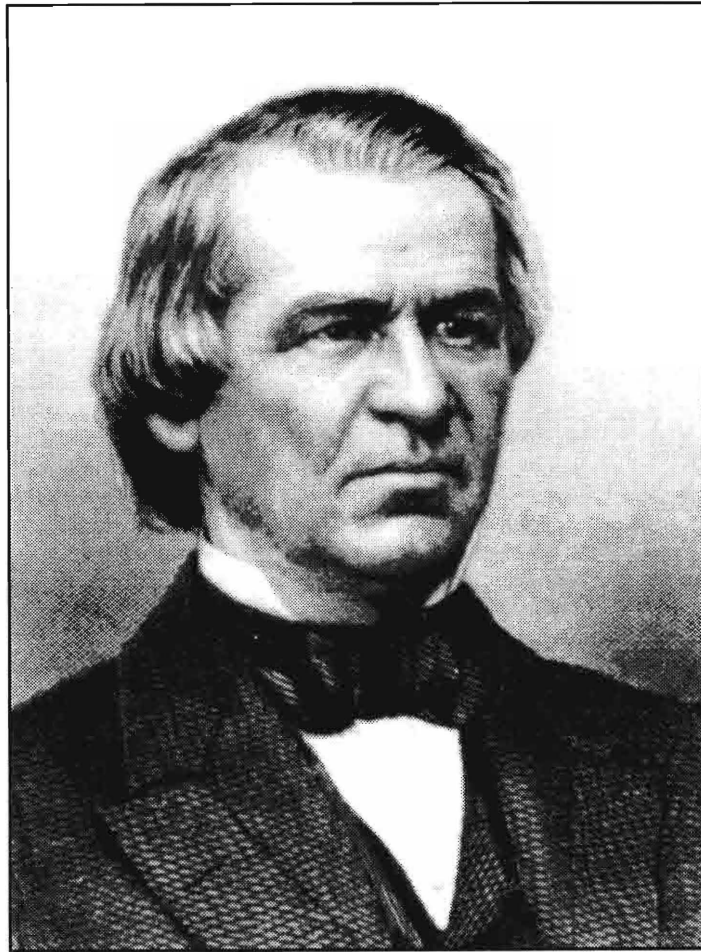


δύστανε, μοίρας ὅσον παροίχει

Instauration®

VOL. 23, NO. 4

MARCH 1998



Andrew Johnson Reconsidered

The Safety Valve

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

Being force-fed the slavery epic, *Amistad*, must do wonders for the self-esteem of white students. 330

When I read about the many black professionals who change their names to so-called African names and those who prefer Arabic monikers and full or partial African dress, I wonder how many of them have applied for a visa to immigrate to their beloved Africa where they could live in a village compound of mud huts. To my knowledge no black African country provides welfare checks, food stamps, subsidized housing or Medicaid. 324

I can't think of anyone more illogical, senseless and stupid than the anti-abortionist who bombed the abortion clinic in Alabama, killing one adult and seriously injuring another "to save the unborn babies." 327

This once great nation will soon perish from the earth. The passing will be more mindless than painless. 347

Because the foreman of the jury in the Terry Nichols' trial was a Jewess, it is speculated that Nichols did not receive the death sentence because the juror practiced the ancient Jewish habit of being contrary. 020

The Clintons hosted so many menorah parties at what used to be thought of as Christmastime that Santa must have felt like an illegal alien when he landed at the White House. 220

I have just rediscovered the proper term for certain historians: House scholars! These are the people who want to compensate the Negroes for slavery and demand that the rednecks, crackers and white trash chip in! 785

Needless to comment on the tragic inadequacies of Clinton's foreign policy, which in reality is the policy of Israel. The current frenzy to demolish Iraq at any cost will haunt us and our grandchildren for decades upon decades. 951

It is not our mission to convince or convert anyone. We plant seeds in minds commonly grounded, seeds that grow to enlighten and awaken. I'm reminded of Plato's fancy that we do not learn but remember. When we cross paths with one-of-us-to-be, we recognize a kinsman as a friend from long ago. 420

Whites and Negroes now being officially equal, it is the duty of whites to learn to behave like Negroes. For instance, anything you can get your hands on is yours, and to keep it you may have to run. If you see an empty automobile with its engine running, it's a gift from heaven. Take it and go. Since everyone has respect for a killer and treats him as a celebrity, don't hesitate to knock off anybody who gets in your way. 480

Listening to recent speeches by the "new Al Gore," someone must have advised him that he should shout his way to the White House. 770

Conversion from Judaism to Christianity is another hot-ticket item that excites the Chosen. So common is the tendency for Jews to enter the state of matrimony in mixed-marriages that Jews believe that the very survival of the tribe is at issue. Jews began to worry about this some 20 years back when cults began appealing to rootless Jewish youth. 200

Naturally Clinton would prefer a chocolate dog. He likes chocolate people too. Also what about his rumored chocolate offspring? 300

The latest Clinton affair has shaken up a country that needs to be shaken up. It won't but it should bring home to everyone that the President, the man who should be a model for the country, is really a pathetic, driveling, sex-obsessed creature who at best should be running an adult bookstore instead of a superpower. 950

A perennial fixation of the rootless folk is, quite understandably, travel. Travel industry stats tell us that Jews favor England, France, the Caribbean and even Canada over Israel. 322

I wonder if it has occurred to anyone else that we really don't give a damn about this so-called America because it isn't America. There was such an entity before WWII or what was left of it, but that is long gone. Whatever this is, we ought to rename it. I suggest The Dump. 785

Instaurator has a political agenda for the U.S. How do you implement it? According to textbooks, since it's a democracy, you elect the President and Congress. Don't waste your time! Your first target is the media. Next, the educational

CONTENTS

| | |
|---|----|
| Andrew Johnson Reconsidered. . . | 4 |
| <i>Amistad</i> | 9 |
| What's With Mother Russia?. | 11 |
| World War II Fatalities. | 12 |
| Building on Nietzsche. | 13 |
| "Body Art". | 14 |
| Afterthoughts on the <i>Titanic</i> | 15 |
| Two Jewish Hoaxes. | 15 |
| Backtalk. | 16 |
| Cultural Catacombs. | 17 |
| Inklings. | 18 |
| Primate Watch. | 20 |
| Talking Numbers. | 21 |
| Waspishly Yours. | 22 |
| Satcom Sam. | 24 |
| Elsewhere. | 26 |

Instaurator

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

Annual Subscription

- \$35 (third class)
- \$45 (first class)
- \$48 Canada
- \$50 foreign (surface)
- \$67 foreign (air)

Single copy price \$3, postpaid
Magazine is mailed in plain white envelope

Wilmot Robertson, editor

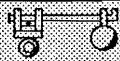
Make checks payable to Howard Allen.
Florida residents, please add 6% sales tax.

Third-class mail is not forwarded.
Advise change of address well in advance.

ISSN 0277-2302

©1998 Howard Allen Enterprises, Inc.

The Safety Valve



establishment. A close third, the bureaucracy. With them in your pocket, anyone elected will obey. Do you imagine that what is happening now in the U.S. responds to the will of the voters?

882

□ The Clintons demand that schools teach little Jimmy that smoking will take 5 or 10 years off his life expectancy, but not that gay sex will cost him many times that.

116

□ The N.Y. Times (Jan. 10) had a very long article expounding on the thesis that the notion of race was recently invented. When one "race" is shown to be inferior in some way the concept is absurd, but if a race has less of something than another, the concept suddenly is vital. There are great differences among human beings. If that is not "race," what is it?

910

□ Clinton's "dialogue" on race could be more accurately described as plea bargaining. If we'll just plead guilty now, we may get a lighter sentence.

880

□ Can anyone doubt that if Reagan, Bush or any other politician on the right had been accused of sexual harassment, as Clinton has been, that the feminists' reaction would have been far less muted?

202

□ The media are fixated on hate crimes, but only against Jews, blacks and other minorities. Who, however, would doubt that the greatest haters inspire the most crimes—those against the Majority. What should we call these? Love crimes? I.H.

□ It has been nearly three decades since I resided in Memphis. As a child my one great pleasure was a trip to the Memphis Zoological Garden. The attraction that seemed to be the most popular with all who made their way through the zoo was Monkey Island. There one could stand by the hour and never get tired of watching the little primates display their agility by running, leaping and swinging from any object they could grasp. It was entertaining and hilarious. Now I have been informed that admission to the zoo is no longer free, which I'm sure has reduced attendance and the size of the

throng attracted to Monkey Island. However, I suspect that the real cause for the low turnout is that one can now see similar antics in the comfort of his own home by simply turning on the TV and watching professional basketball.

384

□ Among all the reasons to loathe Clinton, I think the most cogent is that he has given not one thought to daughter Chelsea, whom he says he loves so much. His barnyard behavior has humiliated and hurt her beyond belief at a very crucial time in her life.

300

□ Cinema can be instructive as well as entertaining (and often neither). Clint Eastwood's well-deserved commercial flop, *Midnight in the Garden of Good and Evil*, exaggerates the role of a flashy black transvestite, "the Lady Chablis." There's a long sequence in which Chablis crashes a formal dinner dance attended by black collegians, whose dismay at being upstaged by "her" is treated with the amused contempt our elite thinks traditional morals deserve. Clint, even you!

922

□ Clinton's racial talkathon is throwing out some interesting ideas. Whites must apologize. Whites must pay reparations. Whites must pay taxes to finance government counseling to rid us of our racism. My local paper suggests 10% of contracts for minorities is way too low; 50% would be better.

884

□ Control a country's media and you have no need to attack its armed forces.

111

δύστανε, μοίρας ὅσον παροίχει

For those new subscribers who may not know the meaning of the Greek quotation on Instauration's masthead, we elucidate:

Oh, unfortunate one, how far you have strayed from your destiny.

The Chorus in Euripides' *Medusa* is chiding Jason for his various sins.

The American Majority has also strayed far from its destiny.

The Nation of the Downcast Eye

*We are the nation of the downcast eye,
And we guard our thoughts and tongue.
Ours is the gruff and the sullen tribe,
For we know that the trap is sprung.*

*And we know full well, though we dare not tell,
That we live by the rulers' creed
They will dull the blade and relax the rein,
But they'll curb and will mix our seed.*

*We are the folk who are penned by law.
It's the curb for the men who would;
But we always note that the sweet refrain,
Will be claimed for the common good.*

*Ours is the lot that may come and go,
We are free — so our rulers say.
And they may be just, but it's not the same;
We are men and our feet are clay.*

*You may hear our laugh but it's not like yours,
It is dulled by the cynic thought.
And the smile is not in the eyes, you see;
It is fixed by the victors' court.*

*We are the men who have ceased to rule,
Both the young and the young at heart.
We are the folk of the shifty eye,
And we speak of the fraud as art.*

*We are the tribe of the fettered tongue
And our mirror minds will tell
Of the rulers' view that it's good for you;
And we find that they pay us well.*

*So the young who spring from the loins of the men
Of the nation of the downcast eye,
Are the slaves to another's thought and whim
And live only when they die.*

SPEARHEAD

Salute to MLK Jr.

*So let us salute the good Dr. King,
Patron saint of suffering,
He who merited a Day.
Stole our nation's pride away
Rabble-rousing chained darkies
With his call-to-peace malarkey.
Though his name the street signs bear
In murky ghettos everywhere,
We the few and wise decree
His true achievements. . .niggardly.*

OBSCURER HIBERIAN POETESS

His tongue was not forked

Andrew Johnson Reconsidered

On the grounds of the state capitol in Raleigh, North Carolina, there is a monument to the three U.S. Presidents—James K. Polk, Andrew Jackson and Andrew Johnson, who were born in the state.¹ A brief inscription graces the likeness of each President. Of Andrew Johnson it is said, “He defended the Constitution.” The casual student of U.S. history may be taken aback by this assertion. After all, in today’s sound-bite world, Andrew Johnson is snugly pigeonholed as the only president to be impeached.² That implies corruption, malfeasance, incompetence or all three. Though Johnson was acquitted



The 17th President, 1865-69

and historians agree that the constitutional basis for his impeachment was flimsy to nonexistent, the stigma remains. Since his administration was sandwiched between those of the mythic Lincoln and the war hero Grant, Johnson might have been expected to receive short shrift from historians. As an unabashed champion of the white race, however, he deserves a closer inspection by Instauration readers.

Johnson was born into humble circumstances in Raleigh (then a town of about 1,000) on December 29, 1808. A recreation of his birthplace stands in a small park a few blocks north of the capitol. Though not a log cabin, it is the in-town equivalent: a modest dwelling even by the circumstances of the day. Johnson never attended school, though the legend that his wife taught him to read is spurious. Johnson’s parents, poor but honest, were illiterate mudsills, a term then in use to describe landless

whites. His father worked as a porter, a constable and the city’s official bell ringer. His mother took in laundry and sewing. His father died when Andrew was only three, dimming his already dubious prospects. Certainly the old platitude that any boy in America could grow up to be president was borne out by Andrew Johnson.

As an apprentice tailor, Johnson learned to read from his master. He developed a taste for reading and political discussions—always an avid pursuit in the capital city. As often is the case with young men, however, he made his mark not in his hometown but in his adopted state of Tennessee, more specifically, the town of Greeneville, in the shadow of the Great Smoky Mountains. Johnson married a local girl and opened a tailor shop. As his reputation for craftsmanship spread, his business prospered. He hired other tailors to help him and invested wisely in bonds and real estate. Becoming involved in local politics, Johnson soon discovered he had a gift for oratory—a more important consideration in Johnson’s time, since attention spans were longer then and speechifying and debating were forms of entertainment. Biographer Milton Lomask comments:

When in his declining years Oliver Perry Temple, one of the President’s most critical political foes in Tennessee, put down his recollections of things past, he declared that the difference between reading and hearing a Johnson speech was the “difference between reading a piece of music by note and hearing [it] rendered by a great master.” Temple would go to his grave remembering Johnson’s “magnetic voice, the action, the earnestness, the fire, the subtle contagion of sympathy and understanding passing from speaker to hearer.”³

Though Johnson’s oratory was noted for its style, the substance was equally impressive. An outspoken man, to put it mildly, today he would be consigned to the ranks of the insensitive at best or the bigoted at worst. Some of his most amusing outbursts were downright racist. In terms of bombast, he could have given any black preacher a run for his money. Of a pro-black voting rights bill, he said:

It would place every splay-footed, bandy-shanked, hump-backed, thick-lipped, flat-nosed, woolly headed, ebon-colored Negro in the country upon an equality with the poor white man.⁴

His racial philosophy left little room for interpretation:

This is a country for white men, and by God, as long as I am President, it shall be a government for white men⁵. . . . This whole vast continent is destined to fall under the con-

trol of the Anglo-Saxon race—the governing and self-governing race.⁶

His reasons for feeling as he did are well-documented:

[The] black race of Africa were inferior to the white man in point of intellect—better calculated in physical structure to undergo drudgery and hardship—standing, as they do, many degrees lower in the scale of gradation that expressed the relative relation between God and all that he had created than the white man.⁷

The following statement, made in 1866, cannot be easily dismissed today, 135 years after Negro emancipation:

The peculiar qualities which should characterize any people who are fit to decide upon the management of public affairs for a great state have seldom been combined. It is the glory of white men to know that they have had these qualities in sufficient measure to build upon this continent a great political fabric and to preserve its stability for more than ninety years, while in every other part of the world all similar experiments have failed. But if anything can be proved by known facts, if all reasoning upon evidence is not abandoned, it must be acknowledged that in the progress of nations Negroes have shown less capacity for government than any other race or people. No independent government of any form has ever been successful in their hands. On the contrary, wherever they have been left to their own devices they have shown a constant tendency to relapse into barbarism.⁸

Johnson didn't mince words about the Negro problem. Even though there wasn't much of a Jewish problem in the U.S. in those days, he was not loath to speak up whenever a Hebrew was in need of a dressing-down. Florida's David Levy Yulee, the first Jew to serve in the U.S. Senate, was berated as a "contemptible little Jew."⁹ Of Louisiana Senator Judah Benjamin (later to become Attorney General, Secretary of War and ultimately Secretary of State in the Confederacy), Johnson said, "There's another Jew—that miserable Benjamin! He looks on a country and a government as he would on a suit of old clothes. He sold out the old one; and he would sell out the new if he could in so doing make two or three million."¹⁰ Benjamin was further lambasted as being of "that tribe that parted the garments of our Savior and for his vesture cast lots."¹¹ In pre-ADL days, however, such bold comments were not career killers.¹² Of course, if we had speeches like that in Congress today, C-Span would be a real ratings puller.

While the above quotes would hardly have been controversial in Johnson's day, they are more than enough to place him beyond redemption in the eyes of contemporary historians. Voters throughout his lifetime, however, were usually more than happy to voice their approval of "Andy," as he was popularly known, at the ballot box. Though he was a career politician, term limitations would

have been no problem for him, since he was never bogged down in any one office for long. Starting as a city alderman (1829), then mayor (1832) of Greeneville, he was later elected to the lower house of the state legislature (1835), then on to the state senate (1841), the U.S. House of Representatives (1843), the governorship of Tennessee (1853) and the U.S. Senate (1857). The take on Johnson was that he had integrity, common sense and courage. Hecklers, mobs and death threats could not persuade him to cancel a speech, but he occasionally kept a pistol at the ready, though he was considered a bit rough around the edges by the smoother politicians he rubbed elbows with. All of Johnson's portraits show a resolute if not downright pugnacious physiognomy.

In 1865, Confederate President Jefferson Davis, imprisoned in Fort Monroe, Virginia, spoke about Johnson with the prison physician. An antebellum Senator from Mississippi, Davis noted that Johnson took a perverse pride in his plebeian origins, which contrasted with the more aristocratic backgrounds of his colleagues. Davis also mentioned that:

His habits were marked by temperance, industry, courage, and unswerving perseverance; also by inveterate prejudices or preconceptions on certain points, and these no arguments could change. His faith in the judgment of the people was unlimited, and to their decision he was always ready to submit. . . . He was eminently faithful to his word. . . . and possessed a courage which took the form of angry resistance if urged to do or not to do anything which might clash with his convictions of duty. He was indifferent to money, and careless to praise or censure, when satisfied on the necessity of any line of action.¹³

One author, still renowned today for his vivid verbal portraits, met Johnson during his presidency and came away highly impressed:

Charles Dickens thought Johnson's face one of the most remarkable he had ever seen. Not imaginative, according to the English novelist, but strong—or stubborn; Dickens was not sure which. It was the face, he concluded, of a man who could not "be turned or trifled with. A man (I should say) who would have to be killed to be got out of the way."¹⁴

"Stocky" is another adjective frequently associated with Andrew Johnson. Could it be that a heavy-set physique may naturally incline such men to be defenders—hence "conservatives?" Is a man well-equipped to stand his ground physically less likely to give ground politically? Is he more likely to withstand verbal assaults—both political and ad hominem—that would overpower lesser men? Also, physical descriptions of Johnson make mention of his black hair, dark complexion and black eyes. Had he been a fair-haired boy, would he have been as steadfast a defender of the race? My own observation is that brunettes

(Jews excepted) are less susceptible to Negro blandishments, blather and bluster. As a physical type, Johnson would appear to be cut from the same cloth as George Wallace, Joe McCarthy and Pat Buchanan—all of whom were scorned by the “elite” and the “enlightened.”

As a baseborn white, Johnson instinctively distrusted the Southern planter class, which wielded so much power in western and central Tennessee. Johnson represented the mountainous, eastern part of the state, where the residents tended towards yeomanry. He found that no matter how high he rose in politics, no matter how prosperous he was in his private life, he was never accepted by his “betters.” His particular brand of populism may have been inspired as much by his own experience as by his reverence for the Constitution:

The aristocracy in this district know that I am for the people. . . . They know that I love and desire the approbation of the freemen of this State. . . . The fact of a farmer or mechanic stepping out of the field or shop into an office of distinction and profit, is particularly offensive to an upstart, swelled headed, iron heeled, bobtailed aristocracy, who infest all of our little towns and villages, who are too lazy and proud to work for a livelihood [sic], and are afraid to steal.¹⁵

Though easier said than done, his recommendations for a robust republic still resonate:

I want no rabble here on one hand, and I want no aristocracy on the other. Lop off the aristocracy at one end, and the rabble at the other, and all will be well with the republic.¹⁶

His antipathy to the plantation aristocracy was not just class envy. Johnson blamed it for fanning the flames of secession for its own benefit—certainly not for the benefit of the poor whites who formed the core of his constituency and had to bear the brunt of battle after secession.

I am for a government based on and ruled by industrious, free white citizens, and conducted in conformity with their wants, and not a slave aristocracy. I am for this government above all earthly possessions, and if it perish I do not want to survive it. I am for it though slavery be struck from existence and Africa be swept from the balance of the world. . . . If you persist in forcing this issue of slavery against the government, I say, in the face of heaven, give me my government and let the Negro go!¹⁷

In other words, the welfare of the country is more important than the status of the Negro, be he slave or free-man. In Johnson’s time, as in our own, too many people of influence and power have these priorities reversed.

Fighting the establishment was hardly novel for Johnson. He found himself going against the tide at two major junctures during his political career in Washington. The

first was during his tenure as Senator from Tennessee. Johnson was the only senator from a Southern state to vote against secession. Like Sam Houston, another renowned Southerner, Johnson was a Unionist who found that his stand was not a popular one in his home state.¹⁸ He devoutly revered the Constitution and the union.¹⁹ As a Southern Unionist, Johnson was an endearing figure to the radical Republicans and abolitionists—so much so that Lincoln named him military governor of Tennessee after Union forces had partially subdued the state in 1862.

After abandoning the abolitionist Hannibal Hamlin²⁰, who served as Vice President during his first term, Lincoln chose Andrew Johnson—a lifelong Democrat—as his running mate for the 1864 election.²¹ Johnson was the Southern poster boy for the abolitionists, who thought he had gotten religion, that he had seen the light, that he had “grown” while in the Senate. But it would be a mistake to think that Johnson was an abolitionist—far from it. Yes, he was a Unionist. But he was also a Southerner.

After being elected Vice President in 1864, Johnson could have had little inkling how rapidly his fate—and that of the nation—would be transformed. Consider the following—encompassed within a span of six weeks:

March 4, 1865—Johnson is sworn in as Vice President of the United States

April 9, 1865—Lee surrenders to Grant at Appomattox

April 14, 1865—Lincoln is shot by John Wilkes Booth

April 15, 1865—Lincoln dies and Johnson is sworn in as President

Despite his lengthy career in politics, Johnson could hardly have been prepared to assume the highest office in the land. Like many of his radical Republican cohorts, “Bluff” Ben Wade, Senator from Ohio, assumed that Johnson was one of them: “Johnson, we have faith in you; by the gods there will be no trouble now in running this government.”²² A more inaccurate prophecy could not have been uttered. When the honeymoon was over, the radical Republicans in Congress quickly realized that Johnson was not with them. Thus began the second period in his life when he had to withstand a flood tide of opposition. His postwar philosophy was restoration rather than Reconstruction—get the states back in the union and get back to the nation’s business as fast as possible.

The legal debate on how to deal with the former Confederate states was wide open. The Constitution had no provisions for disunion or reunion. Though there were as many positions as politicians, legal theories clustered around three concepts:

There was the view held by both Lincoln and Johnson that since the states were powerless to withdraw from the Union, they never had been out of it; and presumably as soon as their rebellion ceased they would somehow revert to their positions as full partners in the Union.

Charles Sumner had evolved a different theory, one of

“state suicide.” He contended that by renouncing their duties and privileges under the Constitution, the seceding states had returned to the status of territories, directly under federal control, and Congress alone could breathe the breath of life back into those “dead” entities to revive them as states.

A third view was that held by Thaddeus Stevens, who talked about “conquered territories.” Stevens argued that in plain fact the rebel states had seceded from the United States; that they had set themselves up as a foreign power, and had waged war against the United States in that capacity and had attempted to negotiate alliances with other foreign powers as a separate and independent nation. Having been defeated in battle, they now occupied the same position as would any foreign power vanquished in war. Their people were not United States citizens, for they had renounced that citizenship, and their lives, liberties, and property were at the mercy of their conquerors; their estates were forfeited, and they had no right even to live, unless their conquerors willed it.²³

Legal theories or no, the fact was that Stevens and his radical Republican cohorts wanted to stick it to the South. Even accepting the Thaddeus Stevens interpretation of the Constitution, it does not follow that the federal government was compelled to crush the South. Mercy was still an option. Long before the Southern states seceded, the radical Republicans had been pro-Negro, but they were not in a position to implement their agenda. After the war, they pushed it with a vengeance.

The sorry and often sordid history of Reconstruction can hardly be encapsulated in an article of this size. Suffice it to say that if the Republicans were for it, Johnson was against it. Time after time he would veto their legislation. Time after time they would override his veto. His own efforts on behalf of Southern restoration were ignored or nullified.

Eventually the radical Republicans came to realize that removing Johnson from office would be the most efficient way to advance their cause. Since the office of vice president was empty, the next in line for the presidency was Ben Wade, the president pro tempore of the Senate. But how to get Johnson out of the way so Wade could take over? If Charles Dickens was correct in his estimation of the 17th President’s character, Johnson would have to be killed—politically speaking—to remove him.

There was no constitutional basis for Johnson’s impeachment, but that didn’t deter the radical Republicans. A convenient pretext was created when Congress passed the Tenure of Office Act, forbidding the President from removing any Cabinet member without the consent of the Senate. The Act had been passed to protect Secretary of War Edwin Stanton, a holdover from the Lincoln administration. Johnson knew that Stanton had been conspiring with the radical Republicans, so he fired him. After wrangling with Johnson over the issue, the House of Representatives voted along straight party lines (126 Republicans,

47 Democrats) to impeach him.

Johnson’s trial in the Senate began on March 5, 1868. In two separate votes on May 16 and May 26, with a two-thirds majority necessary for conviction, the Senate acquitted him by one vote. He had the solid support of the Democrats and a few Johnson Republicans who supported his Reconstruction policies. The swing vote came in the form of seven Republican moderates who opposed Johnson politically but felt that he had committed no crime worthy of impeachment under the Constitution. Senators Fessenden of Maine, Grimes of Iowa, Trumbull of Illinois, Henderson of Missouri, Fowler of Tennessee, Van Winkle of West Virginia and Ross of Kansas, after endless arm-twisting and harassment by radical Republicans, voted for acquittal. Politically they paid a stiff price. None ever held elected office again. Had these men not voted their conscience, however, the office of the presidency would have been subverted by Congress and the balance of power in the federal government would have spun out of control.

Though Johnson beat the rap, his tenure as President was not long-lived. As a lifelong Democrat who had been elected as a Republican Vice President,²⁴ he now found himself a man without a party. The Republicans were not about to nominate him for a second term and the Democrats, still smarting from his defection in 1864, passed over him, even though he had formally declared himself a candidate for the nomination.

Johnson, however, did make a political comeback, albeit briefly. In the six years after he left the presidency, the public had experienced the (at that time) unparalleled corruption of the Grant administration and the unworkable dictates of the radical Republicans regarding Reconstruction. By comparison, Andy Johnson started to look pretty good. Once again the people of Tennessee returned him to the U.S. Senate in 1875. But, after a triumphant return to Washington, he died of a stroke and was buried on a hill overlooking Greeneville. In accordance with his wishes (“let the Stars and Stripes be my winding sheet, and pillow my head on the Constitution of the United States”)²⁵, his body was wrapped in an American flag and one of his dog-eared copies of the Constitution was placed under his head.²⁶

The historical assessment of Johnson has wavered according to the tenor of the times.²⁷ In today’s Negrophilic times, Johnson’s pro-white, pro-Southern stance is unacceptable and his strict constructionist attitude towards the Constitution wouldn’t be likely to win him many fans among contemporary pundits, policy wonks and social engineers. By definition he may have been a “failed” president. He was not successful in bending Congress to his will, though he did everything possible to undermine its oppressive policies. His presidency was a “disaster,” according to Hans L. Trefousse, his most recent biographer. Acquiescence to radical Republican policies would hardly have made his administration a success. He would not have been impeached and contemporary, race-conscious historians might have treated him better, but the welfare of

the South, much less the nation, would not have been served.²⁸

In 1948, when the memorial to the three Carolina-born presidents was unveiled in Raleigh, President Truman delivered an interesting speech. His appearance on behalf of Johnson is particularly fitting. Himself a plainspoken man and probably the last of such a breed we'll see in the White House, since he was the last of the pre-television presidents, Truman might have felt some kinship with Johnson, since both men were relatively unknown during their brief tenure as vice presidents and both had the misfortune to follow deceased presidents who loomed larger than life at the end of major wars. Truman, the former haberdasher, said of Johnson, the former tailor:

Andrew Johnson was a Southerner and a plebeian. . . . If he found that a man was a liar and a scoundrel, he called him just that There is much reason to believe that except for the dogged courage of Andrew Johnson, Jeff Davis would have died on the gallows and Robert E. Lee might have died with him.²⁹

There is another monument to Johnson at his final resting place in Greeneville, Tennessee. It was funded not by public money but by his family. The inscription on the monument reads: "His Faith in the People Never Wavered."

Would that we could find such an unwavering man to put our faith in today. To Andrew Johnson, some things were more important than his political career. Of how many subsequent presidents could we say the same?

JUDSON HAMMOND

ENDNOTES:

1. Andrew Jackson was born in a nebulous border area attributed to both North and South Carolina. Historic and geographic research has determined that he was actually born in present-day South Carolina.

2. Impeachment articles were also prepared against John Tyler.

3. Milton Lomask, *Andrew Johnson: President on Trial* (N.Y.: Octagon Books, 1973), p. 203.

4. Hans L. Trefousse, *Andrew Johnson: a Biography* (N.Y.: W.W. Norton & Co., 1989), p. 58.

5. *Ibid.*, p. 236.

6. Howard P. Nash, Jr., *Andrew Johnson: Congress and Reconstruction* (Cranbury, NJ; Associated University Presses, Inc.), p. 35.

7. Trefousse, pp. 57-58.

8. Albert Castel, *The Presidency of Andrew Johnson* (Lawrence, KS: Regents Press of Kansas, 1979), p. 152.

9. Bernard Postal and Lionel Koppman, *Guess Who's Jewish in American History* (N.Y.: Shapolsky, 1988), p. 279.

10. Alan L. Paley, *Andrew Johnson: the President Impeached* (Charlotteville, NY: SamHar Press, 1972), p. 5.

11. Trefousse, p. 414.

12. Despite such comments, Johnson was sincere in his support of religious freedom. In Tennessee in the 1850s, he was an ardent foe of the anti-Catholic Know-Nothing Party. As an ex-president, he was invited to be the keynote speaker at the dedication of a temple in Nashville, where he had many Jewish

friends. His outbursts against Benjamin and Yulee were likely a result of their "fire eater" (a term applied to Southern secessionists) status. Johnson, the die-hard Unionist, was railing against the Jewish tendency to subversion rather than against any religious doctrine. His economic views could also be interpreted as anti-Semitic. As a hard-money Jacksonian Democrat, Johnson believed that outstanding public debt was perilous to the republic. Johnson knew that in the long run, the repayment of war debts that Lincoln had incurred to the Rothschilds and other Jewish interests could only be detrimental to the Joe Six-Packs of his day. In his final State of the Union message in December of 1868, Johnson shocked Congress by suggesting that the national debt be eased (some would say repudiated) by "paying off government bonds in a manner that would be less adverse to the wage earner and less favorable to the banks and capitalists." The firestorm that met this announcement was a match for any of the responses to his more heralded views on Reconstruction.

13. George Fort Milton, *The Age of Hate: Andrew Johnson and the Radicals* (Hamden, CT: Archon Books, 1965), pp. 96-97.

14. Lomask, p. 3.

15. Trefousse, p. 61.

16. Lately Thomas, *The First President Johnson: The Three Lives of the Seventeenth President of the United States of America* (N.Y.: William Morrow & Co., 1968), p. 341-42.

17. *Ibid.*, p. 249.

18. Interestingly, both men looked to Andrew Jackson for inspiration. Houston had a close personal relationship with Jackson and was a frequent guest at the Hermitage in Nashville. Johnson, whose parents named him Andrew Jackson Johnson after the great man, who was 41 when Johnson was born, was enamored of the Jacksonian legacy.

19. Johnson believed in a union of sovereign states, not an overarching federal tyranny, a view which put him at loggerheads with the Radical Republicans.

20. A number of Southerners in prewar Washington were convinced that the swarthy Hamlin was part Negro.

21. Lincoln's first choice was Union General Benjamin Butler, who declined. A Massachusetts Democrat who was elected to the House of Representatives after the war, Butler later became one of the ringleaders in the impeachment proceedings.

22. Paley, p. 13.

23. Thomas, pp. 341-42.

24. In 1864 the Republican Party changed its name to the Union Party in an attempt to attract support from bellicose Democrats for the Lincoln-Johnson ticket. The Democratic Party leadership was largely comprised of Copperheads (antiwar Northerners).

25. Thomas, p. 634.

26. Mildly ironic, considering Johnson's allegedly anti-Semitic remarks, is that coverage of his funeral was assigned to Adolph Ochs, a cub reporter on his first assignment. Ochs, who later gained fame as the owner of the N.Y. Times, had a number of Tennessee connections. Though he was born in Cincinnati, his father settled in Knoxville and his mother was from Nashville. Before going to New York, Ochs worked for the Knoxville Chronicle and later founded The Dispatch, which eventually merged with the Chattanooga Times.

27. As late as 1942, Johnson was considered P.C. enough to be the sympathetic subject of an MGM feature film, *Tennessee Johnson*. Van Heflin played the lead.

28. The purchase of Alaska from the Russians is probably the most beneficial long-term result of the Johnson administration, though the acquisition was ridiculed at the time. The \$7 million in gold it cost the U.S. must be adjudged one of the all-time great bargains in history.

29. Margaret Shaw Royall, *Andrew Johnson—Presidential Scapegoat* (N.Y.: Exposition Press, 1958), pp. 166-67.

Amistad: The Film, the Facts, the Falsehoods

Slavery is increasingly in the news these days, as African Americans busy themselves with an agenda that runs from renaming schools that bear the names of slave owners (including Christopher Columbus and George Washington) to lobbying for gigantic reparations for the enslavement of their ancestors. Slavery was abolished 133 years ago by white Americans, in a war in which over half a million whites perished—a human sacrifice on the altar of abolitionism unparalleled in history. This is a fact that today's black leaders and their multitudinous followers dismiss as "patronizing," if not sublimely irrelevant.

Enter Steven Spielberg, the Hollywood schlockmeister whose cinematic crowd-pleasers have apostrophized the clever outsider who defies the Gentile mob, from fictive Nazi-battlers, like Indiana Jones, to the bogus Jew-saver, Oskar Schindler, not to forget ET, the cuddliest illegal alien in the universe. Now Spielberg has turned his hand to resurrecting a 19th-century slave revolt and its legal and political impact on "half-slave, half-free" antebellum America.

It is reported that Spielberg was sold on the importance of this latest effort by colored actress Debbie Allen. In any case, while it has long been obscure to whites, the successful revolt of Mende tribesman Cinque and his fellow slaves against their masters and the crew of the *Amistad* has long been a byword among black nationalists and incendiaries. (It was Cinque who supplied the eponym of Symbionese Liberation Army "Marshal," assassin, terrorist, kidnapper and rapist Donald DeFreeze.)

The historical facts that underlie and often give the lie to Spielberg's *Amistad* can be briefly summarized: In 1839 a boatload of blacks who had been captured and sold into slavery in Africa, was being transported to Cuba by their Spanish masters in defiance of the laws outlawing the slave trade, then in force among all (white) nations. The blacks rose up and seized the ship, the *Amistad*, killing the captain and several of the crew, including the black cook who had threatened they would be eaten on arrival in Cuba. They sailed for freedom and Africa—only to make landfall some weeks later on Long Island, New York. For their erstwhile owners, whom they had spared as navigators, had tricked them and steered north.

The *Amistad* was seized by an American naval surveying brig, the *Washington*, and its black passengers transferred to New Haven. For the next two years the blacks were the bone of several legal contentions to determine whether they were pirates and murderers, free men or chattels and, if slaves, whose property. There is no question that the *Amistad* affair became a political football or that the hard core of the pro-slavery factions exerted influ-

ence against freeing the Africans. (Abolitionism was then a much weaker political force than it was to become in the next two decades.)

Nevertheless the Africans found important support, including the legal services of one of the most powerful men in Connecticut: the lawyer, politician, governor's son (and future governor) Roger Baldwin, who represented them in the lower courts. When President Martin Van Buren's administration appealed to the Supreme Court to reverse the decision of two courts that the blacks were free men who should be allowed to return to Africa, Cinque and his friends had as their champion the Massachusetts congressman and former president, John Quincy Adams.

So cut and dried were the facts of the case—the blacks' illegal enslavement and transport—that even the advocacy of the arch-Yankee Adams (known for his vituperation in Congress against the "slave power") was unable to sway the Southern-minded high court from voting, with a single exception, that the blacks were by law free men and that their revolt against their keepers was justified. Roger B. Taney, who in 1857 would write the *Dred Scott* decision, sided with the majority.

Needless to say, where Spielberg finds the facts inconvenient, he alters them, leaves them out or fudges them with (almost admirable) sleight of hand. The cook who taunted Cinque and the other slaves with the cannibalism that awaited them at their destination? The sources call him a black or a mulatto; in the film he is called a "Creole"—arguably correct for a white or a black born in the New World, but most knowledgeable viewers will think to themselves: "white."

The fact that the sole black slave among the ship's crew was ruled by the court to be the property of his owner because he had been born a slave in Cuba? Spielberg leaves it out.

The fact that 46-year-old Roger Baldwin was one of the most powerful men in Connecticut and had been practicing law for a quarter of a century before the *Amistad* case? Under Spielberg's direction Matthew McConaughey portrays Baldwin as a shaggy young lawyer of about 25, a yuppie with an angle: "Hey! The question is whether they're property or not!" (If Spielberg's *Amistad* is to be believed, the abolitionists seem not to have grasped the importance of this rather obvious point.)

Most Instaurationists, if recent correspondence is indicative, will more likely chuckle at Spielberg's depiction of the abolitionists, from leader Lewis Tappan on down, as self-righteous Christian psalm singers more interested in sacrificing the noble Cinque as a martyr to their cause than getting his fellow blacks back to Africa.

Despite these and many more liberties with the truth, which Spielberg would undoubtedly defend as compelled by dramatic necessity, *Amistad* is an entertainment flop. It pits naked noble Negro savages against whey-faced old whiteys in period dress, some of whom happen to be the blacks' allies: "1776 Meets Shaka Zulu!" (Given the lousy box office so far, by the time this column appears readers are likely going to have to wait until the film is released on videocassette.)

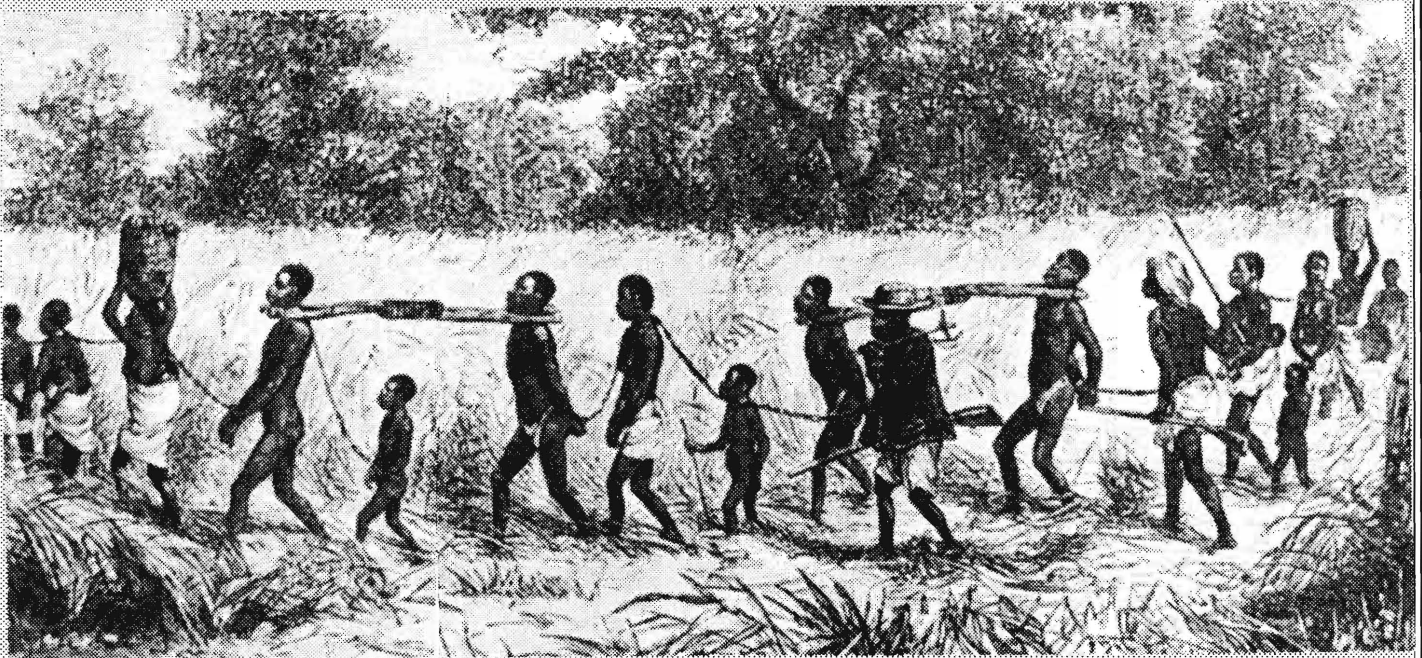
Amistad, if anything, reinforces stereotypes of black physicality. A New York Times reviewer couldn't help noticing that the slaves seemed to have been working out in a gym during the Middle Passage. Whitey doesn't come out too well, of course, except for Adams (Anthony Hopkins) and Baldwin-McConnaughey, until the very end, when the Royal Navy blasts the African slave-trade entrepot and fortress of Lomboko in a satisfyingly, flamboyant

Spielbergian finish.

As for the fate of Cinque and his fellow Africans who returned to the coast of his homeland, today's Sierra Leone, truth to tell, little is known. But one would know less by relying on Spielberg's film. In fact the goodhearted Christians of the American Missionary Society, founded by Lewis Tappan and associates as a result of the *Amistad* affair, attempted to settle Cinque on a mission far from his Mende homeland. Understandably he flew the coop. Then the picture darkens. Did Cinque, back among the slave-owning Mende, own slaves? Hunt them? Sell them? The sources are conflicting, uncertain. Of one thing we can be fairly certain: Cinque didn't head up the local Mende abolitionist league. More's the pity. What a fine ending that would have made!

MORIARTY

***Black slave gang on the march in Africa in 1861.
Note the race of the gang's guards.***



Some 11 million slaves made it to the New World. The Portuguese transported 4,650,000 in 30,000 ships. The British brought 2.7 million in 12,000 voyages. The casualty rate of slaves in the Atlantic crossing was 12%. The casualty rate of the crews was 18%.

What's With Mother Russia?

Harassment in the U.S. and Russian Armies

Considering the great interest in the topic of harassment in the U.S. Army, which focuses on the sexcapades of the boys and girls in uniform, the problem of harassment in the Russian Army, which has no women, more closely resembles the cruelties inflicted on some inmates in U.S. prisons.

While it is true that female recruits in the American Armed Forces have been the targets of harassment, sexual propositioning and worse from their NCOs, they at least have not been subjected to *dedovshchina* as are rookies in the Russian Army.

Dedovshchina is the institutionalized, systematic bullying of new recruits, a kind of rite of passage. A *ded* is a soldier who has survived his first year and is now viewed as tough enough to be accepted as a regular. He is then entitled to bully the raw recruits, who in Russian are referred to as *salagi*, roughly translated as greenhorns.

So brutal is the Russian treatment of recruits that last year it is estimated that 3,900 of them lost their lives in boot camps as a result of beatings, gang rapes, shootings and starvation diets administered by older soldiers, NCOs and officers. Many young Russians simply commit suicide to escape further abuse and degradation.

One tearful young recruit in the Kremlin Guards, an elite unit, explained how *dedovshchina* works and perpetuates itself: "Soldiers who have served for a year or more beat us up every night. We work by day and then we are beaten all night. It's their way of trying to make us respect them more." Then his face lit up: "I just have to suffer one year, then I'll become a *ded* or old-timer and get my revenge." And so the cycle repeats.

Crime and corruption are as endemic and rampant in the Russian Armed Forces, including the officer staff, as it is in Russian society in general. The systematic brutalization of young recruits, ostensibly inducted to serve their country, will inevitably result in an army consisting of the same primitive hordes of marauding *soldateska* that raped and murdered their way through a large slice of Europe in WWII.

By contrast, the sexual activities of members of the coed U.S. Army, which today titillate and amuse the world, was predictable by those who had served in the ranks, lived in barracks and spent their free time drinking or carousing off duty and off post. Only individuals who had never soldiered or officers who had never lived in barracks could have been so naive as to institute this frivolous coed policy. The tenderizing of U.S. Armed Forces through feminization, together with the compassionate social work missions in Africa and other cesspools, has

turned a professional fighting force into a kind of highly mechanized Salvation Army, replete with lady generals and Major Barbaras.

Both armies, ours—the tenderized, feminized—and theirs—the brutalized—need to be transmogrified from the ground up.

No Nuremberg Tribunal for Red Bosses

Not only have Communist war criminals not been prosecuted but most have—with U.S. support and blessing—become Russia's new ruling class, the capitalist *nomenklatura*. Although many Western anti-Communists were constantly frustrated throughout the Cold War with Washington's accommodation, some even say collusion, with the Kremlin, they never expected the U.S. to take any forceful action against the Soviet Union, even if the opportunity presented itself. However, it was expected that the repressed and victimized peoples, given that opportunity, would seek retribution and perhaps exact a terrible vengeance on their Communist oppressors. Nothing even remotely approaching that expectation occurred.

The only serious attempt after the collapse of the Soviet Union to put Communist criminals on trial, in the manner of the Nuremberg Tribunal, occurred in January 1993 in Vladimir, Russia, on the initiative of the Organization for the Defense of Human Rights. At that little publicized international conference, optimistically called Nuremberg 2, delegates from Eastern European countries proposed to set up an international tribunal to put the perpetrators and enforcers of Communist ideology on trial. The participants petitioned the United Nations to approve and legitimize the proceedings. Receiving neither recognition nor authorization, the advocates of Nuremberg 2 had to content themselves with compiling a compendium of Communist crimes.

Because the State Dept. had become accustomed to dealing with old-time Communist government officials, it was far easier to continue collaborating with known Reds in their new role as capitalists than to confront the unknown. In no Communist state, except momentarily in Romania in the case of the Ceausescus (incidentally favorites of the State Dept.), were the people (non- and anti-Communists) able to seize power. The Communist *apparatchiki* who continued in office were quickly recognized by the West, on the understanding that they were now true internationalists and amenable to be subsumed in the New World Order, that is, conform to the existing international banking and financial structure.

So completely internationalized is the new Russia that of the country's seven most powerful oligarchs, four

(Smolensky, Gusinsky, Berezovsky and Fridman) are Jews, which, according to Berezovsky, means that they are actually dual Israeli-Russian citizens. The three other reigning magnates—Khodorkovsky, Potanin and Vinogradov—are



Oligarch Boris Berezovsky old Communist community in Russia, which now dominates the Duma, has over the years become increasingly nationalistic, rejecting the Comintern and cosmopolitan types. They now, in the opin-

ion of many, represent the best hope to restore the native integrity, vitality and national pride of the Russian people. The West—at its own risk—has ignored them for too long. It is sickening for Russians to watch the more opportunistic of their old gangsters, now banksters, fighting for control of industries built by the sweat and blood of millions of still impoverished workers. Russian anti-Communists and all other former inmates of the Gulag, whose lives were wasted laboring in the mines and oil fields of Siberia, assets now being given to government favorites, are understandably bitter. By right, those industries should remain nationalized and not be handed out like gifts under the current privatization program.

Ironically the larger part of the

ion of many, represent the best hope to restore the native integrity, vitality and national pride of the Russian people. The West—at its own risk—has ignored them for too long.

It is sickening for Russians to watch the more opportunistic of their old gangsters, now banksters, fighting for control of industries built by the sweat and blood of millions of still impoverished workers. Russian anti-Communists and all other former inmates of the Gulag, whose lives were wasted laboring in the mines and oil fields of Siberia, assets now being given to government favorites, are understandably bitter. By right, those industries should remain nationalized and not be handed out like gifts under the current privatization program.

If the Russian people do not soon find their own General DeGaulle, General Pinochet or General Franco to establish a sound government worthy of the people's respect, they will inexorably find their own Hitler.

200

World War II Fatalities

It goes without saying that precise figures on WWII deaths, military as well as civilian, are almost impossible to obtain, especially for the main belligerents, Russia and Germany, and for the special case of the Jews. For the most part no distinction is made between enemy military forces and the enemy civilian populace. Therefore the following estimates can only be approximate.

Even though the Six-Million figure has always been inexcusably exaggerated, Jewish loss of life in German camps due to all causes in WWII was substantial, especially deaths caused by disease (typhus) and hunger in the final months of the conflict. Let us accept as reasonable the best current estimate of Jewish losses in German camps at about 400,000 (out of a total Jewish world population at the time of about 16 million). Jewish losses were proportionally much greater than U.S. military deaths in both the European and Pacific theaters in almost five years of warfare. Total American battle and associated deaths amounted to approximately the same figure of 400,000 (out of a total U.S. popula-

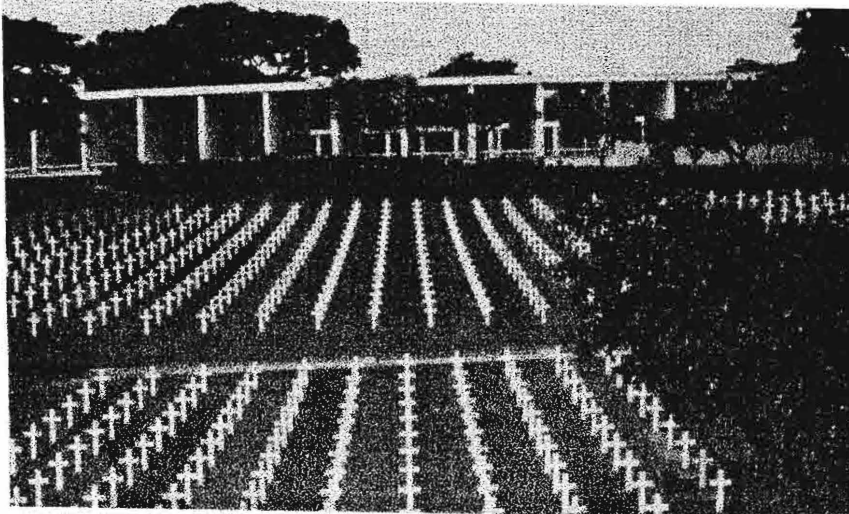
tion at that time of about 140 million).

If, however, we include in the total of Jewish war losses, the number of Jews who died as belligerents in the Red Army and as political commissars in the Soviet forces, together with the number of Com-

ished during the war might well be much higher, perhaps as many as 800,000. World Jewry would then have lost about 6% of its world population in the war.

By the same token, assuming that the Soviet Union had about 25 million fatalities

in what the Russians call the Great Patriotic War, out of a population of about 200 million, it lost about 13% of its population. Germany, with a population of about 68 million at the outset of the war is believed to have lost—in the war and the immediate post-war period—some 11 million or about 15% of its prewar population. It should be remembered that about twice the number of Germans died after the Third Reich



WWII cemetery for American dead at Manila, Philippines

had capitulated than were killed during the war itself. These postwar deaths, estimated at about 8 million, were caused by starvation, murder, disease, exposure and deportations to the Soviet Union of both POWs and civilians as slave labor.

Proportionally the U.S. suffered the least losses of all—about 0.3% of its population. English and French losses were approximately in the same league.

Proportionally the U.S. suffered the least losses of all—about 0.3% of its population. English and French losses were approximately in the same league.

Proportionally the U.S. suffered the least losses of all—about 0.3% of its population. English and French losses were approximately in the same league.

Building on Nietzsche

We of European extraction, whether living in Europe or in other parts of the world, now find ourselves the serfs of governmental and financial powers. Becoming subjected to the whims and wishes of others is not so much the result of their strength but our weakness. Identifying the debilitating agent would make it possible for Western Man to resume his march to a higher destiny.

Friedrich Wilhelm Nietzsche partially made the identification. The main purpose of his *The Antichrist* is clear: to condemn Christianity while asserting the goodness of Jesus.

We should commend Nietzsche for possessing, in spite of his early upbringing as the son of a Lutheran pastor, the honesty and daring to challenge a belief system which generally was—and in some quarters still is—looked upon as sacrosanct. To disagree not only with your parents but with the majority of your contemporaries is emotionally distressful. Disagreement with government and other institutions that have the power of life and death over individuals requires a strength of character and an intellectual acuity which few humans possess.

Nietzsche decided that many of his contemporaries and predecessors who claimed to be “thinkers” were really “believers” whose convoluted reasoning and seemingly endless writings brought them right back to their point of origin—the faith of their fathers.

Nietzsche taught us that the Bible as a whole is not to be compared to the Gospels. Paul, the essence of hatred, preached the opposite of the “glad tidings” of Jesus. Nietzsche’s critique of Paul undoubtedly has given many Christians the insight and courage necessary to think independently. The free-wheeling German philosopher helped relieve them of the guilt feelings sensed by most believers when they come to realize that they are drifting away from their faith.

Some of us depart intellectually from the beliefs and institutions thrust upon us in early life. Within most of us there still exists, at least subconsciously, an insidious loyalty to people, things and ideas which we have overtly disavowed. To be taught that some man or men are God or gods, or at least superior people whose words and motives are forever truthful and pure, and then to discover that these are false gods is truly soul-shaking. Even for people of great moral strength and intelligence, throwing off emotional attachments acquired during childhood is a bitter struggle. Nietzsche himself may have been a victim of beliefs or feelings implanted in his early life. Otherwise why would he have lavished so much attention on the goodness of Jesus?

In Part 33 of *The Antichrist*, Nietzsche states: “In the whole psychology of the Gospels the concepts of guilt and punishment are lacking, and so is that of reward.” Here he is incorrect. Consider the words of Jesus in The Sermon on the Mount (Matthew 5:12): “Rejoice, and be exceeding glad: for great is your reward in heaven.” Chapters 6 and 7 contain many threats of punishment and promises of reward. In Chapter 18 these promises are just as unfulfillable as Paul’s.

Nietzsche asserts that Jesus was “angry with no one.” Yet Jesus said, “whosoever shall say, thou fool, shall be in danger of hell fire” (Matthew 5:22). One must wonder how a person without anger “overthrew the tables of the moneychangers, and the seats of them that sold doves” (Matthew 21:12). How does someone who is angry with no one say, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matthew 10:34). Jesus then promises to set family members against each other (Matthew 10:35,36).

Some concepts propagated by Paul, and hated by Nietzsche, were also espoused by Jesus, either overtly or implicitly, to wit: the forfeiture of the joys of this life for some unattainable but promised hereafter. . .good god versus bad god inveigling mortals into a perpetual conflict. . .the lowness of human life. . .humility and egalitarianism. . .reliance on something “bigger than yourself” instead of self-reliance and self-fulfillment.

It is impossible to comment on all of the words of Jesus in a few paragraphs. Let us limit ourselves to two or three well-known passages. One is Matthew (7:12), “[W]hatsoever ye would that men should do to you, do ye even so to them.” How can even the most devout Christians believe that everyone needs, wants or deserves the same treatment? The same response to different people in the same or different situations could have results with vastly differing moral consequences. John (8:7) contains another frequently cited quotation: “He that is without sin among you, let him first cast a stone at her” (her being a loose woman). This verse is often applied in all kinds of situations and can lead to the feeling or belief that nobody should ever take action against wrongdoers or remedy evils created by them. Such a negative reaction helps to destroy self-reliance and promotes dependence on a priesthood or government bureaucracy.

One more point should be mentioned in questioning Nietzsche’s assertion of the goodness of Jesus. Christ states (Matthew 4:4): “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” In Verse 10, He adds, “and him only shalt thou serve.” Throughout his life Jesus urged his listeners to act in ways

which would result in God's rewards. While on the cross, He cried, "My God, my God, why has thou forsaken me?" Then later he cried out (John, 20:17): "I ascend unto my. . . God." Jesus' entire life apparently was God centered. In *Ecce Homo*, Nietzsche declares: "The concept "God" was invented as the counter concept to life—everything harmful, poisonous, slanderous, and all deadly hostility to life, all bound together in one horrible unit." Could it be that Nietzsche felt safe in castigating organized Christianity and Paul, but believed it would be impractical to criticize the Son of God?

One writer has asserted that Christianity is a religion for sheep, who are easily herded, easily fleeced and easily stampeded. The unthinking loyalty felt by believers unfortunately attaches itself not only to purely religious matters and persons but carries over to political entities and officials. Jesus said (Luke, 20:25): "Render therefore unto Caesar the things which be Casesar's, and unto God the things which be God's." This puts loyalty to political authority on the same level as loyalty to religious authority. The results can be devastating. As a submissive attitude develops, people show a willingness to entrust to public officials the functions and decisions which should be left to the discretion and possession of individuals. This divine

command is an invitation to invasive government and confiscatory taxation—and stifles individual creativity.

Nietzsche gave us a good introduction into the whys and wherefores of understanding and rejecting Christianity. Even if Paul and institutionalized Christianity are abandoned, as long as there is belief that Jesus is the "light of the world" or the "bread of Life" and that those that believe in him have everlasting life, religion prevents the ascendancy of reason.

Many of us live largely without hope for anything beyond some level of financial reward that will satisfy basic material needs and simple pleasures. A few attain some level of aesthetic and cultural fulfillment. Many hope for some sort of unfulfillable promise in some sort of hereafter. Seldom, if ever, is a thought given to the continuity of evolution, to the birth of a higher man. This morass of superstition and pretentious piety needs to be cleared away. We cannot have a generally accepted, valid, purposeful moral code. We cannot avoid the strife caused by false concepts. Our natural actions cannot come into play until not only Christianity is rejected but Jesus is relegated to his rightful status of a wandering Essene miracle worker.

300

"Body Art"

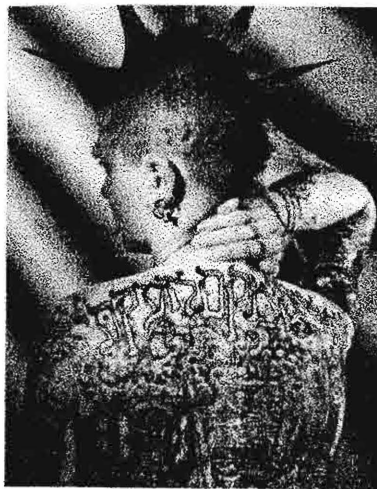
One of the principal hallmarks of a primitive people is the degree to which they mutilate and disfigure their bodies. As their cultures reach higher levels, the incidence of these practices declines. While the adornment of our bodies is and has always been in vogue, in advanced countries it is largely confined to clothing and jewelry.

Nevertheless self-mutilation and primitive body adornment seem to be making a comeback in the West. I am specifically referring to the present craze of our young (and some of our not so young) to have permanent tattoos on their bodies, plus the repulsive practice of having themselves pierced with various rings and trinkets.

The Aztecs pierced their tongues and genitals with thorns. Tribes in Africa placed metal rings around the necks of women, greatly elongating their necks. Large discs several inches in diameter were placed in the lower lips of women, giving them a bizarre, ducklike appearance. For centuries, women in China had their feet brutally bound, making them veritable cripples. The list of indignities and injuries people inflicted upon themselves in the name of beauty, decoration

or ritual goes on without end.

Tattooing in Egypt was practiced before 1300 B.C. Evidence of this "art" has been found in burial remains in Siberia



A Los Angeles Jewess proudly exhibits tattoos of Holocaust scenes and Hebrew writing

dating from 300 B.C. Julius Caesar reported that our English cousins were tattooed when he invaded their island in 54 B.C.

The most complex decorations were found on the Marquesas islands in Polynesia. Some of the men were completely

covered, including the scalp, eyelids and the inside of the lips. In parts of the world where the inhabitants' skin is very dark, permanent patterning is achieved by producing artificially raised scars or keloids.

At present many Westerners, especially women, are submitting to painful operations to improve their appearance and fight the effects of time's ravages. Face lifts, pouted lips, liposuction to remove fat, breast enhancement and operations to correct drooping eyelids are part of the cosmetic scene.

A number of psychologists, led by Dr. Richard Lynn of the Ulster Institute for Social Research, Coleraine, Northern Ireland, contends that our race's IQ is declining in intelligence because of birth patterns where the less intelligent are having the preponderance of children while the more intelligent people are not producing enough offspring to replace themselves. Dr. Lynn concludes that because of this dysgenic practice the overall IQ decline of our people is something like one point per generation. He estimates that British IQ has declined 6.2 points from 1890 to 1980.

323